



HOLY BIBLE



# Holy Bible

*New Living Translation*

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**NLT Kids Thinline Reference**



**NLT**<sup>®</sup>

TYNDALE HOUSE PUBLISHERS  
CAROL STREAM, ILLINOIS

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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 in the lower right corner of each page spread. The location of the asterisk connects the footnote content to the wording of the Bible text. Cross-references also appear in the lower right corner of each page spread.



## 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](http://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., Eshbaal/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.\* <sup>2</sup>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.

<sup>3</sup>Then God said, "Let there be light," and there was light. <sup>4</sup>And God saw that the light was good. Then he separated the light from the darkness. <sup>5</sup>God called the light "day" and the darkness "night."  
And evening passed and morning came, marking the first day.

<sup>6</sup>Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth." <sup>7</sup>And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. <sup>8</sup>God called the space "sky."  
And evening passed and morning came, marking the second day.

<sup>9</sup>Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. <sup>10</sup>God called the dry ground "land" and the waters "seas." And God saw that it was good. <sup>11</sup>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. <sup>12</sup>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.

<sup>13</sup>And evening passed and morning came, marking the third day.

<sup>14</sup>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. <sup>15</sup>Let these lights in the sky shine down on the earth." And that is what happened. <sup>16</sup>God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. <sup>17</sup>God set these lights in the sky to light the earth, <sup>18</sup>to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

<sup>19</sup>And evening passed and morning came, marking the fourth day.

<sup>20</sup>Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind." <sup>21</sup>So 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. <sup>22</sup>Then God blessed them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth."

<sup>23</sup>And evening passed and morning came, marking the fifth day.

<sup>24</sup>Then 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. <sup>25</sup>God 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.

<sup>26</sup>Then 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

\***Translation Notes** 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, . . .* 1:26a Or *man*; Hebrew reads *adam*.

**Cross-References** 1:1 John 1:1-2 1:7 Ps 148:4 1:13 Ps 65:9-13 1:19 Ps 74:16 1:23 Gen 8:19

animals on the earth,\* and the small animals that scurry along the ground.”

<sup>27</sup> So God created human beings\* in his own image.

In the image of God he created them;

male and female he created them.

<sup>28</sup> Then 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.”

<sup>29</sup> Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. <sup>30</sup> And 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.

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

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. <sup>2</sup> On the seventh day God had finished his work of creation, so he rested\* from all his work. <sup>3</sup> And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

<sup>4</sup> This 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, <sup>5</sup> neither 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. <sup>6</sup> Instead, springs\* came up from the ground and watered all the land. <sup>7</sup> Then 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.

<sup>8</sup> Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. <sup>9</sup> The 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.

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

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

<sup>18</sup> Then 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.” <sup>19</sup> So 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. <sup>20</sup> He 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.

<sup>21</sup> So 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. <sup>22</sup> Then the LORD God made a woman from the rib, and he brought her to the man.

<sup>23</sup> “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.’”

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

<sup>25</sup> Now 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?”

<sup>2</sup> “Of course we may eat fruit from the trees in the garden,” the woman replied. <sup>3</sup> “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.'

<sup>4</sup>"You won't die!" the serpent replied to the woman. <sup>5</sup>"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."

<sup>6</sup>The 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. <sup>7</sup>At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

<sup>8</sup>When 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. <sup>9</sup>Then the LORD God called to the man, "Where are you?"

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

<sup>11</sup>"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?"

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

<sup>13</sup>Then the LORD God asked the woman, "What have you done?"

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

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

"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.

<sup>15</sup> 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."

<sup>16</sup>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.\*"

<sup>17</sup>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.

<sup>18</sup> It will grow thorns and thistles for you,  
though you will eat of its grains.

<sup>19</sup> By the sweat of your brow  
you will 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

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

<sup>22</sup>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!" <sup>23</sup>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. <sup>24</sup>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 relations 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 man!"

\*Translation Notes 1:26b As in Syriac version; Hebrew reads *all the earth*. 1:27 Or *the man*; Hebrew reads *ha-adam*. 2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*. 2:19 Or *Adam*, and so throughout the chapter. 2:21 Or *took a part of the man's side*. 3:8 Or *Adam*, and so throughout the chapter. 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."

Cross-References 1:27 Matt 19:4 1:29 Ps 104:14, 27 2:2 Heb 4:4 2:7 1 Cor 15:45 2:14 Dan 10:4 2:22 1 Cor 11:8-9 2:24 1 Cor 6:16 3:1 Rev 12:9 3:4 John 8:44 3:13 1 Tim 2:14 3:15 Rom 16:20 3:20 1 Tim 2:13 3:24 Rev 2:7; 22:2, 14

<sup>2</sup>Later she gave birth to his brother and named him Abel.

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

<sup>6</sup>“Why are you so angry?” the LORD asked Cain. “Why do you look so dejected?” You 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.”

<sup>8</sup>One 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.

<sup>9</sup>Afterward the LORD asked Cain, “Where is your brother? Where is Abel?”

“I don’t know,” Cain responded. “Am I my brother’s guardian?”

<sup>10</sup>But the LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground! <sup>11</sup>Now you are cursed and banished from the ground, which has swallowed your brother’s blood. <sup>12</sup>No 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.”

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

<sup>15</sup>The 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. <sup>16</sup>So Cain left the LORD’s presence and settled in the land of Nod,\* east of Eden.

### The Descendants of Cain

<sup>17</sup>Cain 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. <sup>18</sup>Enoch had a son named Irad. Irad became the father of\* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

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

<sup>21</sup>His brother’s name was Jubal, the first of all who play the harp and flute. <sup>22</sup>Lamech’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. <sup>23</sup>One 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.

<sup>24</sup> 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

<sup>25</sup>Adam 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.” <sup>26</sup>When 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. <sup>2</sup>He created them male and female, and he blessed them and called them “human.”

<sup>3</sup>When 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. <sup>4</sup>After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. <sup>5</sup>Adam lived 930 years, and then he died.

<sup>6</sup>When Seth was 105 years old, he became the father of\* Enosh. <sup>7</sup>After the birth of\* Enosh, Seth lived another 807 years, and he had other sons and daughters. <sup>8</sup>Seth lived 912 years, and then he died.

<sup>9</sup>When Enosh was 90 years old, he became the father of Kenan. <sup>10</sup>After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. <sup>11</sup>Enosh lived 905 years, and then he died.

<sup>12</sup>When Kenan was 70 years old, he became the father of Mahalalel. <sup>13</sup>After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. <sup>14</sup>Kenan lived 910 years, and then he died.

- <sup>15</sup>When Mahalalel was 65 years old, he became the father of Jared. <sup>16</sup>After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. <sup>17</sup>Mahalalel lived 895 years, and then he died.
- <sup>18</sup>When Jared was 162 years old, he became the father of Enoch. <sup>19</sup>After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. <sup>20</sup>Jared lived 962 years, and then he died.
- <sup>21</sup>When Enoch was 65 years old, he became the father of Methuselah. <sup>22</sup>After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. <sup>23</sup>Enoch lived 365 years, <sup>24</sup>walking in close fellowship with God. Then one day he disappeared, because God took him.
- <sup>25</sup>When Methuselah was 187 years old, he became the father of Lamech. <sup>26</sup>After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. <sup>27</sup>Methuselah lived 969 years, and then he died.
- <sup>28</sup>When Lamech was 182 years old, he became the father of a son. <sup>29</sup>Lamech 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." <sup>30</sup>After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. <sup>31</sup>Lamech lived 777 years, and then he died.
- <sup>32</sup>After 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. <sup>2</sup>The sons of God saw the beautiful women\* and took any they wanted as their wives. <sup>3</sup>Then 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." <sup>4</sup>In 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.

<sup>5</sup>The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was

consistently and totally evil. <sup>6</sup>So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. <sup>7</sup>And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and 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." <sup>8</sup>But Noah found favor with the LORD.

## The Story of Noah

<sup>9</sup>This 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. <sup>10</sup>Noah was the father of three sons: Shem, Ham, and Japheth.

<sup>11</sup>Now God saw that the earth had become corrupt and was filled with violence. <sup>12</sup>God observed all this corruption in the world, for everyone on earth was corrupt. <sup>13</sup>So 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!

<sup>14</sup>"Build a large boat\* from cypress wood\* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. <sup>15</sup>Make the boat 450 feet long, 75 feet wide, and 45 feet high.\* <sup>16</sup>Leave 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.

<sup>17</sup>"Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. <sup>18</sup>But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. <sup>19</sup>Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. <sup>20</sup>Pairs of every kind of bird, and

\*Translation Notes 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 *Not* means "wandering." 4:18 Or *the ancestor of*, and so throughout the verse. 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. 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*. 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].

Cross-References 4:5 Heb 11:4 4:8 Matt 23:35 4:14 Ps 51:11 4:23 Exod 20:13 4:25 Luke 3:38 5:2 Mark 10:6 5:21 Luke 3:37-38 5:32 Gen 10:1 6:12 Ps 14:1-3 6:14 1 Pet 3:20

every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive.<sup>21</sup> And be sure to take on board enough food for your family and for all the animals.”

<sup>22</sup>So 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.<sup>2</sup> Take 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.<sup>3</sup> Also 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.<sup>4</sup> Seven days from now I will make the rains pour 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.”

<sup>5</sup>So Noah did everything as the LORD commanded him.

<sup>6</sup>Noah was 600 years old when the flood covered the earth.<sup>7</sup> He went on board the boat to escape the flood—he and his wife and his sons and their wives.<sup>8</sup> With 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.<sup>9</sup> They entered the boat in pairs, male and female, just as God had commanded Noah.<sup>10</sup> After seven days, the waters of the flood came and covered the earth.

<sup>11</sup>When 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.<sup>12</sup> The rain continued to fall for forty days and forty nights.

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

<sup>17</sup>For forty days the floodwaters grew deeper, covering the ground and lifting the

boat high above the earth.<sup>18</sup> As the waters rose higher and higher above the ground, the boat floated safely on the surface.<sup>19</sup> Finally, the water covered even the highest mountains on the earth,<sup>20</sup> rising more than twenty-two feet\* above the highest peaks.<sup>21</sup> All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people.<sup>22</sup> Everything that breathed and lived on dry land died.<sup>23</sup> God 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.<sup>24</sup> And 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.<sup>2</sup> The underground waters stopped flowing, and the torrential rains from the sky were stopped.<sup>3</sup> So the floodwaters gradually receded from the earth. After 150 days,<sup>4</sup> exactly five months from the time the flood began,\* the boat came to rest on the mountains of Ararat.<sup>5</sup> Two and a half months later,\* as the waters continued to go down, other mountain peaks became visible.

<sup>6</sup>After another forty days, Noah opened the window he had made in the boat<sup>7</sup> and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up.<sup>8</sup> He also released a dove to see if the water had receded and it could find dry ground.<sup>9</sup> But 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.<sup>10</sup> After waiting another seven days, Noah released the dove again.<sup>11</sup> This 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.<sup>12</sup> He waited another seven days and then released the dove again. This time it did not come back.

<sup>13</sup>Noah 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.<sup>14</sup> Two more months went by,\* and at last the earth was dry!

<sup>15</sup>Then God said to Noah, <sup>16</sup>“Leave the boat, all of you—you and your wife, and your sons and their wives. <sup>17</sup>Release 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.”

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

<sup>20</sup>Then 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. <sup>21</sup>And 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. <sup>22</sup>As 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 and multiply. Fill the earth. <sup>2</sup>All 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. <sup>3</sup>I have given them to you for food, just as I have given you grain and vegetables. <sup>4</sup>But you must never eat any meat that still has the lifeblood in it.

<sup>5</sup>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. <sup>6</sup>If 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. <sup>7</sup>Now be fruitful and multiply, and repopulate the earth.”

<sup>8</sup>Then God told Noah and his sons, <sup>9</sup>“I hereby confirm my covenant with you and your descendants, <sup>10</sup>and 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. <sup>11</sup>Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

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

is the sign of my covenant with you and with all the earth. <sup>14</sup>When I send clouds over the earth, the rainbow will appear in the clouds, <sup>15</sup>and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. <sup>16</sup>When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” <sup>17</sup>Then 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

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

<sup>20</sup>After the flood, Noah began to cultivate the ground, and he planted a vineyard. <sup>21</sup>One day he drank some wine he had made, and he became drunk and lay naked inside his tent. <sup>22</sup>Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. <sup>23</sup>Then 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.

<sup>24</sup>When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. <sup>25</sup>Then he cursed Canaan, the son of Ham:

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

<sup>26</sup>Then Noah said,

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

\***Translation Notes** 7:2 Hebrew of each clean animal; similarly in 7:8. 7:20 Hebrew 15 cubits [6.9 meters]. 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. 9:6 Or man; Hebrew reads ha-adam. 9:27 Hebrew May he live in the tents of Shem.

**Cross-References** 6:21 Gen 9:9-16 7:1 Heb 11:7 7:13 2 Pet 2:5 7:23 Matt 24:38-39 8:21 Gen 3:17 9:6 Gen 1:26 9:16 Gen 17:11 9:23 Hab 2:15

<sup>28</sup>Noah lived another 350 years after the great flood. <sup>29</sup>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

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

<sup>3</sup>The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

<sup>4</sup>The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.\* <sup>5</sup>Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

### Descendants of Ham

<sup>6</sup>The descendants of Ham were Cush, Mizraim, Put, and Canaan.

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

<sup>8</sup>Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. <sup>9</sup>Since 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." <sup>10</sup>He built his kingdom in the land of Babylonia,\* with the cities of Babylon, Erech, Akkad, and Calneh.

<sup>11</sup>From there he expanded his territory to Assyria,\* building the cities of Nineveh, Rehoboth-ir, Calah, <sup>12</sup>and Resen (the great city located between Nineveh and Calah).

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

<sup>15</sup>Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,\*

<sup>16</sup>Jebusites, Amorites, Girgashites, <sup>17</sup>Hivites, Arkites, Sinites, <sup>18</sup>Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, <sup>19</sup>and the territory of Canaan extended from Sidon in the north to Gerar and

Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.

<sup>20</sup>These were the descendants of Ham, identified by clan, language, territory, and national identity.

### Descendants of Shem

<sup>21</sup>Sons were also born to Shem, the older brother of Japheth.\* Shem was the ancestor of all the descendants of Eber.

<sup>22</sup>The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

<sup>23</sup>The descendants of Aram were Uz, Hul, Gether, and Mash.

<sup>24</sup>Arphaxad was the father of Shelah,\* and Shelah was the father of Eber.

<sup>25</sup>Eber had two sons. The first was named Peleg (which means "division"), for during his lifetime the people of the world were divided into different language groups. His brother's name was Joktan.

<sup>26</sup>Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup>Obal, Abimael, Sheba, <sup>29</sup>Ophir, Havilah, and Jobab. All these were descendants of Joktan. <sup>30</sup>The territory they occupied extended from Mesha all the way to Sephar in the eastern mountains.

<sup>31</sup>These were the descendants of Shem, identified by clan, language, territory, and national identity.

### Conclusion

<sup>32</sup>These are the clans that descended from Noah's sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.

### The Tower of Babel

**11** At one time all the people of the world spoke the same language and used the same words. <sup>2</sup>As the people migrated to the east, they found a plain in the land of Babylonia\* and settled there.

<sup>3</sup>They began saying to each other, "Let's make bricks and harden them with fire." (In this region bricks were used instead of stone, and tar was used for mortar.) <sup>4</sup>Then they said, "Come, let's build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world."

<sup>5</sup>But the LORD came down to look at the

city and the tower the people were building. <sup>6</sup>“Look!” he said. “The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! <sup>7</sup>Come, let’s go down and confuse the people with different languages. Then they won’t be able to understand each other.”

<sup>8</sup>In that way, the LORD scattered them all over the world, and they stopped building the city. <sup>9</sup>That is why the city was called Babel,\* because that is where the LORD confused the people with different languages. In this way he scattered them all over the world.

### The Line of Descent from Shem to Abram

<sup>10</sup>This is the account of Shem’s family.

- Two years after the great flood, when Shem was 100 years old, he became the father of\* Arphaxad. <sup>11</sup>After the birth of\* Arphaxad, Shem lived another 500 years and had other sons and daughters.
- <sup>12</sup>When Arphaxad was 35 years old, he became the father of Shelah. <sup>13</sup>After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.\*
- <sup>14</sup>When Shelah was 30 years old, he became the father of Eber. <sup>15</sup>After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.
- <sup>16</sup>When Eber was 34 years old, he became the father of Peleg. <sup>17</sup>After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.
- <sup>18</sup>When Peleg was 30 years old, he became the father of Reu. <sup>19</sup>After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.
- <sup>20</sup>When Reu was 32 years old, he became the father of Serug. <sup>21</sup>After the birth of Serug, Reu lived another 207 years and had other sons and daughters.
- <sup>22</sup>When Serug was 30 years old, he became the father of Nahor. <sup>23</sup>After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.
- <sup>24</sup>When Nahor was 29 years old, he became the father of Terah. <sup>25</sup>After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.
- <sup>26</sup>After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

### The Family of Terah

<sup>27</sup>This is the account of Terah’s family. Terah was the father of Abram, Nahor, and Haran;

and Haran was the father of Lot. <sup>28</sup>But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living. <sup>29</sup>Meanwhile, Abram and Nahor both married. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah. (Milcah and her sister Iscah were daughters of Nahor’s brother Haran.)<sup>30</sup>But Sarai was unable to become pregnant and had no children.

<sup>31</sup>One day Terah took his son Abram, his daughter-in-law Sarai (his son Abram’s wife), and his grandson Lot (his son Haran’s child) and moved away from Ur of the Chaldeans. He was headed for the land of Canaan, but they stopped at Haran and settled there. <sup>32</sup>Terah lived for 205 years\* and died while still in Haran.

### The Call of Abram

**12** The LORD had said to Abram, “Leave your native country, your relatives, and your father’s family, and go to the land that I will show you. <sup>2</sup>I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. <sup>3</sup>I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.”

<sup>4</sup>So Abram departed as the LORD had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran. <sup>5</sup>He took his wife, Sarai, his nephew Lot, and all his wealth—his livestock and all the people he had taken into his household at Haran—and headed for the land of Canaan. When they arrived in Canaan, <sup>6</sup>Abram traveled through the land as far as Shechem. There he set up camp beside the oak of Moreh. At that time, the area was inhabited by Canaanites.

<sup>7</sup>Then the LORD appeared to Abram and

\*Translation Notes **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. **10:15** Hebrew ancestor of Heth. **10:21** Or Shem, whose older brother was Japheth. **10:24** Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah*. Compare Luke 3:36. **11:2** Hebrew *Shinar*. **11:9** Or Babylon. *Babel* sounds like a Hebrew term that means “confusion.” **11:10** Or the ancestor of; also in 11:12, 14, 16, 18, 20, 22, 24. **11:11** Or the birth of this ancestor of; also in 11:13, 15, 17, 19, 21, 23, 25. **11:12-13** Greek version reads <sup>12</sup>When Arphaxad was 135 years old, he became the father of Cainan. <sup>13</sup>After the birth of Cainan, Arphaxad lived another 430 years and had other sons and daughters, and then he died. When Cainan was 130 years old, he became the father of Shelah. After the birth of Shelah, Cainan lived another 330 years and had other sons and daughters, and then he died. Compare Luke 3:35-36. **11:32** Some ancient versions read 145 years; compare 11:26 and 12:4.

Cross-References **10:10** Gen 11:9 **10:19** Gen 14:2 **10:32** Gen 9:19 11:2 Gen 10:10 11:13 Luke 3:35 11:31 Acts 7:4 12:1 Heb 11:8 12:7 Gal 3:16

said, "I will give this land to your descendants.\*" And Abram built an altar there and dedicated it to the LORD, who had appeared to him.<sup>8</sup> After that, Abram traveled south and set up camp in the hill country, with Bethel to the west and Ai to the east. There he built another altar and dedicated it to the LORD, and he worshiped the LORD.<sup>9</sup> Then Abram continued traveling south by stages toward the Negev.

### Abram and Sarai in Egypt

<sup>10</sup>At that time a severe famine struck the land of Canaan, forcing Abram to go down to Egypt, where he lived as a foreigner.<sup>11</sup> As he was approaching the border of Egypt, Abram said to his wife, Sarai, "Look, you are a very beautiful woman.<sup>12</sup> When the Egyptians see you, they will say, 'This is his wife. Let's kill him; then we can have her!'"<sup>13</sup> So please tell them you are my sister. Then they will spare my life and treat me well because of their interest in you."

<sup>14</sup>And sure enough, when Abram arrived in Egypt, everyone noticed Sarai's beauty.<sup>15</sup> When the palace officials saw her, they sang her praises to Pharaoh, their king, and Sarai was taken into his palace.<sup>16</sup> Then Pharaoh gave Abram many gifts because of her—sheep, goats, cattle, male and female donkeys, male and female servants, and camels.

<sup>17</sup>But the LORD sent terrible plagues upon Pharaoh and his household because of Sarai, Abram's wife.<sup>18</sup> So Pharaoh summoned Abram and accused him sharply. "What have you done to me?" he demanded. "Why didn't you tell me she was your wife?"<sup>19</sup> Why did you say, 'She is my sister,' and allow me to take her as my wife? Now then, here is your wife. Take her and get out of here!"<sup>20</sup> Pharaoh ordered some of his men to escort them, and he sent Abram out of the country, along with his wife and all his possessions.

### Abram and Lot Separate

**13** So Abram left Egypt and traveled north into the Negev, along with his wife and Lot and all that they owned.<sup>2</sup> (Abram was very rich in livestock, silver, and gold.)<sup>3</sup> From the Negev, they continued traveling by stages toward Bethel, and they pitched their tents between Bethel and Ai, where they had camped before.<sup>4</sup> This was the same place where Abram had built the altar, and there he worshiped the LORD again.

<sup>5</sup>Lot, who was traveling with Abram, had also become very wealthy with flocks of

sheep and goats, herds of cattle, and many tents.<sup>6</sup> But the land could not support both Abram and Lot with all their flocks and herds living so close together.<sup>7</sup> So disputes broke out between the herdsmen of Abram and Lot. (At that time Canaanites and Perizzites were also living in the land.)

<sup>8</sup>Finally Abram said to Lot, "Let's not allow this conflict to come between us or our herdsmen. After all, we are close relatives!"<sup>9</sup> The whole countryside is open to you. Take your choice of any section of the land you want, and we will separate. If you want the land to the left, then I'll take the land on the right. If you prefer the land on the right, then I'll go to the left."

<sup>10</sup>Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or the beautiful land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.)<sup>11</sup> Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram.<sup>12</sup> So Abram settled in the land of Canaan, and Lot moved his tents to a place near Sodom and settled among the cities of the plain.<sup>13</sup> But the people of this area were extremely wicked and constantly sinned against the LORD.

<sup>14</sup>After Lot had gone, the LORD said to Abram, "Look as far as you can see in every direction—north and south, east and west.<sup>15</sup> I am giving all this land, as far as you can see, to you and your descendants\* as a permanent possession.<sup>16</sup> And I will give you so many descendants that, like the dust of the earth, they cannot be counted!"<sup>17</sup> Go and walk through the land in every direction, for I am giving it to you."

<sup>18</sup>So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the LORD.

### Abram Rescues Lot

**14** About this time war broke out in the region. King Amraphel of Babylonia,\* King Arioch of Ellasar, King Kedorlaomer of Elam, and King Tidal of Goiim<sup>2</sup> fought against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (also called Zoar).

<sup>3</sup>This second group of kings joined forces in Siddim Valley (that is, the valley of the Dead

Sea\*<sup>4</sup>).<sup>4</sup>For twelve years they had been subject to King Kedorlaomer, but in the thirteenth year they rebelled against him.

<sup>5</sup>One year later Kedorlaomer and his allies arrived and defeated the Rephaites at Ashteroth-karnaim, the Zuzites at Ham, the Emites at Shaveh-kiriathaim,<sup>6</sup> and the Horites at Mount Seir, as far as El-paran at the edge of the wilderness.<sup>7</sup>Then they turned back and came to En-mishpat (now called Kadesh) and conquered all the territory of the Amalekites, and also the Amorites living in Hazazon-tamar.

<sup>8</sup>Then the rebel kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar) prepared for battle in the valley of the Dead Sea.\*<sup>9</sup>They fought against King Kedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Babylonia, and King Arioch of Ellasar—four kings against five.<sup>10</sup>As it happened, the valley of the Dead Sea was filled with tar pits. And as the army of the kings of Sodom and Gomorrah fled, some fell into the tar pits, while the rest escaped into the mountains.<sup>11</sup>The victorious invaders then plundered Sodom and Gomorrah and headed for home, taking with them all the spoils of war and the food supplies.<sup>12</sup>They also captured Lot—Abram's nephew who lived in Sodom—and carried off everything he owned.

<sup>13</sup>But one of Lot's men escaped and reported everything to Abram the Hebrew, who was living near the oak grove belonging to Mamre the Amorite. Mamre and his relatives, Eshcol and Aner, were Abram's allies.

<sup>14</sup>When Abram heard that his nephew Lot had been captured, he mobilized the 318 trained men who had been born into his household. Then he pursued Kedorlaomer's army until he caught up with them at Dan.<sup>15</sup>There he divided his men and attacked during the night. Kedorlaomer's army fled, but Abram chased them as far as Hobah, north of Damascus.<sup>16</sup>Abram recovered all the goods that had been taken, and he brought back his nephew Lot with his possessions and all the women and other captives.

### Melchizedek Blesses Abram

<sup>17</sup>After Abram returned from his victory over Kedorlaomer and all his allies, the king of Sodom went out to meet him in the valley of Shaveh (that is, the King's Valley).

<sup>18</sup>And Melchizedek, the king of Salem and a priest of God Most High,\* brought Abram some bread and wine.<sup>19</sup>Melchizedek blessed Abram with this blessing:

"Blessed be Abram by God Most High, Creator of heaven and earth.

<sup>20</sup>And blessed be God Most High, who has defeated your enemies for you."

Then Abram gave Melchizedek a tenth of all the goods he had recovered.

<sup>21</sup>The king of Sodom said to Abram, "Give back my people who were captured. But you may keep for yourself all the goods you have recovered."

<sup>22</sup>Abram replied to the king of Sodom, "I solemnly swear to the LORD, God Most High, Creator of heaven and earth,<sup>23</sup>that I will not take so much as a single thread or sandal thong from what belongs to you. Otherwise you might say, 'I am the one who made Abram rich.'<sup>24</sup>I will accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies—Aner, Eshcol, and Mamre."

### The LORD's Covenant Promise to Abram

**15** Some time later, the LORD spoke to Abram in a vision and said to him, "Do not be afraid, Abram, for I will protect you, and your reward will be great."

<sup>2</sup>But Abram replied, "O Sovereign LORD, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth.<sup>3</sup>You have given me no descendants of my own, so one of my servants will be my heir."

<sup>4</sup>Then the LORD said to him, "No, your servant will not be your heir, for you will have a son of your own who will be your heir."<sup>5</sup>Then the LORD took Abram outside and said to him, "Look up into the sky and count the stars if you can. That's how many descendants you will have!"

<sup>6</sup>And Abram believed the LORD, and the LORD counted him as righteous because of his faith.

<sup>7</sup>Then the LORD told him, "I am the LORD who brought you out of Ur of the Chaldeans to give you this land as your possession."

<sup>8</sup>But Abram replied, "O Sovereign LORD, how can I be sure that I will actually possess it?"

\*Translation Notes 12:7 Hebrew *seed*. 13:15 Hebrew *seed*; also in 13:16. 14:1 Hebrew *Shinar*; also in 14:9. 14:3 Hebrew *Salt Sea*. 14:8 Hebrew *Siddim Valley* (see 14:3); also in 14:10. 14:18 Hebrew *El-Elyon*; also in 14:19, 20, 22.

Cross-References 12:20 Gen 20:1-18 13:15 Gal 3:16 14:6 Gen 21:21 14:18 Heb 5:6, 10; 7:1 14:20 Heb 7:1-2 15:6 Rom 4:3, 9, 22

<sup>9</sup>The LORD told him, "Bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."<sup>10</sup> So Abram presented all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; he did not, however, cut the birds in half. <sup>11</sup>Some vultures swooped down to eat the carcasses, but Abram chased them away.

<sup>12</sup>As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him. <sup>13</sup>Then the LORD said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. <sup>14</sup>But I will punish the nation that enslaves them, and in the end they will come away with great wealth. <sup>15</sup>(As for you, you will die in peace and be buried at a ripe old age.) <sup>16</sup>After four generations your descendants will return here to this land, for the sins of the Amorites do not yet warrant their destruction."

<sup>17</sup>After the sun went down and darkness fell, Abram saw a smoking firepot and a flaming torch pass between the halves of the carcasses. <sup>18</sup>So the LORD made a covenant with Abram that day and said, "I have given this land to your descendants, all the way from the border of Egypt\* to the great Euphrates River—<sup>19</sup>the land now occupied by the Kenites, Kenizzites, Kadmonites, <sup>20</sup>Hittites, Perizzites, Rephaites, <sup>21</sup>Amorites, Canaanites, Girschites, and Jebusites."

### The Birth of Ishmael

**16** Now Sarai, Abram's wife, had not been able to bear children for him. But she had an Egyptian servant named Hagar. <sup>2</sup>So Sarai said to Abram, "The LORD has prevented me from having children. Go and sleep with my servant. Perhaps I can have children through her." And Abram agreed with Sarai's proposal. <sup>3</sup>So Sarai, Abram's wife, took Hagar the Egyptian servant and gave her to Abram as a wife. (This happened ten years after Abram had settled in the land of Canaan.)

<sup>4</sup>So Abram had sexual relations with Hagar, and she became pregnant. But when Hagar knew she was pregnant, she began to treat her mistress, Sarai, with contempt. <sup>5</sup>Then Sarai said to Abram, "This is all your fault! I put my servant into your arms, but now that she's pregnant she treats me with contempt. The LORD will show who's wrong—you or me!"

<sup>6</sup>Abram replied, "Look, she is your servant,

so deal with her as you see fit." Then Sarai treated Hagar so harshly that she finally ran away.

<sup>7</sup>The angel of the LORD found Hagar beside a spring of water in the wilderness, along the road to Shur. <sup>8</sup>The angel said to her, "Hagar, Sarai's servant, where have you come from, and where are you going?"

"I'm running away from my mistress, Sarai," she replied.

<sup>9</sup>The angel of the LORD said to her, "Return to your mistress, and submit to her authority." <sup>10</sup>Then he added, "I will give you more descendants than you can count."

<sup>11</sup>And the angel also said, "You are now pregnant and will give birth to a son. You are to name him Ishmael (which means 'God hears'), for the LORD has heard your cry of distress. <sup>12</sup>This son of yours will be a wild man, as untamed as a wild donkey! He will raise his fist against everyone, and everyone will be against him. Yes, he will live in open hostility against all his relatives."

<sup>13</sup>Thereafter, Hagar used another name to refer to the LORD, who had spoken to her. She said, "You are the God who sees me." She also said, "Have I truly seen the One who sees me?" <sup>14</sup>So that well was named Beer-lahai-roi (which means "well of the Living One who sees me"). It can still be found between Kadesh and Bered.

<sup>15</sup>So Hagar gave Abram a son, and Abram named him Ishmael. <sup>16</sup>Abram was eighty-six years old when Ishmael was born.

### Abram Is Named Abraham

**17** When Abram was ninety-nine years old, the LORD appeared to him and said, "I am El-Shaddai—'God Almighty.' Serve me faithfully and live a blameless life. <sup>2</sup>I will make a covenant with you, by which I will guarantee to give you countless descendants."

<sup>3</sup>At this, Abram fell face down on the ground. Then God said to him, <sup>4</sup>"This is my covenant with you: I will make you the father of a multitude of nations! <sup>5</sup>What's more, I am changing your name. It will no longer be Abram. Instead, you will be called Abraham,\* for you will be the father of many nations. <sup>6</sup>I will make you extremely fruitful. Your descendants will become many nations, and kings will be among them!

<sup>7</sup>"I will confirm my covenant with you and your descendants\* after you, from generation to generation. This is the everlasting covenant: I will always be your God and the God of your descendants after you. <sup>8</sup>And I will give

the entire land of Canaan, where you now live as a foreigner, to you and your descendants. It will be their possession forever, and I will be their God.”

### The Mark of the Covenant

<sup>9</sup>Then God said to Abraham, “Your responsibility is to obey the terms of the covenant. You and all your descendants have this continual responsibility. <sup>10</sup>This is the covenant that you and your descendants must keep: Each male among you must be circumcised. <sup>11</sup>You must cut off the flesh of your foreskin as a sign of the covenant between me and you. <sup>12</sup>From generation to generation, every male child must be circumcised on the eighth day after his birth. This applies not only to members of your family but also to the servants born in your household and the foreign-born servants whom you have purchased. <sup>13</sup>All must be circumcised. Your bodies will bear the mark of my everlasting covenant. <sup>14</sup>Any male who fails to be circumcised will be cut off from the covenant family for breaking the covenant.”

### Sarai Is Named Sarah

<sup>15</sup>Then God said to Abraham, “Regarding Sarai, your wife—her name will no longer be Sarai. From now on her name will be Sarah.\* <sup>16</sup>And I will bless her and give you a son from her! Yes, I will bless her richly, and she will become the mother of many nations. Kings of nations will be among her descendants.”

<sup>17</sup>Then Abraham bowed down to the ground, but he laughed to himself in disbelief. “How could I become a father at the age of 100?” he thought. “And how can Sarah have a baby when she is ninety years old?” <sup>18</sup>So Abraham said to God, “May Ishmael live under your special blessing!”

<sup>19</sup>But God replied, “No—Sarah, your wife, will give birth to a son for you. You will name him Isaac,\* and I will confirm my covenant with him and his descendants as an everlasting covenant. <sup>20</sup>As for Ishmael, I will bless him also, just as you have asked. I will make him extremely fruitful and multiply his descendants. He will become the father of twelve princes, and I will make him a great nation. <sup>21</sup>But my covenant will be confirmed with Isaac, who will be born to you and Sarah about this time next year.” <sup>22</sup>When God had finished speaking, he left Abraham.

<sup>23</sup>On that very day Abraham took his son, Ishmael, and every male in his household, including those born there and those he had

bought. Then he circumcised them, cutting off their foreskins, just as God had told him. <sup>24</sup>Abraham was ninety-nine years old when he was circumcised, <sup>25</sup>and Ishmael, his son, was thirteen. <sup>26</sup>Both Abraham and his son, Ishmael, were circumcised on that same day, <sup>27</sup>along with all the other men and boys of the household, whether they were born there or bought as servants. All were circumcised with him.

### A Son Is Promised to Sarah

**18** The LORD appeared again to Abraham near the oak grove belonging to Mamre. One day Abraham was sitting at the entrance to his tent during the hottest part of the day. <sup>2</sup>He looked up and noticed three men standing nearby. When he saw them, he ran to meet them and welcomed them, bowing low to the ground.

<sup>3</sup>“My lord,” he said, “if it pleases you, stop here for a while. <sup>4</sup>Rest in the shade of this tree while water is brought to wash your feet. <sup>5</sup>And since you’ve honored your servant with this visit, let me prepare some food to refresh you before you continue on your journey.”

“All right,” they said. “Do as you have said.”

<sup>6</sup>So Abraham ran back to the tent and said to Sarah, “Hurry! Get three large measures\* of your best flour, knead it into dough, and bake some bread.” <sup>7</sup>Then Abraham ran out to the herd and chose a tender calf and gave it to his servant, who quickly prepared it. <sup>8</sup>When the food was ready, Abraham took some yogurt and milk and the roasted meat, and he served it to the men. As they ate, Abraham waited on them in the shade of the trees.

<sup>9</sup>“Where is Sarah, your wife?” the visitors asked.

“She’s inside the tent,” Abraham replied.

<sup>10</sup>Then one of them said, “I will return to you about this time next year, and your wife, Sarah, will have a son!”

Sarah was listening to this conversation from the tent. <sup>11</sup>Abraham and Sarah were both very old by this time, and Sarah was long past the age of having children. <sup>12</sup>So she laughed silently to herself and said, “How

\*Translation Notes 15:18 Hebrew *the river of Egypt*, referring either to an eastern branch of the Nile River or to the Brook of Egypt in the Sinai (see Num 34:5). 16:13 Hebrew *El-roi*. 17:5 *Abram* means “exalted father”; *Abraham* sounds like a Hebrew term that means “father of many.” 17:7 Hebrew *seed*; also in 17:7b, 8, 9, 10, 19. 17:15 *Sarai* and *Sarah* both mean “princess”; the change in spelling may reflect the difference in dialect between Ur and Canaan. 17:19 *Isaac* means “he laughs.” 18:6 Hebrew *3 seahs*, about half a bushel or 22 liters.

Cross-References 15:13 Acts 7:6 16:5 Gen 31:53 16:11 Exod 3:7-8 16:15 Gal 4:22 17:5 Rom 4:17 17:7 Gal 3:16 17:12 Luke 1:59; 2:21 17:24 Rom 4:11 18:10 Rom 9:9

# John

## Prologue: Christ, the Eternal Word

**1** In the beginning the Word already existed.

The Word was with God,  
and the Word was God.

<sup>2</sup> He existed in the beginning with God.

<sup>3</sup> God created everything through him,  
and nothing was created except  
through him.

<sup>4</sup> The Word gave life to everything that  
was created,\*  
and his life brought light to everyone.

<sup>5</sup> The light shines in the darkness,  
and the darkness can never  
extinguish it.\*

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

<sup>10</sup>He came into the very world he created, but the world didn't recognize him. <sup>11</sup>He came to his own people, and even they rejected him. <sup>12</sup>But to all who believed him and accepted him, he gave the right to become children of God. <sup>13</sup>They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.

<sup>14</sup>So 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.

<sup>15</sup>John 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.'"

<sup>16</sup>From his abundance we have all received one gracious blessing after another.\* <sup>17</sup>For the law was given through Moses, but God's unfailing love and faithfulness came through Jesus Christ. <sup>18</sup>No 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.

## The Testimony of John the Baptist

<sup>19</sup>This was John's testimony when the Jewish leaders sent priests and Temple assistants\* from Jerusalem to ask John, "Who are you?"

<sup>20</sup>He came right out and said, "I am not the Messiah."

<sup>21</sup>"Well then, who are you?" they asked. "Are you Elijah?"

"No," he replied.

"Are you the Prophet we are expecting?"\*

"No."

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

<sup>23</sup>John replied in the words of the prophet Isaiah:

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

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

<sup>26</sup>John told them, "I baptize with\* water, but right here in the crowd is someone you do not recognize. <sup>27</sup>Though his ministry follows mine, I'm not even worthy to be his slave and untie the straps of his sandal."

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

## Jesus, the Lamb of God

<sup>29</sup>The next day John saw Jesus coming toward him and said, "Look! The Lamb of God who takes away the sin of the world! <sup>30</sup>He 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.' <sup>31</sup>I did not recognize him as the Messiah, but I have

been baptizing with water so that he might be revealed to Israel.”

<sup>32</sup>Then John testified, “I saw the Holy Spirit descending like a dove from heaven and resting upon him. <sup>33</sup>I 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.” <sup>34</sup>I saw this happen to Jesus, so I testify that he is the Chosen One of God.”\*

### The First Disciples

<sup>35</sup>The following day John was again standing with two of his disciples. <sup>36</sup>As Jesus walked by, John looked at him and declared, “Look! There is the Lamb of God!” <sup>37</sup>When John’s two disciples heard this, they followed Jesus.

<sup>38</sup>Jesus looked around and saw them following. “**What do you want?**” he asked them.

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

<sup>39</sup>“**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.

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

<sup>42</sup>Then 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”).

<sup>43</sup>The next day Jesus decided to go to Galilee. He found Philip and said to him, “**Come, follow me.**” <sup>44</sup>Philip was from Bethsaida, Andrew and Peter’s hometown.

<sup>45</sup>Philip 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.”

<sup>46</sup>“Nazareth!” exclaimed Nathanael. “Can anything good come from Nazareth?”

“Come and see for yourself,” Philip replied.

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

<sup>48</sup>“How do you know about me?” Nathanael asked.

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

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

<sup>50</sup>Jesus 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.**”

<sup>51</sup>Then 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, <sup>2</sup>and Jesus and his disciples were also invited to the celebration. <sup>3</sup>The wine supply ran out during the festivities, so Jesus’ mother told him, “They have no more wine.”

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

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

<sup>6</sup>Standing nearby were six stone water jars, used for Jewish ceremonial washing. Each could hold twenty to thirty gallons.\* <sup>7</sup>Jesus told the servants, “**Fill the jars with water.**” When the jars had been filled, <sup>8</sup>he said, “**Now dip some out, and take it to the master of ceremonies.**” So the servants followed his instructions.

<sup>9</sup>When 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. <sup>10</sup>“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!”

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

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

\*Translation Notes 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. 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. 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. 2:6 Greek 2 or 3 measures [75 to 113 liters].

Cross-References 1:1 1 Jn 5:20 1:9 1 Jn 2:8 1:12 Rom 8:15-16, 29 1:14 Col 2:9 1:17 Exod 31:18 1:19-20 Luke 3:15 1:21 Mal 4:5 1:23 Isa 40:3 1:29 1 Cor 5:7 1:33 Acts 1:5 1:40 Mark 1:16 1:42 1 Pet 2:5 1:43 John 12:20-22 1:45 Ezek 34:23-24 1:51 Gen 28:12 2:4 John 8:20 2:6 Mark 7:3-4 2:9 John 4:46 2:11 John 4:54 2:12 Matt 12:46-50

### Jesus Clears the Temple

<sup>13</sup>It was nearly time for the Jewish Passover celebration, so Jesus went to Jerusalem.

<sup>14</sup>In the Temple area he saw merchants selling cattle, sheep, and doves for sacrifices; he also saw dealers at tables exchanging foreign money. <sup>15</sup>Jesus 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. <sup>16</sup>Then, 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!"

<sup>17</sup>Then his disciples remembered this prophecy from the Scriptures: "Passion for God's house will consume me."\*

<sup>18</sup>But the Jewish leaders demanded, "What are you doing? If God gave you authority to do this, show us a miraculous sign to prove it."

<sup>19</sup>"All right," Jesus replied. "Destroy this temple, and in three days I will raise it up."

<sup>20</sup>"What!" they exclaimed. "It has taken forty-six years to build this Temple, and you can rebuild it in three days?" <sup>21</sup>But when Jesus said "this temple," he meant his own body. <sup>22</sup>After 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

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

**3** There was a man named Nicodemus, a Jewish religious leader who was a Pharisee. <sup>2</sup>After 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."

<sup>3</sup>Jesus replied, "I tell you the truth, unless you are born again,\* you cannot see the Kingdom of God."

<sup>4</sup>"What do you mean?" exclaimed Nicodemus. "How can an old man go back into his mother's womb and be born again?"

<sup>5</sup>Jesus replied, "I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.\* <sup>6</sup>Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.\* <sup>7</sup>So don't be surprised

when I say, 'You\* must be born again.' <sup>8</sup>The 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."

<sup>9</sup>"How are these things possible?" Nicodemus asked.

<sup>10</sup>Jesus replied, "You are a respected Jewish teacher, and yet you don't understand these things? <sup>11</sup>I assure you, we tell you what we know and have seen, and yet you won't believe our testimony. <sup>12</sup>But 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? <sup>13</sup>No one has ever gone to heaven and returned. But the Son of Man\* has come down from heaven. <sup>14</sup>And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, <sup>15</sup>so that everyone who believes in him will have eternal life.\*"

<sup>16</sup>"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. <sup>17</sup>God sent his Son into the world not to judge the world, but to save the world through him.

<sup>18</sup>"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. <sup>19</sup>And 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. <sup>20</sup>All who do evil hate the light and refuse to go near it for fear their sins will be exposed. <sup>21</sup>But those who do what is right come to the light so others can see that they are doing what God wants.\*"

### John the Baptist Exalts Jesus

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

<sup>23</sup>At 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. <sup>24</sup>(This was before John was thrown into prison.) <sup>25</sup>A debate broke out between John's disciples and a certain Jew\* over ceremonial cleansing. <sup>26</sup>So 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."

<sup>27</sup>John replied, “No one can receive anything unless God gives it from heaven. <sup>28</sup>You yourselves know how plainly I told you, ‘I am not the Messiah. I am only here to prepare the way for him.’ <sup>29</sup>It 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. <sup>30</sup>He must become greater and greater, and I must become less and less.

<sup>31</sup>“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.\* <sup>32</sup>He testifies about what he has seen and heard, but how few believe what he tells them! <sup>33</sup>Anyone who accepts his testimony can affirm that God is true. <sup>34</sup>For he is sent by God. He speaks God’s words, for God gives him the Spirit without limit. <sup>35</sup>The Father loves his Son and has put everything into his hands. <sup>36</sup>And 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 <sup>2</sup>(though Jesus himself didn’t baptize them—his disciples did). <sup>3</sup>So he left Judea and returned to Galilee.

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

<sup>9</sup>The woman was surprised, for Jews refuse to have anything to do with Samaritans.\* She said to Jesus, “You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?”

<sup>10</sup>Jesus 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.”

<sup>11</sup>“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?” <sup>12</sup>And 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?”

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

<sup>15</sup>“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.”

<sup>16</sup>“Go and get your husband,” Jesus told her. <sup>17</sup>“I don’t have a husband,” the woman replied.

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

<sup>19</sup>“Sir,” the woman said, “you must be a prophet. <sup>20</sup>So 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?”

<sup>21</sup>Jesus 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. <sup>22</sup>You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. <sup>23</sup>But 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. <sup>24</sup>For God is Spirit, so those who worship him must worship in spirit and in truth.”

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

<sup>26</sup>Then Jesus told her, “I AM the Messiah!”\*

<sup>27</sup>Just then his disciples came back. They

\*Translation Notes 2:17 Or “Concern for God’s house will be my undoing.” Ps 69:9. 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. 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. 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.

Cross-References 2:13-22 Matt 21:12-17 2:13 Deut 16:1-6 2:19 Acts 6:14 2:23 John 11:47-48 3:2 Matt 22:16 3:3 John 1:13 3:5 Ezek 36:26-27 3:14 Num 21:8-9 3:16 Rom 5:8 3:20 Eph 5:11-13 3:22 John 4:1-2 3:24 Matt 4:12 3:28 Mal 3:1 3:34 Luke 4:18 4:1 John 3:22, 26 4:6 Gen 33:19 4:9 Ezra 4:1-3 4:10 Jer 17:13 4:15 John 6:34 4:20 Deut 12:5-14 4:22 2 Kgs 17:28-41 4:25 Deut 18:15 4:26 Mark 14:61-62

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?" <sup>28</sup>The woman left her water jar beside the well and ran back to the village, telling everyone. <sup>29</sup>"Come and see a man who told me everything I ever did! Could he possibly be the Messiah?" <sup>30</sup>So the people came streaming from the village to see him.

<sup>31</sup>Meanwhile, the disciples were urging Jesus, "Rabbi, eat something."

<sup>32</sup>But Jesus replied, **"I have a kind of food you know nothing about."**

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

<sup>34</sup>Then Jesus explained: **"My nourishment comes from doing the will of God, who sent me, and from finishing his work. <sup>35</sup>You know the saying, 'Four months between planting and harvest.' But I say, wake up and look around. The fields are already ripe\* for harvest. <sup>36</sup>The 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! <sup>37</sup>You know the saying, 'One plants and another harvests.' And it's true. <sup>38</sup>I 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

<sup>39</sup>Many Samaritans from the village believed in Jesus because the woman had said, "He told me everything I ever did!" <sup>40</sup>When they came out to see him, they begged him to stay in their village. So he stayed for two days, <sup>41</sup>long enough for many more to hear his message and believe. <sup>42</sup>Then 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

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

<sup>46</sup>As 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. <sup>47</sup>When 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.

<sup>48</sup>Jesus asked, **"Will you never believe in me unless you see miraculous signs and wonders?"**

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

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

<sup>51</sup>While the man was on his way, some of his servants met him with the news that his son was alive and well. <sup>52</sup>He asked them when the boy had begun to get better, and they replied, "Yesterday afternoon at one o'clock his fever suddenly disappeared!" <sup>53</sup>Then 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. <sup>54</sup>This 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. <sup>2</sup>Inside the city, near the Sheep Gate, was the pool of Bethesda,\* with five covered porches. <sup>3</sup>Crowds of sick people—blind, lame, or paralyzed—lay on the porches.\* <sup>5</sup>One of the men lying there had been sick for thirty-eight years. <sup>6</sup>When Jesus saw him and knew he had been ill for a long time, he asked him, **"Would you like to get well?"**

<sup>7</sup>"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."

<sup>8</sup>Jesus told him, **"Stand up, pick up your mat, and walk!"**

<sup>9</sup>Instantly, the man was healed! He rolled up his sleeping mat and began walking! But this miracle happened on the Sabbath, <sup>10</sup>so 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!"

<sup>11</sup>But he replied, "The man who healed me told me, 'Pick up your mat and walk.'"

<sup>12</sup>"Who said such a thing as that?" they demanded.

<sup>13</sup>The man didn't know, for Jesus had disappeared into the crowd. <sup>14</sup>But 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."** <sup>15</sup>Then the man went and told the Jewish leaders that it was Jesus who had healed him.

### Jesus Claims to Be the Son of God

<sup>16</sup>So the Jewish leaders began harassing\* Jesus for breaking the Sabbath rules. <sup>17</sup>But Jesus replied, “My Father is always working, and so am I.” <sup>18</sup>So 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.

<sup>19</sup>So 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 Father does, the Son also does. <sup>20</sup>For 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. <sup>21</sup>For just as the Father gives life to those he raises from the dead, so the Son gives life to anyone he wants. <sup>22</sup>In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, <sup>23</sup>so 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.

<sup>24</sup>“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.

<sup>25</sup>“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. <sup>26</sup>The Father has life in himself, and he has granted that same life-giving power to his Son. <sup>27</sup>And he has given him authority to judge everyone because he is the Son of Man.\* <sup>28</sup>Don’t be so surprised! Indeed, the time is coming when all the dead in their graves will hear the voice of God’s Son, <sup>29</sup>and they will rise again. Those who have done good will rise to experience eternal life, and those who have continued in evil will rise to experience judgment. <sup>30</sup>I 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

<sup>31</sup>“If I were to testify on my own behalf, my testimony would not be valid. <sup>32</sup>But someone else is also testifying about me, and I assure you that everything he says about me is true. <sup>33</sup>In fact, you sent investigators to listen to John the Baptist, and his testimony about me was true. <sup>34</sup>Of course, I have no need of

human witnesses, but I say these things so you might be saved. <sup>35</sup>John was like a burning and shining lamp, and you were excited for a while about his message. <sup>36</sup>But 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. <sup>37</sup>And the Father who sent me has testified about me himself. You have never heard his voice or seen him face to face, <sup>38</sup>and you do not have his message in your hearts, because you do not believe me—the one he sent to you.

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

<sup>41</sup>“Your approval means nothing to me, <sup>42</sup>because I know you don’t have God’s love within you. <sup>43</sup>For I have come to you in my Father’s name, and you have rejected me. Yet if others come in their own name, you gladly welcome them. <sup>44</sup>No wonder you can’t believe! For you gladly honor each other, but you don’t care about the honor that comes from the one who alone is God.\*

<sup>45</sup>“Yet it isn’t I who will accuse you before the Father. Moses will accuse you! Yes, Moses, in whom you put your hopes. <sup>46</sup>If you really believed Moses, you would believe me, because he wrote about me. <sup>47</sup>But since you don’t believe what he wrote, how will you believe what I say?”

### Jesus Feeds Five Thousand

**6** After this, Jesus crossed over to the far side of the Sea of Galilee, also known as the Sea of Tiberias. <sup>2</sup>A huge crowd kept following him wherever he went, because they saw his miraculous signs as he healed the sick. <sup>3</sup>Then Jesus climbed a hill and sat down with his disciples around him. <sup>4</sup>(It was nearly time for the Jewish Passover celebration.) <sup>5</sup>Jesus soon saw a huge crowd of people coming to look for him. Turning to Philip, he asked, “Where can we buy bread to feed all

\*Translation Notes 4:35 Greek *white*. 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*. 5:27 “Son of Man” is a title Jesus used for himself. 5:44 Some manuscripts read *from the only One*.

Cross-References 4:29 Matt 9:37 4:37 Job 31:8 4:42 1 Jn 4:14 4:44 Luke 4:24 4:46-54 Matt 8:5-13 4:46 John 2:1-11 4:48 1 Cor 1:22 4:50 Matt 8:13 5:1 Lev 23:1-2 5:8 Mark 2:11 5:10 Neh 13:15-20 5:14 John 8:11 5:18 Phil 2:6 5:19 John 14:10 5:24 1 Jn 5:13 5:29 Dan 12:2 5:37 Deut 4:12 5:39 Rom 2:17-20 5:41 John 12:43 5:46 Deut 18:15, 18 6:1-13 Matt 14:13-21

these people?"<sup>6</sup> He was testing Philip, for he already knew what he was going to do.

<sup>7</sup>Philip replied, "Even if we worked for months, we wouldn't have enough money\* to feed them!"

<sup>8</sup>Then Andrew, Simon Peter's brother, spoke up. <sup>9</sup>"There's a young boy here with five barley loaves and two fish. But what good is that with this huge crowd?"

<sup>10</sup>"**Tell everyone to sit down,**" Jesus said. So they all sat down on the grassy slopes. (The men alone numbered about 5,000.) <sup>11</sup>Then Jesus took the loaves, gave thanks to God, and distributed them to the people. Afterward he did the same with the fish. And they all ate as much as they wanted. <sup>12</sup>After everyone was full, Jesus told his disciples, "**Now gather the leftovers, so that nothing is wasted.**" <sup>13</sup>So they picked up the pieces and filled twelve baskets with scraps left by the people who had eaten from the five barley loaves.

<sup>14</sup>When the people saw him\* do this miraculous sign, they exclaimed, "Surely, he is the Prophet we have been expecting!"<sup>15</sup> When Jesus saw that they were ready to force him to be their king, he slipped away into the hills by himself.

### Jesus Walks on Water

<sup>16</sup>That evening Jesus' disciples went down to the shore to wait for him. <sup>17</sup>But as darkness fell and Jesus still hadn't come back, they got into the boat and headed across the lake toward Capernaum. <sup>18</sup>Soon a gale swept down upon them, and the sea grew very rough. <sup>19</sup>They had rowed three or four miles\* when suddenly they saw Jesus walking on the water toward the boat. They were terrified, <sup>20</sup>but he called out to them, "**Don't be afraid. I am here!**"<sup>21</sup> Then they were eager to let him in the boat, and immediately they arrived at their destination!

### Jesus, the Bread of Life

<sup>22</sup>The next day the crowd that had stayed on the far shore saw that the disciples had taken the only boat, and they realized Jesus had not gone with them. <sup>23</sup>Several boats from Tiberias landed near the place where the Lord had blessed the bread and the people had eaten. <sup>24</sup>So when the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went across to Capernaum to look for him. <sup>25</sup>They found him on the other side of the lake and asked, "Rabbi, when did you get here?"

<sup>26</sup>Jesus replied, "**I tell you the truth, you**

**want to be with me because I fed you, not because you understood the miraculous signs.**" <sup>27</sup>But don't be so concerned about perishable things like food. Spend your energy seeking the eternal life that the Son of Man\* can give you. **For God the Father has given me the seal of his approval."**

<sup>28</sup>They replied, "We want to perform God's works, too. What should we do?"

<sup>29</sup>Jesus told them, "**This is the only work God wants from you: Believe in the one he has sent.**"

<sup>30</sup>They answered, "Show us a miraculous sign if you want us to believe in you. What can you do?" <sup>31</sup>After all, our ancestors ate manna while they journeyed through the wilderness! The Scriptures say, 'Moses gave them bread from heaven to eat.'<sup>32</sup>

<sup>32</sup>Jesus said, "**I tell you the truth, Moses didn't give you bread from heaven. My Father did. And now he offers you the true bread from heaven.**" <sup>33</sup>The true bread of God is the one who comes down from heaven and gives life to the world."

<sup>34</sup>"Sir," they said, "give us that bread every day."

<sup>35</sup>Jesus replied, "**I am the bread of life. Whoever comes to me will never be hungry again. Whoever believes in me will never be thirsty.**" <sup>36</sup>But you haven't believed in me even though you have seen me. <sup>37</sup>However, those the Father has given me will come to me, and I will never reject them. <sup>38</sup>For I have come down from heaven to do the will of God who sent me, not to do my own will. <sup>39</sup>And this is the will of God, that I should not lose even one of all those he has given me, but that I should raise them up at the last day. <sup>40</sup>For it is my Father's will that all who see his Son and believe in him should have eternal life. I will raise them up at the last day."

<sup>41</sup>Then the people\* began to murmur in disagreement because he had said, "**I am the bread that came down from heaven.**" <sup>42</sup>They said, "Isn't this Jesus, the son of Joseph? We know his father and mother. How can he say, 'I came down from heaven?'"

<sup>43</sup>But Jesus replied, "**Stop complaining about what I said.**" <sup>44</sup>For no one can come to me unless the Father who sent me draws them to me, and at the last day I will raise them up. <sup>45</sup>As it is written in the Scriptures,\* 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me. <sup>46</sup>(Not that anyone has ever seen the Father; only I, who was sent from God, have seen him.)

<sup>47</sup>"I tell you the truth, anyone who believes has eternal life. <sup>48</sup>Yes, I am the bread of life! <sup>49</sup>Your ancestors ate manna in the wilderness, but they all died. <sup>50</sup>Anyone who eats the bread from heaven, however, will never die. <sup>51</sup>I am the living bread that came down from heaven. Anyone who eats this bread will live forever; and this bread, which I will offer so the world may live, is my flesh."

<sup>52</sup>Then the people began arguing with each other about what he meant. "How can this man give us his flesh to eat?" they asked.

<sup>53</sup>So Jesus said again, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you cannot have eternal life within you. <sup>54</sup>But anyone who eats my flesh and drinks my blood has eternal life, and I will raise that person at the last day. <sup>55</sup>For my flesh is true food, and my blood is true drink. <sup>56</sup>Anyone who eats my flesh and drinks my blood remains in me, and I in him. <sup>57</sup>I live because of the living Father who sent me; in the same way, anyone who feeds on me will live because of me. <sup>58</sup>I am the true bread that came down from heaven. Anyone who eats this bread will not die as your ancestors did (even though they ate the manna) but will live forever."

<sup>59</sup>He said these things while he was teaching in the synagogue in Capernaum.

### Many Disciples Desert Jesus

<sup>60</sup>Many of his disciples said, "This is very hard to understand. How can anyone accept it?"

<sup>61</sup>Jesus was aware that his disciples were complaining, so he said to them, "Does this offend you? <sup>62</sup>Then what will you think if you see the Son of Man ascend to heaven again? <sup>63</sup>The Spirit alone gives eternal life. Human effort accomplishes nothing. And the very words I have spoken to you are spirit and life. <sup>64</sup>But some of you do not believe me." (For Jesus knew from the beginning which ones didn't believe, and he knew who would betray him.) <sup>65</sup>Then he said, "That is why I said that people can't come to me unless the Father gives them to me."

<sup>66</sup>At this point many of his disciples turned away and deserted him. <sup>67</sup>Then Jesus turned to the Twelve and asked, "Are you also going to leave?"

<sup>68</sup>Simon Peter replied, "Lord, to whom would we go? You have the words that give eternal life. <sup>69</sup>We believe, and we know you are the Holy One of God."<sup>\*</sup>

<sup>70</sup>Then Jesus said, "I chose the twelve of you, but one is a devil." <sup>71</sup>He was speaking

of Judas, son of Simon Iscariot, one of the Twelve, who would later betray him.

### Jesus and His Brothers

**7** After this, Jesus traveled around Galilee. He wanted to stay out of Judea, where the Jewish leaders were plotting his death. <sup>2</sup>But soon it was time for the Jewish Festival of Shelters, <sup>3</sup>and Jesus' brothers said to him, "Leave here and go to Judea, where your followers can see your miracles! <sup>4</sup>You can't become famous if you hide like this! If you can do such wonderful things, show yourself to the world!" <sup>5</sup>For even his brothers didn't believe in him.

<sup>6</sup>Jesus replied, "Now is not the right time for me to go, but you can go anytime. <sup>7</sup>The world can't hate you, but it does hate me because I accuse it of doing evil. <sup>8</sup>You go on. I'm not going\* to this festival, because my time has not yet come." <sup>9</sup>After saying these things, Jesus remained in Galilee.

### Jesus Teaches Openly at the Temple

<sup>10</sup>But after his brothers left for the festival, Jesus also went, though secretly, staying out of public view. <sup>11</sup>The Jewish leaders tried to find him at the festival and kept asking if anyone had seen him. <sup>12</sup>There was a lot of grumbling about him among the crowds. Some argued, "He's a good man," but others said, "He's nothing but a fraud who deceives the people."<sup>13</sup>But no one had the courage to speak favorably about him in public, for they were afraid of getting in trouble with the Jewish leaders.

<sup>14</sup>Then, midway through the festival, Jesus went up to the Temple and began to teach. <sup>15</sup>The people\* were surprised when they heard him. "How does he know so much when he hasn't been trained?" they asked.

<sup>16</sup>So Jesus told them, "My message is not my own; it comes from God who sent me. <sup>17</sup>Anyone who wants to do the will of God will know whether my teaching is from God

\*Translation Notes 6:7 Greek *Two hundred denarii would not be enough.* A denarius was equivalent to a laborer's full day's wage. 6:14a Some manuscripts read *Jesus*. 6:14b See Deut 18:15, 18; Mal 4:5-6. 6:19 Greek *25 or 30 stadia* (4.6 or 5.5 kilometers). 6:20 Or *The 'I AM' is here*; Greek reads *I am*. See Exod 3:14. 6:27 "Son of Man" is a title Jesus used for himself. 6:31 Exod 16:4; Ps 78:24. 6:41 Greek *Jewish people*; also in 6:52. 6:45 Greek *in the prophets*. Isa 54:13. 6:69 Other manuscripts read *you are the Christ, the Holy One of God*; still others read *you are the Christ, the Son of God*; and still others read *you are the Christ, the Son of the living God*. 7:8 Some manuscripts read *not yet going*. 7:15 Greek *Jewish people*.

Cross-References 6:9 2 Kgs 4:43 6:14 Acts 3:22 6:19 Job 9:8 6:22-23 Mark 6:47-51 6:27 Rom 6:23 6:29 1 Jn 3:23 6:31 Num 11:7-9 6:33 John 6:41, 50 6:39 John 10:28-29 6:42 Luke 4:22 6:45 Jer 31:33-34 6:51 Heb 10:10 6:56 1 Jn 2:24 6:62 Eph 4:8 6:69 Luke 9:20 6:71 Matt 26:14 7:2 Lev 23:34 7:7 John 15:18 7:13 John 9:22-23 7:15 Matt 13:54