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What do the in-text symbols mean in NLT Bibles?

Asterisks (*) that appear in the Bible text flow mark the existence of a footnote at the bottom of the page. The location of the asterisk connects the footnote content to the wording of the Bible text.

ALPHABETICAL LISTING OF BIBLE BOOKS

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Amos	1403	Jeremiah	1157	Numbers	210
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A NOTE TO READERS

The *Holy Bible*, New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and reading aloud in worship services.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way.

The Publishers

A complete list of the translators can be found at tyndale.com/nlt/scholars.

INTRODUCTION TO THE NEW LIVING TRANSLATION

Translation Philosophy and Methodology

English Bible translations tend to be governed by one of two general translation theories. The first theory has been called “formal-equivalence,” “literal,” or “word-for-word” translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called “dynamic-equivalence,” “functional-equivalence,” or “thought-for-thought” translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax. It also facilitates serious study of the text’s message and clarity in both devotional and public reading.

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader’s understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful.

Translation Process and Team

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to guard against personal and theological biases, the scholars needed to represent a diverse group of evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. (A list of these scholars can be found online.) Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015.

Written to Be Read Aloud

It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead

Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece*, edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

Translation Issues

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow subdialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence structure. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today’s readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message. In the New Testament, we have often translated the “denarius” as “the normal daily wage” to facilitate understanding. Then a footnote offers: “Greek *a denarius*, the payment for a full day’s labor.” In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the postexilic Temple was completed in Jerusalem: “the third day of the month Adar.” This was during the sixth year of King Darius’s reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have

rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun was setting” have been used when the biblical reference is more general.

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”

Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.” Then we included a footnote with the literal Greek, which reads: “Greek *went home beating their breasts*.” In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: “They went home beating their breasts *in sorrow*.” If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is *as beautiful as* the tower of David” to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: “Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly.” We have rendered it: “Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.” We clarified such metaphors only when we believed a typical reader might be confused by the literal text.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the Jewish leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was

originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: “Train up a child in the way he should go, and when he is old he will not turn from it.” We have rendered it: “Direct your children onto the right path, and when they are older, they will not leave it.” At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: “He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.” We have rendered it: “If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead.”

We should emphasize, however, that all masculine nouns and pronouns used to represent God (for example, “Father”) have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

The Spelling of Proper Names

Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Esh-baal/Ishbosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it “Israel” when it refers to the nation and “Jacob” when it refers

to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: “The names ‘Jacob’ and ‘Israel’ are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.”

The Rendering of Divine Names

In the Old Testament, all appearances of *'el*, *'elohim*, or *'eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (YHWH) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *'adonai*, which we render “Lord.” When *'adonai* and YHWH appear together, we have rendered it “Sovereign LORD.” When *'elohim* and YHWH appear together, we have rendered it “LORD God.” When YH (the short form of YHWH) and YHWH appear together, we have rendered it “LORD GOD.” When YHWH appears with the term *tseba'oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exodus 3:15; 6:2-3).

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed (which is consistently the case in the Epistles and Revelation), *christos* has been translated as “Christ.” The Greek word *kurios* is consistently translated “Lord,” except that it is translated “LORD” wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes

The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread*.”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

As we submit this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God’s word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God’s guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God’s word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

The Bible Translation Committee

OLD TESTAMENT

Genesis

The Account of Creation

1 In the beginning God created the heavens and the earth.* ² The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

³ Then God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. Then he separated the light from the darkness. ⁵ God called the light “day” and the darkness “night.”

And evening passed and morning came, marking the first day.

⁶ Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” ⁷ And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens.

⁸ God called the space “sky.”

And evening passed and morning came, marking the second day.

⁹ Then God said, “Let the waters beneath the sky flow together

into one place, so dry ground may appear.” And that is what happened. ¹⁰ God called the dry ground “land” and the waters “seas.” And God saw that it was good. ¹¹ Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” And that is what happened. ¹² The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

¹³ And evening passed and morning came, marking the third day.

¹⁴ Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. ¹⁵ Let these lights in the sky shine down on the earth.” And that is what happened. ¹⁶ God made two great lights—the larger

1:1 Or *In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . .*

one to govern the day, and the smaller one to govern the night. He also made the stars. ¹⁷God set these lights in the sky to light the earth, ¹⁸to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

¹⁹And evening passed and morning came, marking the fourth day.

²⁰Then God said, “Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind.” ²¹So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. ²²Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

²³And evening passed and morning came, marking the fifth day.

²⁴Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals.” And that is what happened. ²⁵God made all sorts of wild animals, livestock, and small animals,

each able to produce offspring of the same kind. And God saw that it was good.

²⁶Then God said, “Let us make human beings* in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth,* and the small animals that scurry along the ground.”

²⁷So God created human beings* in his own image. In the image of God he created them; male and female he created them.

²⁸Then God blessed them and said, “Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.”

²⁹Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food.

³⁰And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life.” And that is what happened.

³¹Then God looked over all he had made, and he saw that it was very good!

1:26a Or *man*; Hebrew reads *adam*. 1:26b As in Syriac version; Hebrew reads *all the earth*.

1:27 Or *the man*; Hebrew reads *ha-adam*.

And evening passed and morning came, marking the sixth day.

2 So the creation of the heavens and the earth and everything in them was completed. ²On the seventh day God had finished his work of creation, so he rested* from all his work. ³And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

⁴This is the account of the creation of the heavens and the earth.

The Man and Woman in Eden

When the LORD God made the earth and the heavens, ⁵neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶Instead, springs* came up from the ground and watered all the land. ⁷Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

⁸Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. ⁹The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the

garden he placed the tree of life and the tree of the knowledge of good and evil.

¹⁰A river flowed from the land of Eden, watering the garden and then dividing into four branches. ¹¹The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹²The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

¹⁵The LORD God placed the man in the Garden of Eden to tend and watch over it. ¹⁶But the LORD God warned him, "You may freely eat the fruit of every tree in the garden—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

¹⁸Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him." ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*. 2:19 Or *Adam*, and so throughout the chapter.

²¹So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man's ribs* and closed up the opening. ²²Then the LORD God made a woman from the rib, and he brought her to the man.

²³"At last!" the man exclaimed.

"This one is bone from my bone,
and flesh from my flesh!
She will be called 'woman,'
because she was taken from
'man.'"

²⁴This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

²⁵Now the man and his wife were both naked, but they felt no shame.

The Man and Woman Sin

3 The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?"

²"Of course we may eat fruit from the trees in the garden," the woman replied. ³"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

⁴"You won't die!" the serpent replied to the woman. ⁵"God knows that your eyes will be opened as

soon as you eat it, and you will be like God, knowing both good and evil."

⁶The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. ⁷At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

⁸When the cool evening breezes were blowing, the man* and his wife heard the LORD God walking about in the garden. So they hid from the LORD God among the trees. ⁹Then the LORD God called to the man, "Where are you?"

¹⁰He replied, "I heard you walking in the garden, so I hid. I was afraid because I was naked."

¹¹"Who told you that you were naked?" the LORD God asked. "Have you eaten from the tree whose fruit I commanded you not to eat?"

¹²The man replied, "It was the woman you gave me who gave me the fruit, and I ate it."

¹³Then the LORD God asked the woman, "What have you done?"

"The serpent deceived me," she replied. "That's why I ate it."

¹⁴Then the LORD God said to the serpent,

2:21 Or *took a part of the man's side*. 3:8 Or *Adam*, and so throughout the chapter.

- “Because you have done this,
you are cursed
more than all animals,
domestic and wild.
You will crawl on your belly,
groveling in the dust as long
as you live.
- ¹⁵ And I will cause hostility between
you and the woman,
and between your offspring
and her offspring.
He will strike* your head,
and you will strike his heel.”
- ¹⁶ Then he said to the woman,
“I will sharpen the pain of your
pregnancy,
and in pain you will give
birth.
And you will desire to control
your husband,
but he will rule over you.*”
- ¹⁷ And to the man he said,
“Since you listened to your wife
and ate from the tree
whose fruit I commanded
you not to eat,
the ground is cursed because
of you.
All your life you will struggle
to scratch a living from it.
- ¹⁸ It will grow thorns and thistles
for you,
though you will eat of its
grains.

- ¹⁹ By the sweat of your brow
will you have food to eat
until you return to the ground
from which you were made.
For you were made from dust,
and to dust you will return.”

Paradise Lost: God's Judgment

²⁰ Then the man—Adam—named
his wife Eve, because she would be
the mother of all who live.* ²¹ And
the LORD God made clothing from
animal skins for Adam and his wife.

²² Then the LORD God said, “Look,
the human beings* have become
like us, knowing both good and evil.
What if they reach out, take fruit
from the tree of life, and eat it?
Then they will live forever!” ²³ So the
LORD God banished them from the
Garden of Eden, and he sent Adam
out to cultivate the ground from
which he had been made. ²⁴ After
sending them out, the LORD God
stationed mighty cherubim to the
east of the Garden of Eden. And he
placed a flaming sword that flashed
back and forth to guard the way to
the tree of life.

Cain and Abel

4 Now Adam* had sexual rela-
tions with his wife, Eve, and
she became pregnant. When she
gave birth to Cain, she said, “With
the LORD’s help, I have produced* a

3:15 Or *bruise*; also in 3:15b. **3:16** Or *And though you will have desire for your husband, / he will rule over you.* **3:20** *Eve* sounds like a Hebrew term that means “to give life.” **3:22** Or *the man*; Hebrew reads *ha-adam*. **4:1a** Or *the man*; also in 4:25. **4:1b** Or *I have acquired.* *Cain* sounds like a Hebrew term that can mean “produce” or “acquire.”

man!" ²Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. ⁴Abel also brought a gift—the best portions of the firstborn lambs from his flock. The LORD accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

⁶"Why are you so angry?" the LORD asked Cain. "Why do you look so dejected? ⁷You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

⁸One day Cain suggested to his brother, "Let's go out into the fields."* And while they were in the field, Cain attacked his brother, Abel, and killed him.

⁹Afterward the LORD asked Cain, "Where is your brother? Where is Abel?"

"I don't know," Cain responded. "Am I my brother's guardian?"

¹⁰But the LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground! ¹¹Now you are cursed and banished from the ground, which has swallowed your brother's

blood. ¹²No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."

¹³Cain replied to the LORD, "My punishment* is too great for me to bear! ¹⁴You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!"

¹⁵The LORD replied, "No, for I will give a sevenfold punishment to anyone who kills you." Then the LORD put a mark on Cain to warn anyone who might try to kill him. ¹⁶So Cain left the LORD's presence and settled in the land of Nod,* east of Eden.

The Descendants of Cain

¹⁷Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son. ¹⁸Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in

4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks "Let's go out into the fields." 4:13 Or *My sin*. 4:16 *Nod* means "wandering." 4:18 Or *the ancestor of*, and so throughout the verse.

tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

“Adah and Zillah, hear my voice;
listen to me, you wives of
Lamech.

I have killed a man who
attacked me,
a young man who
wounded me.

²⁴ If someone who kills Cain is
punished seven times,
then the one who kills me will
be punished seventy-seven
times!”

The Birth of Seth

²⁵Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth,* for she said, “God has granted me another son in place of Abel, whom Cain killed.” ²⁶When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

The Descendants of Adam

5 This is the written account of the descendants of Adam. When God created human beings,*

he made them to be like himself. ²He created them male and female, and he blessed them and called them “human.”

³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died.

⁶When Seth was 105 years old, he became the father of* Enosh.

⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters.

⁸Seth lived 912 years, and then he died.

⁹When Enosh was 90 years old, he became the father of Kenan.

¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters.

¹¹Enosh lived 905 years, and then he died.

¹²When Kenan was 70 years old, he became the father of Mahalalel.

¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ¹⁴Kenan lived 910 years, and then he died.

¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared,

4:25 *Seth* probably means “granted”; the name may also mean “appointed.” 5:1 Or *man*; Hebrew reads *adam*; similarly in 5:2. 5:6 Or *the ancestor of*; also in 5:9, 12, 15, 18, 21, 25. 5:7 Or *the birth of this ancestor of*; also in 5:10, 13, 16, 19, 22, 26.

Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.

¹⁸When Jared was 162 years old, he became the father of Enoch.

¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters.

²⁰Jared lived 962 years, and then he died.

²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.

²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters.

²⁷Methuselah lived 969 years, and then he died.

²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed." ³⁰After the birth of

Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.

³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

A World Gone Wrong

6 Then the people began to multiply on the earth, and daughters were born to them. ²The sons of God saw the beautiful women* and took any they wanted as their wives. ³Then the LORD said, "My Spirit will not put up with* humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

⁴In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and

5:29 Noah sounds like a Hebrew term that can mean "relief" or "comfort." 6:2 Hebrew *daughters of men*; also in 6:4. 6:3 Greek version reads *will not remain in*.

I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them.”⁸ But Noah found favor with the LORD.

The Story of Noah

⁹This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

¹¹Now God saw that the earth had become corrupt and was filled with violence. ¹²God observed all this corruption in the world, for everyone on earth was corrupt. ¹³So God said to Noah, “I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

¹⁴“Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high.* ¹⁶Leave an 18-inch opening* below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

¹⁷“Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. ²¹And be sure to take on board enough food for your family and for all the animals.”

²²So Noah did everything exactly as God had commanded him.

The Flood Covers the Earth

7 When everything was ready, the LORD said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. ²Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice,* and take one pair of each of the others. ³Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. ⁴Seven days from now I will make the rains pour

6:14a Traditionally rendered *an ark*. **6:14b** Or *gopher wood*. **6:15** Hebrew *300 cubits* [138 meters] *long*, *50 cubits* [23 meters] *wide*, and *30 cubits* [13.8 meters] *high*. **6:16** Hebrew *an opening of 1 cubit* [46 centimeters]. **7:2** Hebrew *of each clean animal*; similarly in 7:8.

down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

⁵So Noah did everything as the LORD commanded him.

⁶Noah was 600 years old when the flood covered the earth. ⁷He went on board the boat to escape the flood—he and his wife and his sons and their wives. ⁸With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground. ⁹They entered the boat in pairs, male and female, just as God had commanded Noah. ¹⁰After seven days, the waters of the flood came and covered the earth.

¹¹When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. ¹²The rain continued to fall for forty days and forty nights.

¹³That very day Noah had gone into the boat with his wife and his sons—Shem, Ham, and Japheth—and their wives. ¹⁴With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. ¹⁵Two by two they came into the boat, representing every living thing that breathes. ¹⁶A male and female of each kind entered, just as

7:20 Hebrew 15 cubits [6.9 meters].

God had commanded Noah. Then the LORD closed the door behind them.

¹⁷For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. ¹⁸As the waters rose higher and higher above the ground, the boat floated safely on the surface. ¹⁹Finally, the water covered even the highest mountains on the earth, ²⁰rising more than twenty-two feet* above the highest peaks. ²¹All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. ²²Everything that breathed and lived on dry land died. ²³God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. ²⁴And the floodwaters covered the earth for 150 days.

The Flood Recedes

8 But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded

from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

⁶After another forty days, Noah opened the window he had made in the boat ⁷and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. ¹²He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground

was drying. ¹⁴Two more months went by,* and at last the earth was dry!

¹⁵Then God said to Noah, ¹⁶“Leave the boat, all of you—you and your wife, and your sons and their wives. ¹⁷Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth.”

¹⁸So Noah, his wife, and his sons and their wives left the boat. ¹⁹And all of the large and small animals and birds came out of the boat, pair by pair.

²⁰Then Noah built an altar to the LORD, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.* ²¹And the LORD was pleased with the aroma of the sacrifice and said to himself, “I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. ²²As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.”

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, “Be fruitful

8:4 Hebrew *on the seventeenth day of the seventh month*; see 7:11. **8:5** Hebrew *On the first day of the tenth month*; see 7:11 and note on 8:4. **8:13** Hebrew *On the first day of the first month*; see 7:11. **8:14** Hebrew *The twenty-seventh day of the second month arrived*; see note on 8:13.

8:20 Hebrew *every clean animal and every clean bird*.

and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the lifeblood in it.

⁵“And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. ⁶If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings* in his own image. ⁷Now be fruitful and multiply, and repopulate the earth.”

⁸Then God told Noah and his sons, ⁹“I hereby confirm my covenant with you and your descendants, ¹⁰and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. ¹¹Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

¹²Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign of my covenant with you and with

all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” ¹⁷Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

Noah’s Sons

¹⁸The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) ¹⁹From these three sons of Noah came all the people who now populate the earth.

²⁰After the flood, Noah began to cultivate the ground, and he planted a vineyard. ²¹One day he drank some wine he had made, and he became drunk and lay naked inside his tent. ²²Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. ²³Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

²⁴When Noah woke up from his stupor, he learned what Ham, his

9:6 Or *man*; Hebrew reads *ha-adam*.

youngest son, had done. ²⁵ Then he cursed Canaan, the son of Ham:

“May Canaan be cursed!
May he be the lowest of
servants to his relatives.”

²⁶ Then Noah said,

“May the LORD, the God of Shem,
be blessed,
and may Canaan be his servant!
²⁷ May God expand the territory of
Japheth!
May Japheth share the prosperity
of Shem,*
and may Canaan be his
servant.”

²⁸ Noah lived another 350 years after the great flood. ²⁹ He lived 950 years, and then he died.

10 This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Descendants of Japheth

²The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

⁴The descendants of Javan were Elishah, Tarshish, Kittim, and

Rodanim.* ⁵Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Descendants of Ham

⁶The descendants of Ham were Cush, Mizraim, Put, and Canaan.

⁷The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan.

⁸Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. ⁹Since he was the greatest hunter in the world,* his name became proverbial. People would say, “This man is like Nimrod, the greatest hunter in the world.”

¹⁰He built his kingdom in the land of Babylonia,* with the cities of Babylon, Erech, Akkad, and Calneh. ¹¹From there he expanded his territory to Assyria,* building the cities of Nineveh, Rehoboth-ir, Calah, ¹²and Resen (the great city located between Nineveh and Calah).

¹³Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, ¹⁴Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.*

9:27 Hebrew *May he live in the tents of Shem*. **10:4** As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*. **10:9** Hebrew *a great hunter before the LORD*; also in 10:9b. **10:10** Hebrew *Shinar*. **10:11** Or *From that land Assyria went out*. **10:14** Hebrew *Casluhites, from whom the Philistines came, and Caphtorites*. Compare Jer 47:4; Amos 9:7.

John

Prologue: Christ, the Eternal Word

- 1** ¹In the beginning the Word already existed.
 The Word was with God,
 and the Word was God.
² He existed in the beginning
 with God.
³ God created everything through
 him,
 and nothing was created
 except through him.
⁴ The Word gave life to everything
 that was created,*
 and his life brought light to
 everyone.
⁵ The light shines in the darkness,
 and the darkness can never
 extinguish it.*

⁶God sent a man, John the Baptist,* ⁷to tell about the light so that everyone might believe because of his testimony. ⁸John himself was not the light; he was simply a witness to tell about the light. ⁹The one who is the true light, who gives light to everyone, was coming into the world.

¹⁰He came into the very world he created, but the world didn't recog-

nize him. ¹¹He came to his own people, and even they rejected him. ¹²But to all who believed him and accepted him, he gave the right to become children of God. ¹³They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.

¹⁴So the Word became human* and made his home among us. He was full of unfailing love and faithfulness.* And we have seen his glory, the glory of the Father's one and only Son.

¹⁵John testified about him when he shouted to the crowds, "This is the one I was talking about when I said, 'Someone is coming after me who is far greater than I am, for he existed long before me.'"

¹⁶From his abundance we have all received one gracious blessing after another.* ¹⁷For the law was given through Moses, but God's unfailing love and faithfulness came through Jesus Christ. ¹⁸No one has ever seen God. But the unique One, who is himself God,* is near to the Father's heart. He has revealed God to us.

1:3-4 Or *and nothing that was created was created except through him. The Word gave life to everything.* **1:5** Or *and the darkness has not understood it.* **1:6** Greek *a man named John.* **1:14a** Greek *became flesh.* **1:14b** Or *grace and truth*; also in 1:17. **1:16** Or *received the grace of Christ rather than the grace of the law*; Greek reads *received grace upon grace.* **1:18** Some manuscripts read *But the one and only Son.*

The Testimony of John the Baptist

¹⁹This was John's testimony when the Jewish leaders sent priests and Temple assistants* from Jerusalem to ask John, "Who are you?" ²⁰He came right out and said, "I am not the Messiah."

²¹"Well then, who are you?" they asked. "Are you Elijah?"

"No," he replied.

"Are you the Prophet we are expecting?"*

"No."

²²"Then who are you? We need an answer for those who sent us. What do you have to say about yourself?"

²³John replied in the words of the prophet Isaiah:

"I am a voice shouting in the wilderness,
'Clear the way for the LORD's coming!'"*

²⁴Then the Pharisees who had been sent ²⁵asked him, "If you aren't the Messiah or Elijah or the Prophet, what right do you have to baptize?"

²⁶John told them, "I baptize with* water, but right here in the crowd is someone you do not recognize.

²⁷Though his ministry follows mine, I'm not even worthy to be his slave and untie the straps of his sandal."

²⁸This encounter took place in Bethany, an area east of the Jordan River, where John was baptizing.

Jesus, the Lamb of God

²⁹The next day John saw Jesus coming toward him and said, "Look! The Lamb of God who takes away the sin of the world! ³⁰He is the one I was talking about when I said, 'A man is coming after me who is far greater than I am, for he existed long before me.' ³¹I did not recognize him as the Messiah, but I have been baptizing with water so that he might be revealed to Israel."

³²Then John testified, "I saw the Holy Spirit descending like a dove from heaven and resting upon him.

³³I didn't know he was the one, but when God sent me to baptize with water, he told me, 'The one on whom you see the Spirit descend and rest is the one who will baptize with the Holy Spirit.' ³⁴I saw this happen to Jesus, so I testify that he is the Chosen One of God.*"

The First Disciples

³⁵The following day John was again standing with two of his disciples.

³⁶As Jesus walked by, John looked at him and declared, "Look! There is the Lamb of God!" ³⁷When John's two disciples heard this, they followed Jesus.

³⁸Jesus looked around and saw them following. "What do you want?" he asked them.

They replied, "Rabbi" (which means "Teacher"), "where are you staying?"

1:19 Greek and Levites. 1:21 Greek *Are you the Prophet?* See Deut 18:15, 18; Mal 4:5-6.

1:23 Isa 40:3. 1:26 Or *in*; also in 1:31, 33. 1:34 Some manuscripts read *the Son of God*.

³⁹“Come and see,” he said. It was about four o’clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day.

⁴⁰Andrew, Simon Peter’s brother, was one of these men who heard what John said and then followed Jesus. ⁴¹Andrew went to find his brother, Simon, and told him, “We have found the Messiah” (which means “Christ”^{*}).

⁴²Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, “Your name is Simon, son of John—but you will be called Cephas” (which means “Peter”^{*}).

⁴³The next day Jesus decided to go to Galilee. He found Philip and said to him, “Come, follow me.”

⁴⁴Philip was from Bethsaida, Andrew and Peter’s hometown.

⁴⁵Philip went to look for Nathanael and told him, “We have found the very person Moses^{*} and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth.”

⁴⁶“Nazareth!” exclaimed Nathanael. “Can anything good come from Nazareth?”

“Come and see for yourself,” Philip replied.

⁴⁷As they approached, Jesus said, “Now here is a genuine son of Israel—a man of complete integrity.”

1:41 *Messiah* (a Hebrew term) and *Christ* (a Greek term) both mean “anointed one.” **1:42** The names *Cephas* (from Aramaic) and *Peter* (from Greek) both mean “rock.” **1:45** Greek *Moses in the law*.

1:51 Greek *going up and down on the Son of Man*; see Gen 28:10-17. “Son of Man” is a title Jesus used for himself. **2:1** Greek *On the third day*; see 1:35, 43.

⁴⁸“How do you know about me?” Nathanael asked.

Jesus replied, “I could see you under the fig tree before Philip found you.”

⁴⁹Then Nathanael exclaimed, “Rabbi, you are the Son of God—the King of Israel!”

⁵⁰Jesus asked him, “Do you believe this just because I told you I had seen you under the fig tree? You will see greater things than this.” ⁵¹Then he said, “I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth.^{*}”

The Wedding at Cana

2 The next day^{*} there was a wedding celebration in the village of Cana in Galilee. Jesus’ mother was there, ²and Jesus and his disciples were also invited to the celebration. ³The wine supply ran out during the festivities, so Jesus’ mother told him, “They have no more wine.”

⁴“Dear woman, that’s not our problem,” Jesus replied. “My time has not yet come.”

⁵But his mother told the servants, “Do whatever he tells you.”

⁶Standing nearby were six stone water jars, used for Jewish ceremonial washing. Each could hold

twenty to thirty gallons.* ⁷Jesus told the servants, “**Fill the jars with water.**” When the jars had been filled, ⁸he said, “**Now dip some out, and take it to the master of ceremonies.**” So the servants followed his instructions.

⁹When the master of ceremonies tasted the water that was now wine, not knowing where it had come from (though, of course, the servants knew), he called the bridegroom over. ¹⁰“A host always serves the best wine first,” he said. “Then, when everyone has had a lot to drink, he brings out the less expensive wine. But you have kept the best until now!”

¹¹This miraculous sign at Cana in Galilee was the first time Jesus revealed his glory. And his disciples believed in him.

¹²After the wedding he went to Capernaum for a few days with his mother, his brothers, and his disciples.

Jesus Clears the Temple

¹³It was nearly time for the Jewish Passover celebration, so Jesus went to Jerusalem. ¹⁴In the Temple area he saw merchants selling cattle, sheep, and doves for sacrifices; he also saw dealers at tables exchanging foreign money. ¹⁵Jesus made a whip from some ropes and chased them all out of the Temple. He drove out the sheep and cattle, scattered the

money changers’ coins over the floor, and turned over their tables. ¹⁶Then, going over to the people who sold doves, he told them, “**Get these things out of here. Stop turning my Father’s house into a marketplace!**”

¹⁷Then his disciples remembered this prophecy from the Scriptures: “**Passion for God’s house will consume me.**”*

¹⁸But the Jewish leaders demanded, “What are you doing? If God gave you authority to do this, show us a miraculous sign to prove it.”

¹⁹“**All right,**” Jesus replied. “**Destroy this temple, and in three days I will raise it up.**”

²⁰“What!” they exclaimed. “It has taken forty-six years to build this Temple, and you can rebuild it in three days?” ²¹But when Jesus said “this temple,” he meant his own body. ²²After he was raised from the dead, his disciples remembered he had said this, and they believed both the Scriptures and what Jesus had said.

Jesus and Nicodemus

²³Because of the miraculous signs Jesus did in Jerusalem at the Passover celebration, many began to trust in him. ²⁴But Jesus didn’t trust them, because he knew all about people. ²⁵No one needed to tell him about human nature, for he knew what was in each person’s heart.

2:6 Greek 2 or 3 measures [75 to 113 liters]. **2:17** Or “Concern for God’s house will be my undoing.” Ps 69:9.

3 There was a man named Nicodemus, a Jewish religious leader who was a Pharisee. ²After dark one evening, he came to speak with Jesus. “Rabbi,” he said, “we all know that God has sent you to teach us. Your miraculous signs are evidence that God is with you.”

³Jesus replied, “I tell you the truth, unless you are born again,* you cannot see the Kingdom of God.”

⁴“What do you mean?” exclaimed Nicodemus. “How can an old man go back into his mother’s womb and be born again?”

⁵Jesus replied, “I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.* ⁶Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.* ⁷So don’t be surprised when I say, ‘You* must be born again.’ ⁸The wind blows wherever it wants. Just as you can hear the wind but can’t tell where it comes from or where it is going, so you can’t explain how people are born of the Spirit.”

⁹“How are these things possible?” Nicodemus asked.

¹⁰Jesus replied, “You are a respected Jewish teacher, and yet you don’t understand these things? ¹¹I assure you, we tell you what we know and have seen, and yet you

won’t believe our testimony. ¹²But if you don’t believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things? ¹³No one has ever gone to heaven and returned. But the Son of Man* has come down from heaven. ¹⁴And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, ¹⁵so that everyone who believes in him will have eternal life.*

¹⁶“For this is how God loved the world: He gave* his one and only Son, so that everyone who believes in him will not perish but have eternal life. ¹⁷God sent his Son into the world not to judge the world, but to save the world through him.

¹⁸“There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God’s one and only Son. ¹⁹And the judgment is based on this fact: God’s light came into the world, but people loved the darkness more than the light, for their actions were evil. ²⁰All who do evil hate the light and refuse to go near it for fear their sins will be exposed. ²¹But those who do what is right come to the light so others can see that they are doing what God wants.*”

3:3 Or *born from above*; also in 3:7. **3:5** Or *and spirit*. The Greek word for *Spirit* can also be translated *wind*; see 3:8. **3:6** Greek *what is born of the Spirit is spirit*. **3:7** The Greek word for *you* is plural; also in 3:12. **3:13** Some manuscripts add *who lives in heaven*. “Son of Man” is a title Jesus used for himself. **3:15** Or *everyone who believes will have eternal life in him*. **3:16** Or *For God loved the world so much that he gave*. **3:21** Or *can see God at work in what he is doing*.

John the Baptist Exalts Jesus

²²Then Jesus and his disciples left Jerusalem and went into the Judean countryside. Jesus spent some time with them there, baptizing people.

²³At this time John the Baptist was baptizing at Aenon, near Salim, because there was plenty of water there; and people kept coming to him for baptism. ²⁴(This was before John was thrown into prison.) ²⁵A debate broke out between John's disciples and a certain Jew* over ceremonial cleansing. ²⁶So John's disciples came to him and said, "Rabbi, the man you met on the other side of the Jordan River, the one you identified as the Messiah, is also baptizing people. And everybody is going to him instead of coming to us."

²⁷John replied, "No one can receive anything unless God gives it from heaven. ²⁸You yourselves know how plainly I told you, 'I am not the Messiah. I am only here to prepare the way for him.' ²⁹It is the bridegroom who marries the bride, and the bridegroom's friend is simply glad to stand with him and hear his vows. Therefore, I am filled with joy at his success. ³⁰He must become greater and greater, and I must become less and less.

³¹"He has come from above and is greater than anyone else. We are of the earth, and we speak of earthly things, but he has come from

heaven and is greater than anyone else.* ³²He testifies about what he has seen and heard, but how few believe what he tells them! ³³Anyone who accepts his testimony can affirm that God is true. ³⁴For he is sent by God. He speaks God's words, for God gives him the Spirit without limit. ³⁵The Father loves his Son and has put everything into his hands. ³⁶And anyone who believes in God's Son has eternal life. Anyone who doesn't obey the Son will never experience eternal life but remains under God's angry judgment."

Jesus and the Samaritan Woman

4 Jesus* knew the Pharisees had heard that he was baptizing and making more disciples than John ²(though Jesus himself didn't baptize them—his disciples did). ³So he left Judea and returned to Galilee.

⁴He had to go through Samaria on the way. ⁵Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. ⁶Jacob's well was there; and Jesus, tired from the long walk, sat wearily beside the well about noontime. ⁷Soon a Samaritan woman came to draw water, and Jesus said to her, "Please give me a drink." ⁸He was alone at the time because his disciples had gone into the village to buy some food.

⁹The woman was surprised, for Jews refuse to have anything to do

3:25 Some manuscripts read *some Jews*. 3:31 Some manuscripts do not include *and is greater than anyone else*. 4:1 Some manuscripts read *The Lord*.

with Samaritans.* She said to Jesus, “You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?”

¹⁰Jesus replied, “If you only knew the gift God has for you and who you are speaking to, you would ask me, and I would give you living water.”

¹¹“But sir, you don’t have a rope or a bucket,” she said, “and this well is very deep. Where would you get this living water? ¹²And besides, do you think you’re greater than our ancestor Jacob, who gave us this well? How can you offer better water than he and his sons and his animals enjoyed?”

¹³Jesus replied, “Anyone who drinks this water will soon become thirsty again. ¹⁴But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life.”

¹⁵“Please, sir,” the woman said, “give me this water! Then I’ll never be thirsty again, and I won’t have to come here to get water.”

¹⁶“Go and get your husband,” Jesus told her.

¹⁷“I don’t have a husband,” the woman replied.

Jesus said, “You’re right! You don’t have a husband—¹⁸for you have had five husbands, and you aren’t even married to the man you’re living with now. You certainly spoke the truth!”

¹⁹“Sir,” the woman said, “you

must be a prophet. ²⁰So tell me, why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim,* where our ancestors worshiped?”

²¹Jesus replied, “Believe me, dear woman, the time is coming when it will no longer matter whether you worship the Father on this mountain or in Jerusalem. ²²You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. ²³But the time is coming—indeed it’s here now—when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. ²⁴For God is Spirit, so those who worship him must worship in spirit and in truth.”

²⁵The woman said, “I know the Messiah is coming—the one who is called Christ. When he comes, he will explain everything to us.”

²⁶Then Jesus told her, “I AM the Messiah!”*

²⁷Just then his disciples came back. They were shocked to find him talking to a woman, but none of them had the nerve to ask, “What do you want with her?” or “Why are you talking to her?” ²⁸The woman left her water jar beside the well and ran back to the village, telling everyone, ²⁹“Come and see a man who told me everything I ever did!

4:9 Some manuscripts do not include this sentence. 4:20 Greek *on this mountain*. 4:26 Or “The ‘I AM’ is here”; or “I am the LORD”; Greek reads “I am, the one speaking to you.” See Exod 3:14.

Could he possibly be the Messiah?"
³⁰So the people came streaming from the village to see him.

³¹Meanwhile, the disciples were urging Jesus, "Rabbi, eat something."

³²But Jesus replied, "I have a kind of food you know nothing about."

³³"Did someone bring him food while we were gone?" the disciples asked each other.

³⁴Then Jesus explained: "My nourishment comes from doing the will of God, who sent me, and from finishing his work. ³⁵You know the saying, 'Four months between planting and harvest.' But I say, wake up and look around. The fields are already ripe* for harvest.

³⁶The harvesters are paid good wages, and the fruit they harvest is people brought to eternal life. What joy awaits both the planter and the harvester alike! ³⁷You know the saying, 'One plants and another harvests.' And it's true. ³⁸I sent you to harvest where you didn't plant; others had already done the work, and now you will get to gather the harvest."

Many Samaritans Believe

³⁹Many Samaritans from the village believed in Jesus because the woman had said, "He told me everything I ever did!" ⁴⁰When they came out to see him, they begged him to stay in their village. So he stayed for two days, ⁴¹long enough for many

4:35 Greek *white*.

more to hear his message and believe. ⁴²Then they said to the woman, "Now we believe, not just because of what you told us, but because we have heard him ourselves. Now we know that he is indeed the Savior of the world."

Jesus Heals an Official's Son

⁴³At the end of the two days, Jesus went on to Galilee. ⁴⁴He himself had said that a prophet is not honored in his own hometown. ⁴⁵Yet the Galileans welcomed him, for they had been in Jerusalem at the Passover celebration and had seen everything he did there.

⁴⁶As he traveled through Galilee, he came to Cana, where he had turned the water into wine. There was a government official in nearby Capernaum whose son was very sick. ⁴⁷When he heard that Jesus had come from Judea to Galilee, he went and begged Jesus to come to Capernaum to heal his son, who was about to die.

⁴⁸Jesus asked, "Will you never believe in me unless you see miraculous signs and wonders?"

⁴⁹The official pleaded, "Lord, please come now before my little boy dies."

⁵⁰Then Jesus told him, "Go back home. Your son will live!" And the man believed what Jesus said and started home.

⁵¹While the man was on his way, some of his servants met him with

the news that his son was alive and well. ⁵²He asked them when the boy had begun to get better, and they replied, “Yesterday afternoon at one o’clock his fever suddenly disappeared!” ⁵³Then the father realized that that was the very time Jesus had told him, **“Your son will live.”** And he and his entire household believed in Jesus. ⁵⁴This was the second miraculous sign Jesus did in Galilee after coming from Judea.

Jesus Heals a Lame Man

5 Afterward Jesus returned to Jerusalem for one of the Jewish holy days. ²Inside the city, near the Sheep Gate, was the pool of Bethesda,* with five covered porches. ³Crowds of sick people—blind, lame, or paralyzed—lay on the porches.* ⁵One of the men lying there had been sick for thirty-eight years. ⁶When Jesus saw him and knew he had been ill for a long time, he asked him, **“Would you like to get well?”**

⁷“I can’t, sir,” the sick man said, “for I have no one to put me into the pool when the water bubbles up. Someone else always gets there ahead of me.”

⁸Jesus told him, **“Stand up, pick up your mat, and walk!”**

⁹Instantly, the man was healed! He rolled up his sleeping mat and

began walking! But this miracle happened on the Sabbath, ¹⁰so the Jewish leaders objected. They said to the man who was cured, “You can’t work on the Sabbath! The law doesn’t allow you to carry that sleeping mat!”

¹¹But he replied, “The man who healed me told me, ‘Pick up your mat and walk.’”

¹²“Who said such a thing as that?” they demanded.

¹³The man didn’t know, for Jesus had disappeared into the crowd.

¹⁴But afterward Jesus found him in the Temple and told him, **“Now you are well; so stop sinning, or something even worse may happen to you.”** ¹⁵Then the man went and told the Jewish leaders that it was Jesus who had healed him.

Jesus Claims to Be the Son of God

¹⁶So the Jewish leaders began harassing* Jesus for breaking the Sabbath rules. ¹⁷But Jesus replied, **“My Father is always working, and so am I.”** ¹⁸So the Jewish leaders tried all the harder to find a way to kill him. For he not only broke the Sabbath, he called God his Father, thereby making himself equal with God.

¹⁹So Jesus explained, **“I tell you the truth, the Son can do nothing by himself. He does only what he sees the Father doing. Whatever the Fa-**

5:2 Other manuscripts read *Beth-zatha*; still others read *Bethsaida*. 5:3 Some manuscripts add an expanded conclusion to verse 3 and all of verse 4: *waiting for a certain movement of the water, for an angel of the Lord came from time to time and stirred up the water. And the first person to step in after the water was stirred was healed of whatever disease he had.* 5:16 Or *persecuting*.

ther does, the Son also does. ²⁰For the Father loves the Son and shows him everything he is doing. In fact, the Father will show him how to do even greater works than healing this man. Then you will truly be astonished. ²¹For just as the Father gives life to those he raises from the dead, so the Son gives life to anyone he wants. ²²In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, ²³so that everyone will honor the Son, just as they honor the Father. Anyone who does not honor the Son is certainly not honoring the Father who sent him.

²⁴“I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life.

²⁵“And I assure you that the time is coming, indeed it’s here now, when the dead will hear my voice—the voice of the Son of God. And those who listen will live. ²⁶The Father has life in himself, and he has granted that same life-giving power to his Son. ²⁷And he has given him authority to judge everyone because he is the Son of Man.* ²⁸Don’t be so surprised! Indeed, the time is coming when all the dead in their graves will hear the voice of God’s Son, ²⁹and they will rise again. Those who have done good will rise to experience eternal life, and those who have con-

tinued in evil will rise to experience judgment. ³⁰I can do nothing on my own. I judge as God tells me. Therefore, my judgment is just, because I carry out the will of the one who sent me, not my own will.

Witnesses to Jesus

³¹“If I were to testify on my own behalf, my testimony would not be valid. ³²But someone else is also testifying about me, and I assure you that everything he says about me is true. ³³In fact, you sent investigators to listen to John the Baptist, and his testimony about me was true. ³⁴Of course, I have no need of human witnesses, but I say these things so you might be saved. ³⁵John was like a burning and shining lamp, and you were excited for a while about his message. ³⁶But I have a greater witness than John—my teachings and my miracles. The Father gave me these works to accomplish, and they prove that he sent me. ³⁷And the Father who sent me has testified about me himself. You have never heard his voice or seen him face to face, ³⁸and you do not have his message in your hearts, because you do not believe me—the one he sent to you.

³⁹“You search the Scriptures because you think they give you eternal life. But the Scriptures point to me! ⁴⁰Yet you refuse to come to me to receive this life.

⁴¹“Your approval means nothing

5:27 “Son of Man” is a title Jesus used for himself.

TYNDALE VERSE FINDER

ABORTION

God cares for the unborn

EXODUS 21:22-25 • *page 122*

We should protect the helpless

PSALM 82:3-4 • *page 918*

Children are from God

PSALM 127:3 • *page 963*

God forms every child

PSALM 139:13-16 • *page 969*

God plans the future of every child

JEREMIAH 1:5 • *page 1157*

ABUSE

God cares about minorities

EXODUS 22:21 • *page 124*

God protects those who are helpless

PSALM 12:5 • *page 850*

Jesus was abused

MATTHEW 26:67-68 • *page 1529*

Abuse has no place in family relationships

EPHESIANS 5:21-6:4 • *page 1812*

ACCOUNTABILITY

God will judge our work

2 CHRONICLES 19:5-10 • *page 701*

Sin has consequences

EZEKIEL 18:20 • *page 1294*

God will hold us accountable for our sin

EZEKIEL 18:30 • *page 1295*

We are accountable for every word that we speak

MATTHEW 12:36 • *page 1498*

Confronting others with their sins should be done in private

MATTHEW 18:15 • *page 1510*

We should hold each other accountable

LUKE 17:3 • *page 1613*

We are accountable for what we believe

JOHN 3:18 • *page 1636*

God holds Christians accountable

ROMANS 14:11-12 • *page 1752*

God will reward Christians for their good deeds

1 CORINTHIANS 3:8 • *page 1760*

God will examine our actions

2 CORINTHIANS 5:10 • *page 1786*

ADOPTION, SPIRITUAL

God helps his children grow

DEUTERONOMY 8:5 • *page 294*

God's children should obey him

DEUTERONOMY 26:18 • *page 321*

God disciplines his children

2 SAMUEL 7:14 • *page 486*

Do not despise God's discipline

PROVERBS 3:11-12 • *page 981*

God is our Father

MATTHEW 6:9 • *page 1485*

Christians are God's children

JOHN 1:12 • *page 1632*

God's Spirit leads his children

ROMANS 8:14-17 • *page 1742*

Christians should be separate from the world

2 CORINTHIANS 6:17-18 • *page 1787*

All of God's children are equal in God's eyes

GALATIANS 3:28 • *page 1801*

God's children will receive a spiritual inheritance

GALATIANS 4:4-7 • *page 1801*

God chose us to be his children

EPHESIANS 1:4-5 • *page 1806*

Jesus is our spiritual brother

HEBREWS 2:11 • *page 1852*

ADULTERY

God forbids adultery

EXODUS 20:14 • *page 120*

Adultery has consequences

PROVERBS 6:26 • *page 986*

Adultery is foolish

PROVERBS 6:32 • *page 986*

Adultery is disgusting to God

JEREMIAH 7:9-10 • *page 1172*

God considers lust as sinful as adultery

MATTHEW 5:27-28 • *page 1484*

Divorce often leads to adultery

MARK 10:11-12 • *page 1554*

God can forgive the adulterer

JOHN 8:1-11 • *page 1647*

ADVICE

Leaders should consider the advice of others

EXODUS 18:13-26 • *page 117*

Older people often give wise advice

1 KINGS 12:1-11 • *page 547*

Stay away from people who give wicked advice

PSALM 1:1 • *page 843*

God's advice is best

PSALM 73:24 • *page 907*

Wise people seek advice

PROVERBS 1:5 • *page 978*

Advice helps provide success

PROVERBS 11:14 • *page 993*

Foolish people do not listen to advice

PROVERBS 12:15 • *page 994*

Give advice to those in need

1 THESSALONIANS 5:14 • *page 1830*

ALCOHOL

Being controlled by alcohol is foolish

PROVERBS 20:1 • *page 1006*

Becoming drunk is sin

ROMANS 13:13-14 • *page 1751*

God hates drunkenness

GALATIANS 5:19-21 • *page 1804*

Church leaders should not be controlled
by alcohol

TITUS 1:7 • *page 1846*

ANGELS

Angels carry out God's judgment

2 SAMUEL 24:16-17 • *page 518*

Angels serve God

PSALM 103:21 • *page 936*

Angels praise God

PSALM 148:2 • *page 976*

Angels are messengers

DANIEL 4:17 • *page 1360*

Angels protect God's people

DANIEL 6:22 • *page 1366*

Angels do not marry

MATTHEW 22:30 • *page 1518*

Angels do not die

LUKE 20:36 • *page 1621*

Angels will be judged by people

1 CORINTHIANS 6:3 • *page 1763*

Satan disguises himself as an angel of light

2 CORINTHIANS 11:14 • *page 1793*

Angels encourage Christians

HEBREWS 1:14 • *page 1852*

Angels who sinned were thrown into hell

2 PETER 2:4 • *page 1884*

Angels are holy

JUDE 1:14 • *page 1898*

Angels are in the presence of God

REVELATION 4:8 • *page 1905*

Angels should not be worshiped

REVELATION 22:8-9 • *page 1927*

ANGER

Anger can lead to murder

GENESIS 4:3-8 • *page 8*

Anger leads to evil actions

PSALM 37:8 • *page 873*

Showing anger is foolish

PROVERBS 12:16 • *page 994*

Gentle words can soothe anger
PROVERBS 15:1 • *page 998*

Being quick-tempered is foolish
ECCLESIASTES 7:9 • *page 1032*

God becomes angry when we are ruled by anger
AMOS 1:11 • *page 1404*

Anger is like murdering someone
MATTHEW 5:21-22 • *page 1483*

Jesus grew angry at sin
JOHN 2:13-17 • *page 1635*

Anger can give Satan a place in your life
EPHESIANS 4:26-27 • *page 1810*

Christians should get rid of anger
COLOSSIANS 3:8 • *page 1823*

Leaders in the church should not be quick-tempered
TITUS 1:7 • *page 1846*

Be slow to become angry
JAMES 1:19 • *page 1871*

ANTICHRIST

Many will claim to be God's messenger
MATTHEW 24:5 • *page 1521*

Many will have miraculous powers
MATTHEW 24:24 • *page 1522*

Many will claim to be Christ
LUKE 21:8 • *page 1622*

The Antichrist will be lawless and deceitful
2 THESSALONIANS 2:1-10 • *page 1831*

There are many antichrists
1 JOHN 2:18 • *page 1889*

The Antichrist will oppose God
1 JOHN 4:3 • *page 1892*

The Antichrist will curse God
REVELATION 13:1-8 • *page 1914*

The Antichrist will be punished by God
REVELATION 20:10 • *page 1924*

APPEARANCE

God is not impressed by someone's appearance
1 SAMUEL 16:7 • *page 449*

Physical beauty fades
PROVERBS 31:30 • *page 1025*

Do not worry about clothes
MATTHEW 6:25-34 • *page 1486*

Appearances can be deceiving
MATTHEW 23:27 • *page 1520*

Christians should care more about their spiritual welfare than their physical appearance
1 TIMOTHY 2:9-10 • *page 1835*

Do not judge others by their appearance
JAMES 2:2-4 • *page 1871*

Inner beauty is more important than physical beauty
1 PETER 3:1-6 • *page 1879*

ARGUMENTS

Arguments can be avoided by using gentle words
PROVERBS 15:1 • *page 998*

Loving arguments is a sin
PROVERBS 17:19 • *page 1003*

A fool is quick to argue
PROVERBS 20:3 • *page 1006*

Avoid becoming entangled in others' arguments
PROVERBS 26:17 • *page 1017*

Avoid arguing with a weak Christian
ROMANS 14:1 • *page 1751*

We should avoid arguments
PHILIPPIANS 2:14 • *page 1816*

Arguments between Christians are useless
TITUS 3:9 • *page 1848*

ARMOR

Armor for physical battle
1 SAMUEL 17:38 • *page 453*

Soldiers need armor
JEREMIAH 46:3-4 • *page 1238*

Weapons cannot stop God's power
EZEKIEL 38:4 • *page 1331*

Spiritual armor prepares us for life
ROMANS 13:12 • *page 1751*

Righteousness is a spiritual weapon
2 CORINTHIANS 6:7 • *page 1787*

God's weapons conquer Satan's strongholds
2 CORINTHIANS 10:4 • *page 1791*

Put on the armor of God
EPHESIANS 6:11-18 • *page 1813*

ASSURANCE

God always holds his children
PSALM 37:23-24 • *page 873*

God will never abandon his people
PSALM 138:8 • *page 969*

God's promises last forever
JEREMIAH 32:40 • *page 1220*

False assurance is dangerous
LUKE 18:18-30 • *page 1615*

We can be assured of eternal life
JOHN 5:24 • *page 1641*

God will not refuse any who come to him
JOHN 6:37-40 • *page 1643*

Our place in God's family is secure
JOHN 10:27-28 • *page 1653*

Christians have peace with God
ROMANS 5:1-5 • *page 1737*

Nothing can separate us from God's love
ROMANS 8:35-39 • *page 1743*

Salvation cannot be canceled
ROMANS 11:29 • *page 1749*

Accountability should help others
GALATIANS 6:1 • *page 1804*

Our salvation was guaranteed before Creation
EPHESIANS 1:4-5 • *page 1806*

Assurance comes from faith
EPHESIANS 3:12 • *page 1809*

God will guard what has been entrusted to him
2 TIMOTHY 1:12 • *page 1841*

ATONEMENT

God required a perfect sacrifice
EXODUS 12:5 • *page 105*

God required blood for our atonement
LEVITICUS 17:11 • *page 188*

Jesus paid for all of our sins
ISAIAH 53:3-12 • *page 1135*

Atonement is good news
LUKE 4:18-19 • *page 1581*

Jesus willingly died for our sins
JOHN 10:17 • *page 1653*

Christ secured salvation through his blood
ACTS 20:28 • *page 1715*

Jesus provided the atonement for sins
ROMANS 3:23-25 • *page 1735*

Jesus' death purchased forgiveness
1 CORINTHIANS 7:23 • *page 1765*

Jesus died for sins
1 CORINTHIANS 15:3 • *page 1776*

Our atonement allows us to know God
EPHESIANS 2:13 • *page 1808*

Jesus' death rescues us from eternal punishment
COLOSSIANS 1:13 • *page 1820*

Christ's death purifies God's people
TITUS 2:14 • *page 1847*

Sin requires that a sacrifice be made
HEBREWS 9:22 • *page 1861*

Jesus' sacrifice was perfect
1 PETER 1:18-19 • *page 1877*

Jesus took our punishment
1 PETER 2:21-24 • *page 1879*

We cannot improve Jesus' sacrifice
1 PETER 3:18 • *page 1880*

ATTITUDE

Bad attitudes hurt our relationship
with God
GENESIS 4:6-7 • *page 8*

Bad attitudes lead to poor decisions
NUMBERS 14:1-4 • *page 235*

Always trust God for your life
PROVERBS 29:25 • *page 1022*

Choose a positive attitude
HABAKKUK 3:17-19 • *page 1443*

God will reward the meek

MATTHEW 5:5 • *page 1482*

God gives Christians a new attitude

PHILIPPIANS 1:20-25 • *page 1815*

We should imitate Jesus' attitude

PHILIPPIANS 2:5 • *page 1816*

Christians should always rejoice

PHILIPPIANS 4:4 • *page 1818*

Never be anxious

PHILIPPIANS 4:6-7 • *page 1819*

AUTHORITY *SEE ALSO RESPECT*

God will hold people in authority

accountable for their actions

DANIEL 4:31 • *page 1361*

Jesus is the highest authority

MATTHEW 28:18 • *page 1534*

God gave government its authority

JOHN 19:11 • *page 1669*

Christians should obey the government

ROMANS 13:1-2 • *page 1750*

Parents are authorities to their children

EPHESIANS 6:1 • *page 1812*

The Bible is our authority

2 TIMOTHY 3:16 • *page 1844*

Church leaders are authoritative

HEBREWS 13:17 • *page 1869*

BAPTISM

Baptism signifies repentance

MATTHEW 3:11 • *page 1480*

All followers of Jesus should be baptized

MATTHEW 28:19 • *page 1534*

Jesus was baptized

MARK 1:9 • *page 1535*

Jesus baptizes with the Holy Spirit

JOHN 1:32-33 • *page 1633*

Baptism is closely linked with a
changed life

ACTS 2:38 • *page 1678*

New Christians should be baptized

ACTS 8:12-17 • *page 1689*

Entire families of the early church were baptized

ACTS 16:33-34 • *page 1707*

Baptism initiates us into Christ

ROMANS 6:3-8 • *page 1739*

Salvation is identified with baptism

1 PETER 3:21 • *page 1880*

BELIEF

Believing God makes us righteous

GENESIS 15:6 • *page 22*

Belief in God should be accompanied by action

DEUTERONOMY 27:10 • *page 321*

Belief affects the way we live

MARK 1:15 • *page 1535*

Right beliefs are important for salvation

ROMANS 10:9 • *page 1746*

Believing is more than acknowledging

JAMES 2:21 • *page 1872*

BIBLE

The Bible is perfect

PSALM 18:30 • *page 855*

The Bible is true

PSALM 33:4 • *page 868*

The Bible will last forever

PSALM 119:89 • *page 956*

The Bible gives us wisdom

PSALM 119:99 • *page 957*

The Bible can be trusted

PSALM 119:138 • *page 958*

The Bible reveals the truth

ACTS 18:28 • *page 1711*

The Bible is holy

ROMANS 1:2 • *page 1731*

God's Holy Spirit helps us understand the Bible

1 CORINTHIANS 2:12-16 • *page 1759*

The Bible is authoritative

GALATIANS 3:10 • *page 1800*

The Bible is a Christian's spiritual weapon
EPHESIANS 6:17 • *page 1813*

The Bible is inspired by God
2 TIMOTHY 3:16 • *page 1844*

The Bible judges our life
HEBREWS 4:12 • *page 1855*

The Bible helps us grow spiritually
1 PETER 2:2 • *page 1877*

BIRTH

God is the Life-Giver
GENESIS 2:7 • *page 5*

Children are a blessing from God
PSALM 127:3-5 • *page 963*

God carefully creates each person
PSALM 139:13-14 • *page 969*

God's Son was born
ISAIAH 9:6 • *page 1062*

God plans the lives of people before they are born
JEREMIAH 1:5 • *page 1157*

Jesus' birth
LUKE 2:7 • *page 1576*

God's children are reborn spiritually
JOHN 1:12-13 • *page 1632*

People must be reborn spiritually to enter heaven
JOHN 3:3 • *page 1636*

BLESSING

God blesses those who obey him
LEVITICUS 26:3-5 • *page 205*

God blesses godly people
PSALM 5:12 • *page 845*

We are blessed when we worship God
PSALM 24:3-6 • *page 861*

Christians bless God through praise
PSALM 103:1 • *page 935*

God will bless those who fear him
PSALM 112:1-3 • *page 948*

God blesses us when we seek to please him
MATTHEW 6:33 • *page 1487*

Christians should bless their enemies
LUKE 6:28 • *page 1587*

Salvation is our greatest blessing
EPHESIANS 1:3 • *page 1806*

The Bible brings us blessing
JAMES 1:25 • *page 1871*

BLOOD

God hates the shedding of an innocent person's blood
GENESIS 4:10 • *page 8*

Jesus' blood seals God's relationship with his people
MATTHEW 26:28 • *page 1527*

Jesus' blood allows us to have access to God
ROMANS 5:8-9 • *page 1738*

Christians are redeemed by Jesus' blood
EPHESIANS 1:5-7 • *page 1806*

Blood is required for forgiveness
HEBREWS 9:22 • *page 1861*

BODY OF CHRIST

The body of Christ has been given many gifts
ROMANS 12:3-6 • *page 1749*

There are many parts, but one body
1 CORINTHIANS 12:12-13 • *page 1772*

Christians make up the body of Christ
1 CORINTHIANS 12:27 • *page 1773*

Christians of different nationalities form one body
EPHESIANS 3:6 • *page 1808*

There must be unity in the body of Christ
EPHESIANS 4:3 • *page 1809*

Different members of the body help each other grow
EPHESIANS 4:11-12 • *page 1810*

Jesus is the head of the body
COLOSSIANS 1:18 • *page 1821*

BRIDE

God's children should be as pure as a bride

ISAIAH 49:18 • *page 1129*

We should be devoted to God as a bride is to her husband

JEREMIAH 2:2 • *page 1158*

The church is the bride of Christ

2 CORINTHIANS 11:2-3 • *page 1792*

The bride of Christ will be presented to Christ

REVELATION 19:7 • *page 1923*

CARING

God cares for his people

DEUTERONOMY 7:9 • *page 293*

God cares for underprivileged people

PSALM 68:5 • *page 899*

Protect the needy

PSALM 82:3 • *page 918*

God's people should help the oppressed

ISAIAH 1:17 • *page 1050*

Care for your enemies

LUKE 6:27 • *page 1587*

God's people should care for the needy

LUKE 14:13-14 • *page 1608*

God cares for his children

ROMANS 1:6-7 • *page 1731*

Treat parents with care

EPHESIANS 6:2 • *page 1812*

Treat co-workers with care

COLOSSIANS 4:1 • *page 1824*

Care for the elderly

1 TIMOTHY 5:1-4 • *page 1837*

Christians need to care for the needy

JAMES 1:27 • *page 1871*

CHILDREN

God tells children to honor their parents

EXODUS 20:12 • *page 120*

Parents should teach their children to follow God

DEUTERONOMY 6:6-7 • *page 291*

Christians are children of God

JOHN 1:12 • *page 1632*

Children of God should imitate God

EPHESIANS 5:1 • *page 1811*

Parents should nurture their children

EPHESIANS 6:4 • *page 1812*

Children must obey their parents

COLOSSIANS 3:20 • *page 1824*

CHURCH *SEE ALSO WORSHIP*

Jesus is the cornerstone of the church

PSALM 118:22 • *page 952*

We should have joy going to God's house

PSALM 122:1 • *page 961*

Satan works against the church

MATTHEW 16:18 • *page 1507*

Members of the church should take care of each other

ACTS 2:44 • *page 1679*

The church sends out missionaries

ACTS 13:2 • *page 1698*

The church is like a body

1 CORINTHIANS 12:12-13 • *page 1772*

The church is a family of Christians

GALATIANS 6:10 • *page 1805*

God's children form the church

EPHESIANS 2:19-22 • *page 1808*

The church should not allow immoral behavior by its members

EPHESIANS 5:3-4 • *page 1811*

Christ is the head of the church

COLOSSIANS 1:18 • *page 1821*

Many people groups form one universal church

COLOSSIANS 3:11 • *page 1823*

Church leaders are qualified to lead by their character

TITUS 1:6-9 • *page 1846*