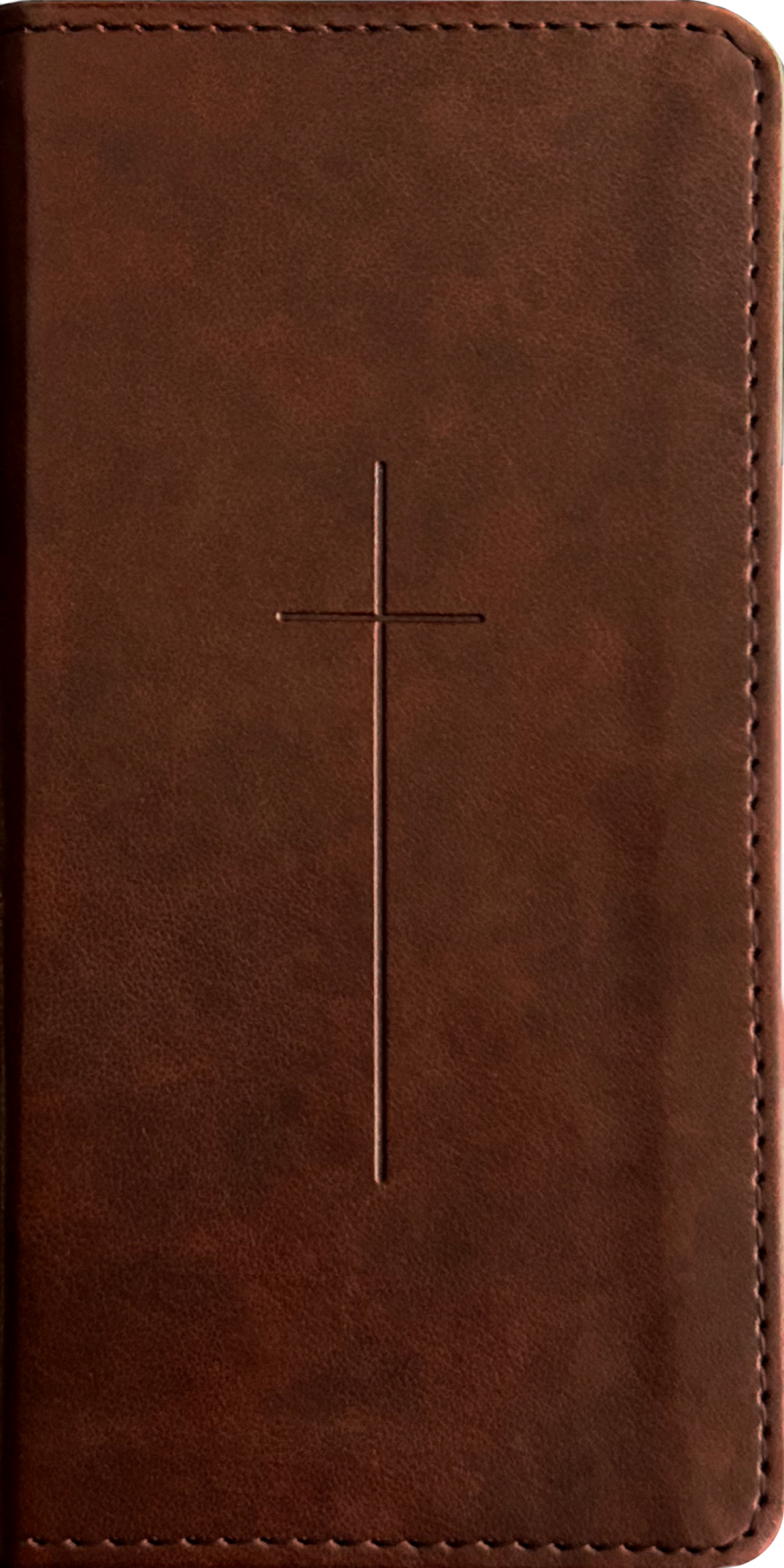




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# ALPHABETICAL LISTING OF BIBLE BOOKS

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## A NOTE TO READERS

The *Holy Bible*, New Living Translation (NLT) is one of the best-known Bible translations in the English-speaking world. The NLT is the result of many years of work by a committee of top biblical scholars and linguists. The NLT Bible Translation Committee (BTC) was first commissioned in the late 1980s. The BTC scholars were committed to creating a fresh Bible translation that was both accurate and understandable. For over eight years this committee of twelve worked hand in hand with over ninety additional scholars to carefully craft the translation using the best Hebrew, Greek, and Aramaic texts. They incorporated the latest linguistic and cultural insights to create a translation that is profoundly accurate without sacrificing readability.

The goal of the BTC was to convey to contemporary readers the meaning and content of the ancient texts as accurately and clearly as possible. The result is a translation that seeks to communicate as powerfully to people today as the original texts communicated to readers and listeners in the biblical world. Since written copies were scarce in the ancient world, people regularly received Scripture by listening to it as it was read aloud. Therefore, the NLT translation process included reading the text aloud to ensure that it would communicate effectively and beautifully, whether read in public or in private. The NLT is the result of an exacting scholarly translation process, designed to ensure that it is accurate, understandable, and audibly enjoyable for all uses—from sermons to teaching to serious Bible study to group discussions to everyday reading for all ages and stages of life.

The New Living Translation communicates God's word powerfully to all who read or hear it. Our continuous prayer is that God uses it to speak his timeless truth to the church and the world.

*The Publishers*

*A complete list of the translators can be found at [newlivingtranslation.com](http://newlivingtranslation.com).*



# 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.

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.

## *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. 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.
- 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. 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.
- 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.
- 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. 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 that all masculine nouns and pronouns used to represent God (for example, "Father") have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

### ***Lexical Consistency in Terminology***

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural,

zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as "justification" and "sanctification," which are carryovers from Latin translations. In place of these words, we have provided renderings such as "made right with God" and "made holy."

### *The Spelling of Proper Names*

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

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it "Israel" when it refers to the nation and "Jacob" when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: "The names 'Jacob' and 'Israel' are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation."

### *The Rendering of Divine Names*

In the Old Testament, all appearances of 'el, 'elohim, or 'eloah have been translated "God," except where the context demands the translation "god(s)." We have generally rendered the tetragrammaton (YHWH) consistently as "the LORD," utilizing a form with small capitals that is common among English translations. This will distinguish it from the name 'adonai, which we render "Lord." When 'adonai and YHWH appear together, we have rendered it "Sovereign LORD." This also distinguishes 'adonai YHWH from cases where YHWH appears with 'elohim, which is rendered "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.

**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, . . .*

<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 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

**1:26a** Or man; Hebrew reads *adam*. **1:26b** As in Syriac version; Hebrew reads *all the earth*. **1:27** Or *the man*; Hebrew reads *ha-adam*. **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*.

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  
will you have food to eat  
until you return to the ground  
from which you were made.  
For you were made from dust,  
and to dust you will return.”

### *Paradise Lost: God’s Judgment*

<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

**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.”

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!" <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? <sup>7</sup>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,

**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."

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

**4:18** Or the ancestor of, and so throughout the verse.

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

**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*.

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 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.

**6:14a** Traditionally rendered *an ark*. **6:14b** Or *gopher wood*. **6:15** Hebrew *300 cubits* [138 meters] long, *50 cubits* [23 meters] wide, and *30 cubits* [13.8 meters] high.

**6:16** Hebrew *an opening of 1 cubit* [46 centimeters]. **7:2** Hebrew *of each clean animal*; similarly in 7:8.

<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."

**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*.

*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.”

<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

9:6 Or *man*; Hebrew reads *ha-adam*. 9:27 Hebrew *May he live in the tents of Shem*.

10:4 As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*.

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

**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*.

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

**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.

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 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>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 Emmites 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

**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.

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?"

<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, Girdashites, 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,

**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).

"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

**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."

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 could a worn-out woman like me enjoy such pleasure, especially when my master—my husband—is also so old?”

<sup>13</sup>Then the LORD said to Abraham, “Why did Sarah laugh? Why did she say, ‘Can an old woman like me have a baby?’ <sup>14</sup>Is anything too hard for the LORD? I will return about this time next year, and Sarah will have a son.”

<sup>15</sup>Sarah was afraid, so she denied it, saying, “I didn’t laugh.”

But the LORD said, “No, you did laugh.”

#### *Abraham Intercedes for Sodom*

<sup>16</sup>Then the men got up from their meal and looked out toward Sodom. As they left, Abraham went with them to send them on their way.

<sup>17</sup>“Should I hide my plan from Abraham?” the LORD asked. <sup>18</sup>“For Abraham will certainly become a great and mighty nation, and all the nations of the earth will be blessed through him. <sup>19</sup>I have singled him out so that he will direct his sons and their families to keep the way of the LORD by doing what is right and just. Then I will do for Abraham all that I have promised.”

<sup>20</sup>So the LORD told Abraham, “I have heard a great outcry from Sodom and Gomorrah, because their sin is so flagrant. <sup>21</sup>I am going down to see if their actions are as wicked as I have heard. If not, I want to know.”

<sup>22</sup>The other men turned and headed toward Sodom, but the LORD remained with Abraham. <sup>23</sup>Abraham approached him and said, “Will you sweep away both the righteous and the wicked? <sup>24</sup>Suppose you find fifty righteous people living there in the city—will

**18:6** Hebrew 3 *seahs*, about half a bushel or 22 liters.

you still sweep it away and not spare it for their sakes? <sup>25</sup>Surely you wouldn't do such a thing, destroying the righteous along with the wicked. Why, you would be treating the righteous and the wicked exactly the same! Surely you wouldn't do that! Should not the Judge of all the earth do what is right?"

<sup>26</sup>And the LORD replied, "If I find fifty righteous people in Sodom, I will spare the entire city for their sake."

<sup>27</sup>Then Abraham spoke again. "Since I have begun, let me speak further to my Lord, even though I am but dust and ashes. <sup>28</sup>Suppose there are only forty-five righteous people rather than fifty? Will you destroy the whole city for lack of five?"

And the LORD said, "I will not destroy it if I find forty-five righteous people there."

<sup>29</sup>Then Abraham pressed his request further. "Suppose there are only forty?"

And the LORD replied, "I will not destroy it for the sake of the forty."

<sup>30</sup>"Please don't be angry, my Lord," Abraham pleaded. "Let me speak—suppose only thirty righteous people are found?"

And the LORD replied, "I will not destroy it if I find thirty."

<sup>31</sup>Then Abraham said, "Since I have dared to speak to the Lord, let me continue—suppose there are only twenty?"

And the LORD replied, "Then I will not destroy it for the sake of the twenty."

<sup>32</sup>Finally, Abraham said, "Lord, please don't be angry with me if I speak one more time. Suppose only ten are found there?"

And the LORD replied, "Then I will not destroy it for the sake of the ten."

<sup>33</sup>When the LORD had finished his conversation with Abraham, he went on his way, and Abraham returned to his tent.

### *Sodom and Gomorrah Destroyed*

**19** That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground. <sup>2</sup>"My lords," he said, "come to my home to wash

your feet, and be my guests for the night. You may then get up early in the morning and be on your way again."

"Oh no," they replied. "We'll just spend the night out here in the city square."

<sup>3</sup>But Lot insisted, so at last they went home with him. Lot prepared a feast for them, complete with fresh bread made without yeast, and they ate. <sup>4</sup>But before they retired for the night, all the men of Sodom, young and old, came from all over the city and surrounded the house. <sup>5</sup>They shouted to Lot, "Where are the men who came to spend the night with you? Bring them out to us so we can have sex with them!"

<sup>6</sup>So Lot stepped outside to talk to them, shutting the door behind him. <sup>7</sup>"Please, my brothers," he begged, "don't do such a wicked thing. <sup>8</sup>Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. But please, leave these men alone, for they are my guests and are under my protection."

<sup>9</sup>"Stand back!" they shouted. "This fellow came to town as an outsider, and now he's acting like our judge! We'll treat you far worse than those other men!" And they lunged toward Lot to break down the door.

<sup>10</sup>But the two angels\* reached out, pulled Lot into the house, and bolted the door. <sup>11</sup>Then they blinded all the men, young and old, who were at the door of the house, so they gave up trying to get inside.

<sup>12</sup>Meanwhile, the angels questioned Lot. "Do you have any other relatives here in the city?" they asked. "Get them out of this place—your sons-in-law, sons, daughters, or anyone else. <sup>13</sup>For we are about to destroy this city completely. The outcry against this place is so great it has reached the LORD, and he has sent us to destroy it."

<sup>14</sup>So Lot rushed out to tell his daughters' fiancés, "Quick, get out of the city! The LORD is about to destroy it." But the young men thought he was only joking.

<sup>15</sup>At dawn the next morning the angels became insistent. "Hurry," they said to Lot. "Take your wife and

**19:10** Hebrew *men*; also in 19:12, 16.

your two daughters who are here. Get out right now, or you will be swept away in the destruction of the city!"

<sup>16</sup>When Lot still hesitated, the angels seized his hand and the hands of his wife and two daughters and rushed them to safety outside the city, for the LORD was merciful. <sup>17</sup>When they were safely out of the city, one of the angels ordered, "Run for your lives! And don't look back or stop anywhere in the valley! Escape to the mountains, or you will be swept away!"

<sup>18</sup>"Oh no, my lord!" Lot begged.

<sup>19</sup>"You have been so gracious to me and saved my life, and you have shown such great kindness. But I cannot go to the mountains. Disaster would catch up to me there, and I would soon die. <sup>20</sup>See, there is a small village nearby. Please let me go there instead; don't you see how small it is? Then my life will be saved."

<sup>21</sup>"All right," the angel said, "I will grant your request. I will not destroy the little village. <sup>22</sup>But hurry! Escape to it, for I can do nothing until you arrive there." (This explains why that village was known as Zoar, which means "little place.")

<sup>23</sup>Lot reached the village just as the sun was rising over the horizon. <sup>24</sup>Then the LORD rained down fire and burning sulfur from the sky on Sodom and Gomorrah. <sup>25</sup>He utterly destroyed them, along with the other cities and villages of the plain, wiping out all the people and every bit of vegetation. <sup>26</sup>But Lot's wife looked back as she was following behind him, and she turned into a pillar of salt.

<sup>27</sup>Abraham got up early that morning and hurried out to the place where he had stood in the LORD's presence. <sup>28</sup>He looked out across the plain toward Sodom and Gomorrah and watched as columns of smoke rose from the cities like smoke from a furnace.

<sup>29</sup>But God had listened to Abraham's request and kept Lot safe, removing him from the disaster that engulfed the cities on the plain.

### *Lot and His Daughters*

<sup>30</sup>Afterward Lot left Zoar because he was afraid of the people there,

and he went to live in a cave in the mountains with his two daughters.

<sup>31</sup>One day the older daughter said to her sister, "There are no men left anywhere in this entire area, so we can't get married like everyone else. And our father will soon be too old to have children. <sup>32</sup>Come, let's get him drunk with wine, and then we will have sex with him. That way we will preserve our family line through our father."

<sup>33</sup>So that night they got him drunk with wine, and the older daughter went in and had intercourse with her father. He was unaware of her lying down or getting up again.

<sup>34</sup>The next morning the older daughter said to her younger sister, "I had sex with our father last night. Let's get him drunk with wine again tonight, and you go in and have sex with him. That way we will preserve our family line through our father." <sup>35</sup>So that night they got him drunk with wine again, and the younger daughter went in and had intercourse with him. As before, he was unaware of her lying down or getting up again.

<sup>36</sup>As a result, both of Lot's daughters became pregnant by their own father. <sup>37</sup>When the older daughter gave birth to a son, she named him Moab.\* He became the ancestor of the nation now known as the Moabites. <sup>38</sup>When the younger daughter gave birth to a son, she named him Ben-ammi.\* He became the ancestor of the nation now known as the Ammonites.

### *Abraham Deceives Abimelech*

**20** Abraham moved south to the Negev and lived for a while between Kadesh and Shur, and then he moved on to Gerar. While living there as a foreigner, <sup>2</sup>Abraham introduced his wife, Sarah, by saying, "She is my sister." So King Abimelech of Gerar sent for Sarah and had her brought to him at his palace.

<sup>3</sup>But that night God came to Abimelech in a dream and told him, "You are a dead man, for that woman you have taken is already married!"

<sup>4</sup>But Abimelech had not slept with her yet, so he said, "Lord, will you destroy an innocent nation?"

**19:37** *Moab* sounds like a Hebrew term that means "from father." **19:38** *Ben-ammi* means "son of my kinsman."

<sup>5</sup>Didn't Abraham tell me, 'She is my sister'? And she herself said, 'Yes, he is my brother.' I acted in complete innocence! My hands are clean."

<sup>6</sup>In the dream God responded, "Yes, I know you are innocent. That's why I kept you from sinning against me, and why I did not let you touch her. <sup>7</sup>Now return the woman to her husband, and he will pray for you, for he is a prophet. Then you will live. But if you don't return her to him, you can be sure that you and all your people will die."

<sup>8</sup>Abimelech got up early the next morning and quickly called all his servants together. When he told them what had happened, his men were terrified. <sup>9</sup>Then Abimelech called for Abraham. "What have you done to us?" he demanded. "What crime have I committed that deserves treatment like this, making me and my kingdom guilty of this great sin? No one should ever do what you have done! <sup>10</sup>Whatever possessed you to do such a thing?"

<sup>11</sup>Abraham replied, "I thought, 'This is a godless place. They will want my wife and will kill me to get her.' <sup>12</sup>And she really is my sister, for we both have the same father, but different mothers. And I married her. <sup>13</sup>When God called me to leave my father's home and to travel from place to place, I told her, 'Do me a favor. Wherever we go, tell the people that I am your brother.'"

<sup>14</sup>Then Abimelech took some of his sheep and goats, cattle, and male and female servants, and he presented them to Abraham. He also returned his wife, Sarah, to him. <sup>15</sup>Then Abimelech said, "Look over my land and choose any place where you would like to live." <sup>16</sup>And he said to Sarah, "Look, I am giving your 'brother' 1,000 pieces of silver\* in the presence of all these witnesses. This is to compensate you for any wrong I may have done to you. This will settle any claim against me, and your reputation is cleared."

<sup>17</sup>Then Abraham prayed to God, and God healed Abimelech, his wife, and his female servants, so they could have children. <sup>18</sup>For the

LORD had caused all the women to be infertile because of what happened with Abraham's wife, Sarah.

### *The Birth of Isaac*

**21** The LORD kept his word and did for Sarah exactly what he had promised. <sup>2</sup>She became pregnant, and she gave birth to a son for Abraham in his old age. This happened at just the time God had said it would. <sup>3</sup>And Abraham named their son Isaac. <sup>4</sup>Eight days after Isaac was born, Abraham circumcised him as God had commanded. <sup>5</sup>Abraham was 100 years old when Isaac was born.

<sup>6</sup>And Sarah declared, "God has brought me laughter.\* All who hear about this will laugh with me. <sup>7</sup>Who would have said to Abraham that Sarah would nurse a baby? Yet I have given Abraham a son in his old age!"

### *Hagar and Ishmael Are Sent Away*

<sup>8</sup>When Isaac grew up and was about to be weaned, Abraham prepared a huge feast to celebrate the occasion. <sup>9</sup>But Sarah saw Ishmael—the son of Abraham and her Egyptian servant Hagar—making fun of her son, Isaac.\* <sup>10</sup>So she turned to Abraham and demanded, "Get rid of that slave woman and her son. He is not going to share the inheritance with my son, Isaac. I won't have it!"

<sup>11</sup>This upset Abraham very much because Ishmael was his son. <sup>12</sup>But God told Abraham, "Do not be upset over the boy and your servant. Do whatever Sarah tells you, for Isaac is the son through whom your descendants will be counted. <sup>13</sup>But I will also make a nation of the descendants of Hagar's son because he is your son, too."

<sup>14</sup>So Abraham got up early the next morning, prepared food and a container of water, and strapped them on Hagar's shoulders. Then he sent her away with their son, and she wandered aimlessly in the wilderness of Beersheba.

<sup>15</sup>When the water was gone, she put the boy in the shade of a bush. <sup>16</sup>Then she went and sat down by herself about a hundred yards\* away. "I don't want to watch the boy die," she said, as she burst into tears.

**20:16** Hebrew 1,000 [shekels] of silver, about 25 pounds or 11.4 kilograms in weight.

**21:6** The name Isaac means "he laughs." **21:9** As in Greek version and Latin Vulgate; Hebrew lacks of her son, Isaac. **21:16** Hebrew a bowshot.

<sup>17</sup>But God heard the boy crying, and the angel of God called to Hagar from heaven, "Hagar, what's wrong? Do not be afraid! God has heard the boy crying as he lies there. <sup>18</sup>Go to him and comfort him, for I will make a great nation from his descendants."

<sup>19</sup>Then God opened Hagar's eyes, and she saw a well full of water. She quickly filled her water container and gave the boy a drink.

<sup>20</sup>And God was with the boy as he grew up in the wilderness. He became a skillful archer, <sup>21</sup>and he settled in the wilderness of Paran. His mother arranged for him to marry a woman from the land of Egypt.

#### *Abraham's Covenant with Abimelech*

<sup>22</sup>About this time, Abimelech came with Phicol, his army commander, to visit Abraham. "God is obviously with you, helping you in everything you do," Abimelech said. <sup>23</sup>"Swear to me in God's name that you will never deceive me, my children, or any of my descendants. I have been loyal to you, so now swear that you will be loyal to me and to this country where you are living as a foreigner."

<sup>24</sup>Abraham replied, "Yes, I swear to it!" <sup>25</sup>Then Abraham complained to Abimelech about a well that Abimelech's servants had taken by force from Abraham's servants.

<sup>26</sup>"This is the first I've heard of it," Abimelech answered. "I have no idea who is responsible. You have never complained about this before."

<sup>27</sup>Abraham then gave some of his sheep, goats, and cattle to Abimelech, and they made a treaty. <sup>28</sup>But Abraham also took seven additional female lambs and set them off by themselves. <sup>29</sup>Abimelech asked, "Why have you set these seven apart from the others?"

<sup>30</sup>Abraham replied, "Please accept these seven lambs to show your agreement that I dug this well." <sup>31</sup>Then he named the place Beersheba (which means "well of the oath"), because that was where they had sworn the oath.

<sup>32</sup>After making their covenant at Beersheba, Abimelech left with Phicol, the commander of his army, and they returned home to the land of the Philistines. <sup>33</sup>Then

Abraham planted a tamarisk tree at Beersheba, and there he worshiped the LORD, the Eternal God.\* <sup>34</sup>And Abraham lived as a foreigner in Philistine country for a long time.

#### *Abraham's Faith Tested*

**22** Some time later, God tested Abraham's faith. "Abraham!" God called.

"Yes," he replied. "Here I am."

<sup>2</sup>"Take your son, your only son—yes, Isaac, whom you love so much—and go to the land of Moriah. Go and sacrifice him as a burnt offering on one of the mountains, which I will show you."

<sup>3</sup>The next morning Abraham got up early. He saddled his donkey and took two of his servants with him, along with his son, Isaac. Then he chopped wood for a fire for a burnt offering and set out for the place God had told him about. <sup>4</sup>On the third day of their journey, Abraham looked up and saw the place in the distance. <sup>5</sup>"Stay here with the donkey," Abraham told the servants. "The boy and I will travel a little farther. We will worship there, and then we will come right back."

<sup>6</sup>So Abraham placed the wood for the burnt offering on Isaac's shoulders, while he himself carried the fire and the knife. As the two of them walked on together, <sup>7</sup>Isaac turned to Abraham and said, "Father?"

"Yes, my son?" Abraham replied.

"We have the fire and the wood," the boy said, "but where is the sheep for the burnt offering?"

<sup>8</sup>"God will provide a sheep for the burnt offering, my son," Abraham answered. And they both walked on together.

<sup>9</sup>When they arrived at the place where God had told him to go, Abraham built an altar and arranged the wood on it. Then he tied his son, Isaac, and laid him on the altar on top of the wood. <sup>10</sup>And Abraham picked up the knife to kill his son as a sacrifice. <sup>11</sup>At that moment the angel of the LORD called to him from heaven, "Abraham! Abraham!"

"Yes," Abraham replied. "Here I am!"

<sup>12</sup>"Don't lay a hand on the boy!" the angel said. "Do not hurt him in any way, for now I know that you truly fear God. You have not

withheld from me even your son, your only son."

<sup>13</sup>Then Abraham looked up and saw a ram caught by its horns in a thicket. So he took the ram and sacrificed it as a burnt offering in place of his son. <sup>14</sup>Abraham named the place Yahweh-Yireh (which means "the LORD will provide"). To this day, people still use that name as a proverb: "On the mountain of the LORD it will be provided."

<sup>15</sup>Then the angel of the LORD called again to Abraham from heaven. <sup>16</sup>"This is what the LORD says: Because you have obeyed me and have not withheld even your son, your only son, I swear by my own name that <sup>17</sup>I will certainly bless you. I will multiply your descendants\* beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies. <sup>18</sup>And through your descendants all the nations of the earth will be blessed—all because you have obeyed me."

<sup>19</sup>Then they returned to the servants and traveled back to Beer-sheba, where Abraham continued to live.

<sup>20</sup>Soon after this, Abraham heard that Milcah, his brother Nahor's wife, had borne Nahor eight sons. <sup>21</sup>The oldest was named Uz, the next oldest was Buz, followed by Kemuel (the ancestor of the Arameans), <sup>22</sup>Kesed, Hazo, Pildash, Jidlaph, and Bethuel. <sup>23</sup>(Bethuel became the father of Rebekah.) In addition to these eight sons from Milcah, <sup>24</sup>Nahor had four other children from his concubine Reumah. Their names were Tebah, Gaham, Tahash, and Maacah.

### *The Burial of Sarah*

**23** When Sarah was 127 years old, <sup>2</sup>she died at Kiriath-arba (now called Hebron) in the land of Canaan. There Abraham mourned and wept for her.

<sup>3</sup>Then, leaving her body, he said to the Hittite elders, <sup>4</sup>"Here I am, a stranger and a foreigner among you. Please sell me a piece of land so I can give my wife a proper burial."

<sup>5</sup>The Hittites replied to Abraham, <sup>6</sup>"Listen, my lord, you are an honored prince among us. Choose

the finest of our tombs and bury her there. No one here will refuse to help you in this way."

<sup>7</sup>Then Abraham bowed low before the Hittites <sup>8</sup>and said, "Since you are willing to help me in this way, be so kind as to ask Ephron son of Zohar <sup>9</sup>to let me buy his cave at Machpelah, down at the end of his field. I will pay the full price in the presence of witnesses, so I will have a permanent burial place for my family."

<sup>10</sup>Ephron was sitting there among the others, and he answered Abraham as the others listened, speaking publicly before all the Hittite elders of the town. <sup>11</sup>"No, my lord," he said to Abraham, "please listen to me. I will give you the field and the cave. Here in the presence of my people, I give it to you. Go and bury your dead."

<sup>12</sup>Abraham again bowed low before the citizens of the land, <sup>13</sup>and he replied to Ephron as everyone listened. "No, listen to me. I will buy it from you. Let me pay the full price for the field so I can bury my dead there."

<sup>14</sup>Ephron answered Abraham, <sup>15</sup>"My lord, please listen to me. The land is worth 400 pieces\* of silver, but what is that between friends? Go ahead and bury your dead."

<sup>16</sup>So Abraham agreed to Ephron's price and paid the amount he had suggested—400 pieces of silver, weighed according to the market standard. The Hittite elders witnessed the transaction.

<sup>17</sup>So Abraham bought the plot of land belonging to Ephron at Machpelah, near Mamre. This included the field itself, the cave that was in it, and all the surrounding trees. <sup>18</sup>It was transferred to Abraham as his permanent possession in the presence of the Hittite elders at the city gate. <sup>19</sup>Then Abraham buried his wife, Sarah, there in Canaan, in the cave of Machpelah, near Mamre (also called Hebron). <sup>20</sup>So the field and the cave were transferred from the Hittites to Abraham for use as a permanent burial place.

### *A Wife for Isaac*

**24** Abraham was now a very old man, and the LORD had blessed him in every way. <sup>2</sup>One day Abraham said to his oldest

**22:17** Hebrew *seed*; also in 22:17b, 18. **23:15** Hebrew *400 shekels*, about 10 pounds or 4.6 kilograms in weight; also in 23:16.

servant, the man in charge of his household, "Take an oath by putting your hand under my thigh. <sup>3</sup>Swear by the LORD, the God of heaven and earth, that you will not allow my son to marry one of these local Canaanite women. <sup>4</sup>Go instead to my homeland, to my relatives, and find a wife there for my son Isaac."

<sup>5</sup>The servant asked, "But what if I can't find a young woman who is willing to travel so far from home? Should I then take Isaac there to live among your relatives in the land you came from?"

<sup>6</sup>"No!" Abraham responded. "Be careful never to take my son there. <sup>7</sup>For the LORD, the God of heaven, who took me from my father's house and my native land, solemnly promised to give this land to my descendants.\* He will send his angel ahead of you, and he will see to it that you find a wife there for my son. <sup>8</sup>If she is unwilling to come back with you, then you are free from this oath of mine. But under no circumstances are you to take my son there."

<sup>9</sup>So the servant took an oath by putting his hand under the thigh of his master, Abraham. He swore to follow Abraham's instructions. <sup>10</sup>Then he loaded ten of Abraham's camels with all kinds of expensive gifts from his master, and he traveled to distant Aram-naharaim. There he went to the town where Abraham's brother Nahor had settled. <sup>11</sup>He made the camels kneel beside a well just outside the town. It was evening, and the women were coming out to draw water.

<sup>12</sup>"O LORD, God of my master, Abraham," he prayed. "Please give me success today, and show unfailing love to my master, Abraham. <sup>13</sup>See, I am standing here beside this spring, and the young women of the town are coming out to draw water. <sup>14</sup>This is my request. I will ask one of them, 'Please give me a drink from your jug.' If she says, 'Yes, have a drink, and I will water your camels, too!'—let her be the one you have selected as Isaac's wife. This is how I will know that you have shown unfailing love to my master."

<sup>15</sup>Before he had finished praying, he saw a young woman named

Rebekah coming out with her water jug on her shoulder. She was the daughter of Bethuel, who was the son of Abraham's brother Nahor and his wife, Milcah. <sup>16</sup>Rebekah was very beautiful and old enough to be married, but she was still a virgin. She went down to the spring, filled her jug, and came up again. <sup>17</sup>Running over to her, the servant said, "Please give me a little drink of water from your jug."

<sup>18</sup>"Yes, my lord," she answered, "have a drink." And she quickly lowered her jug from her shoulder and gave him a drink. <sup>19</sup>When she had given him a drink, she said, "I'll draw water for your camels, too, until they have had enough to drink." <sup>20</sup>So she quickly emptied her jug into the watering trough and ran back to the well to draw water for all his camels.

<sup>21</sup>The servant watched her in silence, wondering whether or not the LORD had given him success in his mission. <sup>22</sup>Then at last, when the camels had finished drinking, he took out a gold ring for her nose and two large gold bracelets\* for her wrists.

<sup>23</sup>"Whose daughter are you?" he asked. "And please tell me, would your father have any room to put us up for the night?"

<sup>24</sup>"I am the daughter of Bethuel," she replied. "My grandparents are Nahor and Milcah. <sup>25</sup>Yes, we have plenty of straw and feed for the camels, and we have room for guests."

<sup>26</sup>The man bowed low and worshiped the LORD. <sup>27</sup>"Praise the LORD, the God of my master, Abraham," he said. "The LORD has shown unfailing love and faithfulness to my master, for he has led me straight to my master's relatives."

<sup>28</sup>The young woman ran home to tell her family everything that had happened. <sup>29</sup>Now Rebekah had a brother named Laban, who ran out to meet the man at the spring. <sup>30</sup>He had seen the nose-ring and the bracelets on his sister's wrists, and had heard Rebekah tell what the man had said. So he rushed out to the spring, where the man was still standing beside his camels. <sup>31</sup>Laban said to him, "Come and stay with us, you

**24:7** Hebrew *seed*; also in 24:60. **24:22** Hebrew *a gold nose-ring weighing a beka* [0.2 ounces or 6 grams] and *two gold bracelets weighing 10 [shekels]* [4 ounces or 114 grams].

# John

*Prologue: Christ, the Eternal Word*

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

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

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

**14** 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.

**15** 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.'"

**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.

**16** From his abundance we have all received one gracious blessing after another.\* **17** For the law was given through Moses, but God's unfailing love and faithfulness came through Jesus Christ. **18** 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*

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

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

"No," he replied.

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

"No."

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

**23** 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!'"\*

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

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

**28** 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.

**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].

<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.

### *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>\*</sup>

<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.\*

**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.

<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?”

**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.

<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 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

**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. **4:35** Greek white.

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

**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*.

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 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

**5:27** "Son of Man" is a title Jesus used for himself. **5:44** Some manuscripts read *from the only One*. **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.

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>\*</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"**

**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.

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>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 or is merely my own. <sup>18</sup>Those who speak for themselves want glory only for themselves, but a person who seeks to honor the one who sent him speaks truth, not lies. <sup>19</sup>Moses gave you the law, but none of you obeys it! In fact, you are trying to kill me.”

<sup>20</sup>The crowd replied, “You’re demon possessed! Who’s trying to kill you?”

<sup>21</sup>Jesus replied, “I did one miracle on the Sabbath, and you were amazed. <sup>22</sup>But you work on the Sabbath, too, when you obey Moses’

**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*.

law of circumcision. (Actually, this tradition of circumcision began with the patriarchs, long before the law of Moses.) <sup>23</sup>For if the correct time for circumcising your son falls on the Sabbath, you go ahead and do it so as not to break the law of Moses. So why should you be angry with me for healing a man on the Sabbath? <sup>24</sup>Look beneath the surface so you can judge correctly."

*Is Jesus the Messiah?*

<sup>25</sup>Some of the people who lived in Jerusalem started to ask each other, "Isn't this the man they are trying to kill? <sup>26</sup>But here he is, speaking in public, and they say nothing to him. Could our leaders possibly believe that he is the Messiah? <sup>27</sup>But how could he be? For we know where this man comes from. When the Messiah comes, he will simply appear; no one will know where he comes from."

<sup>28</sup>While Jesus was teaching in the Temple, he called out, "Yes, you know me, and you know where I come from. But I'm not here on my own. The one who sent me is true, and you don't know him. <sup>29</sup>But I know him because I come from him, and he sent me to you." <sup>30</sup>Then the leaders tried to arrest him; but no one laid a hand on him, because his time\* had not yet come.

<sup>31</sup>Many among the crowds at the Temple believed in him. "After all," they said, "would you expect the Messiah to do more miraculous signs than this man has done?"

<sup>32</sup>When the Pharisees heard that the crowds were whispering such things, they and the leading priests sent Temple guards to arrest Jesus. <sup>33</sup>But Jesus told them, "I will be with you only a little longer. Then I will return to the one who sent me. <sup>34</sup>You will search for me but not find me. And you cannot go where I am going."

<sup>35</sup>The Jewish leaders were puzzled by this statement. "Where is he planning to go?" they asked. "Is he thinking of leaving the country and going to the Jews in other lands?\* Maybe he will even teach the Greeks! <sup>36</sup>What does he mean when he says, 'You will search for

me but not find me,' and 'You cannot go where I am going'?"

*Jesus Promises Living Water*

<sup>37</sup>On the last day, the climax of the festival, Jesus stood and shouted to the crowds, "Anyone who is thirsty may come to me! <sup>38</sup>Anyone who believes in me may come and drink! For the Scriptures declare, 'Rivers of living water will flow from his heart.'"<sup>\*</sup> <sup>39</sup>(When he said "living water," he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given,\* because Jesus had not yet entered into his glory.)

*Division and Unbelief*

<sup>40</sup>When the crowds heard him say this, some of them declared, "Surely this man is the Prophet we've been expecting."<sup>\*</sup> <sup>41</sup>Others said, "He is the Messiah." Still others said, "But he can't be! Will the Messiah come from Galilee? <sup>42</sup>For the Scriptures clearly state that the Messiah will be born of the royal line of David, in Bethlehem, the village where King David was born."<sup>\*</sup> <sup>43</sup>So the crowd was divided about him. <sup>44</sup>Some even wanted him arrested, but no one laid a hand on him.

<sup>45</sup>When the Temple guards returned without having arrested Jesus, the leading priests and Pharisees demanded, "Why didn't you bring him in?"

<sup>46</sup>"We have never heard anyone speak like this!" the guards responded.

<sup>47</sup>"Have you been led astray, too?" the Pharisees mocked. <sup>48</sup>"Is there a single one of us rulers or Pharisees who believes in him? <sup>49</sup>This foolish crowd follows him, but they are ignorant of the law. God's curse is on them!"

<sup>50</sup>Then Nicodemus, the leader who had met with Jesus earlier, spoke up. <sup>51</sup>"Is it legal to convict a man before he is given a hearing?" he asked.

<sup>52</sup>They replied, "Are you from Galilee, too? Search the Scriptures and see for yourself—no prophet ever comes\* from Galilee!"

**7:30** Greek *his hour*. **7:35** Or *the Jews who live among the Greeks?* **7:37-38** Or "Let anyone who is thirsty come to me and drink. <sup>38</sup>For the Scriptures declare, 'Rivers of living water will flow from the heart of anyone who believes in me.'" **7:39** Several early manuscripts read *But as yet there was no Spirit*. Still others read *But as yet there was no Holy Spirit*. **7:40** See Deut 18:15, 18; Mal 4:5-6. **7:42** See Mic 5:2. **7:52** Some manuscripts read *the prophet does not come*.

[The most ancient Greek manuscripts do not include John 7:53–8:11.]

<sup>53</sup>Then the meeting broke up, and everybody went home.

### *A Woman Caught in Adultery*

**8** Jesus returned to the Mount of Olives, <sup>2</sup>but early the next morning he was back again at the Temple. A crowd soon gathered, and he sat down and taught them. <sup>3</sup>As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

<sup>4</sup>"Teacher," they said to Jesus, "this woman was caught in the act of adultery. <sup>5</sup>The law of Moses says to stone her. What do you say?"

<sup>6</sup>They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger. <sup>7</sup>They kept demanding an answer, so he stood up again and said, "All right, but let the one who has never sinned throw the first stone!" <sup>8</sup>Then he stooped down again and wrote in the dust.

<sup>9</sup>When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman. <sup>10</sup>Then Jesus stood up again and said to the woman, "Where are your accusers? Didn't even one of them condemn you?"

<sup>11</sup>"No, Lord," she said.

And Jesus said, "Neither do I. Go and sin no more."

### *Jesus, the Light of the World*

<sup>12</sup>Jesus spoke to the people once more and said, "I am the light of the world. If you follow me, you won't have to walk in darkness, because you will have the light that leads to life."

<sup>13</sup>The Pharisees replied, "You are making those claims about yourself! Such testimony is not valid."

<sup>14</sup>Jesus told them, "These claims are valid even though I make them about myself. For I know where I came from and where I am going, but you don't know this about me. <sup>15</sup>You judge me by human

standards, but I do not judge anyone. <sup>16</sup>And if I did, my judgment would be correct in every respect because I am not alone. The Father\* who sent me is with me.

<sup>17</sup>Your own law says that if two people agree about something, their witness is accepted as fact.\*

<sup>18</sup>I am one witness, and my Father who sent me is the other."

<sup>19</sup>"Where is your father?" they asked.

Jesus answered, "Since you don't know who I am, you don't know who my Father is. If you knew me, you would also know my Father." <sup>20</sup>Jesus made these statements while he was teaching in the section of the Temple known as the Treasury. But he was not arrested, because his time\* had not yet come.

### *The Unbelieving People Warned*

<sup>21</sup>Later Jesus said to them again, "I am going away. You will search for me but will die in your sin. You cannot come where I am going."

<sup>22</sup>The people\* asked, "Is he planning to commit suicide? What does he mean, 'You cannot come where I am going'?"

<sup>23</sup>Jesus continued, "You are from below; I am from above. You belong to this world; I do not.

<sup>24</sup>That is why I said that you will die in your sins; for unless you believe that I AM who I claim to be,\* you will die in your sins."

<sup>25</sup>"Who are you?" they demanded.

Jesus replied, "The one I have always claimed to be.\* <sup>26</sup>I have much to say about you and much to condemn, but I won't. For I say only what I have heard from the one who sent me, and he is completely truthful." <sup>27</sup>But they still didn't understand that he was talking about his Father.

<sup>28</sup>So Jesus said, "When you have lifted up the Son of Man on the cross, then you will understand that I AM he.\* I do nothing on my own but say only what the Father taught me. <sup>29</sup>And the one who sent me is with me—he has not deserted me. For I always do what pleases him." <sup>30</sup>Then many who heard him say these things believed in him.

**8:16** Some manuscripts read *The One*. **8:17** See Deut 19:15. **8:20** Greek *his hour*.

**8:22** Greek *Jewish people*; also in 8:31, 48, 52, 57. **8:24** Greek *unless you believe that I am*. See Exod 3:14. **8:25** Or *Why do I speak to you at all?* **8:28** Greek *When you have lifted up the Son of Man, then you will know that I am*. "Son of Man" is a title Jesus used for himself.

*Jesus and Abraham*

<sup>31</sup> Jesus said to the people who believed in him, "You are truly my disciples if you remain faithful to my teachings. <sup>32</sup> And you will know the truth, and the truth will set you free."

<sup>33</sup> "But we are descendants of Abraham," they said. "We have never been slaves to anyone. What do you mean, 'You will be set free'?"

<sup>34</sup> Jesus replied, "I tell you the truth, everyone who sins is a slave of sin. <sup>35</sup> A slave is not a permanent member of the family, but a son is part of the family forever. <sup>36</sup> So if the Son sets you free, you are truly free. <sup>37</sup> Yes, I realize that you are descendants of Abraham. And yet some of you are trying to kill me because there's no room in your hearts for my message. <sup>38</sup> I am telling you what I saw when I was with my Father. But you are following the advice of your father."

<sup>39</sup> "Our father is Abraham!" they declared.

"No," Jesus replied, "for if you were really the children of Abraham, you would follow his example.\*"

<sup>40</sup> Instead, you are trying to kill me because I told you the truth, which I heard from God. Abraham never did such a thing. <sup>41</sup> No, you are imitating your real father."

They replied, "We aren't illegitimate children! God himself is our true Father."

<sup>42</sup> Jesus told them, "If God were your Father, you would love me, because I have come to you from God. I am not here on my own, but he sent me. <sup>43</sup> Why can't you understand what I am saying? It's because you can't even hear me! <sup>44</sup> For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies. <sup>45</sup> So when I tell the truth, you just naturally don't believe me! <sup>46</sup> Which of you can truthfully accuse me of sin? And since I am telling you the truth, why don't you believe me? <sup>47</sup> Anyone who belongs to God listens

gladly to the words of God. But you don't listen because you don't belong to God."

<sup>48</sup> The people retorted, "You Samaritan devil! Didn't we say all along that you were possessed by a demon?"

<sup>49</sup> "No," Jesus said, "I have no demon in me. For I honor my Father—and you dishonor me. <sup>50</sup> And though I have no wish to glorify myself, God is going to glorify me. He is the true judge. <sup>51</sup> I tell you the truth, anyone who obeys my teaching will never die!"

<sup>52</sup> The people said, "Now we know you are possessed by a demon. Even Abraham and the prophets died, but you say, 'Anyone who obeys my teaching will never die!' <sup>53</sup> Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

<sup>54</sup> Jesus answered, "If I want glory for myself, it doesn't count. But it is my Father who will glorify me. You say, 'He is our God,'\* <sup>55</sup> but you don't even know him. I know him. If I said otherwise, I would be as great a liar as you! But I do know him and obey him. <sup>56</sup> Your father Abraham rejoiced as he looked forward to my coming. He saw it and was glad."

<sup>57</sup> The people said, "You aren't even fifty years old. How can you say you have seen Abraham?\*"

<sup>58</sup> Jesus answered, "I tell you the truth, before Abraham was even born, I AM!\*" <sup>59</sup> At that point they picked up stones to throw at him. But Jesus was hidden from them and left the Temple.

*Jesus Heals a Man Born Blind*

**9** As Jesus was walking along, he saw a man who had been blind from birth. <sup>2</sup> "Rabbi," his disciples asked him, "why was this man born blind? Was it because of his own sins or his parents' sins?"

<sup>3</sup> "It was not because of his sins or his parents' sins," Jesus answered. "This happened so the power of God could be seen in him. <sup>4</sup> We must quickly carry out the tasks assigned us by the one who sent us.\* The night is coming, and then no one can work. <sup>5</sup> But while I am

**8:39** Some manuscripts read *if you are really the children of Abraham, follow his example.*

**8:54** Some manuscripts read *You say he is your God.* **8:57** Some manuscripts read *How can you say Abraham has seen you?* **8:58** Or *before Abraham was even born, I have always been alive;* Greek reads *before Abraham was, I am.* See Exod 3:14. **9:4** Other manuscripts read *I must quickly carry out the tasks assigned me by the one who sent me;* still others read *We must quickly carry out the tasks assigned us by the one who sent me.*

here in the world, I am the light of the world.”

<sup>6</sup>Then he spit on the ground, made mud with the saliva, and spread the mud over the blind man's eyes. <sup>7</sup>He told him, “Go wash yourself in the pool of Siloam” (Siloam means “sent”). So the man went and washed and came back seeing!

<sup>8</sup>His neighbors and others who knew him as a blind beggar asked each other, “Isn't this the man who used to sit and beg?” <sup>9</sup>Some said he was, and others said, “No, he just looks like him!”

But the beggar kept saying, “Yes, I am the same one!”

<sup>10</sup>They asked, “Who healed you? What happened?”

<sup>11</sup>He told them, “The man they call Jesus made mud and spread it over my eyes and told me, ‘Go to the pool of Siloam and wash yourself.’ So I went and washed, and now I can see!”

<sup>12</sup>“Where is he now?” they asked.

“I don't know,” he replied.

<sup>13</sup>Then they took the man who had been blind to the Pharisees, <sup>14</sup>because it was on the Sabbath that Jesus had made the mud and healed him. <sup>15</sup>The Pharisees asked the man all about it. So he told them, “He put the mud over my eyes, and when I washed it away, I could see!”

<sup>16</sup>Some of the Pharisees said, “This man Jesus is not from God, for he is working on the Sabbath.” Others said, “But how could an ordinary sinner do such miraculous signs?” So there was a deep division of opinion among them.

<sup>17</sup>Then the Pharisees again questioned the man who had been blind and demanded, “What's your opinion about this man who healed you?”

The man replied, “I think he must be a prophet.”

<sup>18</sup>The Jewish leaders still refused to believe the man had been blind and could now see, so they called in his parents. <sup>19</sup>They asked them, “Is this your son? Was he born blind? If so, how can he now see?”

<sup>20</sup>His parents replied, “We know this is our son and that he was born blind, <sup>21</sup>but we don't know how he can see or who healed him. Ask him. He is old enough

to speak for himself.” <sup>22</sup>His parents said this because they were afraid of the Jewish leaders, who had announced that anyone saying Jesus was the Messiah would be expelled from the synagogue. <sup>23</sup>That's why they said, “He is old enough. Ask him.”

<sup>24</sup>So for the second time they called in the man who had been blind and told him, “God should get the glory for this,\* because we know this man Jesus is a sinner.”

<sup>25</sup>“I don't know whether he is a sinner,” the man replied. “But I know this: I was blind, and now I can see!”

<sup>26</sup>“But what did he do?” they asked. “How did he heal you?”

<sup>27</sup>“Look!” the man exclaimed. “I told you once. Didn't you listen? Why do you want to hear it again? Do you want to become his disciples, too?”

<sup>28</sup>Then they cursed him and said, “You are his disciple, but we are disciples of Moses! <sup>29</sup>We know God spoke to Moses, but we don't even know where this man comes from.”

<sup>30</sup>“Why, that's very strange!” the man replied. “He healed my eyes, and yet you don't know where he comes from? <sup>31</sup>We know that God doesn't listen to sinners, but he is ready to hear those who worship him and do his will. <sup>32</sup>Ever since the world began, no one has been able to open the eyes of someone born blind. <sup>33</sup>If this man were not from God, he couldn't have done it.”

<sup>34</sup>“You were born a total sinner!” they answered. “Are you trying to teach us?” And they threw him out of the synagogue.

### *Spiritual Blindness*

<sup>35</sup>When Jesus heard what had happened, he found the man and asked, “Do you believe in the Son of Man?”

<sup>36</sup>The man answered, “Who is he, sir? I want to believe in him.”

<sup>37</sup>“You have seen him,” Jesus said, “and he is speaking to you!”

<sup>38</sup>“Yes, Lord, I believe!” the man said. And he worshiped Jesus.

<sup>39</sup>Then Jesus told him,\* “I entered this world to render judgment—to give sight to the blind and to show those who think they see\* that they are blind.”

**9:24** Or Give glory to God, not to Jesus; Greek reads Give glory to God. **9:35** Some manuscripts read the Son of God? “Son of Man” is a title Jesus used for himself. **9:38-39a** Some manuscripts do not include “Yes, Lord, I believe!” the man said. And he worshiped Jesus. Then Jesus told him. **9:39b** Greek those who see.

<sup>40</sup>Some Pharisees who were standing nearby heard him and asked, "Are you saying we're blind?"

<sup>41</sup>"If you were blind, you wouldn't be guilty," Jesus replied. "But you remain guilty because you claim you can see."

*The Good Shepherd and His Sheep*

**10** "I tell you the truth, anyone who sneaks over the wall of a sheepfold, rather than going through the gate, must surely be a thief and a robber! <sup>2</sup>But the one who enters through the gate is the shepherd of the sheep. <sup>3</sup>The gatekeeper opens the gate for him, and the sheep recognize his voice and come to him. He calls his own sheep by name and leads them out. <sup>4</sup>After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice. <sup>5</sup>They won't follow a stranger; they will run from him because they don't know his voice."

<sup>6</sup>Those who heard Jesus use this illustration didn't understand what he meant, <sup>7</sup>so he explained it to them: "I tell you the truth, I am the gate for the sheep. <sup>8</sup>All who came before me\* were thieves and robbers. But the true sheep did not listen to them. <sup>9</sup>Yes, I am the gate. Those who come in through me will be saved.\* They will come and go freely and will find good pastures. <sup>10</sup>The thief's purpose is to steal and kill and destroy. My purpose is to give them a rich and satisfying life."

<sup>11</sup>"I am the good shepherd. The good shepherd sacrifices his life for the sheep. <sup>12</sup>A hired hand will run when he sees a wolf coming. He will abandon the sheep because they don't belong to him and he isn't their shepherd. And so the wolf attacks them and scatters the flock. <sup>13</sup>The hired hand runs away because he's working only for the money and doesn't really care about the sheep."

<sup>14</sup>"I am the good shepherd; I know my own sheep, and they know me, <sup>15</sup>just as my Father knows me and I know the Father. So I sacrifice my life for the sheep. <sup>16</sup>I have other sheep, too, that are not in this sheepfold. I must bring

them also. They will listen to my voice, and there will be one flock with one shepherd."

<sup>17</sup>"The Father loves me because I sacrifice my life so I may take it back again. <sup>18</sup>No one can take my life from me. I sacrifice it voluntarily. For I have the authority to lay it down when I want to and also to take it up again. For this is what my Father has commanded."

<sup>19</sup>When he said these things, the people\* were again divided in their opinions about him. <sup>20</sup>Some said, "He's demon possessed and out of his mind. Why listen to a man like that?" <sup>21</sup>Others said, "This doesn't sound like a man possessed by a demon! Can a demon open the eyes of the blind?"

*Jesus Claims to Be the Son of God*

<sup>22</sup>It was now winter, and Jesus was in Jerusalem at the time of Hanukkah, the Festival of Dedication. <sup>23</sup>He was in the Temple, walking through the section known as Solomon's Colonnade. <sup>24</sup>The people surrounded him and asked, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly."

<sup>25</sup>Jesus replied, "I have already told you, and you don't believe me. The proof is the work I do in my Father's name. <sup>26</sup>But you don't believe me because you are not my sheep. <sup>27</sup>My sheep listen to my voice; I know them, and they follow me. <sup>28</sup>I give them eternal life, and they will never perish. No one can snatch them away from me, <sup>29</sup>for my Father has given them to me, and he is more powerful than anyone else.\* No one can snatch them from the Father's hand. <sup>30</sup>The Father and I are one."

<sup>31</sup>Once again the people picked up stones to kill him. <sup>32</sup>Jesus said, "At my Father's direction I have done many good works. For which one are you going to stone me?"

<sup>33</sup>They replied, "We're stoning you not for any good work, but for blasphemy! You, a mere man, claim to be God."

<sup>34</sup>Jesus replied, "It is written in your own Scriptures\* that God said to certain leaders of the people, 'I say, you are gods!'<sup>\*</sup> <sup>35</sup>And you know that the Scriptures cannot be

**10:8** Some manuscripts do not include *before me*. **10:9** Or *will find safety*.

**10:19** Greek *Jewish people*; also in 10:24, 31. **10:29** Other manuscripts read *for what my Father has given me is more powerful than anything*; still others read *for regarding that which my Father has given me, he is greater than all*. **10:34a** Greek *your own law*. **10:34b** Ps 82:6.

altered. So if those people who received God's message were called 'gods,' <sup>36</sup>why do you call it blasphemy when I say, 'I am the Son of God'? After all, the Father set me apart and sent me into the world. <sup>37</sup>Don't believe me unless I carry out my Father's work. <sup>38</sup>But if I do his work, believe in the evidence of the miraculous works I have done, even if you don't believe me. Then you will know and understand that the Father is in me, and I am in the Father."

<sup>39</sup>Once again they tried to arrest him, but he got away and left them. <sup>40</sup>He went beyond the Jordan River near the place where John was first baptizing and stayed there awhile. <sup>41</sup>And many followed him. "John didn't perform miraculous signs," they remarked to one another, "but everything he said about this man has come true." <sup>42</sup>And many who were there believed in Jesus.

### *The Raising of Lazarus*

**11** A man named Lazarus was sick. He lived in Bethany with his sisters, Mary and Martha. <sup>2</sup>This is the Mary who later poured the expensive perfume on the Lord's feet and wiped them with her hair.\* Her brother, Lazarus, was sick. <sup>3</sup>So the two sisters sent a message to Jesus telling him, "Lord, your dear friend is very sick."

<sup>4</sup>But when Jesus heard about it he said, "Lazarus's sickness will not end in death. No, it happened for the glory of God so that the Son of God will receive glory from this." <sup>5</sup>So although Jesus loved Martha, Mary, and Lazarus, <sup>6</sup>he stayed where he was for the next two days. <sup>7</sup>Finally, he said to his disciples, "Let's go back to Judea."

<sup>8</sup>But his disciples objected. "Rabbi," they said, "only a few days ago the people\* in Judea were trying to stone you. Are you going there again?"

<sup>9</sup>Jesus replied, "There are twelve hours of daylight every day. During the day people can walk safely. They can see because they have the light of this world. <sup>10</sup>But at night there is danger of stumbling because they have no light." <sup>11</sup>Then he said, "Our

friend Lazarus has fallen asleep, but now I will go and wake him up."

<sup>12</sup>The disciples said, "Lord, if he is sleeping, he will soon get better!"

<sup>13</sup>They thought Jesus meant Lazarus was simply sleeping, but Jesus meant Lazarus had died.

<sup>14</sup>So he told them plainly, "Lazarus is dead. <sup>15</sup>And for your sakes, I'm glad I wasn't there, for now you will really believe. Come, let's go see him."

<sup>16</sup>Thomas, nicknamed the Twin,\* said to his fellow disciples, "Let's go, too—and die with Jesus."

<sup>17</sup>When Jesus arrived at Bethany, he was told that Lazarus had already been in his grave for four days. <sup>18</sup>Bethany was only a few miles\* down the road from Jerusalem, <sup>19</sup>and many of the people had come to console Martha and Mary in their loss. <sup>20</sup>When Martha got word that Jesus was coming, she went to meet him. But Mary stayed in the house. <sup>21</sup>Martha said to Jesus, "Lord, if only you had been here, my brother would not have died. <sup>22</sup>But even now I know that God will give you whatever you ask."

<sup>23</sup>Jesus told her, "Your brother will rise again."

<sup>24</sup>"Yes," Martha said, "he will rise when everyone else rises, at the last day."

<sup>25</sup>Jesus told her, "I am the resurrection and the life.\* Anyone who believes in me will live, even after dying. <sup>26</sup>Everyone who lives in me and believes in me will never ever die. Do you believe this, Martha?"

<sup>27</sup>"Yes, Lord," she told him. "I have always believed you are the Messiah, the Son of God, the one who has come into the world from God." <sup>28</sup>Then she returned to Mary. She called Mary aside from the mourners and told her, "The Teacher is here and wants to see you." <sup>29</sup>So Mary immediately went to him.

<sup>30</sup>Jesus had stayed outside the village, at the place where Martha met him. <sup>31</sup>When the people who were at the house consoling Mary saw her leave so hastily, they assumed she was going to Lazarus's grave to weep. So they followed her there. <sup>32</sup>When Mary arrived and saw Jesus, she fell at his feet

**11:2** This incident is recorded in chapter 12. **11:8** Greek *Jewish people*; also in 11:19, 31, 33, 36, 45, 54. **11:16** Greek *Thomas, who was called Didymus*. **11:18** Greek *was about 15 stadia [about 2.8 kilometers]*. **11:25** Some manuscripts do not include *and the life*.

and said, "Lord, if only you had been here, my brother would not have died."

<sup>33</sup>When Jesus saw her weeping and saw the other people wailing with her, a deep anger welled up within him,\* and he was deeply troubled. <sup>34</sup>"Where have you put him?" he asked them.

They told him, "Lord, come and see." <sup>35</sup>Then Jesus wept. <sup>36</sup>The people who were standing nearby said, "See how much he loved him!" <sup>37</sup>But some said, "This man healed a blind man. Couldn't he have kept Lazarus from dying?"

<sup>38</sup>Jesus was still angry as he arrived at the tomb, a cave with a stone rolled across its entrance. <sup>39</sup>"Roll the stone aside," Jesus told them.

But Martha, the dead man's sister, protested, "Lord, he has been dead for four days. The smell will be terrible."

<sup>40</sup>Jesus responded, "Didn't I tell you that you would see God's glory if you believe?" <sup>41</sup>So they rolled the stone aside. Then Jesus looked up to heaven and said, "Father, thank you for hearing me. <sup>42</sup>You always hear me, but I said it out loud for the sake of all these people standing here, so that they will believe you sent me." <sup>43</sup>Then Jesus shouted, "Lazarus, come out!" <sup>44</sup>And the dead man came out, his hands and feet bound in graveclothes, his face wrapped in a headcloth. Jesus told them, "Unwrap him and let him go!"

#### *The Plot to Kill Jesus*

<sup>45</sup>Many of the people who were with Mary believed in Jesus when they saw this happen. <sup>46</sup>But some went to the Pharisees and told them what Jesus had done. <sup>47</sup>Then the leading priests and Pharisees called the high council\* together. "What are we going to do?" they asked each other. "This man certainly performs many miraculous signs. <sup>48</sup>If we allow him to go on like this, soon everyone will believe in him. Then the Roman army will come and destroy both our Temple\* and our nation."

<sup>49</sup>Caiaphas, who was high priest at that time,\* said, "You don't know what you're talking about! <sup>50</sup>You

don't realize that it's better for you that one man should die for the people than for the whole nation to be destroyed."

<sup>51</sup>He did not say this on his own; as high priest at that time he was led to prophesy that Jesus would die for the entire nation. <sup>52</sup>And not only for that nation, but to bring together and unite all the children of God scattered around the world.

<sup>53</sup>So from that time on, the Jewish leaders began to plot Jesus' death. <sup>54</sup>As a result, Jesus stopped his public ministry among the people and left Jerusalem. He went to a place near the wilderness, to the village of Ephraim, and stayed there with his disciples.

<sup>55</sup>It was now almost time for the Jewish Passover celebration, and many people from all over the country arrived in Jerusalem several days early so they could go through the purification ceremony before Passover began. <sup>56</sup>They kept looking for Jesus, but as they stood around in the Temple, they said to each other, "What do you think? He won't come for Passover, will he?" <sup>57</sup>Meanwhile, the leading priests and Pharisees had publicly ordered that anyone seeing Jesus must report it immediately so they could arrest him.

#### *Jesus Anointed at Bethany*

**12** Six days before the Passover celebration began, Jesus arrived in Bethany, the home of Lazarus—the man he had raised from the dead. <sup>2</sup>A dinner was prepared in Jesus' honor. Martha served, and Lazarus was among those who ate\* with him. <sup>3</sup>Then Mary took a twelve-ounce jar\* of expensive perfume made from essence of nard, and she anointed Jesus' feet with it, wiping his feet with her hair. The house was filled with the fragrance.

<sup>4</sup>But Judas Iscariot, the disciple who would soon betray him, said, <sup>5</sup>"That perfume was worth a year's wages.\* It should have been sold and the money given to the poor." <sup>6</sup>Not that he cared for the poor—he was a thief, and since he was in charge of the disciples' money, he often stole some for himself.

<sup>7</sup>Jesus replied, "Leave her alone. She did this in preparation for my

**11:33** Or he was angry in his spirit. **11:47** Greek the Sanhedrin. **11:48** Or our position; Greek reads our place. **11:49** Greek that year; also in 11:51. **12:2** Or who reclined. **12:3** Greek took 1 liter [327 grams]. **12:5** Greek worth 300 denarii. A denarius was equivalent to a laborer's full day's wage.

# TYNDALE VERSE FINDER

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Children are from God  
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God plans the future of every child  
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## **ABUSE**

God cares about minorities  
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## **ACCOUNTABILITY**

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God's children will receive a spiritual inheritance  
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God is not impressed by someone's appearance

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Arguments can be avoided by using gentle words

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Avoid becoming entangled in others' arguments

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Avoid arguing with a weak Christian

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We should avoid arguments  
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Arguments between Christians are useless

TITUS 3:9 • *pg 1175*

## ARMOR

Armor for physical battle  
1 SAMUEL 17:38 • *pg 287*

Soldiers need armor  
JEREMIAH 46:3-4 • *pg 786*

Weapons cannot stop God's power  
EZEKIEL 38:4 • *pg 847*

Spiritual armor prepares us for life  
ROMANS 13:12 • *pg 1112*

Righteousness is a spiritual weapon  
2 CORINTHIANS 6:7 • *pg 1135*

God's weapons conquer Satan's strongholds

2 CORINTHIANS 10:4 • *pg 1138*

Put on the armor of God  
EPHESIANS 6:11-18 • *pg 1152*

## ASSURANCE

God always holds his children  
PSALM 37:23-24 • *pg 553*

God will never abandon his people  
PSALM 138:8 • *pg 614*

God's promises last forever  
JEREMIAH 32:40 • *pg 775*

False assurance is dangerous  
LUKE 18:18-30 • *pg 1027*

We can be assured of eternal life  
JOHN 5:24 • *pg 1043*

God will not refuse any who come to him

JOHN 6:37-40 • *pg 1045*

Our place in God's family is secure  
JOHN 10:27-28 • *pg 1051*

Christians have peace with God  
ROMANS 5:1-5 • *pg 1104*

Nothing can separate us from God's love

ROMANS 8:35-39 • *pg 1107*

Salvation cannot be canceled  
ROMANS 11:29 • *pg 1111*

Accountability should help others  
GALATIANS 6:1 • *pg 1146*

Our salvation was guaranteed before Creation

EPHESIANS 1:4-5 • *pg 1148*

Assurance comes from faith  
EPHESIANS 3:12 • *pg 1150*

God will guard what has been entrusted to him  
2 TIMOTHY 1:12 • *pg 1171*

## **ATONEMENT**

God required a perfect sacrifice  
EXODUS 12:5 • *pg 67*

God required blood for our atonement  
LEVITICUS 17:11 • *pg 120*

Jesus paid for all of our sins  
ISAIAH 53:3-12 • *pg 721*

Atonement is good news  
LUKE 4:18-19 • *pg 1006*

Jesus willingly died for our sins  
JOHN 10:17 • *pg 1051*

Christ secured salvation through his blood  
ACTS 20:28 • *pg 1090*

Jesus provided the atonement for sins  
ROMANS 3:23-25 • *pg 1102*

Jesus' death purchased forgiveness  
1 CORINTHIANS 7:23 • *pg 1122*

Jesus died for sins  
1 CORINTHIANS 15:3 • *pg 1129*

Our atonement allows us to know God  
EPHESIANS 2:13 • *pg 1149*

Jesus' death rescues us from eternal punishment  
COLOSSIANS 1:13 • *pg 1157*

Christ's death purifies God's people  
TITUS 2:14 • *pg 1175*

Sin requires that a sacrifice be made  
HEBREWS 9:22 • *pg 1183*

Jesus' sacrifice was perfect  
1 PETER 1:18-19 • *pg 1193*

Jesus took our punishment  
1 PETER 2:21-24 • *pg 1195*

We cannot improve Jesus' sacrifice  
1 PETER 3:18 • *pg 1195*

## **ATTITUDE**

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

Bad attitudes lead to poor decisions  
NUMBERS 14:1-4 • *pg 150*

Always trust God for your life  
PROVERBS 29:25 • *pg 649*

Choose a positive attitude  
HABAKKUK 3:17-19 • *pg 918*

God will reward the meek  
MATTHEW 5:5 • *pg 944*

God gives Christians a new attitude  
PHILIPPIANS 1:20-25 • *pg 1153*

We should imitate Jesus' attitude  
PHILIPPIANS 2:5 • *pg 1154*

Christians should always rejoice  
PHILIPPIANS 4:4 • *pg 1156*

Never be anxious  
PHILIPPIANS 4:6-7 • *pg 1156*

## **AUTHORITY** *see also* RESPECT

God will hold people in authority accountable for their actions  
DANIEL 4:31 • *pg 866*

Jesus is the highest authority  
MATTHEW 28:18 • *pg 976*

God gave government its authority  
JOHN 19:11 • *pg 1061*

Christians should obey the government  
ROMANS 13:1-2 • *pg 1112*

Parents are authorities to their children  
EPHESIANS 6:1 • *pg 1152*

The Bible is our authority  
2 TIMOTHY 3:16 • *pg 1173*

Church leaders are authoritative  
HEBREWS 13:17 • *pg 1188*

## **BAPTISM**

Baptism signifies repentance  
MATTHEW 3:11 • *pg 943*

All followers of Jesus should be baptized  
MATTHEW 28:19 • *pg 976*

Jesus was baptized  
MARK 1:9 • *pg 977*

Jesus baptizes with the Holy Spirit  
JOHN 1:32-33 • *pg 1039*

Baptism is closely linked with a changed life  
ACTS 2:38 • *pg 1067*

New Christians should be baptized  
ACTS 8:12-17 • *pg 1074*

Entire families of the early church were baptized  
ACTS 16:33-34 • *pg 1085*

Baptism initiates us into Christ  
ROMANS 6:3-8 • *pg 1105*

Salvation is identified with baptism  
1 PETER 3:21 • *pg 1196*

## BELIEF

Believing God makes us righteous  
GENESIS 15:6 • *pg 15*

Belief in God should be accompanied by action  
DEUTERONOMY 27:10 • *pg 205*

Belief affects the way we live  
MARK 1:15 • *pg 977*

Right beliefs are important for salvation  
ROMANS 10:9 • *pg 1109*

Believing is more than acknowledging  
JAMES 2:21 • *pg 1190*

## BIBLE

The Bible is perfect  
PSALM 18:30 • *pg 542*

The Bible is true  
PSALM 33:4 • *pg 550*

The Bible will last forever  
PSALM 119:89 • *pg 606*

The Bible gives us wisdom  
PSALM 119:99 • *pg 607*

The Bible can be trusted  
PSALM 119:138 • *pg 608*

The Bible reveals the truth  
ACTS 18:28 • *pg 1087*

The Bible is holy  
ROMANS 1:2 • *pg 1100*

God's Holy Spirit helps us understand the Bible  
1 CORINTHIANS 2:12-16 • *pg 1118*

The Bible is authoritative  
GALATIANS 3:10 • *pg 1144*

The Bible is a Christian's spiritual weapon  
EPHESIANS 6:17 • *pg 1152*

The Bible is inspired by God  
2 TIMOTHY 3:16 • *pg 1173*

The Bible judges our life  
HEBREWS 4:12 • *pg 1179*

The Bible helps us grow spiritually  
1 PETER 2:2 • *pg 1194*

## BIRTH

God is the Life-Giver  
GENESIS 2:7 • *pg 4*

Children are a blessing from God  
PSALM 127:3-5 • *pg 611*

God carefully creates each person  
PSALM 139:13-14 • *pg 615*

God's Son was born  
ISAIAH 9:6 • *pg 674*

God plans the lives of people before they are born  
JEREMIAH 1:5 • *pg 735*

Jesus' birth  
LUKE 2:7 • *pg 1002*

God's children are reborn spiritually  
JOHN 1:12-13 • *pg 1038*

People must be reborn spiritually to enter heaven  
JOHN 3:3 • *pg 1040*

## BLESSING

God blesses those who obey him  
LEVITICUS 26:3-5 • *pg 131*

God blesses godly people  
PSALM 5:12 • *pg 535*

We are blessed when we worship God  
PSALM 24:3-6 • *pg 545*

Christians bless God through praise  
PSALM 103:1 • *pg 593*

God will bless those who fear him  
PSALM 112:1-3 • *pg 601*

God blesses us when we seek to please him  
MATTHEW 6:33 • *pg 947*

Christians should bless their enemies  
LUKE 6:28 • *pg 1009*

Salvation is our greatest blessing  
EPHESIANS 1:3 • *pg 1148*

The Bible brings us blessing  
JAMES 1:25 • *pg 1189*

## BLOOD

God hates the shedding of an innocent person's blood  
GENESIS 4:10 • *pg 6*

Jesus' blood seals God's relationship with his people  
MATTHEW 26:28 • *pg 971*

Jesus' blood allows us to have access to God  
ROMANS 5:8-9 • *pg 1104*

Christians are redeemed by Jesus' blood  
EPHESIANS 1:5-7 • *pg 1148*

Blood is required for forgiveness  
HEBREWS 9:22 • *pg 1183*

## BODY OF CHRIST

The body of Christ has been given many gifts  
ROMANS 12:3-6 • *pg 1111*

There are many parts, but one body

1 CORINTHIANS 12:12-13 •  
*pg 1126*

Christians make up the body of Christ

1 CORINTHIANS 12:27 • *pg 1127*

Christians of different nationalities form one body

EPHESIANS 3:6 • *pg 1149*

There must be unity in the body of Christ

EPHESIANS 4:3 • *pg 1150*

Different members of the body help each other grow

EPHESIANS 4:11-12 • *pg 1150*

Jesus is the head of the body

COLOSSIANS 1:18 • *pg 1157*

## **BOOK OF LIFE**

God writes our names in his book

PSALM 87:6 • *pg 584*

The names of Christians are in the Book of Life

PHILIPPIANS 4:3 • *pg 1156*

Our names cannot be removed from the Book of Life

REVELATION 3:5 • *pg 1211*

People whose names are not written in the Book of Life will experience God's wrath

REVELATION 20:15 • *pg 1224*

Only those whose names are in God's Book will enter heaven

REVELATION 21:27 • *pg 1225*

## **BRIDE**

God's children should be as pure as a bride

ISAIAH 49:18 • *pg 717*

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

JEREMIAH 2:2 • *pg 736*

The church is the bride of Christ

2 CORINTHIANS 11:2-3 • *pg 1139*

The bride of Christ will be presented to Christ

REVELATION 19:7 • *pg 1223*

## **BUSINESS**

God's people should be good workers

GENESIS 31:42 • *pg 34*

Work should not overrun your time with God

EXODUS 16:23 • *pg 73*

God gives you the ability to work

EXODUS 35:30-31 • *pg 95*

Workers should be trustworthy

PROVERBS 25:13 • *pg 645*

Do the best job you can

ECCLESIASTES 9:10 • *pg 657*

Work as though Jesus were your boss

EPHESIANS 6:6-7 • *pg 1152*

Christians should do their best at their job

TITUS 2:9-10 • *pg 1175*

## **CARING**

God cares for his people

DEUTERONOMY 7:9 • *pg 187*

God cares for underprivileged people

PSALM 68:5 • *pg 570*

Protect the needy

PSALM 82:3 • *pg 582*

God's people should help the oppressed

ISAIAH 1:17 • *pg 667*

Care for your enemies

LUKE 6:27 • *pg 1009*

God's people should care for the needy

LUKE 14:13-14 • *pg 1023*

God cares for his children

ROMANS 1:6-7 • *pg 1100*

Treat parents with care

EPHESIANS 6:2 • *pg 1152*

Treat co-workers with care

COLOSSIANS 4:1 • *pg 1159*

Care for the elderly

1 TIMOTHY 5:1-4 • *pg 1168*

Christians need to care for the needy

JAMES 1:27 • *pg 1189*

## **CHILDREN**

God tells children to honor their parents

EXODUS 20:12 • *pg 77*

Parents should teach their children to follow God

DEUTERONOMY 6:6-7 • *pg 186*

Christians are children of God

JOHN 1:12 • *pg 1038*

Children of God should imitate God

EPHESIANS 5:1 • *pg 1151*

Parents should nurture their children

EPHESIANS 6:4 • *pg 1152*

Children must obey their parents

COLOSSIANS 3:20 • *pg 1159*

**CHURCH** *see also* WORSHIP

Jesus is the cornerstone of the church

PSALM 118:22 • *pg 604*

We should have joy going to God's house

PSALM 122:1 • *pg 609*

Satan works against the church

MATTHEW 16:18 • *pg 959*

Members of the church should take care of each other

ACTS 2:44 • *pg 1067*

The church sends out missionaries

ACTS 13:2 • *pg 1079*

The church is like a body

1 CORINTHIANS 12:12-13 • *pg 1126*

The church is a family of Christians

GALATIANS 6:10 • *pg 1147*

God's children form the church

EPHESIANS 2:19-22 • *pg 1149*

The church should not allow immoral behavior by its members

EPHESIANS 5:3-4 • *pg 1151*

Christ is the head of the church

COLOSSIANS 1:18 • *pg 1157*

Many people groups form one universal church

COLOSSIANS 3:11 • *pg 1159*

Church leaders are qualified to lead by their character

TITUS 1:6-9 • *pg 1174*

The church is made up of God's children

1 JOHN 3:1 • *pg 1202*

The church is the bride of Christ

REVELATION 19:7-8 • *pg 1223*

**COMFORT**

Friends should comfort each other

JOB 2:12-13 • *pg 501*

God comforts us

ISAIAH 40:1-11 • *pg 704*

God promises to comfort those who mourn

MATTHEW 5:4 • *pg 944*

God's Holy Spirit is our Comforter

JOHN 14:16 • *pg 1057*

Jesus has overcome the world's troubles

JOHN 16:33 • *pg 1059*

God comforts those who are hurting

2 CORINTHIANS 1:3-11 • *pg 1132*

Christians should comfort each other

1 THESSALONIANS 4:18 • *pg 1163*

All pain will end

REVELATION 21:3-4 • *pg 1224*

**COMPLAIN**

Bring your complaints to God

PSALM 142:1-2 • *pg 616*

Christians should not complain to each other

PHILIPPIANS 2:14 • *pg 1154*

People complain because they want their own way

JUDE 1:16 • *pg 1207*

**COMPROMISE**

Do not compromise your convictions

1 KINGS 11:4 • *pg 344*

Compromise can be wise

MATTHEW 5:25 • *pg 945*

Compromise can divide our loyalty

MATTHEW 6:24 • *pg 947*

Compromise can keep us from doing what is right

MARK 15:15 • *pg 997*

Compromise can weaken faith

2 CORINTHIANS 6:14-18 • *pg 1136*

**CONFESSION OF SIN** *see also* REPENTANCE

Sin must be confessed

LEVITICUS 5:5 • *pg 105*

God will restore those who turn away from evil

2 CHRONICLES 7:14 • *pg 433*

Remorse accompanies confessing sin

EZRA 10:1 • *pg 473*

God forgives confessed sins

PSALM 32:5 • *pg 550*

Do not try to hide sin

PROVERBS 28:13 • *pg 647*

Confession of sin accompanies a changed lifestyle

2 TIMOTHY 2:19 • *pg 1172*

God purifies those who confess their sin

1 JOHN 1:9 • *pg 1201*

**CONSCIENCE**

Conscience moves us to turn from our mistakes

PROVERBS 28:13 • *pg 647*

We can suppress our conscience  
JONAH 1:5 • *pg 904*

The Holy Spirit can speak through  
our conscience  
ROMANS 9:1 • *pg 1108*

Keep your conscience clear  
1 TIMOTHY 1:18-19 • *pg 1166*

Church leaders must have clear  
consciences  
1 TIMOTHY 3:9 • *pg 1167*

Consciences can be destroyed  
1 TIMOTHY 4:2 • *pg 1168*

Jesus' forgiveness clears our  
conscience  
HEBREWS 9:14 • *pg 1183*

A clear conscience helps us live a  
God-honoring life  
1 PETER 3:16 • *pg 1195*

## **COURAGE**

God gives us victory  
PSALM 112:8 • *pg 601*

Jesus' strength gives us courage  
JOHN 16:33 • *pg 1059*

Courage helps us boldly represent  
Christ  
ACTS 4:31 • *pg 1069*

Christians should be courageous  
1 CORINTHIANS 16:13 • *pg 1131*

Pray for courage  
EPHESIANS 6:19-20 • *pg 1152*

Christians can pray to God with  
confidence  
HEBREWS 4:16 • *pg 1179*

## **COVENANT**

God's promise can be trusted  
GENESIS 9:17 • *pg 10*

Jesus established a new covenant  
LUKE 22:20 • *pg 1033*

God's covenant brings life  
2 CORINTHIANS 3:6 • *pg 1133*

The new covenant is superior to  
the old covenant  
HEBREWS 8:6 • *pg 1182*

The old covenant foreshadowed  
the new covenant  
HEBREWS 10:1 • *pg 1183*

## **CREATION**

God the Holy Spirit was involved  
in Creation  
GENESIS 1:1-2 • *pg 3*

God created people  
GENESIS 1:27 • *pg 4*

God created the world good  
GENESIS 1:31 • *pg 4*

God the Father was involved in  
Creation  
PSALM 33:6 • *pg 550*

God rules over his creation  
PSALM 89:11 • *pg 586*

God created every angel  
PSALM 148:2-5 • *pg 619*

God created everything  
JEREMIAH 10:16 • *pg 749*

Creation reveals God's greatness  
AMOS 4:13 • *pg 896*

Jesus was involved in Creation  
COLOSSIANS 1:16 • *pg 1157*

God the Creator is worthy of  
worship  
REVELATION 4:11 • *pg 1212*

God will make a new heaven and  
new earth  
REVELATION 21:1-4 • *pg 1224*

## **CRITICISM**

Take care of your own problems  
before criticizing others  
MATTHEW 7:3-5 • *pg 947*

Criticism should help people  
deepen their relationship with God  
LUKE 17:3-5 • *pg 1026*

Criticism should be given with a  
loving attitude  
1 CORINTHIANS 13:4-5 • *pg 1127*

Harsh criticism can destroy rather  
than help  
GALATIANS 5:15 • *pg 1146*

## **CROSS**

Jesus was crucified  
MATTHEW 27:31-35 • *pg 974*

Christians should pick up their  
own crosses  
MARK 8:34-38 • *pg 987*

Jesus' death was powerful  
1 CORINTHIANS 1:17-18 • *pg 1117*

Jesus' death unified all Christians  
EPHESIANS 2:16 • *pg 1149*

Jesus' death was a sacrifice  
COLOSSIANS 1:20-22 • *pg 1157*

Jesus' death defeated Satan  
COLOSSIANS 2:14-15 • *pg 1158*

Jesus' cross is an example for us  
HEBREWS 12:2 • *pg 1186*

## **CULT**

God hates the occult  
LEVITICUS 19:26 • *pg 122*

God judges those who wrongly  
claim to speak for him  
DEUTERONOMY 18:20-22 •  
*pg 198*

God hates occult practices

2 KINGS 17:17 • *pg 380*

God despises false prophets

EZEKIEL 13:8-9 • *pg 818*

False teachers will come

MATTHEW 7:15 • *pg 947*

Only Jesus brings salvation

JOHN 14:6 • *pg 1056*

Members of the occult will never enter God's Kingdom

GALATIANS 5:19-21 • *pg 1146*

Be careful in your spiritual life

1 THESSALONIANS 5:21 • *pg 1163*

## **DARKNESS, SPIRITUAL**

God's Word enlightens us

PSALM 119:105 • *pg 607*

The way of wicked people is darkness

PROVERBS 4:19 • *pg 624*

Jesus brings light to darkened lives

JOHN 1:5 • *pg 1038*

Living without God is living in spiritual darkness

ACTS 26:17-18 • *pg 1096*

Christians do not live in spiritual darkness

EPHESIANS 5:8 • *pg 1151*

God rescued us from eternal darkness

COLOSSIANS 1:13 • *pg 1157*

There is no darkness in Jesus

1 JOHN 1:5 • *pg 1201*

Sinners' eternal punishment will be in darkness

JUDE 1:4-13 • *pg 1207*

## **DEATH**

Death is a result of sin

GENESIS 3:17-19 • *pg 5*

Life is short

JOB 7:6-7 • *pg 504*

Every person will face death

PSALM 89:48 • *pg 587*

Death of Christians is precious

PSALM 116:15 • *pg 603*

Christians enter perfect peace at death

ISAIAH 57:1-2 • *pg 724*

God has power over death

JOHN 14:19 • *pg 1057*

The death of Christians brings fellowship with Jesus

ACTS 7:59 • *pg 1073*

God provides eternal life

ROMANS 6:23 • *pg 1105*

Jesus will raise everyone who has died

1 CORINTHIANS 15:20-23 •

*pg 1129*

Living in heaven is better than living on earth

2 CORINTHIANS 5:6-7 • *pg 1135*

Death is not the end of a person

1 THESSALONIANS 4:13-14 •

*pg 1163*

Prepare your spiritual life for death

HEBREWS 9:27-28 • *pg 1183*

We don't know how long we'll live

JAMES 4:13-14 • *pg 1191*

God will destroy death

REVELATION 21:4 • *pg 1224*

## **DECISIONS**

Pray before making decisions

NEHEMIAH 1:4 • *pg 476*

Decide to do things that honor God

JOB 1:8 • *pg 500*

God's Word helps us make decisions

PSALM 119:105 • *pg 607*

Get good advice before making decisions

PROVERBS 18:15 • *pg 638*

Ask God for wisdom before making decisions

JAMES 1:2-8 • *pg 1189*

## **DEMONS** *see also SATAN*

Worship in false religions honors demons

PSALM 106:37 • *pg 597*

Demons try to hinder God's plan

DANIEL 10:13 • *pg 873*

Demons are no match for Jesus

MARK 1:34 • *pg 978*

Demons want to destroy people

MARK 5:5 • *pg 982*

Demons submit to the name of Jesus

LUKE 10:17 • *pg 1016*

Demons can be driven out by Jesus' followers

ACTS 16:16-18 • *pg 1084*

Demons are powerful

ACTS 19:16 • *pg 1088*

Demons cannot separate people from God's love

ROMANS 8:38-39 • *pg 1107*

Demons deceive people

2 CORINTHIANS 11:13-15 •

*pg 1139*

Christians fight against the plans of demons

EPHESIANS 6:12 • *pg 1152*

Demons want to mislead people

1 TIMOTHY 4:1-2 • *pg 1167*

Demons believe in God

JAMES 2:19 • *pg 1190*

Demons are angels that have sinned

2 PETER 2:4 • *pg 1199*

God will judge demons

JUDE 1:6 • *pg 1207*

Do not take demons lightly

JUDE 1:8-9 • *pg 1207*

Demons can work miracles

REVELATION 16:13-14 • *pg 1220*

In the last days, demons will be bound by God

REVELATION 20:1-3 • *pg 1224*

## **DEPRESSION**

Depression can follow exhausting times

JUDGES 15:18 • *pg 258*

God can encourage hurting people

2 SAMUEL 22:29-31 • *pg 325*

Depression can follow success

1 KINGS 19:3-4 • *pg 355*

God helps those who feel crushed

PSALM 34:18 • *pg 551*

Abraham had hope when there was no reason to hope

ROMANS 4:18-22 • *pg 1103*

God will wipe away depression

REVELATION 21:4 • *pg 1224*

## **DESIRES**

You should not desire something that belongs to someone else

EXODUS 20:17 • *pg 77*

Wicked people desire evil

PSALM 36:1-4 • *pg 552*

God gives those who fellowship with him what they desire

PSALM 37:4 • *pg 553*

Desire to know God

PSALM 42:1 • *pg 556*

Desire to worship God

PSALM 84:1-2 • *pg 583*

Desire to honor God

PSALM 86:12 • *pg 584*

Do not desire self-promotion

PSALM 119:36 • *pg 605*

Money doesn't satisfy desires

ECCLESIASTES 5:10 • *pg 655*

Christians should not give in to sinful desires

EPHESIANS 4:22 • *pg 1151*

Sinful desires should not have a home with God's children

1 PETER 1:14 • *pg 1193*

Desire to do God's will

1 PETER 4:2 • *pg 1196*

God's children desire to obey God

1 JOHN 2:3-6 • *pg 1201*

## **DETERMINATION**

Be determined to obey God

1 SAMUEL 7:3 • *pg 275*

Determine not to sin

JOB 31:1 • *pg 523*

Determine to stand firm

ISAIAH 7:9 • *pg 672*

God helps us be determined

ISAIAH 50:7 • *pg 718*

Determine to follow Christ

MARK 8:34-38 • *pg 987*

## **DEVOTION**

Be fully devoted to God

1 CHRONICLES 28:9 • *pg 424*

Worship God with devotion

1 CHRONICLES 29:9 • *pg 425*

Be devoted to prayer

PSALM 5:3 • *pg 535*

Let your life be devoted to God

ROMANS 12:1-2 • *pg 1111*

## **DISCERNMENT**

The Bible will help you discern bad teaching

ACTS 17:11 • *pg 1085*

God grants discernment

1 CORINTHIANS 12:10 • *pg 1126*

Discern between right and wrong behavior

HEBREWS 5:14 • *pg 1180*

Ask God for help in discerning his will

JAMES 1:5 • *pg 1189*

## **DISCIPLESHIP**

Christians are to make disciples

MATTHEW 28:19-20 • *pg 976*

Jesus' followers are known by their love

JOHN 13:35 • *pg 1056*

Christians should help other Christians grow

ACTS 14:21-22 • *pg 1082*

**DISCIPLINE**

Punishment is a consequence of sinful actions

GENESIS 3:6-19 • *pg 5*

God's punishment does not change his love for us

PSALM 89:32-33 • *pg 586*

The Lord disciplines those he loves

PROVERBS 3:11-12 • *pg 623*

Parents are responsible to discipline their children

PROVERBS 13:24 • *pg 633*

Punishment for sin may be swift and severe

ACTS 5:1-11 • *pg 1069*

Paul commanded punishment for blatant sin in the church

1 CORINTHIANS 5:1-5 • *pg 1120*

Punishment should lead to repentance

2 CORINTHIANS 7:8-9 • *pg 1136*

Sometimes God punishes us to bring us back to himself

HEBREWS 12:5-11 • *pg 1187*

**DISCRIMINATION**

Be fair in your judgment of others

LEVITICUS 19:15 • *pg 122*

Don't discriminate against someone who is not powerful

DEUTERONOMY 1:17 • *pg 179*

Do not oppress the disadvantaged

MALACHI 3:5 • *pg 937*

God does not discriminate among his people

ACTS 10:34 • *pg 1077*

All Christians are equal in God's eyes

GALATIANS 3:28 • *pg 1144*

God will judge those who discriminate

COLOSSIANS 3:25 • *pg 1159*

Do not discriminate against the poor

JAMES 2:1-9 • *pg 1190*

**DISHONESTY**

Dishonesty is listed in the Ten Commandments

EXODUS 20:16 • *pg 77*

Be honest in your business dealings

LEVITICUS 19:35-36 • *pg 123*

Do not lie for your own gain

DEUTERONOMY 19:14 • *pg 198*

Dishonest people cannot know God

PSALM 101:7 • *pg 592*

God hates deception

PROVERBS 12:22 • *pg 632*

God will punish those who take advantage of others

1 THESSALONIANS 4:6 • *pg 1162*

**DOCTRINE**

Protect sound doctrine

2 TIMOTHY 1:13-14 • *pg 1171*

Doctrine comes from the Bible

2 TIMOTHY 3:16 • *pg 1173*

Leaders in the church must have sound doctrine

TITUS 1:6-9 • *pg 1174*

Christians should teach correct beliefs

TITUS 2:1 • *pg 1174*

**DOUBT**

God will help us overcome doubts

PSALM 42:5-6 • *pg 557*

God doesn't leave us during our time of doubt

ISAIAH 40:27-28 • *pg 706*

Help those who have spiritual doubts

HEBREWS 3:12 • *pg 1178*

Doubt inhibits our prayers

JAMES 1:5-7 • *pg 1189*

**DRINKING**

People controlled by alcohol are fools

PROVERBS 20:1 • *pg 639*

Alcohol can cause you to become poor

PROVERBS 21:17 • *pg 641*

Alcohol can destroy you

PROVERBS 23:29-35 • *pg 643*

God will judge those who are controlled by alcohol

ISAIAH 5:22 • *pg 671*

Becoming drunk is dangerous

LUKE 21:34 • *pg 1032*

Drunkenness is not fitting for a Christian

ROMANS 13:11-14 • *pg 1112*

Drunkenness can cause immoral behavior

EPHESIANS 5:18 • *pg 1151*

**EARTH**

God created the earth

GENESIS 1:1 • *pg 3*