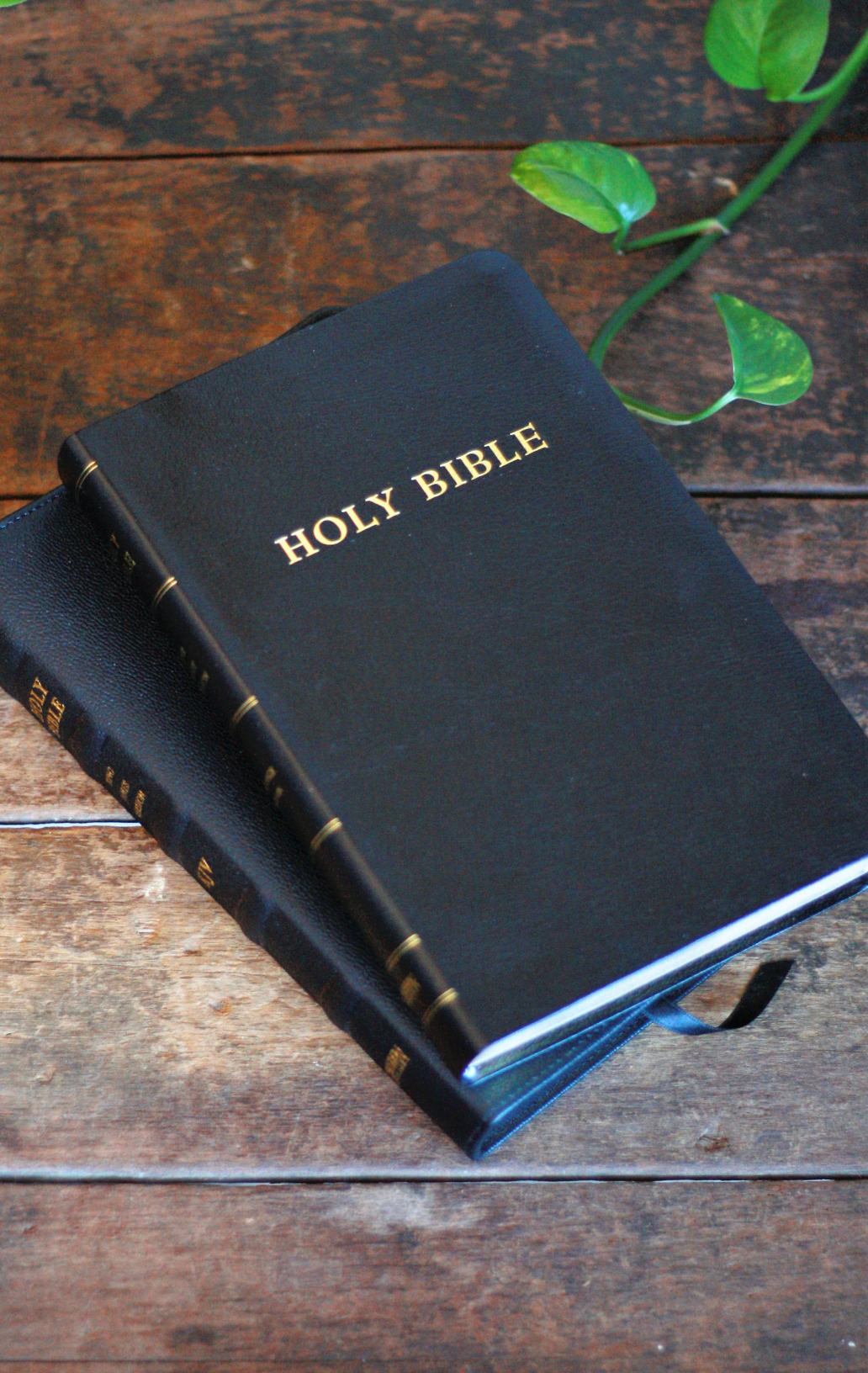




## *INFORMATION & SAMPLE CHAPTERS*





## FROM THE FOREWORD

The growth of information makes for an ever-changing world. However, the importance of Scripture remains unchanged. To ensure the enduring value of inspired sacred texts, Friendship Press, together with the National Council of Churches and in partnership with the Society of Biblical Literature, has undertaken the careful task of updating the *NRSV Edition of the Bible*. We are pleased to present you with what we can in full confidence call *the world's most meticulously researched, rigorously reviewed, and faithfully accurate English-language Bible translation*.

You will find that this new NRSV edition is the most extensively updated English-language Bible translation available on the worldwide market to date. Recent scholarship is applied to ancient texts to help readers explore the meanings of ancient texts in light of the cultures that produced them.

The *NRSV Updated Edition* is intended to be as literal as possible so that the meaning of scripture can be as clear as possible to the fervent lay reader as it is to the dedicated biblical scholar.

In service to the Divine Name,  
Rev. Joseph V. Crockett, Ed.D.  
CEO & Publisher, Friendship Press



## WHY AN UPDATE?

### TRANSLATING THE ANCIENT TEXTS AS ACCURATELY AS POSSIBLE

The NRSV has been called the most accurate of English-language translations, based on the available manuscript evidence, textual analysis, and philological understanding. In the more than thirty years since its first publication, hundreds of ancient manuscripts have been studied in exacting detail. The NRSVue is informed by the results of this research.

Laboring through this material has deepened scholarly insight into Jewish and Christian sacred texts and advanced understanding of ancient languages. With new textual evidence, historical insights, and philological understandings (which include exploring the meanings of ancient texts in light of the cultures that produced them), the NRSVue brings greater precision in interpreting Scripture today. **The goal of these practices has been to translate the ancient texts as accurately as possible while reflecting the cultural differences across time and conditions.**

## THE UPDATE PROCESS

### ENSURING THE CURRENCY AND INTEGRITY OF SCRIPTURE

The current updating process involves **scores of scholars and leaders from multiple faith communities, inclusive of gender and ethnic identities, with the unwavering goal to render an accurate version of original source texts into the most current understandings of contemporary language and culture.**

It is for this reason, too, that the NCC commissioned the Society of Biblical Literature (SBL), the leading international association of biblical scholars, to review and update the NRSV. The SBL's mandate and process were single-mindedly intended to ensure the currency and integrity of the NRSVue as the most up-to-date and reliable Bible for use and study in English-language religious communities and educational institutions.

## ENDORSEMENTS

“We are excited to present what I believe to be one of the most lovingly revised translations to date. When we embarked on this journey our goal was to increase the accessibility of Scripture. This update with its attention to accuracy, clarity, inclusivity and readability has far exceeded even our wildest expectations.”

—JIM WINKLER, PRESIDENT AND GENERAL SECRETARY,  
NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.

“The New Revised Standard Version Updated Edition (NRSVue) is an updated English translation that listened broadly and closely to the variety of faith-based constituencies reading the Bible in our current times. It emerges as a testament to what translations should be when they intentionally engage members of the National Council of Churches of Christ Historic Black Churches and other diverse Christian communities and scholars...I commend this translation...”

—SHIVELY T. J. SMITH, ASSISTANT PROFESSOR OF NEW  
TESTAMENT, BOSTON UNIVERSITY , ITINERANT ELDER IN  
AFRICAN METHODIST EPISCOPAL CHURCH (AME)

“The NRSV Updated Edition provides a much-needed update to this long-beloved academic translation, ironing out inconsistencies and inaccuracies while striving to attend to the most pressing needs of today’s reader.”

—DR. KRISTIN HELMS, ASSOCIATE PROFESSOR OF  
BIBLICAL STUDIES AT ROBERTS WESLEYAN COLLEGE

“The NRSV Updated Edition offers clarity and advancement while preserving tradition. The NRSVue is by far the most comprehensive and highly regarded translation among translations. The NRSVue is now the new benchmark.”

—DR. JOHN AHN, ASSOCIATE PROFESSOR OF HEBREW  
BIBLE LANGUAGES AND LITERATURE, HOWARD UNIVERSITY  
SCHOOL OF DIVINITY

SAMPLE REVISIONS

TEXT-CRITICAL CHANGES

*Bible scholars use the term text-critical to refer to the study of the textual evidence of biblical manuscripts. New manuscript evidence and advances in scholarly research on existing manuscripts sometimes necessitate adjustments to the base text.*

EXAMPLE	NRSV	NRSV UPDATED EDITION
1 Kings 8.16  In 1 Kings 8.16 the NRSVue corrects the text based on evidence from the Dead Sea Scrolls found at Qumran.	‘Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there; but I chose David to be over my people Israel.’	‘Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there, nor did I choose anyone to be a ruler over my people Israel. But I have chosen Jerusalem in order that my name may be there, (N) and I have Chosen David to be over my people Israel.’
Acts 9.8  In some cases, such as Acts 9.8, the translation was left unchanged, but NRSVue adds a textual note to record important text-critical evidence for an alternate translation.	Saul got up from the ground, and though his eyes were open, he could see nothing;	Saul got up from the ground, and though his eyes were open, he could see nothing; <sup>N</sup>  Note: Other ancient authorities read no one.

SAMPLE REVISIONS

PHILOLOGICAL UPDATES

*Philology is the study of the historical development of words. By examining the social, cultural, and economic contexts of biblical languages, philology helps readers understand the meanings of ancient texts in light of the cultures that produced them.*

EXAMPLE	NRSV	NRSV UPDATED EDITION
Leviticus 4.8  Although the translation “sin offering” for Hebrew hatta’t has a long history, biblical scholars now agree that “purification offering” more accurately represents the meaning of the word.	He shall remove all the fat from the bull of sin offering	He shall remove all the fat from the bull of purification offering
Matthew 2.1  The word “magi” is now well known in English and more commonly used both in other Bible translations and in poetry, drama, and film than the previous “wise men.”	In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men N from the East came to Jerusalem,  Note: Or astrologers; Gk magi	In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi N from the east came to Jerusalem,  Note: Or astrologers

SAMPLE REVISIONS

CHALLENGING WORDS

*A number of words and concepts are especially challenging to render in a translation that attempts simultaneously to be contemporary in its style, sensitive to misperception, and historically accurate. In many, if not most, of these cases, translators hope that readers will consult commentaries and reading guides.*

EXAMPLE	NRSV	NRSV UPDATED EDITION
<p>Galatians 1.11</p> <p>For the sake of inclusivity, NRSV often translates the plural form of Greek adelphos as “brothers and sisters.” The NRSVue has extended this practice and employed the inclusive phrase in other instances where both genders are envisioned. However, adelphos is not intrinsically gender-exclusive, so NRSVue omits the standard textual note included in the NRSV (e.g., Galatians 1.11).</p>	<p>For I want you to know, brothers and sisters, N that the gospel that was proclaimed by me is not of human origin;</p> <p>Note: Gk brothers</p>	<p>For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin.</p>
<p>Matthew 4.24</p> <p>Terms referencing physical disabilities pose particular challenges when a translation attempts to honor both ancient realities and modern sensibilities. When context permits, NRSVue avoids translations that identify people in terms of a disability, as in Matthew 4.24.</p>	<p>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them.</p>	<p>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, people possessed by demons or having epilepsy or afflicted with paralysis, and he cured them.</p>



SAMPLE REVISIONS

STYLISTIC CHANGES

*Stylistic updates refer to improvements to the English style of the translation, where the text currently reads as awkward, unclear, or archaic. Other changes involve matters of consistency, grammar, punctuation, and general improvements that render the translation and notes more consistent and uniform.*

EXAMPLE	NRSV	NRSV UPDATED EDITION
<p>Hosea 1.2</p> <p>The NRSVue editors updated archaic language to modern equivalencies. Thus “fornication” was generally changed to “sexual immorality,” and various forms of “whore” terms were revised to comparable forms of “prostitute” (e.g., Hosea 1.2).</p>	<p>When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.”</p>	<p>When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take for yourself a wife of prostitution and have children of prostitution, for the land commits great prostitution by forsaking the Lord.”</p>
<p>Mark 14.69</p> <p>Language is constantly changing, and some terms that were acceptable in earlier translations are now off-putting or even offensive. For example, using the word girl to refer to a young woman is today regarded as demeaning, so the NRSVue revised Mark 14.69 and similar verses accordingly.</p>	<p>And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.”</p>	<p>And the female servant, on seeing him, began again to say to the bystanders, “This man is one of them.”</p>

# THE PSALMS

## BOOK I (Psalms 1-41)

### Psalms I

#### The Two Ways

1 Happy are those  
who do not follow the advice of the  
wicked,  
or take the path that sinners tread,  
or sit in the seat of scoffers;  
2 but their delight is in the law of the  
LORD,  
and on his law they meditate day and  
night.

3 They are like trees  
planted by streams of water;  
which yield their fruit in its season,  
and their leaves do not wither.  
In all that they do, they prosper.

4 The wicked are not so,  
but are like chaff that the wind drives  
away.  
5 Therefore the wicked will not stand in  
the judgment,  
nor sinners in the congregation of the  
righteous;  
6 for the LORD watches over the way of the  
righteous,  
but the way of the wicked will perish.

### Psalms 2

#### God's Promise to His Anointed

Why do the nations conspire,  
and the peoples plot in vain?  
The rulers of the earth set themselves,  
and the LORD and his anointed,  
bonds asunder,  
from us."

7 Rise up

and dash them in pieces  
as a vessel."  
10 Now therefore, O kings, be  
warned, O rulers of the  
earth, serve the LORD with fear,  
with trembling, kiss his feet,  
or he will be angry, and you will  
perish in his wrath;  
Happy are all who take refuge in him.

### Psalms 3

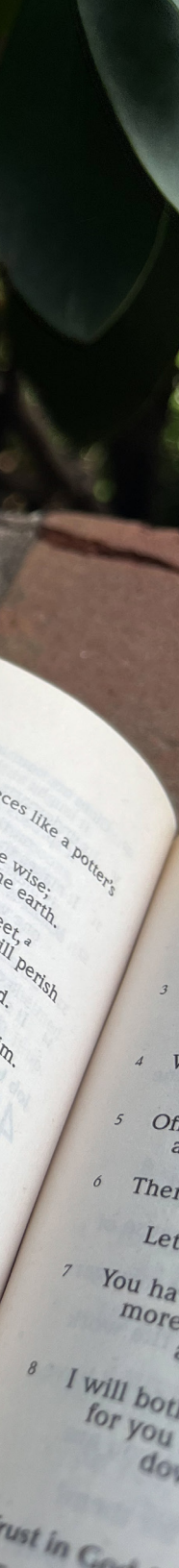
#### Trust in God under Adversity

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

1 O LORD, how many are my foes!  
Many are rising against me,  
2 many are saying to me,  
"There is no help for you<sup>b</sup> in God,"  
Selah

3 But you, O LORD, are a shield around me,  
my glory, and the one who lifts up my  
head.  
4 I cry aloud to the LORD,  
and he answers me from his holy hill.  
Selah

5 I lie down and sleep;  
I wake again, for the LORD sustains me.  
6 I am not afraid of ten thousands of people  
who have set themselves against me,  
all around me.

A photograph of an open book with a green plant leaf in the background. The book is open to a page with text, and the leaf is partially visible on the left side. The text on the page is in a serif font and is partially obscured by the leaf.

*"Happy are those  
who do not follow the advice of the wicked  
or take the path that sinners tread  
or sit in the seat of scoffers,  
but their delight is in the law of the Lord,  
and on his law they meditate day and night.*

*They are like trees  
planted by streams of water,  
which yield their fruit in its season,  
and their leaves do not wither.  
In all that they do, they prosper."*

*Psalm 1:1-3*



## SAMPLE CHAPTERS

# Genesis



# GENESIS

## Six Days of Creation and the Sabbath

**1** When God began to create<sup>a</sup> the heavens and the earth,<sup>2</sup>the earth was complete chaos, and darkness covered the face of the deep, while a wind from God<sup>b</sup> swept over the face of the waters.<sup>3</sup>Then God said, "Let there be light," and there was light.<sup>4</sup>And God saw that the light was good, and God separated the light from the darkness.<sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

**6** And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters."<sup>7</sup>So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.<sup>8</sup>God called the dome Sky. And there was evening and there was morning, the second day.

**9** And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so.<sup>10</sup>God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.<sup>11</sup>Then God said, "Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.<sup>12</sup>The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good.<sup>13</sup>And there was evening and there was morning, the third day.

**14** And God said, "Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years,<sup>15</sup>and let them be lights in the dome of the sky to give light upon the earth." And it was so.<sup>16</sup>God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.<sup>17</sup>God set them in the dome of the sky to give light upon the earth,<sup>18</sup>to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.<sup>19</sup>And there was evening and there was morning, the fourth day.

**20** And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky."<sup>21</sup>So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good.<sup>22</sup>God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the

earth."<sup>23</sup> And there was evening and there was morning, the fifth day.

**24** And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so.<sup>25</sup>God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good.

**26** Then God said, "Let us make humans<sup>c</sup> in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth<sup>d</sup> and over every creeping thing that creeps upon the earth."

<sup>27</sup> So God created humans<sup>e</sup> in his image, in the image of God he created them;<sup>f</sup> male and female he created them.

<sup>28</sup>God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."<sup>29</sup>God said, "See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food.<sup>30</sup>And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.<sup>31</sup>God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

**2** Thus the heavens and the earth were finished and all their multitude.<sup>2</sup>On the sixth<sup>g</sup> day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.<sup>3</sup>So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

**4** These are the generations of the heavens and the earth when they were created.

## Another Account of the Creation

In the day that the LORD<sup>h</sup> God made the earth and the heavens,<sup>5</sup>when no plant of the field was yet in the earth and no vegetation of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground,<sup>6</sup>but a stream would rise from the earth and water the whole face of the ground—<sup>7</sup>then the LORD God formed man from the dust of the ground<sup>i</sup>

*a* Or *In the beginning God created* *b* Or *while the spirit of God* or *while a mighty wind* *c* Heb *adam*  
*d* Syr: Heb *and over all the earth* *e* Heb *adam* *f* Heb *him* *g* Sam GK Syr: MT *seventh* *h* Heb *YHWH*,  
as in other places where "LORD" is spelled with capital letters (see also Ex 3.14–15 with notes) *i* In Heb  
the word for *ground* resembles the word for *man*



and breathed into his nostrils the breath of life, and the man became a living being.<sup>8</sup> And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.<sup>9</sup> Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flows out of Eden to water the garden, and from there it divides and becomes four branches.<sup>11</sup> The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold,<sup>12</sup> and the gold of that land is good; bdellium and onyx stone are there.<sup>13</sup> The name of the second river is Gihon; it is the one that flows around the whole land of Cush.<sup>14</sup> The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to till it and keep it.<sup>16</sup> And the LORD God commanded the man, "You may freely eat of every tree of the garden,<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."<sup>19</sup> So out of the ground the LORD God formed every animal of the field and every bird of the air and brought them to the man to see what he would call them, and whatever the man called every living creature, that was its name.<sup>20</sup> The man gave names to all cattle and to the birds of the air and to every animal of the field, but for the man<sup>1</sup> there was not found a helper as his partner.<sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.<sup>22</sup> And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.<sup>23</sup> Then the man said,

"This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken."

<sup>24</sup> Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.<sup>25</sup> And the man and his wife were both naked and were not ashamed.

### The First Sin and Its Punishment

**3** Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'"<sup>2</sup> The woman said to the serpent, "We may eat of the fruit of the trees in the garden,<sup>3</sup> but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" <sup>4</sup> But the serpent said to the

woman, "You will not die,<sup>5</sup> for God knows that when you eat of it your eyes will be opened, and you will be like God,<sup>6</sup> knowing good and evil." <sup>6</sup> So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate.<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made loincloths for themselves.

8 They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.<sup>9</sup> But the LORD God called to the man and said to him, "Where are you?" <sup>10</sup> He said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." <sup>11</sup> He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" <sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." <sup>13</sup> Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."

<sup>14</sup> The LORD God said to the serpent,

"Because you have done this,  
cursed are you among all animals  
and among all wild creatures;  
upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

<sup>15</sup> I will put enmity between you and the woman  
and between your offspring and hers;  
he will strike your head,  
and you will strike his heel."

<sup>16</sup> To the woman he said,  
"I will make your pangs in childbirth  
exceedingly great;  
in pain you shall bring forth children,  
yet your desire shall be for your husband,  
and he shall rule over you."

<sup>17</sup> And to the man<sup>1</sup> he said,  
"Because you have listened to the voice of your wife  
and have eaten of the tree  
about which I commanded you,  
'You shall not eat of it,'  
cursed is the ground because of you;  
in toil you shall eat of it all the days of your  
life;

<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.

<sup>19</sup> By the sweat of your face  
you shall eat bread  
until you return to the ground,  
for out of it you were taken;

you are dust,  
and to dust you shall return."

20 The man named his wife Eve<sup>m</sup> because she was the mother of all living. <sup>21</sup>And the LORD God made garments of skins for the man<sup>n</sup> and for his wife and clothed them.

22 Then the LORD God said, "See, the humans have become like one of us, knowing good and evil, and now they might reach out their hands and take also from the tree of life and eat and live forever"—<sup>23</sup>therefore the LORD God sent them forth from the garden of Eden, to till the ground from which they were taken. <sup>24</sup>He drove out the humans, and at the east of the garden of Eden he placed the cherubim and a sword flaming and turning to guard the way to the tree of life.

### Cain Murders Abel

**4** Now the man knew his wife Eve, and she conceived and bore Cain,<sup>o</sup> saying, "I have produced a man with the help of the LORD." <sup>2</sup>Next she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. <sup>3</sup>In the course of time Cain brought to the LORD an offering of the fruit of the ground, <sup>4</sup>and Abel for his part brought of the firstlings of his flock, their fat portions. And the LORD had regard for Abel and his offering, <sup>5</sup>but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. <sup>6</sup>The LORD said to Cain, "Why are you angry, and why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it."

8 Cain said to his brother Abel, "Let us go out to the field."<sup>p</sup> And when they were in the field, Cain rose up against his brother Abel and killed him. <sup>9</sup>Then the LORD said to Cain, "Where is your brother Abel?" He said, "I do not know; am I my brother's keeper?" <sup>10</sup>And the LORD said, "What have you done? Listen, your brother's blood is crying out to me from the ground! <sup>11</sup>And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. <sup>12</sup>When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth." <sup>13</sup>Cain said to the LORD, "My punishment is greater than I can bear!" <sup>14</sup>Today you have driven me away from the soil, and I shall be hidden from your face; I shall be a fugitive and a wanderer on the earth, and anyone who meets me may kill me." <sup>15</sup>Then the LORD said to him, "Not so!<sup>q</sup> Whoever kills Cain will suffer a sevenfold vengeance." And the LORD put a mark on Cain, so that no one who came upon him would kill him. <sup>16</sup>Then Cain went away from the presence of the LORD and settled in the land of Nod,<sup>r</sup> east of Eden.

### Beginnings of Civilization

17 Cain knew his wife, and she conceived and bore Enoch, and he built a city and named it Enoch after his son Enoch. <sup>18</sup>To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech. <sup>19</sup>Lamech took two wives; the name of the one was Adah, and the name of the other Zillah. <sup>20</sup>Adah bore Jabal; he was the ancestor of those who live in tents and have livestock. <sup>21</sup>His brother's name was Jubal; he was the ancestor of all those who play the lyre and pipe. <sup>22</sup>Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. The sister of Tubal-cain was Naamah.

23 Lamech said to his wives:

"Adah and Zillah, hear my voice;  
you wives of Lamech, listen to what I say:  
I have killed a man for wounding me,  
a young man for striking me.

<sup>24</sup> If Cain is avenged sevenfold,  
truly Lamech seventy-sevenfold."

25 Adam knew his wife again, and she bore a son and named him Seth;<sup>s</sup> for she said, "God has appointed for me another child instead of Abel, because Cain killed him." <sup>26</sup>To Seth also a son was born, and he named him Enosh. At that time people began to invoke the name of the LORD.

### Adam's Descendants to Noah and His Sons

**5** This is the list of the descendants of Adam. When God created humans,<sup>t</sup> he made them<sup>u</sup> in the likeness of God. <sup>2</sup>Male and female he created them, and he blessed them and called them humans<sup>v</sup> when they were created.

3 When Adam had lived one hundred thirty years, he became the father of a son in his likeness, according to his image, and named him Seth. <sup>4</sup>The days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. <sup>5</sup>Thus all the days that Adam lived were nine hundred thirty years, and he died.

6 When Seth had lived one hundred five years, he became the father of Enosh. <sup>7</sup>Seth lived after the birth of Enosh eight hundred seven years and had other sons and daughters. <sup>8</sup>Thus all the days of Seth were nine hundred twelve years, and he died.

9 When Enosh had lived ninety years, he became the father of Kenan. <sup>10</sup>Enosh lived after the birth of Kenan eight hundred fifteen years and had other sons and daughters. <sup>11</sup>Thus all the days of Enosh were nine hundred five years, and he died.

12 When Kenan had lived seventy years, he became the father of Mahalalel. <sup>13</sup>Kenan lived after the birth of Mahalalel eight hundred and forty years and had other sons and daughters. <sup>14</sup>Thus all the days of Kenan were nine hundred and ten years, and he died.

*m* In Heb *Eve* resembles the word for *living* *n* Or for *Adam* *o* In Heb *Cain* resembles the word for *produced* *p* Sam Gk Syr Vg: MT lacks *Let us go out to the field* *q* Gk Syr Vg: Heb *Therefore* *r* That is, *wandering* *s* In Heb *Seth* resembles the word for *appointed* *t* Heb *adam* *u* Heb *him* *v* Heb *adam*

15 When Mahalalel had lived sixty-five years, he became the father of Jared. <sup>16</sup>Mahalalel lived after the birth of Jared eight hundred thirty years and had other sons and daughters. <sup>17</sup>Thus all the days of Mahalalel were eight hundred ninety-five years, and he died.

18 When Jared had lived one hundred sixty-two years he became the father of Enoch. <sup>19</sup>Jared lived after the birth of Enoch eight hundred years and had other sons and daughters. <sup>20</sup>Thus all the days of Jared were nine hundred sixty-two years, and he died.

21 When Enoch had lived sixty-five years, he became the father of Methuselah. <sup>22</sup>Enoch walked with God after the birth of Methuselah three hundred years and had other sons and daughters. <sup>23</sup>Thus all the days of Enoch were three hundred sixty-five years. <sup>24</sup>Enoch walked with God; then he was no more, because God took him.

25 When Methuselah had lived one hundred eighty-seven years, he became the father of Lamech. <sup>26</sup>Methuselah lived after the birth of Lamech seven hundred eighty-two years and had other sons and daughters. <sup>27</sup>Thus all the days of Methuselah were nine hundred sixty-nine years, and he died.

28 When Lamech had lived one hundred eighty-two years, he became the father of a son; <sup>29</sup>he named him Noah, saying, "Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the toil of our hands." <sup>30</sup>Lamech lived after the birth of Noah five hundred ninety-five years and had other sons and daughters. <sup>31</sup>Thus all the days of Lamech were seven hundred seventy-seven years, and he died.

32 After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth.

### The Wickedness of Humans

**6** When people began to multiply on the face of the ground, and daughters were born to them, <sup>2</sup>the sons of God saw that they were fair, and they took wives for themselves of all that they chose. <sup>3</sup>Then the LORD said, "My spirit shall not abide<sup>w</sup> in mortals forever, for they are flesh; their days shall be one hundred twenty years." <sup>4</sup>The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

5 The LORD saw that the wickedness of humans was great in the earth and that every inclination of the thoughts of their hearts was only evil continually. <sup>6</sup>And the LORD was sorry that he had made humans on the earth, and it grieved him to his heart. <sup>7</sup>So the LORD said, "I will blot out from the earth the humans I have created—people

together with animals and creeping things and birds of the air—for I am sorry that I have made them." <sup>8</sup>But Noah found favor in the sight of the LORD.

### Noah Pleases God

9 These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. <sup>10</sup>And Noah had three sons: Shem, Ham, and Japheth.

11 Now the earth was corrupt in God's sight, and the earth was filled with violence. <sup>12</sup>And God saw that the earth was corrupt, for all flesh had corrupted its ways upon the earth. <sup>13</sup>And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth. <sup>14</sup>Make yourself an ark of cypress<sup>x</sup> wood; make rooms in the ark, and cover it inside and out with pitch. <sup>15</sup>This is how you are to make it: the length of the ark three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup>Make a roof<sup>y</sup> for the ark, and finish it to a cubit above, and put the door of the ark in its side; make it with lower, second, and third decks. <sup>17</sup>For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. <sup>18</sup>But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. <sup>19</sup>And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. <sup>20</sup>Of the birds according to their kinds and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive. <sup>21</sup>Also take with you every kind of food that is eaten, and store it up, and it shall serve as food for you and for them." <sup>22</sup>Noah did this; he did all that God commanded him.

### The Great Flood

**7** Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. <sup>2</sup>Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; <sup>3</sup>and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth. <sup>4</sup>For in seven days I will send rain on the earth for forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." <sup>5</sup>And Noah did all that the LORD had commanded him.

6 Noah was six hundred years old when the flood of waters came on the earth. <sup>7</sup>And Noah

with his sons and his wife and his sons' wives went into the ark to escape the waters of the flood.<sup>8</sup> Of clean animals and of animals that are not clean and of birds and of everything that creeps on the ground,<sup>9</sup> two and two, male and female, went into the ark with Noah, as God had commanded Noah.<sup>10</sup> And after seven days the waters of the flood came on the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.<sup>12</sup> The rain fell on the earth forty days and forty nights.<sup>13</sup> On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons entered the ark,<sup>14</sup> they and every wild animal of every kind and all domestic animals of every kind and every creeping thing that creeps on the earth and every bird of every kind.<sup>15</sup> They went into the ark with Noah, two and two of all flesh in which there was the breath of life.<sup>16</sup> And those that entered, male and female of all flesh, went in as God had commanded him, and the LORD shut him in.

17 The flood continued forty days on the earth, and the waters increased and bore up the ark, and it rose high above the earth.<sup>18</sup> The waters swelled and increased greatly on the earth, and the ark floated on the face of the waters.<sup>19</sup> The waters swelled so mightily on the earth that all the high mountains under the whole heaven were covered;<sup>20</sup> the waters swelled above the mountains, covering them fifteen cubits deep.<sup>21</sup> And all flesh died that moved on the earth, birds, domestic animals, wild animals, all swarming creatures that swarm on the earth, and all human beings;<sup>22</sup> everything on dry land in whose nostrils was the breath of life died.<sup>23</sup> He blotted out every living thing that was on the face of the ground, human beings and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left and those with him in the ark.<sup>24</sup> And the waters swelled on the earth for one hundred fifty days.

### The Flood Subsides

**8** But God remembered Noah and all the wild animals and all the domestic animals that were with him in the ark. And God made a wind blow over the earth, and the waters subsided;<sup>2</sup> the fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained,<sup>3</sup> and the waters gradually receded from the earth. At the end of one hundred fifty days the waters had abated,<sup>4</sup> and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.<sup>5</sup> The waters continued to abate until the tenth

month; in the tenth month, on the first day of the month, the tops of the mountains appeared.

6 At the end of forty days Noah opened the window of the ark that he had made<sup>7</sup> and sent out the raven, and it went to and fro until the waters were dried up from the earth.<sup>8</sup> Then he sent out the dove from him to see if the waters had subsided from the face of the ground,<sup>9</sup> but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him.<sup>10</sup> He waited another seven days, and again he sent out the dove from the ark,<sup>11</sup> and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth.<sup>12</sup> Then he waited another seven days and sent out the dove, and it did not return to him any more.

13 In the six hundred first year, in the first month, on the first day of the month, the waters were dried up from the earth, and Noah removed the covering of the ark and looked and saw that the face of the ground was drying.<sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth was dry.<sup>15</sup> Then God said to Noah,<sup>16</sup> "Go out of the ark, you and your wife and your sons and your sons' wives with you.<sup>17</sup> Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—so that they may abound on the earth and be fruitful and multiply on the earth."<sup>18</sup> So Noah went out with his sons and his wife and his sons' wives.<sup>19</sup> And every animal, every creeping thing, and every bird, everything that moves on the earth, went out of the ark by families.

### God's Promise to Noah

20 Then Noah built an altar to the LORD and took of every clean animal and of every clean bird and offered burnt offerings on the altar.<sup>21</sup> And when the LORD smelled the pleasing odor, the LORD said in his heart, "I will never again curse the ground because of humans, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done.

<sup>22</sup> As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease."

### The Covenant with Noah

**9** God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth.<sup>2</sup> The fear and dread of you shall rest on every animal of the earth and on every bird of the air, on everything that creeps on the ground and on all the fish of the sea; into your hand they

z Gk: Heb adds *every bird, every winged creature*

are delivered.<sup>3</sup> Every moving thing that lives shall be food for you, and just as I gave you the green plants, I give you everything.<sup>4</sup> Only, you shall not eat flesh with its life, that is, its blood.<sup>5</sup> For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life.

<sup>6</sup> Whoever sheds the blood of a human,  
by a human shall that person's blood be  
shed,  
for in his own image  
God made humans.

<sup>7</sup> And you, be fruitful and multiply, abound on the earth and have dominion over<sup>a</sup> it."

<sup>8</sup> Then God said to Noah and to his sons with him, <sup>9</sup>As for me, I am establishing my covenant with you and your descendants after you <sup>10</sup>and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.<sup>b</sup> <sup>11</sup>I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." <sup>12</sup>God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup>I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. <sup>14</sup>When I bring clouds over the earth and the bow is seen in the clouds, <sup>15</sup>I will remember my covenant that is between me and you and every living creature of all flesh, and the waters shall never again become a flood to destroy all flesh. <sup>16</sup>When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." <sup>17</sup>God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

### Noah and His Sons

<sup>18</sup> The sons of Noah who went out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. <sup>19</sup>These three were the sons of Noah, and from these the whole earth was peopled.

<sup>20</sup> Noah, a man of the soil, was the first to plant a vineyard. <sup>21</sup>He drank some of the wine and became drunk, and he lay uncovered in his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. <sup>23</sup>Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. <sup>24</sup>When Noah awoke from his wine and knew what his youngest son had done to him, <sup>25</sup>he said,

"Cursed be Canaan;  
lowest of slaves shall he be to his  
brothers."

<sup>26</sup>He also said,

"Blessed by the LORD my God be Shem,  
and let Canaan be his slave.

<sup>27</sup> May God make space for Japheth,<sup>c</sup>  
and let him live in the tents of Shem,  
and let Canaan be his slave."

<sup>28</sup> After the flood Noah lived three hundred fifty years. <sup>29</sup>All the days of Noah were nine hundred fifty years, and he died.

### Nations Descended from Noah

**10** These are the descendants of Noah's sons, Shem, Ham, and Japheth; children were born to them after the flood.

<sup>2</sup> The descendants of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup>The descendants of Gomer: Ashkenaz, Riphath, and Togarmah. <sup>4</sup>The descendants of Javan: Elishah, Tarshish, Kittim, and Rodanim.<sup>d</sup> <sup>5</sup>From these the coastland peoples spread. These are the descendants of Japheth<sup>e</sup> in their lands, with their own language, by their families, in their nations.

<sup>6</sup> The descendants of Ham: Cush, Egypt, Put, and Canaan. <sup>7</sup>The descendants of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah: Sheba and Dedan. <sup>8</sup>Cush became the father of Nimrod; he was the first on earth to become a mighty warrior. <sup>9</sup>He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." <sup>10</sup>The beginning of his kingdom was Babel, Erech, Akkad, and Calneh in the land of Shinar. <sup>11</sup>From that land he went into Assyria and built Nineveh, Rehoboth-ir, Calah, and <sup>12</sup>Resen between Nineveh and Calah; that is the great city. <sup>13</sup>Egypt became the father of Ludim, Ananim, Lehabim, Naphtuhim, <sup>14</sup>Pathrusim, Casluhim, from whom the Philistines come, and Caphtorim.

<sup>15</sup> Canaan became the father of Sidon, his firstborn, and Heth<sup>16</sup> and the Jebusites, the Amorites, the Girgashites, <sup>17</sup>the Hivites, the Arkites, the Sinites, <sup>18</sup>the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites spread abroad. <sup>19</sup>And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza and in the direction of Sodom, Gomorrah, Admah, and Zeboiim as far as Lasha. <sup>20</sup>These are the descendants of Ham, by their families, their languages, their lands, and their nations.

<sup>21</sup> To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. <sup>22</sup>The descendants of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. <sup>23</sup>The descendants of Aram: Uz, Hul, Gether, and Mash. <sup>24</sup>Arpachshad

<sup>a</sup> Gk mss: Heb *multiply in* <sup>b</sup> Gk: Heb adds *every animal of the earth* <sup>c</sup> In Heb *Japheth* resembles the verb for *make space* <sup>d</sup> Heb mss Sam Gk: MT *Dodanim* <sup>e</sup> Heb lacks *These are the descendants of Japheth*



became the father of Shelah, and Shelah became the father of Eber.<sup>25</sup> To Eber were born two sons: the name of the one was Peleg,<sup>f</sup> for in his days the earth was divided, and his brother's name was Joktan.<sup>26</sup> Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,<sup>27</sup> Hadoram, Uzal, Diklah,<sup>28</sup> Obal, Abimael, Sheba,<sup>29</sup> Ophir, Havilah, and Jobab; all these were the descendants of Joktan.<sup>30</sup> The territory in which they lived extended from Mesha in the direction of Sephar, the hill country of the east.<sup>31</sup> These are the descendants of Shem, by their families, their languages, their lands, and their nations.

32 These are the families of Noah's sons, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

### The Tower of Babel

**11** Now the whole earth had one language and the same words.<sup>2</sup> And as they migrated from the east,<sup>g</sup> they came upon a plain in the land of Shinar and settled there.<sup>3</sup> And they said to one another, "Come, let us make bricks and fire them thoroughly." And they had brick for stone and bitumen for mortar.<sup>4</sup> Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."<sup>5</sup> The LORD came down to see the city and the tower, which mortals had built.<sup>6</sup> And the LORD said, "Look, they are one people, and they have all one language, and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.<sup>7</sup> Come, let us go down and confuse their language there, so that they will not understand one another's speech."<sup>8</sup> So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city.<sup>9</sup> Therefore it was called Babel,<sup>h</sup> because there the LORD confused the language of all the earth, and from there the LORD scattered them abroad over the face of all the earth.

### Descendants of Shem

10 These are the descendants of Shem. When Shem was one hundred years old, he became the father of Arpachshad two years after the flood,<sup>11</sup> and Shem lived after the birth of Arpachshad five hundred years and had other sons and daughters.

12 When Arpachshad had lived thirty-five years, he became the father of Shelah,<sup>13</sup> and Arpachshad lived after the birth of Shelah four hundred three years and had other sons and daughters.

14 When Shelah had lived thirty years, he

became the father of Eber,<sup>15</sup> and Shelah lived after the birth of Eber four hundred three years and had other sons and daughters.

16 When Eber had lived thirty-four years, he became the father of Peleg,<sup>17</sup> and Eber lived after the birth of Peleg four hundred thirty years and had other sons and daughters.

18 When Peleg had lived thirty years, he became the father of Reu,<sup>19</sup> and Peleg lived after the birth of Reu two hundred nine years and had other sons and daughters.

20 When Reu had lived thirty-two years, he became the father of Serug,<sup>21</sup> and Reu lived after the birth of Serug two hundred seven years and had other sons and daughters.

22 When Serug had lived thirty years, he became the father of Nahor,<sup>23</sup> and Serug lived after the birth of Nahor two hundred years and had other sons and daughters.

24 When Nahor had lived twenty-nine years, he became the father of Terah,<sup>25</sup> and Nahor lived after the birth of Terah one hundred nineteen years and had other sons and daughters.

26 When Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

### Descendants of Terah

27 Now these are the descendants of Terah. Terah was the father of Abram, Nahor, and Haran, and Haran was the father of Lot.<sup>28</sup> Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans.<sup>29</sup> Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. She was the daughter of Haran the father of Milcah and Iscah.<sup>30</sup> Now Sarai was barren; she had no child.

31 Terah took his son Abram and his grandson Lot son of Haran and his daughter-in-law Sarai, his son Abram's wife, and they went out together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there.<sup>32</sup> The days of Terah were two hundred five years, and Terah died in Haran.

### The Call of Abram

**12** Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.<sup>2</sup> I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.<sup>3</sup> I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed."<sup>4</sup>

4 So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.<sup>5</sup> Abram took his wife Sarai and his brother's son Lot and all the possessions that they had gathered and the

*f* That is, *division* *g* Or *migrated eastward* *h* In Heb *Babel* is a play on the verb meaning to *confuse*  
*i* Or *by you all the families of the earth shall bless themselves*

persons whom they had acquired in Haran, and they set forth to go to the land of Canaan. When they had come to the land of Canaan, <sup>6</sup>Abram passed through the land to the place at Shechem, to the oak<sup>i</sup> of Moreh. At that time the Canaanites were in the land. <sup>7</sup>Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. <sup>8</sup>From there he moved on to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east, and there he built an altar to the LORD and invoked the name of the LORD. <sup>9</sup>And Abram journeyed on by stages toward the Negeb.

### Abram and Sarai in Egypt

<sup>10</sup>Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land. <sup>11</sup>When he was about to enter Egypt, he said to his wife Sarai, "I know well that you are a woman beautiful in appearance, <sup>12</sup>and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. <sup>13</sup>Say you are my sister, so that it may go well with me because of you and that my life may be spared on your account." <sup>14</sup>When Abram entered Egypt the Egyptians saw that the woman was very beautiful. <sup>15</sup>When the officials of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. <sup>16</sup>And for her sake he dealt well with Abram, and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels.

<sup>17</sup>But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. <sup>18</sup>So Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? <sup>19</sup>Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her, and be gone." <sup>20</sup>And Pharaoh gave his men orders concerning him, and they set him on the way with his wife and all that he had.

### Abram and Lot Separate

**13** So Abram went up from Egypt, he and his wife and all that he had and Lot with him, into the Negeb.

<sup>2</sup>Now Abram was very rich in livestock, in silver, and in gold. <sup>3</sup>He journeyed on by stages from the Negeb as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup>to the place where he had made an altar at the first, and there Abram called on the name of the LORD. <sup>5</sup>Now Lot, who went with Abram, also had flocks and herds and tents, <sup>6</sup>and the land could not support both of them living together because their possessions were so great that they

could not live together. <sup>7</sup>Thus strife arose between the herders of Abram's livestock and the herders of Lot's livestock. At that time the Canaanites and the Perizzites lived in the land.

<sup>8</sup>Then Abram said to Lot, "Let there be no strife between you and me and between your herders and my herders, for we are kindred. <sup>9</sup>Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." <sup>10</sup>Lot looked about him and saw that the plain of the Jordan was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar; this was before the LORD destroyed Sodom and Gomorrah. <sup>11</sup>So Lot chose for himself all the plain of the Jordan, and Lot journeyed eastward, and they separated from each other. <sup>12</sup>Abram settled in the land of Canaan, while Lot settled among the cities of the plain and moved his tent as far as Sodom. <sup>13</sup>Now the people of Sodom were wicked, great sinners against the LORD.

<sup>14</sup>The LORD said to Abram, after Lot had separated from him, "Raise your eyes now, and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup>for all the land that you see I will give to you and to your offspring forever. <sup>16</sup>I will make your offspring like the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. <sup>17</sup>Rise up, walk through the length and the breadth of the land, for I will give it to you." <sup>18</sup>So Abram moved his tent and came and settled by the oaks<sup>k</sup> of Mamre, which are at Hebron, and there he built an altar to the LORD.

### Lot's Captivity and Rescue

**14** In the days of King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim, <sup>2</sup>these kings made war with King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela, that is, Zoar. <sup>3</sup>All these joined forces in the Valley of Siddim, that is, the Dead Sea. <sup>4</sup>Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. <sup>5</sup>In the fourteenth year Chedorlaomer and the kings who were with him came and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, <sup>6</sup>and the Horites in the hill country of Seir as far as El-paran on the edge of the wilderness; <sup>7</sup>then they turned back and came to En-mishpat, that is, Kadesh, and subdued all the country of the Amalekites and also the Amorites who lived in Hazazon-tamar. <sup>8</sup>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela, that is, Zoar, went out, and they joined battle in the Valley of Siddim

<sup>9</sup>with King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar, four kings against five. <sup>10</sup>Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. <sup>11</sup>So the enemy took all the goods of Sodom and Gomorrah and all their provisions and went their way; <sup>12</sup>they also took Lot, the son of Abram's brother, who lived in Sodom, and his goods and departed.

<sup>13</sup>Then one who had escaped came and told Abram the Hebrew, who was living by the oaks<sup>m</sup> of Mamre the Amorite, brother of Eshcol and of Aner; these were allies of Abram. <sup>14</sup>When Abram heard that his nephew had been taken captive, he led forth his trained men, born in his house, three hundred eighteen of them, and went in pursuit as far as Dan. <sup>15</sup>He divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus. <sup>16</sup>Then he brought back all the goods and also brought back his nephew Lot with his goods and the women and the people.

#### Abram Blessed by Melchizedek

<sup>17</sup>After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh, that is, the King's Valley. <sup>18</sup>And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High.<sup>n</sup> <sup>19</sup>He blessed him and said,

"Blessed be Abram by God Most High,<sup>o</sup>  
maker of heaven and earth,  
<sup>20</sup>and blessed be God Most High,<sup>p</sup>  
who has delivered your enemies into your  
hand!"

And Abram gave him one-tenth of everything. <sup>21</sup>Then the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." <sup>22</sup>But Abram said to the king of Sodom, "I have sworn to God<sup>q</sup> Most High,<sup>r</sup> maker of heaven and earth, <sup>23</sup>that I would not take a thread or a sandal strap or anything that is yours, so that you might not say, 'I have made Abram rich.' <sup>24</sup>I will take nothing but what the young men have eaten and the share of the men who went with me: Aner, Eshcol, and Mamre. Let them take their share."

#### God's Covenant with Abram

**15** After these things the word of the LORD came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." <sup>2</sup>But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"<sup>s</sup> <sup>3</sup>And Abram said, "You have given me no offspring, so a slave born in my house is to be my heir." <sup>4</sup>But

the word of the LORD came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." <sup>5</sup>He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." <sup>6</sup>And he believed the LORD, and the LORD<sup>t</sup> reckoned it to him as righteousness.

<sup>7</sup>Then he said to him, "I am the LORD who brought you from Ur of the Chaldeans, to give you this land to possess." <sup>8</sup>But he said, "O Lord God, how am I to know that I shall possess it?" <sup>9</sup>He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." <sup>10</sup>He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. <sup>11</sup>And when birds of prey came down on the carcasses, Abram drove them away.

<sup>12</sup>As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. <sup>13</sup>Then the LORD<sup>u</sup> said to Abram, "Know this for certain, that your offspring shall be aliens in a land that is not theirs and shall be slaves there, and they shall be oppressed for four hundred years, <sup>14</sup>but I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. <sup>15</sup>As for yourself, you shall go to your ancestors in peace; you shall be buried in a good old age. <sup>16</sup>And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."

<sup>17</sup>When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. <sup>18</sup>On that day the LORD made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the River Euphrates, <sup>19</sup>the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup>the Hittites, the Perizzites, the Rephaim, <sup>21</sup>the Amorites, the Canaanites, the Girgashites, and the Jebusites."

#### The Birth of Ishmael

**16** Now Sarai, Abram's wife, bore him no children. She had an Egyptian slave whose name was Hagar; <sup>2</sup>and Sarai said to Abram, "You see that the LORD has prevented me from bearing children; go in to my slave; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. <sup>3</sup>So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave, and gave her to her husband Abram as a wife. <sup>4</sup>He went in to Hagar, and she conceived, and when she saw that she had conceived, she looked with contempt on her mistress. <sup>5</sup>Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave to

*m* Or terebinths *n* Heb El Elyon *o* Heb El Elyon *p* Heb El Elyon *q* Gk Syr: MT the LORD God  
*r* Heb El Elyon *s* Meaning of Heb uncertain *t* Heb he *u* Heb he

your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me!" <sup>6</sup>But Abram said to Sarai, "Your slave is in your power; do to her as you please." Then Sarai dealt harshly with her, and she ran away from her.

<sup>7</sup>The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to Shur. <sup>8</sup>And he said, "Hagar, slave of Sarai, where have you come from and where are you going?" She said, "I am running away from my mistress Sarai." <sup>9</sup>The angel of the LORD said to her, "Return to your mistress, and submit to her." <sup>10</sup>The angel of the LORD also said to her, "I will so greatly multiply your offspring that they cannot be counted for multitude." <sup>11</sup>And the angel of the LORD said to her,

"Now you have conceived and shall bear a son;  
you shall call him Ishmael,<sup>v</sup>  
for the LORD has given heed to your affliction.

<sup>12</sup> He shall be a wild ass of a man,  
with his hand against everyone,  
and everyone's hand against him,  
and he shall live at odds with all his kin."

<sup>13</sup>So she named the LORD who spoke to her, "You are El-roi,"<sup>w</sup> for she said, "Have I really seen God and remained alive after seeing him?"<sup>x</sup> <sup>14</sup>Therefore the well was called Beer-lahai-roi;<sup>y</sup> it lies between Kadesh and Bered.

<sup>15</sup>Hagar bore Abram a son, and Abram named his son, whom Hagar bore, Ishmael. <sup>16</sup>Abram was eighty-six years old when Hagar bore him<sup>z</sup> Ishmael.

### The Sign of the Covenant

**17** When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty;<sup>a</sup> walk before me, and be blameless. <sup>2</sup>And I will make my covenant between me and you and will make you exceedingly numerous." <sup>3</sup>Then Abram fell on his face, and God said to him, <sup>4</sup>"As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. <sup>5</sup>No longer shall your name be Abram,<sup>b</sup> but your name shall be Abraham,<sup>c</sup> for I have made you the ancestor of a multitude of nations. <sup>6</sup>I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you. <sup>7</sup>I will establish my covenant between me and you and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup>And I will give to you and to your offspring after you the land where you are now an alien, all the land of

Canaan, for a perpetual holding, and I will be their God."

<sup>9</sup>God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup>This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup>You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup>Throughout your generations every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring. <sup>13</sup>Both the slave born in your house and the one bought with your money must be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup>Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

<sup>15</sup>God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. <sup>16</sup>I will bless her and also give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her." <sup>17</sup>Then Abraham fell on his face and laughed and said to himself, "Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?" <sup>18</sup>And Abraham said to God, "O that Ishmael might live in your sight!" <sup>19</sup>God said, "No, but your wife Sarah shall bear you a son, and you shall name him Isaac.<sup>d</sup> I will establish my covenant with him as an everlasting covenant for his offspring after him. <sup>20</sup>As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes, and I will make him a great nation. <sup>21</sup>But my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year." <sup>22</sup>And when he had finished talking with him, God went up from Abraham.

<sup>23</sup>Then Abraham took his son Ishmael and all the slaves born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. <sup>24</sup>Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup>And his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup>That very day Abraham and his son Ishmael were circumcised, <sup>27</sup>and all the men of his house, slaves born in the house and those bought with money from a foreigner, were circumcised with him.

<sup>v</sup> That is, *God hears*   <sup>w</sup> Perhaps *God of seeing* or *God who sees*   <sup>x</sup> Meaning of Heb uncertain

<sup>y</sup> That is, *well of the living one who sees me*   <sup>z</sup> Heb *Abram*   <sup>a</sup> Traditional rendering of Heb *El Shaddai*

<sup>b</sup> That is, *exalted ancestor*   <sup>c</sup> That is, *ancestor of a multitude*   <sup>d</sup> That is, *he laughs*



## SAMPLE CHAPTERS

# Matthew





# THE GOSPEL ACCORDING TO MATTHEW

## The Genealogy of Jesus the Messiah

**1** An account<sup>a</sup> of the genealogy<sup>b</sup> of Jesus the Messiah,<sup>c</sup> the son of David, the son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,<sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram,<sup>4</sup> and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon,<sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,<sup>6</sup> and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah,<sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,<sup>8</sup> and Asaph<sup>e</sup> the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,<sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,<sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos,<sup>11</sup> and Amos<sup>f</sup> the father of Josiah,<sup>12</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,<sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,<sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,<sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,<sup>16</sup> and Jacob the father of Joseph the husband of Mary, who bore Jesus, who is called the Messiah.<sup>h</sup>

17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,<sup>i</sup> fourteen generations.

## The Birth of Jesus the Messiah

18 Now the birth of Jesus the Messiah<sup>j</sup> took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit.<sup>19</sup> Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace,

planned to divorce her quietly.<sup>20</sup> But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. <sup>21</sup>She will bear a son, and you are to name him Jesus, for he will save his people from their sins." <sup>22</sup>All this took place to fulfill what had been spoken by the Lord through the prophet:

<sup>23</sup> "Look, the virgin shall become pregnant and give birth to a son,

and they shall name him Emmanuel," which means, "God is with us." <sup>24</sup>When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife <sup>25</sup>but had no marital relations with her until she had given birth to a son,<sup>k</sup> and he named him Jesus.

## The Visit of the Magi

**2** In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi<sup>l</sup> from the east came to Jerusalem, <sup>2</sup>asking, "Where is the child who has been born king of the Jews? For we observed his star in the east<sup>m</sup> and have come to pay him homage." <sup>3</sup>When King Herod heard this, he was frightened, and all Jerusalem with him, <sup>4</sup>and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah<sup>n</sup> was to be born. <sup>5</sup>They told him, "In Bethlehem of Judea, for so it has been written by the prophet:

<sup>6</sup> 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah,

for from you shall come a ruler

who is to shepherd<sup>o</sup> my people Israel.' "

<sup>7</sup> Then Herod secretly called for the magi<sup>p</sup> and learned from them the exact time when the star had appeared. <sup>8</sup>Then he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word so that I may also go and pay him homage." <sup>9</sup>When they had heard the king, they set out, and there, ahead of them, went the star that they had seen in the east,<sup>q</sup> until it stopped over the place where the child was. <sup>10</sup>When they saw that the star had stopped,<sup>r</sup> they were overwhelmed with joy. <sup>11</sup>On entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure chests, they offered him

*a* Or *A book* *b* Or *birth* *c* Or *Jesus Christ* *d* Other ancient authorities read *Asa* *e* Other ancient authorities read *Asa* *f* Other ancient authorities read *Amon* *g* Other ancient authorities read *Amon* *h* Or *the Christ* *i* Or *the Christ* *j* Or *Jesus Christ* *k* Other ancient authorities read *her firstborn son* *l* Or *astrologers* *m* Or *at its rising* *n* Or *the Christ* *o* Or *rule* *p* Or *astrologers* *q* Or *at its rising* *r* Gk *saw the star*

gifts of gold, frankincense, and myrrh.<sup>12</sup> And having been warned in a dream not to return to Herod, they left for their own country by another road.

### The Escape to Egypt

13 Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him."

<sup>14</sup>Then Joseph<sup>s</sup> got up, took the child and his mother by night, and went to Egypt<sup>15</sup> and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."

### The Massacre of the Infants

16 When Herod saw that he had been tricked by the magi,<sup>1</sup> he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the magi.<sup>17</sup> Then what had been spoken through the prophet Jeremiah was fulfilled:

<sup>18</sup> "A voice was heard in Ramah,  
wailing and loud lamentation,  
Rachel weeping for her children;  
she refused to be consoled, because they  
are no more."

### The Return from Egypt

19 When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, <sup>20</sup>"Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." <sup>21</sup>Then Joseph<sup>v</sup> got up, took the child and his mother, and went to the land of Israel. <sup>22</sup>But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. <sup>23</sup>There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazarene."<sup>w</sup>

### The Proclamation of John the Baptist

**3** In those days John the Baptist appeared in the wilderness of Judea, proclaiming, <sup>2</sup>"Repent, for the kingdom of heaven has come near."<sup>x</sup> <sup>3</sup>This is the one of whom the prophet Isaiah spoke when he said,

"The voice of one crying out in the wilderness:

'Prepare the way of the Lord;  
make his paths straight.'

<sup>4</sup>Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup>Then Jerusalem and all

Judea and all the region around the Jordan were going out to him,<sup>6</sup> and they were baptized by him in the River Jordan, confessing their sins.

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming for his<sup>y</sup> baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? <sup>8</sup>Therefore, bear fruit worthy of repentance,<sup>9</sup> and do not presume to say to yourselves, 'We have Abraham as our ancestor,' for I tell you, God is able from these stones to raise up children to Abraham. <sup>10</sup>Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.

<sup>11</sup>"I baptize you with<sup>z</sup> water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with<sup>a</sup> the Holy Spirit and fire. <sup>12</sup>His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

### The Baptism of Jesus

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. <sup>14</sup>John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup>But Jesus answered him, "Let it be so now, for it is proper for us in this way to fulfill all righteousness." Then he consented. <sup>16</sup>And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw God's Spirit descending like a dove and alighting on him. <sup>17</sup>And a voice from the heavens said, "This is my Son, the Beloved,<sup>b</sup> with whom I am well pleased."

### The Testing of Jesus

**4** Then Jesus was led up by the Spirit into the wilderness to be tested by the devil. <sup>2</sup>He fasted forty days and forty nights, and afterward he was famished. <sup>3</sup>The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." <sup>4</sup>But he answered, "It is written,

'One does not live by bread alone,  
but by every word that comes from the  
mouth of God.'

<sup>5</sup> Then the devil took him to the holy city and placed him on the pinnacle of the temple, <sup>6</sup>saying to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels concerning you,'  
and 'On their hands they will bear you up,  
so that you will not dash your foot against a  
stone.'

<sup>7</sup>Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

s Gk he t Or astrologers u Or astrologers v Gk he w Gk Nazorean x Or is at hand y Other ancient authorities lack his z Or in a Or in b Or my beloved Son

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory,<sup>9</sup> and he said to him, "All these I will give you, if you will fall down and worship me."<sup>10</sup> Then Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,  
and serve only him.'"

<sup>11</sup>Then the devil left him, and suddenly angels came and waited on him.

### Jesus Begins His Ministry in Galilee

<sup>12</sup>Now when Jesus<sup>c</sup> heard that John had been arrested, he withdrew to Galilee. <sup>13</sup>He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup>so that what had been spoken through the prophet Isaiah might be fulfilled:

<sup>15</sup>"Land of Zebulun, land of Naphtali,  
on the road by the sea, across the Jordan,  
Galilee of the gentiles—

<sup>16</sup>the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and  
shadow of death  
light has dawned."

<sup>17</sup>From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."<sup>d</sup>

### Jesus Calls the First Disciples

<sup>18</sup>As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishers. <sup>19</sup>And he said to them, "Follow me, and I will make you fishers of people."<sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup>As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. <sup>22</sup>Immediately they left the boat and their father and followed him.

### Jesus Ministers to Crowds of People

<sup>23</sup>Jesus<sup>e</sup> went throughout all Galilee, teaching in their synagogues and proclaiming the good news<sup>f</sup> of the kingdom and curing every disease and every sickness among the people. <sup>24</sup>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, people possessed by demons or having epilepsy or afflicted with paralysis, and he cured them. <sup>25</sup>And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

### The Beatitudes

**5** When Jesus<sup>g</sup> saw the crowds, he went up the mountain, and after he sat down, his disciples

came to him. <sup>2</sup>And he began to speak and taught them, saying:

<sup>3</sup>"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup>"Blessed are those who mourn, for they will be comforted.

<sup>5</sup>"Blessed are the meek, for they will inherit the earth.

<sup>6</sup>"Blessed are those who hunger and thirst for righteousness, for they will be filled.

<sup>7</sup>"Blessed are the merciful, for they will receive mercy.

<sup>8</sup>"Blessed are the pure in heart, for they will see God.

<sup>9</sup>"Blessed are the peacemakers, for they will be called children of God.

<sup>10</sup>"Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

<sup>11</sup>"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely<sup>h</sup> on my account. <sup>12</sup>Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

### Salt and Light

<sup>13</sup>"You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled under foot.

<sup>14</sup>"You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup>People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

### The Law and the Prophets

<sup>17</sup>"Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfill. <sup>18</sup>For truly I tell you, until heaven and earth pass away, not one letter;<sup>i</sup> not one stroke of a letter, will pass from the law until all is accomplished. <sup>19</sup>Therefore, whoever breaks<sup>j</sup> one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### Concerning Anger

<sup>21</sup>"You have heard that it was said to those of ancient times, 'You shall not murder,' and 'whoever murders shall be liable to judgment.'<sup>22</sup> But I say to

<sup>c</sup> Gk *he* <sup>d</sup> Or *is at hand* <sup>e</sup> Gk *He* <sup>f</sup> Gk *gospel* <sup>g</sup> Gk *he* <sup>h</sup> Other ancient authorities lack *falsely*  
<sup>i</sup> Gk *one iota* <sup>j</sup> Or *annuls*

you that if you are angry with a brother or sister;<sup>k</sup> you will be liable to judgment, and if you insult<sup>l</sup> a brother or sister, you will be liable to the council, and if you say, 'You fool,' you will be liable to the hell<sup>m</sup> of fire. <sup>23</sup>So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, <sup>24</sup>leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. <sup>25</sup>Come to terms quickly with your accuser while you are on the way to court<sup>n</sup> with him, or your accuser may hand you over to the judge and the judge to the guard, and you will be thrown into prison. <sup>26</sup>Truly I tell you, you will never get out until you have paid the last penny.

### Concerning Adultery

<sup>27</sup> "You have heard that it was said, 'You shall not commit adultery.' <sup>28</sup>But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. <sup>29</sup>If your right eye causes you to sin,<sup>o</sup> tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.<sup>p</sup> <sup>30</sup>And if your right hand causes you to sin,<sup>q</sup> cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.<sup>r</sup>

### Concerning Divorce

<sup>31</sup> "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' <sup>32</sup>But I say to you that anyone who divorces his wife, except on the ground of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

### Concerning Oaths

<sup>33</sup> "Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' <sup>34</sup>But I say to you: Do not swear at all, either by heaven, for it is the throne of God, <sup>35</sup>or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. <sup>36</sup>And do not swear by your head, for you cannot make one hair white or black. <sup>37</sup>Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.<sup>s</sup>

### Concerning Retaliation

<sup>38</sup> "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' <sup>39</sup>But I say to you: Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also, <sup>40</sup>and if anyone wants to sue you and take your shirt, give your coat as well, <sup>41</sup>and if anyone forces you to go

one mile, go also the second mile. <sup>42</sup>Give to the one who asks of you, and do not refuse anyone who wants to borrow from you.

### Love for Enemies

<sup>43</sup> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' <sup>44</sup>But I say to you: Love your enemies and pray for those who persecute you, <sup>45</sup>so that you may be children of your Father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the righteous and on the unrighteous. <sup>46</sup>For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup>And if you greet only your brothers and sisters, what more are you doing than others? Do not even the gentiles do the same? <sup>48</sup>Be perfect, therefore, as your heavenly Father is perfect.

### Concerning Almsgiving

**6** "Beware of practicing your righteousness before others in order to be seen by them, for then you have no reward from your Father in heaven.

<sup>2</sup> "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. <sup>3</sup>But when you give alms, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your alms may be done in secret, and your Father who sees in secret will reward you.<sup>t</sup>

### Concerning Prayer

<sup>5</sup> "And whenever you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. <sup>6</sup>But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you.<sup>u</sup>

<sup>7</sup> "When you are praying, do not heap up empty phrases as the gentiles do, for they think that they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup> "Pray, then, in this way:

Our Father in heaven,

may your name be revered as holy.

<sup>10</sup> May your kingdom come.

May your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.<sup>v</sup>

<sup>k</sup> Other ancient authorities add *without cause* <sup>l</sup> Gk say *Raca* to (an obscure term of abuse) <sup>m</sup> Gk *Gehenna* <sup>n</sup> Gk lacks *to court* <sup>o</sup> Or *stumble* <sup>p</sup> Gk *Gehenna* <sup>q</sup> Or *stumble* <sup>r</sup> Gk *Gehenna* <sup>s</sup> Or *evil* <sup>t</sup> Other ancient authorities add *openly* <sup>u</sup> Other ancient authorities add *openly* <sup>v</sup> Or *our bread for tomorrow*

<sup>12</sup> And forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And do not bring us to the time of trial,<sup>w</sup>  
but rescue us from the evil one.<sup>x</sup>

<sup>14</sup>“For if you forgive others their trespasses, your heavenly Father will also forgive you,<sup>15</sup> but if you do not forgive others,<sup>y</sup> neither will your Father forgive your trespasses.

### Concerning Fasting

<sup>16</sup> “And whenever you fast, do not look somber, like the hypocrites, for they mark their faces to show others that they are fasting. Truly I tell you, they have received their reward.<sup>17</sup> But when you fast, put oil on your head and wash your face,<sup>18</sup> so that your fasting may be seen not by others but by your Father who is in secret, and your Father who sees in secret will reward you.<sup>z</sup>

### Concerning Treasures

<sup>19</sup> “Do not store up for yourselves treasures on earth, where moth and rust<sup>a</sup> consume and where thieves break in and steal,<sup>20</sup> but store up for yourselves treasures in heaven, where neither moth nor rust<sup>b</sup> consumes and where thieves do not break in and steal.<sup>21</sup> For where your treasure is, there your heart will be also.

### The Eye

<sup>22</sup> “The eye is the lamp of the body. So if your eye is healthy, your whole body will be full of light,<sup>23</sup> but if your eye is unhealthy, your whole body will be full of darkness. If, then, the light in you is darkness, how great is the darkness!

### Serving Two Masters

<sup>24</sup> “No one can serve two masters, for a slave will either hate the one and love the other or be devoted to the one and despise the other. You cannot serve God and wealth.<sup>c</sup>

### Do Not Worry

<sup>25</sup> “Therefore I tell you, do not worry about your life, what you will eat or what you will drink,<sup>d</sup> or about your body, what you will wear. Is not life more than food and the body more than clothing?<sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?<sup>27</sup> And which of you by worrying can add a single hour to your span of life?<sup>28</sup> And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,<sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these.<sup>30</sup> But if God so

clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?<sup>31</sup> Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’<sup>32</sup> For it is the gentiles who seek all these things, and indeed your heavenly Father knows that you need all these things.<sup>33</sup> But seek first the kingdom of God<sup>4</sup> and his<sup>e</sup> righteousness, and all these things will be given to you as well.

<sup>34</sup> “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

### Judging Others

<sup>7</sup> “Do not judge, so that you may not be judged.<sup>2</sup> For the judgment you give will be the judgment you get, and the measure you give will be the measure you get.<sup>3</sup> Why do you see the speck in your neighbor’s eye but do not notice the log in your own eye?<sup>4</sup> Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye?<sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.

### Profaning the Holy

<sup>6</sup> “Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

### Ask, Search, Knock

<sup>7</sup> “Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you.<sup>8</sup> For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.<sup>9</sup> Is there anyone among you who, if your child asked for bread, would give a stone?<sup>10</sup> Or if the child asked for a fish, would give a snake?<sup>11</sup> If you, then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

### The Golden Rule

<sup>12</sup> “In everything do to others as you would have them do to you, for this is the Law and the Prophets.

### The Narrow Gate

<sup>13</sup> “Enter through the narrow gate, for the gate is wide and the road is easy<sup>h</sup> that leads to destruction, and there are many who take it.<sup>14</sup> For the gate is narrow and the road is hard that leads to life, and there are few who find it.

<sup>w</sup> Or *us into testing* <sup>x</sup> Or *from evil*. Other ancient authorities add, in some form, *For the kingdom and the power and the glory are yours forever. Amen.* <sup>y</sup> Other ancient authorities add *their trespasses* <sup>z</sup> Other ancient authorities add *openly* <sup>a</sup> Gk *eating* <sup>b</sup> Gk *eating* <sup>c</sup> Gk *mammon* <sup>d</sup> Other ancient authorities lack *or what you will drink* <sup>e</sup> Or *add one cubit to your height* <sup>f</sup> Other ancient authorities lack *of God* <sup>g</sup> Or *its* <sup>h</sup> Other ancient authorities read *for the road is wide and easy*



### A Tree and Its Fruit

15 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.<sup>16</sup> You will know them by their fruits. Are grapes gathered from thorns or figs from thistles? <sup>17</sup>In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>19</sup>Every tree that does not bear good fruit will be cut down and thrown into the fire. <sup>20</sup>Thus you will know them by their fruits.

### Concerning Self-Deception

21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. <sup>22</sup>On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup>Then I will declare to them, 'I never knew you; go away from me, you who behave lawlessly.'

### Hearers and Doers

24 "Everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. <sup>25</sup>The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. <sup>26</sup>And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. <sup>27</sup>The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!"

28 Now when Jesus had finished saying these words, the crowds were astounded at his teaching, <sup>29</sup>for he taught them as one having authority and not as their scribes.

### Jesus Cleanses a Man

**8** When Jesus<sup>i</sup> had come down from the mountain, great crowds followed him, <sup>2</sup>and there was a man with a skin disease who came to him and knelt before him, saying, "Lord, if you are willing, you can make me clean." <sup>3</sup>He stretched out his hand and touched him, saying, "I am willing. Be made clean!" Immediately his skin disease was cleansed. <sup>4</sup>Then Jesus said to him, "See that you say nothing to anyone, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

### Jesus Heals a Centurion's Servant

5 When he entered Capernaum, a centurion came to him, appealing to him <sup>6</sup>and saying, "Lord, my servant<sup>j</sup> is lying at home paralyzed, in terrible distress." <sup>7</sup>And he said to him, "I will come and cure him." <sup>8</sup>The centurion answered, "Lord, I am

not worthy to have you come under my roof, but only speak the word, and my servant<sup>k</sup> will be healed. <sup>9</sup>For I also am a man under authority, with soldiers under me, and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." <sup>10</sup>When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one<sup>l</sup> in Israel have I found such faith. <sup>11</sup>I tell you, many will come from east and west and will take their places at the banquet with Abraham and Isaac and Jacob in the kingdom of heaven, <sup>12</sup>while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth." <sup>13</sup>And Jesus said to the centurion, "Go; let it be done for you according to your faith." And the servant<sup>m</sup> was healed in that hour.

### Jesus Heals Many at Peter's House

14 When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; <sup>15</sup>he touched her hand, and the fever left her, and she got up and began to serve him. <sup>16</sup>That evening they brought to him many who were possessed by demons, and he cast out the spirits with a word and cured all who were sick. <sup>17</sup>This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases."

### Would-Be Followers of Jesus

18 Now when Jesus saw great crowds<sup>n</sup> around him, he gave orders to go over to the other side. <sup>19</sup>A scribe then approached and said, "Teacher, I will follow you wherever you go." <sup>20</sup>And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." <sup>21</sup>Another of his disciples said to him, "Lord, first let me go and bury my father." <sup>22</sup>But Jesus said to him, "Follow me, and let the dead bury their own dead."

### Jesus Stills the Storm

23 And when he got into the boat, his disciples followed him. <sup>24</sup>A windstorm suddenly arose on the sea, so great that the boat was being swamped by the waves, but he was asleep. <sup>25</sup>And they went and woke him up, saying, "Lord, save us! We are perishing!" <sup>26</sup>And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea, and there was a dead calm. <sup>27</sup>They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

### Jesus Heals Two Men

28 When he came to the other side, to the region of the Gadarenes,<sup>o</sup> two men possessed by demons came out of the tombs and met him. They were so

*i* Gk *he* *j* Or *child* *k* Or *child* *l* Other ancient authorities read *Truly I tell you, not even*

*m* Or *child* *n* Other ancient authorities read *a crowd* *o* Other ancient authorities read *Gergesenes* or *Gerasenes*

fierce that no one could pass that way.<sup>29</sup> Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?"<sup>30</sup> Now a large herd of swine was feeding at some distance from them.<sup>31</sup> The demons begged him, "If you cast us out, send us into the herd of swine."<sup>32</sup> And he said to them, "Go!" So they came out and entered the swine, and suddenly, the whole herd stampeded down the steep bank into the sea and drowned in the water.<sup>33</sup> The swineherds ran off, and, going into the town, they told the whole story about what had happened to the men possessed by demons.<sup>34</sup> Then the whole town came out to meet Jesus, and when they saw him they begged him to leave their region.<sup>1</sup> And after getting into a boat he crossed the sea and came to his own town.

### Jesus Heals a Paralytic

2 And some people were carrying to him a paralyzed man lying on a stretcher. When Jesus saw their faith, he said to the paralytic, "Take heart, child; your sins are forgiven."<sup>3</sup> Then some of the scribes said to themselves, "This man is blaspheming."<sup>4</sup> But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts?<sup>5</sup> For which is easier: to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'?<sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Stand up, take your bed, and go to your home."<sup>7</sup> And he stood up and went to his home.<sup>8</sup> When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

### The Call of Matthew

9 As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, "Follow me." And he got up and followed him.

10 And as he sat at dinner<sup>p</sup> in the house, many tax collectors and sinners came and were sitting<sup>q</sup> with Jesus and his disciples.<sup>11</sup> When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"<sup>12</sup> But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick.<sup>13</sup> Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners."

### The Question about Fasting

14 Then the disciples of John came to him, saying, "Why do we and the Pharisees fast often,<sup>r</sup> but your disciples do not fast?"<sup>15</sup> And Jesus said to them, "The wedding attendants cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken

away from them, and then they will fast.<sup>16</sup> No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made.<sup>17</sup> Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are ruined, but new wine is put into fresh wineskins, and so both are preserved."

### A Girl Restored to Life and a Woman Healed

18 While he was saying these things to them, suddenly a leader came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."<sup>19</sup> And Jesus got up and followed him, with his disciples.<sup>20</sup> Then suddenly a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the fringe of his cloak,<sup>21</sup> for she was saying to herself, "If I only touch his cloak, I will be made well."<sup>22</sup> Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that moment.<sup>23</sup> When Jesus came to the leader's house and saw the flute players and the crowd making a commotion,<sup>24</sup> he said, "Go away, for the girl is not dead but sleeping." And they laughed at him.<sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand, and the girl got up.<sup>26</sup> And the report of this spread through all of that district.

### Jesus Heals Two Blind Men

27 As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy on us, Son of David!"<sup>28</sup> When he entered the house, the blind men came to him, and Jesus said to them, "Do you have faith that I can do this?" They said to him, "Yes, Lord."<sup>29</sup> Then he touched their eyes and said, "According to your faith, let it be done to you."<sup>30</sup> And their eyes were opened. Then Jesus sternly ordered them, "See that no one knows of this."<sup>31</sup> But they went away and spread the news about him through all of that district.

### Jesus Heals One Who Was Mute

32 After they had gone away, a demon-possessed man who was mute was brought to him.<sup>33</sup> And when the demon had been cast out, the one who had been mute spoke, and the crowds were amazed and said, "Never has anything like this been seen in Israel."<sup>34</sup> But the Pharisees were saying, "By the ruler of the demons he casts out the demons."

### The Harvest Is Great, the Laborers Few

35 Then Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness.<sup>36</sup> When he saw

<sup>p</sup> Gk reclined <sup>q</sup> Gk were reclining <sup>r</sup> Other ancient authorities lack often

the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, "The harvest is plentiful, but the laborers are few; <sup>38</sup>therefore ask the Lord of the harvest to send out laborers into his harvest."

### The Twelve Apostles

**10** Then Jesus<sup>s</sup> summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. <sup>2</sup>These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; <sup>4</sup>Simon the Cananaean and Judas Iscariot, the one who betrayed him.

### The Mission of the Twelve

**5** These twelve Jesus sent out with the following instructions: "Do not take a road leading to gentiles, and do not enter a Samaritan town, <sup>6</sup>but go rather to the lost sheep of the house of Israel. <sup>7</sup>As you go, proclaim the good news, 'The kingdom of heaven has come near.'<sup>u</sup> <sup>8</sup>Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment. <sup>9</sup>Take no gold, or silver, or copper in your belts, <sup>10</sup>no bag for your journey, or two tunics, or sandals, or a staff, for laborers deserve their food. <sup>11</sup>Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. <sup>12</sup>As you enter the house, greet it. <sup>13</sup>If the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. <sup>14</sup>If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup>Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

### Coming Persecutions

**16** "I am sending you out like sheep into the midst of wolves, so be wise as serpents and innocent as doves. <sup>17</sup>Beware of them, for they will hand you over to councils and flog you in their synagogues, <sup>18</sup>and you will be dragged before governors and kings because of me, as a testimony to them and the gentiles. <sup>19</sup>When they hand you over, do not worry about how you are to speak or what you are to say, for what you are to say will be given to you at that time, <sup>20</sup>for it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup>Sibling will betray sibling to death and a father his child, and children will rise against

parents and have them put to death, <sup>22</sup>and you will be hated by all because of my name. But the one who endures to the end will be saved. <sup>23</sup>When they persecute you in this town, flee to the next, for truly I tell you, you will not have finished going through all the towns of Israel before the Son of Man comes.

**24** "A disciple is not above the teacher nor a slave above the master; <sup>25</sup>it is enough for the disciple to be like the teacher and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

### Whom to Fear

**26** "So have no fear of them, for nothing is covered up that will not be uncovered and nothing secret that will not become known. <sup>27</sup>What I say to you in the dark, tell in the light, and what you hear whispered, proclaim from the housetops. <sup>28</sup>Do not fear those who kill the body but cannot kill the soul; rather, fear the one who can destroy both soul and body in hell.' <sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. <sup>30</sup>And even the hairs of your head are all counted. <sup>31</sup>So do not be afraid; you are of more value than many sparrows.

**32** "Everyone, therefore, who acknowledges me before others, I also will acknowledge before my Father in heaven, <sup>33</sup>but whoever denies me before others, I also will deny before my Father in heaven.

### Not Peace, but a Sword

**34** "Do not think that I have come to bring peace to the earth; I have not come to bring peace but a sword.

**35** For I have come to set a man against his father,

and a daughter against her mother,  
and a daughter-in-law against her mother-in-law,

**36** and one's foes will be members of one's own household.

**37** "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me, <sup>38</sup>and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup>Those who find their life will lose it, and those who lose their life for my sake will find it.

### Rewards

**40** "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. <sup>41</sup>Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward, and whoever welcomes a righteous person

<sup>s</sup> Gk *he t* Other ancient authorities read *Lebbaeus* or *Lebbaeus called Thaddaeus* <sup>u</sup> Or *is at hand*  
<sup>v</sup> Gk *Gehenna*

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