

HOLY BIBLE

SLIMLINE
CENTER COLUMN
REFERENCE
EDITION



**New Living
Translation®**

SECOND EDITION

Tyndale House Publishers, Inc.
Carol Stream, Illinois

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Tyndale House Publishers and Wycliffe Bible Translators share the vision for an understandable, accurate translation of the Bible for every person in the world. Each sale of the *Holy Bible*, New Living Translation, benefits Wycliffe Bible Translators. Wycliffe is working with partners around the world to accomplish Vision 2025—an initiative to start a Bible translation program in every language group that needs it by the year 2025.

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A NOTE TO READERS

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

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

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

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INTRODUCTION TO THE NEW LIVING TRANSLATION

Translation Philosophy and Methodology

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

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

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

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

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

Translation Process and Team

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

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. (These scholars are listed at the end of this introduction.) 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, and an additional update with minor changes was subsequently introduced in 2007. This printing of the New Living Translation reflects the updated 2007 text.

Written to Be Read Aloud

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

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

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

Translation Issues

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

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

- We have converted ancient weights and measures (for example, "ephah" [a unit of dry volume] or "cubit" [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, "ten shekels of silver" becomes "ten pieces of silver" to convey the intended message. In the New Testament, we have

often translated the “denarius” as “the normal daily wage” to facilitate understanding. Then a footnote offers: “Greek a *denarius*, the payment for a full day’s wage.” In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.

- ◆ Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the postexilic Temple was completed in Jerusalem: “the third day of the month Adar.” This was during the sixth year of King Darius’s reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- ◆ Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun was setting” have been used when the biblical reference is more general.
- ◆ When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”

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

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

the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the religious leaders,” where appropriate.

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

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

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

Lexical Consistency in Terminology

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

The Spelling of Proper Names

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

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

The Rendering of Divine Names

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 New Testament, the Greek word *christos* has been translated as "Messiah" when the context assumes a Jewish audience. When a Gentile audience can be assumed, *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."

Cross-References

There are a number of different cross-referencing tools that appear in New Living Translation Bibles, and each offers a different level of help. All straight-text Bibles have the standard set of textual footnotes that include cross-references connecting New Testament texts to their related Old Testament sources. (See more on this above.)

Many NLT Bibles include an additional concise cross-reference system that places key cross-references at the ends of paragraphs, linking them to the associated verse or verses with a cross symbol within each paragraph. This space-efficient system, while not being obtrusive, offers many important key connections.

Larger study editions include a full-column cross-reference system, which allows space for a more comprehensive listing of cross-references. In this larger system, symbols differentiate between various kinds of cross-references. The parallel marker (//) designates a cross-referenced passage that is parallel in nature to the passage at hand. The asterisk (*) designates a cross-reference whose connection involves a direct quote from the other testament. Standard cross-references in this system appear unmarked.

In some study editions, we utilize an expanded full-column cross-reference system that has been enhanced by adding a system of Hebrew and Greek word studies. This tool, which takes 100 of the most significant Hebrew words in the Old Testament and 100 Greek words from the New Testament, creates a chain reference which points to key instances of these words so they can be studied in context. In the cross-reference system, each word is attached to a modified *Strong's* number, which points to a helpful key-word glossary at the back of the Bible.

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
OCTOBER 2007

BIBLE TRANSLATION TEAM

Holy Bible, New Living Translation

PENTATEUCH

Daniel I. Block, Senior Translator
Wheaton College

GENESIS

Allen Ross, *Beeson Divinity School, Samford University*
Gordon Wenham, *Trinity Theological College, Bristol*

EXODUS

Robert Bergen, *Hannibal-LaGrange College*
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Some cross-reference systems are based on connections between individual words, without regard to whether there is any connection in meaning between the two verses or passages. Such limited usefulness can lead to frustration, but you won't find any cross-references like that here. The cross-references in this Bible have been carefully checked to ensure that they are relevant and relate to the meaning of the verse or passage.

There are three different types of references in the cross-reference system. Most of the references point to verses that share some aspect of meaning or give additional insight into an important idea from the verse. Other references are marked with parallel lines (//) to show that they are referring to a parallel passage describing the same events. An asterisk (*) is used in the cross-reference column to indicate where Scripture quotes other Scripture.

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A unique feature of this cross-reference system is the addition of an original-language word study system. Because the NLT is a dynamic translation, a particular word in Greek or Hebrew is not always translated with the same English words, but is translated in a manner appropriate for the context. While this diversity of English renderings for a given Greek or Hebrew word can make word studies rich and productive, since the range of meaning for a particular Greek or Hebrew word becomes very clear, it can also make it hard to recognize the connections in English. The original-language word study system allows you to do word studies using Hebrew and Greek words. It connects the English reader to various occurrences of important words so they can be studied from passage to passage, regardless of their English rendering.

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The NLT Word Study System with Hebrew/Greek Dictionary and Index in the back of this Bible contains an introduction on how to use this tool, along with definitions for each of the 100 Hebrew and Greek words and a list of all verses where that word is tagged.

THE OLD TESTAMENT

Genesis

CONTENT As its name implies, Genesis is the book of beginnings. It starts with the creation of the world and every creature in it. It records the first marriage, the first sin, the first consequences of sin, and the first reference to God’s plan to redeem humanity. After recounting the stories of the Flood and the Tower of Babel, Genesis also tells the story of the birth of the nation of Israel. The story begins as God calls Abraham, the forefather of the Israelites, to leave his hometown, Ur (located in modern-day Iraq), and move to Canaan—the land God would promise his descendants. Eventually, the Redeemer of the world would come from the descendants of Abraham. The story then shifts to events concerning Isaac, Abraham’s son, and then to Jacob, Abraham’s grandson. Genesis concludes with the remarkable experiences of Joseph.

OUTLINE 1:1–2:25 The creation of the world and humanity
 3:1–3:24 The fall of Adam and Eve
 4:1–9:29 The history of fallen humanity up to the Flood
 10:1–11:32 The spread of people around the world
 12:1–25:18 The life of Abraham
 25:19–26:35 The life of Isaac
 27:1–37:1 The lives of Jacob and Esau
 37:2–50:26 The life of Joseph

AUTHOR Moses, according to Jewish tradition.

DATE Uncertain, perhaps 1450–1410 B.C.

PURPOSE To show how the world and everything in it came about and to show God’s desire to have a people set apart to worship him.

THEMES Origin of the world, humanity, sin, and the nation of Israel; the sovereignty and trustworthiness of God; obedience and blessing.

The Account of Creation

1 In the beginning God ^acreated the ^bheavens and the ^cearth.* ²The earth was formless and empty, and darkness covered the deep waters. And the ^dSpirit of God was hovering over the surface of the waters.

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

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

⁶Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.”⁷ And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. ⁸God called the space “sky.”

1:1
 Pss 89:11;
 102:25
 Isa 42:5; 48:13
 John 1:1-2
^abara’ (1254)
 ▶ Gen 1:27
^bshamayim
 (8064)
 ▶ Exod 16:4
^cerets (0776)
 ▶ Gen 9:11
 1:2
 Ps 104:30
 Isa 45:18
^druakh (7307)
 ▶ Gen 45:27
 1:3
 Pss 33:9; 104:2
 Isa 45:7
 2 Cor 4:6
 1:4
 Ps 74:16
 1:6
 Job 26:10
 Ps 136:5-6
 Isa 40:22
 Jer 10:12

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

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

1:7 Job 38:8-11; Ps 148:4; Prov 8:28 1:8 Gen 1:5;
 Job 26:7 1:9 Ps 95:5; Prov 8:29; Jer 5:22; 2 Pet 3:5
 1:10 Pss 33:7; 95:5 1:11 Gen 2:9; Ps 104:14;
 Matt 6:30

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, . . .

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

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

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

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

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

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

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

²⁷ So God ^fcreated human beings* in his own image.

In the image of God he ^fcreated them;
male and female he ^fcreated them.

1:14
Pss 74:16;
104:19

1:15
Gen 1:5

1:16
Pss 8:3;
19:1-6;
136:8-9
1 Cor 15:41

1:18
Jer 33:20, 25

1:20
Gen 2:19
Ps 146:6
^enepesh (5315)
▶ Gen 2:7

1:21
Ps 104:25-28

1:24
Gen 2:19

1:26
Gen 5:1; 9:6
Ps 8:6-8
Acts 17:28-29

1:27
^{*}Matt 19:4
^{*}Mark 10:6
^hbara' (1254)
▶ Gen 2:3

1:29
Gen 9:3
Pss 104:13;
136:25

1:30
Pss 104:14;
145:15

1:31
Ps 104:24

2:1
Deut 4:19;
17:3
Ps 104:2
Isa 45:12

2:2
Exod 20:11;
31:17
^{*}Heb 4:4

2:3
Isa 58:13
^hbarak (1288)
▶ Gen 12:2
^hbara' (1254)
▶ Gen 6:7

2:4
Gen 1:3-31
Job 38:4-11

2:5
Gen 1:11

2:7
Gen 3:19
Job 33:4
Ps 103:14
Ezek 37:5
Zech 12:1
John 20:22

^{*}1 Cor 15:45
ⁱnepesh (5315)
▶ Deut 12:23

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

²⁹Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. ³⁰And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life.” And that is what happened.

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

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

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

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

The Man and Woman in Eden

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

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

¹⁰A river flowed from the land of Eden,

2:8 Gen 3:23; 13:10; Isa 51:3; Ezek 28:13; Joel 2:3
2:9 Gen 3:22; Prov 3:18; 11:30; Ezek 47:12; Rev 2:7;
22:2, 14 2:10 Rev 22:1, 17

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

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

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

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

²³"At last!" the man exclaimed.

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

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

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

The Man and Woman Sin

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

²"Of course we may eat fruit from the trees in the garden," the woman replied.

2:11
Gen 25:18

2:14
Gen 15:18
Deut 1:7
Dan 10:4

2:15
Gen 2:8

2:16
Gen 3:1-3

2:17
Gen 3:1, 16-17
Deut 30:15, 19-20
Rom 6:23
Jas 1:15

2:18
Gen 3:12
Prov 18:22

2:19
Gen 1:20-25

2:22
1 Cor 11:8-9
1 Tim 2:13

2:23
Gen 29:14
Eph 5:28-30

2:24
*Matt 19:5
*1 Cor 6:16
Eph 5:31

2:25
Gen 3:7, 10-11

3:1
2 Cor 11:3
Rev 12:9; 20:2

3:2
Gen 2:16

3:3
Gen 2:17
Exod 19:12

3:4
John 8:44
2 Cor 11:3

3:5
Gen 2:17; 3:22
Isa 14:14
Ezek 28:2

3:6
2 Cor 11:3
1 Tim 2:14
Jas 1:14-15

3:8
Lev 26:12
Deut 23:14
Job 31:33

3:9
Gen 4:9; 18:9

3:10
Deut 5:5

3:12
Prov 28:13

3:13
2 Cor 11:3
1 Tim 2:14

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

⁴"You won't die!" the serpent replied to the woman. ⁵"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

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

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

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

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

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

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

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

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are
cursed
more than all animals, domestic
and wild.

You will crawl on your belly,
groveling in the dust as long as you
live.

¹⁵ And I will cause hostility between you
and the woman,
and between your offspring and
her offspring.
He will strike* your head,
and you will strike his heel."

3:14 Deut 28:15; Isa 65:25 3:15 John 8:44;
Rom 16:20; Heb 2:14; *Izera*' (2233) ▶ Gen 12:7

16 Then he said to the woman,

“I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you.*”

17 And to the man he said,

“Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it.

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

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

Paradise Lost: God’s Judgment

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

22 Then the LORD God said, “Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!” 23 So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made.

24 After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Cain and Abel

4 Now Adam* had sexual 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!” 2 Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the

3:16
1 Cor 11:3
Eph 5:22
1 Tim 2:15

3:17
Job 5:7
Eccl 1:3
Rom 8:20-22

3:18
Job 31:40
Heb 6:8

3:19
Gen 2:7
Pss 90:3;
104:29
Eccl 12:7
1 Cor 15:47

3:20
2 Cor 11:3
1 Tim 2:13

3:21
2 Cor 5:2-3

3:22
Gen 1:26
^kolam (5769)
‣ Gen 9:16

3:24
Ezek 10:1
Rev 2:7; 22:2,
14
^kerub (3742)
‣ Exod 25:18

4:2
Luke 11:50-51

4:3
Lev 2:1-2
Num 18:12

4:4
Exod 13:12
Heb 11:4

4:6
Jon 4:4

4:7
Rom 6:12, 16
Jas 1:15

4:8
Matt 23:35
1 Jn 3:12

4:9
Gen 3:9

4:10
Num 35:33
Deut 21:1
Heb 12:24

4:11
Deut 27:15-26

4:12
Deut 28:15-24

4:14
Gen 9:6
Job 15:22

4:17
Ps 49:11

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

6 “Why are you so angry?” the LORD asked Cain. “Why do you look so dejected? 7 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.”

8 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.

9 Afterward the LORD asked Cain, “Where is your brother? Where is Abel?” “I don’t know,” Cain responded. “Am I my brother’s guardian?”

10 But the LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground! 11 Now you are cursed and banished from the ground, which has swallowed your brother’s blood. 12 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.”

13 Cain replied to the LORD, “My punishment* is too great for me to bear! 14 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!”

15 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. 16 So Cain left the LORD’s presence and settled in the land of Nod,* east of Eden.

The Descendants of Cain

17 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. 18 Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

19 Lamech married two women. The

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

first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

"Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.

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

The Birth of Seth

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

The Descendants of Adam

5 This is the written account of the descendants of Adam. When God created human beings,* he made them to be like himself. ²He created them male and female, and he blessed them and called them "human."

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

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

⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and

4:23
Lev 19:18
Deut 32:35

4:25
Gen 4:8; 5:3
1 Chr 1:1
Luke 3:38

4:26
Gen 12:8
1 Kgs 18:24
Joel 2:32
Zeph 3:9
Acts 2:21

5:1
Gen 1:26; 6:9
1 Chr 1:1

5:2
Gen 1:27
*Matt 19:4
*Mark 10:6

5:3
Gen 1:26; 4:25
1 Cor 15:49

5:4
1 Chr 1:1

5:5
Gen 2:17
Heb 9:27

5:6
1 Chr 1:1
Luke 3:38

5:9
1 Chr 1:2
Luke 3:37

5:12
1 Chr 1:2
Luke 3:37

5:15
1 Chr 1:2
Luke 3:37

5:18
1 Chr 1:3
Luke 3:37
Jude 1:14

5:21
1 Chr 1:3
Luke 3:37

5:22
Gen 6:9; 48:15

5:24
2 Kgs 2:1, 11
Ps 73:24
Heb 11:5

5:25
1 Chr 1:3
Luke 3:36

5:29
Gen 3:17
1 Chr 1:3
Luke 3:36
Rom 8:20

5:32
Gen 7:6; 9:18

6:1
Gen 1:28

daughters. ¹¹Enosh lived 905 years, and then he died.

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

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

¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.

¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.

²¹When Enoch was 65 years old, he became the father of Methuselah.

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

²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died.

²⁸When Lamech was 182 years old, he became the father of a son.

²⁹Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed." ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters.

³¹Lamech lived 777 years, and then he died.

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

A World Gone Wrong

6 Then the people began to multiply on the earth, and daughters were born to them. ²The sons of God saw the beautiful women* and took any they wanted

6:2 ^{mb}ben 'elohim (1121, 0430) ▶ Job 1:6

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.

as their wives. ³Then the LORD said, “My Spirit will not put up with* humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years.”

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

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, “I will wipe this human race I have created from the face of the earth. Yes, and 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.” ⁸But Noah found favor with the LORD.

The Story of Noah

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

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

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

¹⁷“Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your

6:3
Ps 78:39
1 Pet 3:20
6:4
Num 13:33
6:5
Ps 14:1-3
6:6
Exod 32:14
Num 23:19
1 Sam 15:11, 35
2 Sam 24:16
6:7
Deut 29:20
bara (1254)
▶ Ps 51:10
6:8
Exod 33:17
6:9
Job 1:1
Ezek 14:14
tamim (8549)
▶ Gen 17:1
6:11
Deut 31:29
Judg 2:19
Ezek 8:17
6:12
Ps 14:1-3
6:13
Isa 34:1-4
Ezek 7:2-3
6:14
Exod 2:3
1 Pet 3:20
6:17
Ps 29:10
2 Pet 2:5
6:18
Gen 9:9-16;
17:7; 19:12
6:20
Gen 7:3
6:21
Gen 1:29
6:22
Gen 7:5
Exod 40:16
7:1
Gen 6:18
Matt 24:38
Luke 17:26-27
Heb 11:7
1 Pet 3:20
7:2
Lev 11:1-47
Deut 14:3-20
Ezek 44:23
7:4
Gen 6:7, 13
7:6
Gen 5:32
7:7
Gen 6:18

wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. ²¹And be sure to take on board enough food for your family and for all the animals.”

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

The Flood Covers the Earth

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

⁵So Noah did everything as the LORD commanded him.

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

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

¹³That very day Noah had gone into the boat with his wife and his sons—

7:9 Gen 6:22 7:11 Ps 78:23; Ezek 26:19; Mal 3:10
7:13 1 Pet 3:20; 2 Pet 2:5

6:3 Greek version reads *will not remain in*. 6:14a Traditionally rendered *an ark*. 6:14b Or *gopher wood*. 6:15 Hebrew *300 cubits* [138 meters] long, *50 cubits* [23 meters] wide, and *30 cubits* [13.8 meters] high. 6:16 Hebrew *an opening of 1 cubit* [46 centimeters]. 7:2 Hebrew *of each clean animal*; similarly in 7:8.

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

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

The Flood Recedes

8 But God ¹remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

⁶After another forty days, Noah opened the window he had made in the boat ⁷and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the

7:15
Gen 6:19; 7:9

7:19
Ps 104:6

7:20
2 Pet 3:6

7:23
Matt 24:38-39
Luke 17:26-27

1 Pet 3:20
2 Pet 2:5

7:24
Gen 8:3

8:1
Gen 19:29;
30:22

Exod 2:24;
14:21

Job 12:15
Isa 44:27

¹zakar (2142)
► Exod 2:24

8:2
Gen 7:4, 12

8:4
Gen 7:20

8:7
Lev 11:15
Deut 14:14

1 Kgs 17:4
Luke 12:24

8:8
Isa 60:8
Hos 11:11

Matt 10:16

8:13
Gen 5:32

8:16
Gen 7:13

8:17
Gen 1:22

8:20
Gen 4:4; 12:7;
13:18; 22:2

8:21
Gen 3:17
Exod 29:18, 25

Lev 1:9, 13
Isa 54:9

8:22
Ps 74:17

9:1
Gen 1:22

9:2
Gen 1:26-29
Ps 8:6-8

9:3
Ps 104:14

9:4
Lev 3:17; 7:26;
17:10

Deut 12:16
Acts 15:20, 29

¹dam (1818)
► Gen 49:11

boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. ¹²He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. ¹⁴Two more months went by,* and at last the earth was dry!

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

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

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

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the ¹lifeblood in it.

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.

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

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

¹²Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” ¹⁷Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

Noah’s Sons

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

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

9:5
Exod 21:28-32

9:6
Exod 20:13;
21:12

Num 35:33

9:9
¹*berith* (1285)
▶ Gen 15:18

9:11
Isa 24:5
⁵*erets* (0776)
▶ Gen 12:1

9:12
Gen 17:11

9:13
Ezek 1:28

9:15
Deut 7:9

9:16
¹*olam* (5769)
▶ Gen 21:33

9:21
Gen 19:35

9:22
Hab 2:15

9:25
Deut 27:16

9:26
Gen 14:20

9:27
Gen 10:2-5
Isa 66:19

9:29
Gen 2:17

10:1
Gen 9:18
1 Chr 1:4

10:2
1 Chr 1:5-7
Isa 66:19

Ezek 27:13;
38:2-3, 6

10:3
Jer 51:27
Ezek 27:14

10:4
1 Chr 1:6-7

10:6
1 Chr 1:8-10

10:7
Isa 43:3
Ezek 27:15,
20, 22

10:10
Gen 11:9

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

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

²⁶Then Noah said,

“May the LORD, the God of Shem,
be blessed,
and may Canaan be his servant!

²⁷ May God expand the territory of
Japheth!

May Japheth share the prosperity
of Shem,*
and may Canaan be his servant.”

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

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

Descendants of Japheth

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

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

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

Descendants of Ham

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

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

⁸Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. ⁹Since he was the greatest hunter in the world,* his name became proverbial. People would say, “This man is like Nimrod, the greatest hunter in the world.” ¹⁰He built his kingdom in the land of Babylonia,* with the cities of Babylon, Erech, Akkad, and

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*. 10:9 Hebrew *a great hunter before the Lord*; also in 10:9b. 10:10 Hebrew *Shinar*.

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

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

¹⁵Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,* ¹⁶Jebusites, Amorites, Girgashites, ¹⁷Hivites, Arkites, Sinites, ¹⁸Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, ¹⁹and 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.

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

Descendants of Shem

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

²²The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

²³The descendants of Aram were Uz, Hul, Gether, and Mash.

²⁴Arphaxad was the father of Shelah,* and Shelah was the father of Eber.

²⁵Eber 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.

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

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

10:11

Mic 5:6

10:14

1 Chr 1:12

10:15

Gen 15:20;

23:3

1 Chr 1:13

Jer 47:4

10:16

Gen 15:18-21

10:19

Gen 14:2

10:23

Job 1:1

10:24

Luke 3:35

10:32
Gen 9:19; 10:1

11:2

Gen 10:10;

14:1

Isa 11:11

11:3

Gen 14:10

11:4

2 Sam 8:13

11:5

Gen 18:21

Exod 19:11

11:6
Gen 9:19; 11:1

11:7

Gen 1:26

11:8

Gen 9:19

11:9

Gen 10:10

11:10

Gen 10:22-25

Luke 3:36

11:12

Luke 3:36

11:13

1 Chr 1:17

Conclusion

³²These 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. ²As the people migrated to the east, they found a plain in the land of Babylonia* and settled there.

³They 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.) ⁴Then 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."

⁵But the LORD came down to look at the city and the tower the people were building. ⁶"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! ⁷Come, let's go down and confuse the people with different languages. Then they won't be able to understand each other."

⁸In that way, the LORD scattered them all over the world, and they stopped building the city. ⁹That 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

¹⁰This 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. ¹¹After the birth of* Arphaxad, Shem lived another 500 years and had other sons and daughters.

¹²When Arphaxad was 35 years old, he became the father of Shelah. ¹³After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.*

10:11 Or *From that land Assyria went out.* 10:15 Hebrew *Casluhites, from whom the Philistines came, and Caphtorites.* Compare Jer 47:4; Amos 9:7. 10:15 Hebrew *ancestor of Heth.* 10:21 Or *Shem, whose older brother was Japheth.* 10:24 Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah.* Compare Luke 3:36. 11:2 Hebrew *Shinar.* 11:9 Or *Babylon.* *Babel* sounds like a Hebrew term that means "confusion." 11:10 Or *the ancestor of;* also in 11:12, 14, 16, 18, 20, 22, 24. 11:11 Or *the birth of this ancestor of;* also in 11:13, 15, 17, 19, 21, 23, 25. 11:12-13 Greek version reads ¹²*When Arphaxad was 135 years old, he became the father of Cainan.* ¹³*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.

- ¹⁴When Shelah was 30 years old, he became the father of Eber. ¹⁵After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.
- ¹⁶When Eber was 34 years old, he became the father of Peleg. ¹⁷After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.
- ¹⁸When Peleg was 30 years old, he became the father of Reu. ¹⁹After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.
- ²⁰When Reu was 32 years old, he became the father of Serug. ²¹After the birth of Serug, Reu lived another 207 years and had other sons and daughters.
- ²²When Serug was 30 years old, he became the father of Nahor. ²³After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.
- ²⁴When Nahor was 29 years old, he became the father of Terah. ²⁵After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.
- ²⁶After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

The Family of Terah

²⁷This is the account of Terah's family. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. ²⁸But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living. ²⁹Meanwhile, 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.) ³⁰But Sarai was unable to become pregnant and had no children. ³¹One 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. ³²Terah lived for 205 years* and died while still in Haran.

The Call of Abram

12 The LORD had said to Abram, "Leave your native ^ucountry, your relatives,

11:14
 Luke 3:35
 11:16
 Luke 3:35
 11:18
 Luke 3:35
 11:20
 Luke 3:35
 11:22
 Luke 3:34
 11:24
 Josh 24:2
 Luke 3:34
 11:26
 Gen 22:20
 1 Chr 1:26-27
 Luke 3:34
 11:29
 Gen 17:15;
 20:11-12;
 22:20
 11:30
 Gen 16:1;
 18:11; 25:21
 1 Sam 1:5
 Luke 1:7
 11:31
 Gen 27:43
 Josh 24:2
 Acts 7:4
 12:1
 Gen 15:7
 *Acts 7:3
 Heb 11:8
^uerets (0776)
 ▶ Gen 13:17
 12:2
 Gen 13:16;
 15:5; 17:4;
 18:18; 22:17
 Zech 8:13
^ubarak (1288)
 ▶ Gen 49:28
 12:3
 Gen 22:18;
 26:4
 Exod 23:22
 Acts 3:25
 *Gal 3:8
 12:4
 Gen 11:26, 31
 12:6
 Gen 33:18;
 35:4
 Deut 11:30
 12:7
 Gen 13:15
 *Gal 3:16
^uzera' (2233)
 ▶ Gen 26:3
 12:8
 Gen 4:26;
 8:20; 22:9
 12:9
 Gen 13:1; 20:1
 12:10
 Gen 26:1; 42:5

and your father's family, and go to the ^uland that I will show you. ²I will make you into a great nation. I will ^vbless you and make you famous, and you will be a blessing to others. ³I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you."

⁴So Abram departed as the LORD had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran. ⁵He 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, ⁶Abram 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.

⁷Then the LORD appeared to Abram and said, "I will give this land to your ^wdescendants.*" And Abram built an altar there and dedicated it to the LORD, who had appeared to him. ⁸After 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. ⁹Then Abram continued traveling south by stages toward the Negev.

Abram and Sarai in Egypt

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

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

12:11 Gen 29:17 12:12 Gen 20:11 12:16 Gen 20:14; 24:35

11:32 Some ancient versions read 145 years; compare 11:26 and 12:4. 12:7 Hebrew seed.

THE NEW TESTAMENT

Matthew

CONTENT The birth of Jesus of Nazareth ushered in the long-awaited age of a new kingdom on earth—the Kingdom of Heaven. Matthew’s Gospel records the advent of this new Kingdom through the teachings and actions of Jesus, the Messiah. Since the Kingdom of Heaven is a major theme throughout this Gospel, Matthew was careful to show how Jesus fulfilled the Old Testament passages that speak of the Messiah, the ruler of the Kingdom. He recounted Jesus’ family history to show his royal lineage. After describing the virgin birth of Jesus, Matthew detailed Jesus’ messianic baptism, his temptation in the wilderness, and the early days of his ministry. In the Sermon on the Mount, Jesus taught his disciples how life in the Kingdom should be lived. Jesus also performed many miracles and taught the people various parables, or stories, that further illustrated what the Kingdom of Heaven is like. Matthew was careful to point out that the Gentiles, as well as the Jews, would be included in the Kingdom of Heaven. Matthew’s Gospel concludes with Jesus’ death and resurrection and his command to make disciples from every nation.

OUTLINE 1:1–4:25 The early life and ministry of Jesus
 5:1–7:29 The Sermon on the Mount
 8:1–18:35 General teaching, parables, and discourses
 19:1–23:39 Journey to Jerusalem and final warnings
 24:1–25:46 Prophecies of things to come
 26:1–28:20 Jesus’ death and resurrection

AUTHOR Matthew (Levi).

DATE Probably between A.D. 60 and 65.

PURPOSE To present Jesus as the Messiah, who has brought the Kingdom of Heaven to earth.

THEMES Jesus the Messiah, the Kingdom of Heaven, Gentiles’ inclusion in the Kingdom of Heaven.

The Ancestors of Jesus the Messiah

1 This is a record of the ancestors of Jesus the Messiah, a descendant of David* and of Abraham:

- 2** Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
- 3** Judah was the father of Perez and Zerah (whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
- 4** Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
- 5** Salmon was the father of Boaz (whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
- 6** Jesse was the father of King David.
David was the father of Solomon

1:1-17
 //Luke 3:23-38
 1:1
 Gen 22:18
 2 Sam 7:12-14
 1 Chr 17:11
 Pss 89:3-4;
 132:11
 Isa 9:6; 11:1
 Matt 22:42
 John 7:42
 Rom 1:3
 Gal 3:16
 Rev 22:16
 1:2
 Gen 21:3, 12;
 25:26; 29:35
 1 Chr 1:34
 1:3
 Gen 38:29-30
 Ruth 4:12, 18-19
 1 Chr 2:4-5, 9
 1:4-5
 Ruth 4:13, 17-22
 1 Chr 2:10-12,
 15
 Heb 11:31

(whose mother was Bathsheba, the widow of Uriah).
7 Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
8 Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
9 Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
10 Hezekiah was the father of Manasseh.
Manasseh was the father of Amon.*
Amon was the father of Josiah.
11 Josiah was the father of Jehoiachin* and his brothers (born at the time of the exile to Babylon).
12 After the Babylonian exile:
1:6 Ruth 4:17, 22; 2 Sam 12:24; 1 Chr 2:13-15
1:7-10 1 Chr 3:10-14 **1:11** 2 Kgs 24:14-16; 1 Chr 3:15-16; Jer 27:20; Dan 1:1-2 **1:12** 1 Chr 3:17, 19; Ezra 3:2

1:1 Greek *Jesus the Messiah, son of David*. 1:3 Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. 1:7 Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. 1:8a Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. 1:8b Or *ancestor*; also in 1:11. 1:10 Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. 1:11 Greek *Jecomiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16.

Jehoiachin was the father of Shealtiel.
 Shealtiel was the father of Zerubbabel.
 13 Zerubbabel was the father of Abiud.
 Abiud was the father of Eliakim.
 Eliakim was the father of Azor.
 14 Azor was the father of Zadok.
 Zadok was the father of Akim.
 Akim was the father of Eliud.
 15 Eliud was the father of Eleazar.
 Eleazar was the father of Matthan.
 Matthan was the father of Jacob.
 16 Jacob was the father of Joseph, the
 husband of Mary.
 Mary gave birth to Jesus, who is called
 the Messiah.

17 All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

The Birth of Jesus the Messiah

18 This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. 19 Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement* quietly.

20 As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. 21 And she will have a son, and you are to name him Jesus,* for he will save his people from their sins."

22 All of this occurred to fulfill the Lord's message through his prophet:

23 "Look! The virgin will conceive a child! She will give birth to a son, and they will call him Immanuel,* which means 'God is with us.'"

24 When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. 25 But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

Visitors from the East

2 Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men* from

1:16
 Matt 27:17, 22
 Luke 2:11
 1:18-25
 // Luke 2:1-7
 1:18
 Luke 1:27, 35
 Gal 4:4
 1:19
 Deut 24:1
 1:20
 Luke 1:35
 1:21
 Luke 1:31;
 2:11, 21
 Acts 5:31;
 13:23
 Heb 7:25
 1:23
 *Isa 7:14;
 8:8, 10
 John 1:14
 1 Tim 3:16
 Rev 21:3
 1:25
 Luke 1:31
 2:1
 Luke 1:5; 2:4-7
 2:2
 Num 24:17
 Jer 23:5
 Matt 2:9
 Rev 22:16
 2:4
 *christos (5547)
 ▶ Luke 2:11
 2:5
 John 7:42
 2:6
 *Mic 5:2
 *pōimainō
 (4165)
 ▶ Matt 9:36
 2:9
 Matt 2:2
 2:11
 Ps 72:10
 Isa 60:6
 2:12
 Matt 2:22
 2:13
 Matt 1:20;
 2:19
 2:15
 *Hos 11:1

eastern lands arrived in Jerusalem, asking, 24 "Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him."

3 King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. 4 He called a meeting of the leading priests and teachers of religious law and asked, "Where is the 5 Messiah supposed to be born?"

5 "In Bethlehem in Judea," they said, "for this is what the prophet wrote:

6 "And you, O Bethlehem in the land of Judah, are not least among the ruling cities* of Judah, for a ruler will come from you who will be the 7 shepherd for my people Israel."*

7 Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. 8 Then he told them, "Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!"

9 After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. 10 When they saw the star, they were filled with joy! 11 They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

12 When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

The Escape to Egypt

13 After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. "Get up! Flee to Egypt with the child and his mother," the angel said. "Stay there until I tell you to return, because Herod is going to search for the child to kill him."

14 That night Joseph left for Egypt with the child and Mary, his mother, 15 and they stayed there until Herod's death. This fulfilled what the Lord had spoken through the prophet: "I called my Son out of Egypt."*

1:19 Greek to divorce her. 1:21 Jesus means "The Lord saves." 1:23 Isa 7:14; 8:8, 10 (Greek version). 2:1 Or Royal astrologers; Greek reads magi; also in 2:7, 16. 2:2 Or star in the east. 2:6a Greek the rulers. 2:6b Mic 5:2; 2 Sam 5:2. 2:15 Hos 11:1.

¹⁶Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men's report of the star's first appearance. ¹⁷Herod's brutal action fulfilled what God had spoken through the prophet Jeremiah:

¹⁸ "A cry was heard in Ramah—
weeping and great mourning.
Rachel weeps for her children,
refusing to be comforted,
for they are dead."^{*}

The Return to Nazareth

¹⁹When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. ²⁰"Get up!" the angel said. "Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead."

²¹So Joseph got up and returned to the land of Israel with Jesus and his mother. ²²But when he learned that the new ruler of Judea was Herod's son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. ²³So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: "He will be called a Nazarene."

John the Baptist Prepares the Way

3 In those days John the Baptist came to the Judean wilderness and began preaching. His message was, ²"Repent of your sins and turn to God, for the Kingdom of Heaven is near."^{*} ³The prophet Isaiah was speaking about John when he said,

"He is a voice shouting in the wilderness,
'Prepare the way for the ⁴LORD's coming!
Clear the road for him!'"^{*}

⁴John's clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey. ⁵People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. ⁶And when they confessed their sins, he baptized them in the Jordan River.

⁷But when he saw many Pharisees and

2:18
^{*}Jer 31:15

2:19
Matt 1:20;
2:12

2:20
Exod 4:19

2:22
Matt 2:12

2:23
Judg 13:5, 7
Luke 2:39
John 1:45-46
Acts 4:10; 24:5

3:1-12
//Mark 1:1-8
//Luke 3:1-18
//John 1:19-28

3:2
Matt 4:17; 10:7
Mark 1:15
^{couranos} (3772)
▶ Matt 16:3

3:3
^{isa} 40:3
Mal 3:1
Luke 1:76
^{kurios} (2962)
▶ Matt 12:8

3:4
Lev 11:22
2 Kgs 1:8

3:6
Mark 1:4

3:7
Matt 12:34;
23:33
Luke 3:7; 21:23
John 8:44
Rom 5:9
Eph 5:6
Col 3:6
1 Thes 1:10

3:8
Acts 26:20

3:9
John 8:33,
37, 39
Acts 13:26
Rom 2:28-29;
4:12

3:10
Matt 7:19
Luke 13:7
John 15:6

3:11
John 1:26-27,
31, 33
Acts 1:5; 2:3-4;
13:24; 19:4
^{baptizo} (0907)
▶ Matt 28:19

3:12
Matt 13:30

3:13-17
//Mark 1:9-11
//Luke 3:21-22

Sadducees coming to watch him baptize,^{*} he denounced them. "You brood of snakes!" he exclaimed. "Who warned you to flee God's coming wrath? ⁸Prove by the way you live that you have repented of your sins and turned to God. ⁹Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones. ¹⁰Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.

¹¹"I ^ebaptize with* water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I'm not worthy even to be his slave and carry his sandals. He will ^ebaptize you with the Holy Spirit and with fire.* ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

The Baptism of Jesus

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John tried to talk him out of it. "I am the one who needs to be baptized by you," he said, "so why are you coming to me?"

¹⁵But Jesus said, "**It should be done, for we must carry out all that God requires.**"^{*} So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened* and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, "This is my dearly loved Son, who brings me great joy."

The Temptation of Jesus

4 Then Jesus was led by the Spirit into the wilderness to be tempted there by the ⁴devil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil* came and

3:16 Isa 11:2; John 1:31-34 3:17 Gen 22:2; Ps 2:7; Isa 42:1; Matt 12:18; 17:5; Mark 9:7; Luke 9:35
4:1-11 //Mark 1:12-13; //Luke 4:1-13 4:1 Gen 3:1-7;
1 Thes 3:5; ^{diabolos} (1228) ▶ Matt 25:41 4:2 Exod 34:28; 1 Kgs 19:8

2:18 Jer 31:15. 3:2 Or *has come, or is coming soon*. 3:3 Isa 40:3 (Greek version). 3:7 Or *coming to be baptized*. 3:11a Or *in*. 3:11b Or *in the Holy Spirit and in fire*. 3:15 Or *for we must fulfill all righteousness*. 3:16 Some manuscripts read *opened to him*. 4:3 Greek *the tempter*.

said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "No!**The Scriptures say,**

'People do not live by bread alone, but by every word that comes from the mouth of God.'^{*}

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and said, "If you are the Son of God, jump off! For the Scriptures say,

'He will order his angels to protect you.

And they will hold you up with their hands so you won't even hurt your foot on a stone.'^{*}

⁷Jesus responded, "**The Scriptures also say, 'You must not test the Lord your God.'**^{*}

⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. ⁹"I will give it all to you," he said, "if you will kneel down and worship me."

¹⁰"**Get out of here, Satan,**" Jesus told him. "**For the Scriptures say,**

'You must worship the Lord your God and serve only him.'^{*}

¹¹Then the devil went away, and ¹²angels came and took care of Jesus.

The Ministry of Jesus Begins

¹²When Jesus heard that John had been arrested, he left Judea and returned to Galilee. ¹³He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. ¹⁴This fulfilled what God said through the prophet Isaiah:

¹⁵ "In the land of Zebulun and of Naphtali, beside the sea, beyond the Jordan River, in Galilee where so many Gentiles live,

¹⁶ the people who sat in darkness have seen a great light.

And for those who lived in the land where death casts its shadow, a light has shined."^{*}

¹⁷From then on Jesus began to preach, "**Repent of your sins and turn to God, for the Kingdom of Heaven is near.**"^{*}

4:4
^{*}Deut 8:3
 4:6
^{*}Ps 91:11-12
 4:7
^{*}Deut 6:16
 4:10
^{*}Deut 6:13
⁸satanas (4567)
 ▶ Matt 16:23
 4:11
 1 Kgs 19:4-8
 Luke 22:43
 Heb 1:14
 Jas 4:7
¹⁰angels (0032)
 ▶ Matt 22:30
 4:12-17
 //Mark 1:14-15
 //Luke 4:14-15
 4:15-16
^{*}Isa 9:1-2;
 42:6-7
 Luke 2:32
 John 1:5
 4:17
 Matt 3:2; 10:7
 4:18-22
 //Mark 1:16-20
 //Luke 5:1-11
 4:19
 Matt 16:17-18
 John 1:43
 4:20
 Mark 10:28
 Luke 18:28
 4:23-25
 Luke 6:17-19
 4:23
 Matt 9:35
 Mark 1:39
 Luke 4:15
 5:1
 Luke 6:12
 John 6:3
 5:3-12
 //Luke 6:20-23
 5:3
 Isa 57:15
 Matt 25:34
¹makarios (3107)
 ▶ Luke 6:20
 5:4
 Isa 61:2-3
 5:5
 Ps 37:11
 Rom 4:13
 5:6
 Isa 55:1-2
 5:7
 Matt 18:33
 Jas 2:13
 5:8
 Ps 24:3-4
¹kardia (2588)
 ▶ Matt 15:18

The First Disciples

¹⁸One day as Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—Simon, also called Peter, and Andrew—throwing a net into the water, for they fished for a living. ¹⁹Jesus called out to them, "**Come, follow me, and I will show you how to fish for people!**"²⁰And they left their nets at once and followed him.

²¹A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, repairing their nets. And he called them to come, too. ²²They immediately followed him, leaving the boat and their father behind.

Crowds Follow Jesus

²³Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ²⁴News about him spread as far as Syria, and people soon began bringing to him all who were sick. And whatever their sickness or disease, or if they were demon possessed or epileptic or paralyzed—he healed them all. ²⁵Large crowds followed him wherever he went—people from Galilee, the Ten Towns, ^{*} Jerusalem, from all over Judea, and from east of the Jordan River.

The Sermon on the Mount

5 One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, ²and he began to teach them.

The Beatitudes

- ³ "God ¹blesses those who are poor and realize their need for him,^{*} for the Kingdom of Heaven is theirs.
- ⁴ God blesses those who mourn, for they will be comforted.
- ⁵ God blesses those who are humble, for they will inherit the whole earth.
- ⁶ God blesses those who hunger and thirst for justice,^{*} for they will be satisfied.
- ⁷ God blesses those who are merciful, for they will be shown mercy.
- ⁸ God blesses those whose ¹hearts are pure, for they will see God.

4:4 Deut 8:3. 4:6 Ps 91:11-12. 4:7 Deut 6:16. 4:10 Deut 6:13. 4:15-16 Isa 9:1-2 (Greek version). 4:17 Or has come, or is coming soon. 4:25 Greek Decapolis. 5:3 Greek poor in spirit. 5:6 Or for righteousness.

- ⁹ God blesses those who work for peace, for they will be called the children of God.
- ¹⁰ God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.

¹¹“God blesses you when people mock you and persecute you and lie about you* and say all sorts of evil things against you because you are my followers. ¹²Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.

Teaching about Salt and Light

¹³“You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.

¹⁴“You are the light of the world—like a city on a hilltop that cannot be hidden. ¹⁵No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶In the same way, let your good deeds shine out for all to see, so that every one will praise your heavenly ^kFather.

Teaching about the Law

¹⁷“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. ¹⁸I tell you the truth, until heaven and earth disappear, not even the smallest detail of God’s law will disappear until its purpose is achieved. ¹⁹So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God’s laws and teaches them will be called great in the Kingdom of Heaven.

²⁰“But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!

Teaching about Anger

²¹“You have heard that our ancestors were told, ‘You must not murder. If you commit murder, you are subject to judgment.’* ²²But I say, if you are even angry with someone,* you are subject to judg-

5:9
Heb 12:14
Jas 3:18
5:10
2 Tim 2:12
1 Pet 3:14

5:11
Matt 10:22
1 Pet 4:14
5:12
2 Chr 36:16
Matt 23:30, 37
Acts 7:52
Heb 11:32-38
Jas 5:10

5:13
Mark 9:50
Luke 14:34-35
5:14
John 8:12; 9:5
Phil 2:15

5:15
Mark 4:21
Luke 8:16;
11:33
5:16
Eph 5:8-9
1 Pet 2:12
^kpatēr (3962)
▶ Matt 6:9

5:17
Rom 3:31
5:18
Luke 16:17;
21:33

5:19
Jas 2:10
5:20
Matt 6:1

5:21
^aExod 20:13
^bDeut 5:17
Matt 19:18
Mark 10:19
Luke 18:20
Rom 13:9
Jas 2:11

5:22
Eph 4:26
Jas 1:19-20
1 Jn 3:15
^ggeenna (1067)
▶ Matt 5:29

5:25-26
Matt 18:34-35
Luke 12:58-59

5:27
^aExod 20:14
^bDeut 5:18
Matt 19:18
Mark 10:19
Luke 18:20
Rom 13:9
Jas 2:11
5:29-30
Matt 18:8-9
Mark 9:43-47

ment! If you call someone an idiot,* you are in danger of being brought before the court. And if you curse someone,* you are in danger of the fires of hell.*

²³“So if you are presenting a sacrifice* at the altar in the Temple and you suddenly remember that someone has something against you, ²⁴leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.

²⁵“When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison. ²⁶And if that happens, you surely won’t be free again until you have paid the last penny.*

Teaching about Adultery

²⁷“You have heard the commandment that says, ‘You must not commit adultery.’* ²⁸But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart. ²⁹So if your eye—even your good eye*—causes you to lust, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your hand—even your stronger hand*—causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

Teaching about Divorce

³¹“You have heard the law that says, ‘A man can divorce his wife by merely giving her a written notice of divorce.’* ³²But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

Teaching about Vows

³³“You have also heard that our ancestors were told, ‘You must not break your vows; you must carry out the vows you make to the LORD.’* ³⁴But I say, do not make any vows! Do not say, ‘By heaven!’ because

5:29 ^mskandalizō (4624) ▶ Matt 16:23; ^ggeenna (1067) ▶ Matt 11:23 5:31 ^aDeut 24:1; Matt 19:7; Mark 10:4 5:32 1 Cor 7:10-11 5:33 Lev 19:12; Num 30:2; Deut 23:21 5:34 Isa 66:1; Matt 23:22; Jas 5:12

5:11 Some manuscripts do not include *and lie about you*.
5:22b Greek uses an Aramaic term of contempt: *If you say to your brother, ‘Raca.’* 5:22c Greek *if you say, ‘You fool.’* 5:22d Greek *Geenna*; also in 5:29, 30. 5:23 Greek *gift*; also in 5:24.
5:26 Greek *the last kodrantes* [i.e., quadrans]. 5:27 Exod 20:14; Deut 5:18. 5:29 Greek *your right eye*. 5:30 Greek *your right hand*. 5:31 Deut 24:1. 5:33 Num 30:2.

heaven is God's throne. ³⁵And do not say, 'By the earth!' because the earth is his footstool. And do not say, 'By Jerusalem!' for Jerusalem is the city of the great King. ³⁶Do not even say, 'By my head!' for you can't turn one hair white or black. ³⁷Just say a simple, 'Yes, I will,' or 'No, I won't.' Anything beyond this is from the evil one.

Teaching about Revenge

³⁸"You have heard the law that says the punishment must match the injury: 'An eye for an eye, and a tooth for a tooth.'^{*} ³⁹But I say, do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. ⁴⁰If you are sued in court and your shirt is taken from you, give your coat, too. ⁴¹If a soldier demands that you carry his gear for a mile,^{*} carry it two miles. ⁴²Give to those who ask, and don't turn away from those who want to borrow.

Teaching about Love for Enemies

⁴³"You have heard the law that says, 'Love your neighbor'^{*} and hate your enemy. ⁴⁴But I say, love your enemies!^{*} Pray for those who persecute you! ⁴⁵In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. ⁴⁷If you are kind only to your friends,^{*} how are you different from anyone else? Even pagans do that. ⁴⁸But you are to be ^operfect, even as your Father in heaven is ^operfect.

Teaching about Giving to the Needy

6 "Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven. ²When you give to someone in need, don't do as the ^hhypocrites do—blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. ³But when you give to someone in need, don't let your left hand know what your right hand is doing. ⁴Give your gifts in private, and your Father, who sees everything, will reward you.

5:35
Ps 48:2
Isa 66:1
5:37
Jas 5:12
5:38-48
//Luke 6:27-35
5:38
*Exod 21:24
*Lev 24:20
*Deut 19:21
5:39
Rom 12:17
1 Cor 6:7
1 Pet 3:9
5:40
1 Cor 6:7
5:42
Deut 15:8
5:43
*Lev 19:18
Matt 19:19;
22:39
Mark 12:31
Luke 10:27
Rom 13:9
Gal 5:14
Jas 2:8
5:44
Exod 23:4-5
Prov 25:21
Luke 23:34
Acts 7:60
Rom 12:14, 20
1 Cor 4:12
5:45
Eph 5:1
5:48
Lev 19:2
Deut 18:13
Luke 6:36
1 Pet 1:16
^oteleios (5046)
▶ 1 Cor 13:10
6:1-2
Matt 23:5
6:2
^hhypokritēs
(5273)
▶ Matt 6:5
6:4
Matt 6:6, 18
6:5
Matt 6:16; 23:5
Luke 18:10-14
^hhypokritēs
(5273)
▶ Matt 15:7
6:6
2 Kgs 4:33
Isa 26:20
6:7
Eccl 5:1-2
6:8
Matt 6:32
Luke 12:30

Teaching about Prayer and Fasting

⁵"When you pray, don't be like the ^hhypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get. ⁶But when you pray, go away by yourself, shut the door behind you, and pray to your Father in private. Then your Father, who sees everything, will reward you. ⁷"When you pray, don't babble on and on as people of other religions do. They think their prayers are answered merely by repeating their words again and again. ⁸Don't be like them, for your Father knows exactly what you need even before you ask him! ⁹Pray like this:

- Our Father in heaven,
 may your name be kept holy.
- ¹⁰ May your Kingdom come soon.
 May your will be done on earth,
 as it is in heaven.
- ¹¹ Give us today the food we need,^{*}
- ¹² and forgive us our sins,
 as we have forgiven those who sin
 against us.
- ¹³ And don't let us yield to ^ttemptation,^{*}
 but rescue us from the evil one.^{*}
- ¹⁴"If you forgive those who sin against
you, your heavenly Father will forgive you.
- ¹⁵But if you refuse to forgive others, your
Father will not forgive your sins.
- ¹⁶"And when you fast, don't make it ob-
vious, as the hypocrites do, for they try to
look miserable and disheveled so people
will admire them for their fasting. I tell
you the truth, that is the only reward they
will ever get. ¹⁷But when you fast, ^tcomb
your hair and wash your face. ¹⁸Then no
one will notice that you are fasting, except
your Father, who knows what you do in
private. And your Father, who sees every-
thing, will reward you.

5:38 Greek the law that says: 'An eye for an eye and a tooth for a tooth.' Exod 21:24; Lev 24:20; Deut 19:21. 5:41 Greek *million* [4,854 feet or 1,478 meters]. 5:43 Lev 19:18. 5:44 Some manuscripts add *Bless those who curse you. Do good to those who hate you.* Compare Luke 6:27-28. 5:47 Greek *your brothers*. 6:11 Or *Give us today our food for the day; or Give us today our food for tomorrow.* 6:13a Or *And keep us from being tested.* 6:13b Or *from evil.* Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen.*

them, and where thieves break in and steal. ²⁰Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal. ²¹Wherever your treasure is, there the desires of your heart will also be.

²²“Your eye is a lamp that provides light for your body. When your eye is good, your whole body is filled with light. ²³But when your eye is bad, your whole body is filled with darkness. And if the light you think you have is actually darkness, how deep that darkness is!

²⁴“No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve both God and money.

²⁵“That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn’t life more than food, and your body more than clothing? ²⁶Look at the birds. They don’t plant or harvest or store food in barns, for your heavenly Father feeds them. And aren’t you far more valuable to him than they are? ²⁷Can all your worries add a single moment to your life?

²⁸“And why worry about your clothing? Look at the lilies of the field and how they grow. They don’t work or make their clothing, ²⁹yet Solomon in all his glory was not dressed as beautifully as they are. ³⁰And if God cares so wonderfully for wildflowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?

³¹“So don’t worry about these things, saying, ‘What will we eat? What will we drink? What will we wear?’ ³²These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs. ³³Seek the Kingdom of God* above all else, and live righteously, and he will give you everything you need.

³⁴“So don’t worry about tomorrow, for tomorrow will bring its own worries. Today’s trouble is enough for today.

Do Not Judge Others

7“Do not judge others, and you will not be judged. ²For you will be treated as you treat others.* The standard you use in judging is the standard by which you will be judged.*

³“And why worry about a speck in your friend’s eye* when you have a log in your

6:20
Matt 19:21
Mark 10:21
Luke 18:22
1 Tim 6:19

6:22-23
//Luke 11:34-36

6:23
Matt 20:15
Mark 7:22

6:24
//Luke 16:13

6:25-34
//Luke 12:22-31

6:25
Phil 4:6
1 Tim 6:6, 8
1 Pet 5:7

6:26
Job 38:41

6:29
1 Kgs 10:4-7

6:30
Matt 8:26;
14:31; 16:8

6:32
Matt 6:8
Luke 12:30

6:33
Ps 37:4, 25
Mark 10:29, 30

6:34
Exod 16:4

7:1-2
//Luke 6:37-42
Rom 2:1-3;

14:4
1 Cor 4:5; 5:12
Jas 4:11-12

7:3-5
//Luke 6:37-38,
41-42

7:7-11
//Luke 11:9-13

7:7
Matt 21:22
Mark 11:24

John 14:13-14;
15:7; 16:23-24
Jas 1:5-6

1 Jn 3:21-22;
5:14-15

7:11
Jas 1:17
*patēr (3962)
▶ Rom 4:11

7:12
Luke 6:31
Rom 13:8-10
Gal 5:14

*nomos (3551)
▶ Matt 23:23

7:13
//Luke 13:24

7:14
John 14:6
Acts 14:22

own? ⁴How can you think of saying to your friend,* ‘Let me help you get rid of that speck in your eye,’ when you can’t see past the log in your own eye? ⁵Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend’s eye.

⁶“Don’t waste what is holy on people who are unholy.* Don’t throw your pearls to pigs! They will trample the pearls, then turn and attack you.

Effective Prayer

⁷“Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. ⁸For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

⁹“You parents—if your children ask for a loaf of bread, do you give them a stone instead? ¹⁰Or if they ask for a fish, do you give them a snake? Of course not! ¹¹So if you sinful people know how to give good gifts to your children, how much more will your heavenly ⁴Father give good gifts to those who ask him.

The Golden Rule

¹²“Do to others whatever you would like them to do to you. This is the essence of all that is taught in the ^vlaw and the prophets.

The Narrow Gate

¹³“You can enter God’s Kingdom only through the narrow gate. The highway to hell* is broad, and its gate is wide for the many who choose that way. ¹⁴But the gateway to life is very narrow and the road is difficult, and only a few ever find it.

The Tree and Its Fruit

¹⁵“Beware of false prophets who come disguised as harmless sheep but are really vicious wolves. ¹⁶You can identify them by their fruit, that is, by the way they act. Can you pick grapes from thornbushes, or figs from thistles? ¹⁷A good tree produces good fruit, and a bad tree produces bad fruit. ¹⁸A good tree can’t produce bad fruit, and a bad tree can’t produce good fruit. ¹⁹So every tree

7:15 Jer 23:16; Matt 24:11, 24; Luke 6:26; Acts 20:29; Rom 16:17; 2 Pet 2:1; 1 Jn 4:1 7:16-20 Matt 12:33; //Luke 6:43-44

6:33 Some manuscripts do not include of God. 7:2a Or For God will judge you as you judge others. 7:2b Or The measure you give will be the measure you get back. 7:3 Greek your brother’s eye; also in 7:5. 7:4 Greek your brother. 7:6 Greek Don’t give the sacred to dogs. 7:13 Greek The road that leads to destruction.

that does not produce good fruit is chopped down and thrown into the fire. ²⁰Yes, just as you can identify a tree by its fruit, so you can identify people by their actions.

True Disciples

²¹“Not everyone who calls out to me, ‘Lord! Lord!’ will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. ²²On judgment day many will say to me, ‘Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.’ ²³But I will reply, ‘I never knew you. Get away from me, you who break God’s laws.’

Building on a Solid Foundation

²⁴“Anyone who listens to my teaching and follows it is wise, like a person who builds a house on ^wsolid rock. ²⁵Though the rain comes in torrents and the floodwaters rise and the winds beat against that house, it won’t collapse because it is built on bed-rock. ²⁶But anyone who hears my teaching and doesn’t obey it is foolish, like a person who builds a house on sand. ²⁷When the rains and floods come and the winds beat against that house, it will collapse with a mighty crash.”

²⁸When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹for he taught with real authority—quite unlike their teachers of religious law.

Jesus Heals a Man with Leprosy

8 Large crowds followed Jesus as he came down the mountainside. ²Suddenly, a man with leprosy approached him and knelt before him. “Lord,” the man said, “if you are willing, you can heal me and make me clean.”

³Jesus reached out and touched him. “I am willing,” he said. “Be healed!” And instantly the leprosy disappeared. ⁴Then Jesus said to him, “Don’t tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy.* This will be a ⁵public testimony that you have been cleansed.”

The Faith of a Roman Officer

⁵When Jesus returned to Capernaum, a Roman officer* came and pleaded with

7:21-23 //Luke 13:25-27
 7:21 Luke 6:46 Jas 1:22
 7:22 Acts 19:13-15
 7:23 Matt 25:12, 41
 7:24-27 //Luke 6:47-49
 7:24 2 Tim 2:19 Jas 1:22
^wpetra (4073) ▶ Matt 16:18
 7:26 Jas 1:23-24
 7:27 Ezek 13:10-12
 7:28 Matt 13:54 Mark 1:22; 6:2 Luke 4:32 John 7:46
 8:1-4 //Mark 1:40-44 //Luke 5:12-14
 8:4 Lev 14:1-32 ^mmarturion (3142) ▶ Luke 9:5
 8:5-13 //Luke 7:1-10
 8:5-7 John 4:43-54
 8:8 Ps 107:20
 8:10-12 Ps 107:3 Matt 13:41-42; 21:43 //Luke 13:28-29 Acts 10:45; 11:18; 14:27 Eph 3:6
 8:13 Matt 9:29; 15:28 John 4:50-51
 8:14-16 //Mark 1:29-34 //Luke 4:38-41
 8:17 ^{*Isa} 53:4
 8:19-22 //Luke 9:57-62

him, ⁶“Lord, my young servant* lies in bed, paralyzed and in terrible pain.”

⁷Jesus said, “I will come and heal him.” ⁸But the officer said, “Lord, I am not worthy to have you come into my home. Just say the word from where you are, and my servant will be healed. ⁹I know this because I am under the authority of my superior officers, and I have authority over my soldiers. I only need to say, ‘Go,’ and they go, or ‘Come,’ and they come. And if I say to my slaves, ‘Do this,’ they do it.”

¹⁰When Jesus heard this, he was amazed. Turning to those who were following him, he said, “I tell you the truth, I haven’t seen faith like this in all Israel! ¹¹And I tell you this, that many Gentiles will come from all over the world—from east and west—and sit down with Abraham, Isaac, and Jacob at the feast in the Kingdom of Heaven. ¹²But many Israelites—those for whom the Kingdom was prepared—will be thrown into outer darkness, where there will be weeping and gnashing of teeth.”

¹³Then Jesus said to the Roman officer, “Go back home. Because you believed, it has happened.” And the young servant was healed that same hour.

Jesus Heals Many People

¹⁴When Jesus arrived at Peter’s house, Peter’s mother-in-law was sick in bed with a high fever. ¹⁵But when Jesus touched her hand, the fever left her. Then she got up and prepared a meal for him.

¹⁶That evening many demon-possessed people were brought to Jesus. He cast out the evil spirits with a simple command, and he healed all the sick. ¹⁷This fulfilled the word of the Lord through the prophet Isaiah, who said,

“He took our sicknesses and removed our diseases.”*

The Cost of Following Jesus

¹⁸When Jesus saw the crowd around him, he instructed his disciples to cross to the other side of the lake.

¹⁹Then one of the teachers of religious law said to him, “Teacher, I will follow you wherever you go.”

²⁰But Jesus replied, “Foxes have dens to live in, and birds have nests, but the Son of Man* has no place even to lay his head.”

²¹Another of his disciples said, “Lord, first let me return home and bury my father.”

8:4 See Lev 14:2-32. 8:5 Greek a centurion; similarly in 8:8, 13. 8:6 Or child; also in 8:13. 8:17 Isa 53:4. 8:20 “Son of Man” is a title Jesus used for himself.

²²But Jesus told him, **“Follow me now. Let the spiritually dead bury their own dead.*”**

Jesus Calms the Storm

²³Then Jesus got into the boat and started across the lake with his disciples. ²⁴Suddenly, a fierce storm struck the lake, with waves breaking into the boat. But Jesus was sleeping. ²⁵The disciples went and woke him up, shouting, “Lord, save us! We’re going to drown!”

²⁶Jesus responded, **“Why are you afraid? You have so little faith!”** Then he got up and rebuked the wind and waves, and suddenly there was a great calm.

²⁷The disciples were amazed. “Who is this man?” they asked. “Even the winds and waves obey him!”

Jesus Heals Two Demon-Possessed Men

²⁸When Jesus arrived on the other side of the lake, in the region of the Gadarenes,* two men who were possessed by demons met him. They lived in a cemetery and were so violent that no one could go through that area.

²⁹They began screaming at him, “Why are you interfering with us, Son of God? Have you come here to torture us before God’s appointed time?”

³⁰There happened to be a large herd of pigs feeding in the distance. ³¹So the demons begged, “If you cast us out, send us into that herd of pigs.”

³²**“All right, go!”** Jesus commanded them. So the demons came out of the men and entered the pigs, and the whole herd plunged down the steep hillside into the lake and drowned in the water.

³³The herdsmen fled to the nearby town, telling everyone what happened to the demon-possessed men. ³⁴Then the entire town came out to meet Jesus, but they begged him to go away and leave them alone.

Jesus Heals a Paralyzed Man

9 Jesus climbed into a boat and went back across the lake to his own town. ²Some people brought to him a paralyzed man on a mat. Seeing their faith, Jesus said to the paralyzed man, **“Be encouraged, my child! Your sins are forgiven.”**

³But some of the teachers of religious

8:22
Matt 9:9
Mark 2:14
John 1:43;
21:19

8:23-27
//Mark 4:36-41
//Luke 8:22-25

8:26
Pss 89:10;
107:25-32
Matt 6:30

8:28-34
//Mark 5:1-17
//Luke 8:26-37

8:29
Mark 1:24
Luke 4:34;
2 Pet 2:4

8:34
Acts 16:39

9:1-8
//Mark 2:3-12
//Luke 5:18-26

9:3
Matt 26:65
John 10:33

9:4
Matt 12:25
Luke 6:8; 9:47;
11:17

9:6-8
Matt 15:31
Luke 7:16
Acts 9:33-35

9:9-13
//Mark 2:14-17
//Luke 5:27-32

9:11
Matt 11:19
Luke 15:1-2;
19:7

9:13
*Hos 6:6
Mic 6:6-8
Matt 12:7
Luke 19:10
1 Tim 1:15
*eleos (1656)
► Matt 23:23

9:14-17
//Mark 2:18-22
//Luke 5:33-39

9:15
John 3:29

law said to themselves, “That’s blasphemy! Does he think he’s God?”

⁴Jesus knew* what they were thinking, so he asked them, **“Why do you have such evil thoughts in your hearts? ⁵Is it easier to say ‘Your sins are forgiven,’ or ‘Stand up and walk’? ⁶So I will prove to you that the Son of Man* has the authority on earth to forgive sins.”** Then Jesus turned to the paralyzed man and said, **“Stand up, pick up your mat, and go home!”**

⁷And the man jumped up and went home! ⁸Fear swept through the crowd as they saw this happen. And they praised God for sending a man with such great authority.*

Jesus Calls Matthew

⁹As Jesus was walking along, he saw a man named Matthew sitting at his tax collector’s booth. **“Follow me and be my disciple,”** Jesus said to him. So Matthew got up and followed him.

¹⁰Later, Matthew invited Jesus and his disciples to his home as dinner guests, along with many tax collectors and other disreputable sinners. ¹¹But when the Pharisees saw this, they asked his disciples, “Why does your teacher eat with such scum?*”

¹²When Jesus heard this, he said, **“Healthy people don’t need a doctor—sick people do.”** ¹³Then he added, **“Now go and learn the meaning of this Scripture: ‘I want you to show *mercy, not offer sacrifices.*’ For I have come to call not those who think they are righteous, but those who know they are sinners.”**

A Discussion about Fasting

¹⁴One day the disciples of John the Baptist came to Jesus and asked him, “Why don’t your disciples fast* like we do and the Pharisees do?”

¹⁵Jesus replied, **“Do wedding guests mourn while celebrating with the groom? Of course not. But someday the groom will be taken away from them, and then they will fast.”**

¹⁶**“Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before.”**

¹⁷**“And no one puts new wine into old**

8:22 Greek *Let the dead bury their own dead.* 8:28 Other manuscripts read *Geruzenes*; still others read *Geragesenes*. Compare Mark 5:1; Luke 8:26. 9:4 Some manuscripts read *saw*. 9:6 “Son of Man” is a title Jesus used for himself. 9:8 Greek *for giving such authority to human beings*. 9:11 Greek *with tax collectors and sinners*? 9:13 Hos 6:6 (Greek version). 9:14 Some manuscripts read *fast often*.

wineskins. For the old skins would burst from the pressure, spilling the wine and ruining the skins. New wine is stored in new wineskins so that both are preserved.”

Jesus Heals in Response to Faith

¹⁸As Jesus was saying this, the leader of a synagogue came and knelt before him. “My daughter has just died,” he said, “but you can bring her back to life again if you just come and lay your hand on her.”

¹⁹So Jesus and his disciples got up and went with him. ²⁰Just then a woman who had suffered for twelve years with constant bleeding came up behind him. She touched the fringe of his robe, ²¹for she thought, “If I can just touch his robe, I will be healed.”

²²Jesus turned around, and when he saw her he said, “**Daughter, be encouraged! Your faith has made you well.**” And the woman was healed at that moment.

²³When Jesus arrived at the official’s home, he saw the noisy crowd and heard the funeral music. ²⁴“**Get out!**” he told them. “**The girl isn’t dead; she’s only asleep.**” But the crowd laughed at him. ²⁵After the crowd was put outside, however, Jesus went in and took the girl by the hand, and she stood up! ²⁶The report of this miracle swept through the entire countryside.

Jesus Heals the Blind

²⁷After Jesus left the girl’s home, two blind men followed along behind him, shouting, “Son of David, have mercy on us!”

²⁸They went right into the house where he was staying, and Jesus asked them, “**Do you believe I can make you see?**”

“Yes, Lord,” they told him, “we do.”

²⁹Then he touched their eyes and said, “**Because of your faith, it will happen.**”

³⁰Then their eyes were opened, and they could see! Jesus sternly warned them, “**Don’t tell anyone about this.**” ³¹But instead, they went out and spread his fame all over the region.

³²When they left, a demon-possessed man who couldn’t speak was brought to Jesus. ³³So Jesus cast out the demon, and then the man began to speak. The crowds were amazed. “Nothing like this has ever happened in Israel!” they exclaimed.

³⁴But the Pharisees said, “He can cast out demons because he is empowered by the prince of demons.”

9:18-26 //Mark 5:22-43 //Luke 8:41-56
 9:22 Matt 9:29 Mark 10:52 Luke 7:50; 17:19 Acts 3:16
 9:23 2 Chr 35:25 Jer 9:17-18
 9:24 Mark 9:26-27 John 11:11-13
 9:25 Acts 9:40
 9:27 Mark 20:29-31 Mark 10:47
 9:30 Mark 7:36
 9:31 Mark 7:36
 9:32-33 Matt 12:22 Mark 7:32, 35; 9:17, 25 Luke 11:14
 9:34 Matt 12:24 Mark 3:22 Luke 11:15;
 9:35 Matt 4:23
 9:36 *Num 27:17 1 Kgs 22:17 *2 Chr 18:16 Ezek 34:5 *Zech 10:2 Mark 6:34 **poimēn* (4166) ▶ Matt 26:31
 9:37-38 //Luke 10:2 John 4:35
 10:2-4 //Mark 3:13-19 //Luke 6:12-16 John 1:40-49 Acts 1:13
 10:2 **apostolos* (0652) ▶ Acts 1:25
 10:4 Matt 26:25; 27:3 Mark 14:44 John 6:64; 12:4; 13:2, 26-27
 10:5-15 //Mark 6:7-13 //Luke 9:1-6
 10:5 2 Kgs 17:24 John 4:9

The Need for Workers

³⁵Jesus traveled through all the towns and villages of that area, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ³⁶When he saw the crowds, he had compassion on them because they were confused and helpless, like sheep without a shepherd. ³⁷He said to his disciples, “**The harvest is great, but the workers are few.** ³⁸**So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields.**”

Jesus Sends Out the Twelve Apostles

10 Jesus called his twelve disciples together and gave them authority to cast out evil* spirits and to heal every kind of disease and illness. ²Here are the names of the twelve apostles:

first, Simon (also called Peter), then Andrew (Peter’s brother), James (son of Zebedee), John (James’s brother),

³ Philip, Bartholomew, Thomas, Matthew (the tax collector), James (son of Alphaeus), Thaddaeus,*

⁴ Simon (the zealot*), Judas Iscariot (who later betrayed him).

⁵Jesus sent out the twelve apostles with these instructions: “**Don’t go to the Gentiles or the Samaritans, but only to the people of Israel—God’s lost sheep.** ⁷**Go and announce to them that the Kingdom of Heaven is near.*** ⁸**Heal the sick, raise the dead, cure those with leprosy, and cast out demons.** Give as freely as you have received!

⁹“**Don’t take any money in your money belts—no gold, silver, or even copper coins.** ¹⁰**Don’t carry a traveler’s bag with a change of clothes and sandals or even a walking stick. Don’t hesitate to accept hospitality, because those who work deserve to be fed.**

¹¹“**Whenever you enter a city or village, search for a worthy person and stay in his home until you leave town.** ¹²**When you enter the home, give it your blessing.**

10:6 Jer 50:6; Matt 15:24 10:7 Matt 3:2; 4:17 10:8 *daimonion* (1140) ▶ Matt 12:24 10:9-10 1 Cor 9:14; 1 Tim 5:18 10:12-13 //Luke 10:5-6

10:1 Greek *unclean*. 10:3 Other manuscripts read *Lebbaeus*; still others read *Lebbaeus who is called Thaddaeus*. 10:4 Greek the *Cananean*, an Aramaic term for Jewish nationalists. 10:7 Or *has come, or is coming soon*.

¹³If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. ¹⁴If any household or town refuses to welcome you or listen to your message, shake its dust from your feet as you leave. ¹⁵I tell you the truth, the wicked cities of Sodom and Gomorrah will be better off than such a town on the judgment day.

¹⁶“Look, I am sending you out as sheep among wolves. So be as shrewd as snakes and harmless as doves. ¹⁷But beware! For you will be handed over to the courts and will be flogged with whips in the synagogues. ¹⁸You will stand trial before governors and kings because you are my followers. But this will be your opportunity to tell the rulers and other unbelievers about me.* ¹⁹When you are arrested, don’t worry about how to respond or what to say. God will give you the right words at the right time. ²⁰For it is not you who will be speaking—it will be the Spirit of your Father speaking through you.

²¹“A brother will betray his brother to death, a father will betray his own child, and children will rebel against their parents and cause them to be killed. ²²And all nations will hate you because you are my followers.* But everyone who endures to the end will be saved. ²³When you are persecuted in one town, flee to the next. I tell you the truth, the Son of Man* will return before you have reached all the towns of Israel.

²⁴“Students* are not greater than their teacher, and slaves are not greater than their master. ²⁵Students are to be like their teacher, and slaves are to be like their master. And since I, the master of the household, have been called the ‘prince of demons,’* the members of my household will be called by even worse names!

²⁶“But don’t be afraid of those who threaten you. For the time is coming when everything that is covered will be revealed, and all that is secret will be made known to all. ²⁷What I tell you now in the darkness, shout abroad when daybreak comes. What I whisper in your ear, shout from the housetops for all to hear!

²⁸“Don’t be afraid of those who want to kill your body; they cannot touch your soul. Fear only God, who can destroy both soul and body in hell.* ²⁹What is the price

10:14-15
//Luke 10:10-12
Acts 13:5-1

10:15
Gen 18:20–19:29
Matt 11:23-24
2 Pet 2:6
Jude 1:7

10:16
Luke 10:3
Acts 20:29

10:17-22
//Mark 13:9-13
//Luke 21:12-19

10:17
Acts 5:40; 22:19; 26:11
Heb 11:36-38

10:18
Acts 25:24-26
10:19-20
Luke 12:11-12
Acts 4:8

10:21
Mic 7:6

10:22
John 15:21

10:24
John 13:16; 15:20

10:25
*beelzeboul (0954)
▶ Matt 12:24

10:26-33
//Luke 12:2-9

10:26
Mark 4:22
10:28

Isa 8:12-13
Heb 10:31

10:30
1 Sam 14:45
2 Sam 14:11
Luke 21:18
Acts 27:34

10:31
Matt 6:26; 12:12

10:32
Rom 10:9
Rev 3:5

10:33
Mark 8:38
Luke 9:26
2 Tim 2:12

10:34-36
//Luke 12:51-53

10:34
*eirēnē (1515)
▶ Luke 2:14

10:35-36
*Mic 7:6

of two sparrows—one copper coin*? But not a single sparrow can fall to the ground without your Father knowing it. ³⁰And the very hairs on your head are all numbered. ³¹So don’t be afraid; you are more valuable to God than a whole flock of sparrows.

³²“Everyone who acknowledges me publicly here on earth, I will also acknowledge before my Father in heaven. ³³But everyone who denies me here on earth, I will also deny before my Father in heaven.

³⁴“Don’t imagine that I came to bring peace to the earth! I came not to bring peace, but a sword.

³⁵ ‘I have come to set a man against his father,
a daughter against her mother,
and a daughter-in-law against her mother-in-law.

³⁶ Your enemies will be right in your own household!*

³⁷“If you love your father or mother more than you love me, you are not worthy of being mine; or if you love your son or daughter more than me, you are not worthy of being mine. ³⁸If you refuse to take up your cross and follow me, you are not worthy of being mine. ³⁹If you cling to your life, you will lose it; but if you give up your life for me, you will find it.

⁴⁰“Anyone who receives you receives me, and anyone who receives me receives the Father who sent me. ⁴¹If you receive a prophet as one who speaks for God,* you will be given the same reward as a prophet. And if you receive righteous people because of their righteousness, you will be given a reward like theirs. ⁴²And if you give even a cup of cold water to one of the least of my followers, you will surely be rewarded.”

Jesus and John the Baptist

11 When Jesus had finished giving these instructions to his twelve disciples, he went out to teach and preach in towns throughout the region.

²John the Baptist, who was in prison, heard about all the things the Messiah

10:37 Luke 14:26 10:38 Matt 16:24; Mark 8:34; Luke 9:23; 14:27 10:39 Matt 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25 10:40 John 12:44; 13:20 10:41 1 Kgs 17:9-24; 2 Kgs 4:8-37 11:2-19 //Luke 7:18-35

10:18 Or *But this will be your testimony against the rulers and other unbelievers.* 10:22 Greek *on account of my name.* 10:23 “Son of Man” is a title Jesus used for himself. 10:24 Or *Disciples.* 10:25 Greek *Beelzeboul*; other manuscripts read *Beezebul*; Latin version reads *Beezebulb.* 10:28 Greek *Gehenna.* 10:29 Greek *one assarion* [i.e., one “as,” a Roman coin equal to 1/16 of a denarius]. 10:35-36 Mic 7:6. 10:41 Greek *receive a prophet in the name of a prophet.*

NLT WORD STUDY SYSTEM

WITH

HEBREW/GREEK DICTIONARY AND INDEX

The *Slimline Center Column Reference Bible* includes over 200 Hebrew and Greek word studies throughout the Bible text. These word studies give readers a glimpse into the inner workings of the New Living Translation and open a small window to the original languages of the Bible.

HOW TO DO WORD STUDIES WITH THE *SLIMLINE CENTER COLUMN REFERENCE BIBLE*

While reading through the Bible text, you will find at various places a superscript letter attached to the front of an English word. In the cross-reference column, there is a transliteration of the Hebrew or Greek word or phrase that underlies the translation at that point, along with the *Strong's* number(s) in parentheses (see below) and the location of the next reference in that Hebrew or Greek word chain. If you follow the reference chain, eventually you will read through all of the marked instances of that word or group of words in the entire study Bible. Doing so is a good way to begin doing Hebrew and Greek word studies.

Another way to use the tool is to systematically study a particular word from those listed below. Here we have listed and defined all of the words that are included in the Hebrew and Greek word-study chains.

The references in the chains are selective and do not represent all of the places where a Hebrew or Greek word occurs in the Bible; we chose a limited number of instances in order to show the variety of usage for a given term or group of terms. If you want to do a complete study of a biblical word, it would be a good idea to read most or all instances, which you can find with *Strong's Concordance* (see below) or a similar tool.

You can take your study of Hebrew and Greek words further by obtaining a copy of *Strong's Exhaustive Concordance of the Bible*. Dr. James Strong first published his exhaustive concordance of the King James Version in 1890, and the system he created for referring to every individual word in Hebrew and Greek by a number has been tremendously helpful for English readers who want to do word studies in the original languages. The *Strong's* numbering system has become the de facto standard for English language word-study tools. There is a wide variety of other publications and software tools available with which you can take your study of any Hebrew or Greek term further.

This dictionary and index is organized using the *Strong's* numbering system, named for the system used in *Strong's Concordance*. For any word you find while reading the text, you will simply have to use the *Strong's* number to find the brief definition and full chain. Please note that there are separate numbers and lists for the Hebrew words in the OT and the Greek words in the NT.

If you follow the entire word chain, note each context in which the word occurs and how it has been translated. You will get a good feel for the range of uses that each word can have, and you will get a unique glimpse into the inner workings of the NLT.

HEBREW AND GREEK WORD STUDIES

Because the Bible was originally written in ancient languages that are quite different from our own, the Hebrew and Greek words of the original text are often seen as strange and wonderful. Sometimes, Greek and Hebrew words are portrayed as though they are somehow a special or "divine" language containing more significant meaning than normal languages like English. In truth, biblical Greek and Hebrew are normal human languages, with words that are similar to the words of any language.

Words are complex animals. Consider, for example, the word *animal* in the previous sentence. In most contexts, that word conjures up images of wildlife. In this particular instance, however, it means something quite different. Words have a dynamic relationship to meaning, neither confined to a dictionary entry nor free to mean anything at all. Few readers whose mother tongue is English would have misunderstood the meaning of the sentence, "Words are complex animals," but it could certainly cause confusion for a reader whose knowledge of English is minimal.

When confronted with a word from any foreign language, especially an ancient one like the Hebrew or Greek of the Bible, people can misunderstand if they aren't careful to study the word in a way that makes sense with how language is used. Some common mistakes that are made in studying words in the biblical languages include the following:

- ♦ *Assuming a word means more than it does.* When faced with the range of meanings a given word can have, sometimes interpreters are tempted to think that *every* instance of that word contains *all* of the possible meanings. While it is true that sometimes a writer will purposefully use a word to mean more than one thing, it is not common. Normally, a word has *one* meaning in a given context. For instance, the Hebrew *zera'* (2233) can mean "seed" or "offspring," but only rarely would both meanings apply to one specific use of the word. An important part of original-language Bible study is to discern which meaning a term probably has in a given context.
- ♦ *Understanding words by their roots.* Many words share common roots, but this does not necessarily mean their meanings are related. The meaning of a word is related to how it is used in the language, not where it came from. The Greek *ekklēsia* (1577) comes from two words that mean "to call" (*kalēō*) and "out of" (*ek*). This does not mean that *ekklēsia* means "called out of," any more than the English word *goodbye* means "it's good that you're leaving." It is important to understand the meaning of the word from its usage rather than its roots.
- ♦ *Confusing synonyms.* Many words share common meanings, or at least have very similar meanings in specific contexts. An example in English is "choose" and "select." In many cases, the difference is negligible, and a writer could choose between them without changing the meaning at all. But in some contexts the selection is meaningful. In this tool, we sometimes string synonyms together in a single chain, but that does not mean they are completely interchangeable. Each word must be considered on its own terms in each context.
- ♦ *Failing to appreciate the difference between words and concepts.* Words are only tools to communicate meaning, so any one word will never be sufficient to get a complete picture of an important concept. If you want to understand the concept of "truth" in the Bible, Hebrew *'emeth* (0571) is a good place to start, but to limit study to a word alone will miss important components of the biblical picture of truth. Each concept must be studied as whole, going beyond the study of words.

H E B R E W W O R D S

'abal (0056): *mourn.* This verb expresses an attitude of deep sorrow. Often mourning is accompanied by weeping and other physical manifestations of grief or more formal mourning rites.

SEE Gen 37:34; Exod 33:4; 1 Sam 6:19; 2 Sam 13:37; 1 Chr 7:22; Ezra 10:6; Neh 1:4; Isa 3:26; 66:10; Dan 10:2; Amos 9:5

'adonay Yahweh (0136, 3068): *Sovereign Lord.* A compound name and title of God that combines his covenant name, *Yahweh*, with the title *'adonay* ("my lord, my master"). This title occurs over 280 times in the OT and emphasizes God's power and authority as well as his gracious relationship with his people.

SEE Gen 15:2; Deut 3:24; Josh 7:7; Judg 6:22; 2 Sam 7:18; Ps 73:28; Isa 61:1; Ezek 2:4; Amos 3:7; Hab 3:19; Zeph 1:7

'iwweleth (0200): *foolishness.* This noun is often presented as the opposite of wisdom. It indicates a lack of wisdom and understanding, with overtones of moral deficiency rather than simply intellectual failure.

SEE Ps 69:5; Prov 12:23; 14:17, 24; 15:14, 21; 17:12; 22:15; 26:4, 5

'el (0410), **'elohim** (0430): *God.* These two related words are both used to refer to God. Similar to the English word *god*, these words are also used to refer to deity generally (i.e., a god) or other supernatural beings. They can be used to address God directly ("O God, hear my prayer"), as part of a description of God ("the living God," "my God"), or in describing false gods ("the gods of the Egyptians").

SEE Exod 3:6; Num 23:21; Josh 24:2; Ps 16:1; 17:6; 36:7; 40:17; 85:4, 8; Isa 42:5

'aman (0539): *believe.* This verb denotes trust. It often involves the active decision to believe in the veracity or trustworthiness of an idea or person but can also signify an ongoing state of belief and the action associated with that faith. The word is often used to refer to faith in God and his promises, though not exclusively.

SEE Gen 15:6; 45:26; Exod 14:31; Num 14:11; Ps 106:12; 119:66; Prov 14:15; Isa 28:16; 53:1; Jon 3:5

'amen (0543): *amen, let it be so.* This word is an affirmation of the truth of what has been said. It can express either the firm

belief that something is true ("Yes!") or the desire that something will happen ("let it be so"). It is also used as a formulaic response in praising God, sometimes doubled for emphasis.

SEE Num 5:22; Deut 27:15; 1 Kgs 1:36; 1 Chr 16:36; Neh 5:13; 8:6; Ps 41:13; Isa 65:16; Jer 11:5

'emeth (0571): *truth, faithfulness.* This word has many nuances around the central idea of truth. It can represent the concept of truth as opposed to falsehood; it can refer to the faithfulness or reliability of a person or standard. It is also used in phrases such as "the true God."

SEE Exod 34:6; Ps 25:5; 26:3; 86:11; 119:142, 151, 160; Prov 16:6; Isa 38:3; Dan 10:21

'ap (0639): *anger.* This word denotes anger or extreme displeasure toward a person, group, or state of affairs. It is morally neutral, as it is used both for foolish, selfish anger and for righteous anger at injustice. It also means "nose, nostrils"; the flaring of nostrils and reddening of the nose when a person is angry led to the usage of this word to denote anger.

SEE Num 32:13; Deut 7:4; Judg 6:39; 2 Sam 12:5; 2 Kgs 23:26; Ps 6:1; Prov 27:4; 29:8, 22; Isa 12:1; Hab 3:8

'arbeh (0697): *locust.* This word refers to a desert migratory locust in the mature wing stage. These insects can swarm in vast, inordinate numbers, covering scores of square miles and even blotting out broad daylight.

SEE Exod 10:4, 12; Lev 11:22; Deut 28:38; Judg 6:5; 1 Kgs 8:37; Ps 78:46; Prov 30:27; Joel 1:4; 2:25; Nah 3:15

'aron (0727): *ark, chest.* This noun refers to a container for objects. It is generally a rectangular box. Its most common usage is for the Ark of the Covenant, but it can also refer to a coffin or a contribution chest. It is not the same word used for Noah's large boat, even though it is traditionally called an "ark" in English.

SEE Gen 50:26; Exod 25:22; 40:20; Num 10:33; 1 Sam 3:3; 2 Sam 6:6; 1 Kgs 8:1; 2 Kgs 12:9; 1 Chr 28:2; Ps 132:8; Jer 3:16

'arek 'appayim (0750, 0639): *slow to anger.* Rendered literally, this idiom would be "long of nose," but it means the attitude or emotion of patience. It pertains to not being easily or quickly angered in a potentially hostile situation. It is often

used to describe a person of high moral quality and is a repeated component of God's character. Cp. **ap** (0639).

SEE Exod 34:6; Num 14:18; Neh 9:17; Ps 86:15; 103:8; 145:8; Prov 14:29; 15:18; 16:32; Joel 2:13; Jon 4:2; Nah 1:3

'erets (0776): *earth, land*. This noun refers to any solid geographic area as contrasted to the sky or bodies of water. It is used in several idiomatic ways as well, such as in the phrase "the heavens and earth," meaning "the entire created order." Sometimes the word can refer specifically to a region or territory of the world, as in "the land" promised to Abraham and his descendants.

SEE Gen 1:1; 9:11; 12:1; 13:17; 15:18; 28:13; Num 13:27; Deut 4:39; Josh 1:15; 23:14, 16; Ps 24:1; 47:2; 97:5; Isa 65:17; 66:22

'ashrey (0835): *happy, blessed*. This word points to a heightened state or condition of joy and rejoicing, implying very favorable circumstances and enjoyment. It may be implied that it is a state to be envied or highly desired. This "blessed" is somewhat different from divine favor (a blessing).

SEE Job 5:17; Ps 1:1; 32:1; 34:8; 41:1; 84:5, 12; 94:12; 106:3; Prov 3:13; 14:21; 28:14; Isa 30:18

bakhar (0977): *choose*. This verb denotes making a distinguishing selection, often between items of similar features or qualities. It can refer to human or divine choices. Some contexts have the same general meaning but a different focus; such "choice" is based on a relationship or special loving concern.

SEE Exod 18:35; Deut 7:6; 14:2; 21:5; 1 Sam 2:28; 10:24; 17:40; 1 Chr 28:5; Ps 78:68; 135:4; Isa 40:20; 43:10

beliya'al (1100): *worthlessness, wickedness*. This noun can mean "worthless," referring to an object that is ruined or devastated. Another meaning is a person who is actively evil, "worthless" in relation to the standard of right living. It is often used in phrases such as "children of wickedness," meaning troublesome people.

SEE Deut 13:13; Judg 19:22; 1 Sam 1:16; 2:12; 25:17, 25; 2 Sam 22:5; Ps 18:4; 101:3; Prov 6:12; 19:28

ben 'adam (1121, 0120), **bar 'anash** (1247, 0606): *son of man*. This phrase simply means "human being." There is no specific gender in view; it is a way of pointing to the essential human quality of a person. Occasionally there is a diminutive sense (e.g., God is not a mere *ben 'adam*). It is also a messianic term in some contexts. In Dan 7:13, the Aramaic *bar 'anash* is equivalent to the Hebrew *ben 'adam*.

SEE Num 23:19; Job 25:6; 35:8; Ps 8:4; 80:17; 90:3; Isa 56:2; Jer 49:18; Ezek 2:1; Dan 7:13; 8:17

ben 'el (1121, 0410), **ben 'elohim** (1121, 0430): *sons of God*. This phrase means a being or entity that has its origin in God's creative power. It can refer to humans in relationship with God or to supernatural beings that are in the presence of God, including angels. In some contexts, it refers to a "heavenly court" (e.g., Job 1:6).

SEE Gen 6:2; Job 1:6; 2:1; 38:7; Ps 29:1; 89:6; Hos 1:10

ba'al (1168): *lord, Baal*. This noun means one who is a ruler, owner, or master of another person or people. It can refer to humans in various controlling social and political relationships. It also came to be a title for pagan deities in and around Canaan.

SEE 1 Kgs 16:31; 18:19, 40; 2 Kgs 10:18; 11:18; Hos 2:8, 13, 16

bar 'anash (1247, 0606): See **ben 'adam** (1121, 0120)

bara' (1254): *create*. This verb means to generate something into existence. It implies craftsmanship, yet the focus is often on bringing objects into existence. This same word can also describe making something out of existing materials or re-creating something into something new.

SEE Gen 1:1, 27; 2:3; 6:7; Ps 51:10; 148:5; Eccl 12:1; Isa 40:28; 43:15; 65:17; Mal 2:10

berith (1285): *covenant*. This noun refers to a binding agreement, a contract between at least two parties. A covenant can be between human parties (such as nations, friends, rulers and subjects, etc.) or between God and a human person or group. *Covenant* is an important defining concept in the relationship between God and his people.

SEE Gen 9:9; 15:18; 17:2; Exod 19:5; Num 25:12; Deut 29:1; 33:9; Josh 24:25; 2 Kgs 11:17; 23:3; 2 Chr 29:10; Ezra 10:3; Isa 42:6; 55:3; Jer 31:31; 33:21; Ezek 37:26; Hos 2:18; Mal 2:4

barak (1288), **berakah** (1293): *bless, blessing*. The verb (*barak*) means either divine speech that bestows success or prosperity, or human vocalization of a desire that God would bless a person. In some contexts, it is virtually a synonym for praise (e.g., "bless God"). The related noun (*berakah*) means an oath that results in prosperity, peace, freedom, safety, etc.

SEE Gen 2:3; 12:2; 49:28; Num 6:23; 22:6; Deut 30:19; 33:1; 1 Kgs 8:14; 2 Chr 6:3; Ezek 34:26; Mal 3:10

ga'al (1350): *redeem*. This verb means to reclaim a person or thing. Often it is an economic transaction, such as buying property back from a creditor or purchasing freedom for an enslaved family member. Another meaning is a relative attempting to right a wrong against a family member. See **go'el** (1350).

SEE Lev 25:25; 27:13; Num 35:12; Ps 77:15; 103:4; 107:2; Isa 43:1; 63:9; Jer 31:11; Lam 3:58; Hos 13:14; Mic 4:10

go'el (1350): *family redeemer*. The family redeemer is a close family member who is obligated to buy an object or person from indenture, slavery, or otherwise harsh circumstances. It is also a title for God, who removes his people from a dangerous bondage and reclaims them as his own. This word is a noun form of the verb **ga'al** (1350), but it is used as a distinct word with its own meaning.

SEE Ruth 2:20; 3:9; 4:6; Job 19:25; Ps 19:14; Isa 41:14; 44:6, 24; 54:5; 60:16; 63:16; Jer 50:34

garash (1644): See **kerituth** (3748)

dod (1730): *beloved*. This describes a person in a romantic, sensual relationship. It can also mean the act of physical lovemaking itself or a figurative description referring to Jerusalem and God as lovers.

SEE Prov 7:18; Song 1:2, 4; 4:10, 16; 7:12; Ezek 16:8; 23:17

dam (1818): *blood*. This noun refers to lifeblood. Its meaning is often equivalent to life, so "to pour out blood" means "to kill."

SEE Gen 9:4; 49:11; Lev 3:17; 17:11; Deut 12:23; 2 Kgs 21:16; Ps 94:21; Ezek 33:4

hebel (1892): *vapor, meaningless*. This noun meaning "mist, vapor, breath" is often used figuratively to signify something as transitory, worthless, or meaningless.

SEE Ps 39:5, 6; Eccl 1:2, 14; 2:1; 3:19; 4:4; 5:7; 6:2; 7:6; 8:10; 9:9; 11:8; 12:8; Isa 49:4; Jon 2:8

hagah (1897): *ponder*. This verb means to cogitate on something by talking to oneself either internally or audibly. It is also used to describe the cooing of a dove and the growling of a lion, and can refer to discussing a plan with other people or occasionally simply speaking about something.

SEE Josh 1:8; Ps 1:2; 35:28; 37:30; 38:12; 63:6; 77:12; 143:5

halal (1984): *praise*. This verb refers to speaking of the excellence or greatness of something or someone. When referring to a deity, it is an aspect of worship, whether to a false god or to the true God.

SEE Judg 16:24; 2 Chr 5:13; 20:19; 29:30; Ps 22:22; 109:30; 113:1; 119:164; 135:3; 147:12; 150:1; Prov 27:2; 28:4; 31:30; Jer 20:13

zabakh (2076), **zebakh** (2077): *sacrifice*. This verb (*zabakh*) refers to killing a living thing for the purpose of worship or relationship to a deity. The cognate noun (*zebakh*) means the thing itself that is killed and presented to the deity, often a small domestic mammal such as a sheep or goat.

NLT DICTIONARY/CONCORDANCE

A

AARON

First high priest of Israel; elder brother and spokesman of Moses (Exod 4:14-31; 7:1-2); confronted Pharaoh with Moses (Exod 5-12); held up Moses' hands during battle (Exod 17:8-15); led Israel while Moses was absent (Exod 24:14); priestly clothing and accessories (Exod 28); his ordination (Exod 29; Lev 8); his failure with the gold calf (Exod 32; Acts 7:40); spoke against Moses, then interceded on behalf of sister, Miriam (Num 12:1-16); helped stop the plague (Num 16:45-48); priesthood confirmed (Num 17; Heb 5:1-4); failed at Meribah and was denied entry to Promised Land (Num 20:1-13); died (Num 20:22-29; 33:38-39).

ABANDON, ABANDONED, ABANDONS (v)
to desert or forsake

Josh 1:5.....will not fail you or **a** you.
Josh 24:16.....We would never **a** the LORD
Ezra 9:9.....God did not **a** us in our slavery.
Neh 9:31.....completely or **a** them forever.
Ps 22:1.....why have you **a-ed** me?
Ps 37:25.....never seen the godly **a-ed**
Ps 37:28.....he will never **a** the godly.
Prov 15:10.....Whoever **a-s** the right path
Matt 27:46.....why have you **a-ed** me?
John 16:1.....you won't **a** your faith.
Rom 1:24.....So God **a-ed** them to do
Rom 1:28.....**a-ed** them to their foolish
2 Cor 4:9.....down, but never **a-ed** by God.
Heb 13:5.....I will never **a** you.

ABASED (KJV)

Ezek 12:26.....mighty will be **brought down**.
Matt 23:12.....themselves will be **humbled**
Phil 4:12.....how to **live on almost nothing**

ABEL

Son of Adam and Eve, brother of Cain (Gen 4:1-2); his offering accepted (Gen 4:4; Heb 11:4); murdered by Cain (Gen 4:8; Matt 23:35; Luke 11:51; Heb 12:24; 1 Jn 3:11-12; Jude 1:11); replaced by Seth (Gen 4:25).

ABHOR (v)

to hate or loathe
Ps 119:163.....I hate and **a** all falsehood,

ABIDE(TH), ABIDING (KJV)

Luke 2:8.....shepherds **staying** in the fields
John 12:46.....no longer **remain** in the dark
John 15:4.....be fruitful unless you **remain**

ABILITY, ABILITIES (n)

talent, aptitude, or skill
Exod 35:34.....the **a** to teach their skills
Dan 6:8.....because of Daniel's **great a**,
Acts 2:4.....Spirit gave them this **a**.
1 Cor 12:1.....special **a-ies** the Spirit gives—
1 Cor 14:1.....special **a-ies** the Spirit gives—
1 Cor 14:12.....special **a-ies** the Spirit gives,
2 Cor 1:8.....beyond our **a** to endure,

ABLE (adj)

marked by power, intelligence, competence, skill, giftedness
Deut 16:17.....must give as they are **a**.
Dan 3:17.....whom we serve is **a** to save
Rom 8:39.....ever be **a** to separate us from
Rom 16:25.....to God, who is **a** to
Eph 3:20.....all glory to God, who is **a**,

Eph 6:13.....you will be **a** to resist
2 Tim 1:12.....that he is **a** to guard
2 Tim 2:24.....be **a** to teach, and
Jude 1:24.....to God, who is **a** to keep

ABOLISH (v)

to destroy; to annul
Matt 5:17.....did not come to **a** the law

ABOUND(ED) (KJV)

Prov 28:20.....person will **get a rich reward**
Matt 24:12.....Sin will **be rampant everywhere**

Rom 5:15.....**even greater** is God's wonderful grace

Rom 5:20.....grace **became more abundant**
2 Cor 8:7.....**excel** also in this gracious act

ABOVE (adv or prep)

in a higher position, superior
Ps 95:3.....a great King **a** all gods.
Ps 99:2.....exalted **a** all the nations.
Luke 12:31.....Seek the Kingdom of God **a** all
Eph 1:21.....far **a** any ruler or authority
Phil 2:9.....the name **a** all other names,
1 Tim 3:2.....a man whose life is **a** reproach.
 Jas 3:17.....wisdom from **a** is first of all pure.

ABRAHAM (ABRAM)

Father of the nation of Israel (Isa 51:2; John 8:37-59); friend of God (Isa 41:8); father of all people of faith (Gen 12-25; Rom 4; Heb 11); made covenant with the LORD (Gen 12:1-3; 13:14-17; 15:12-21; 22:15-18; 50:24; Exod 2:24; 32:16; Neh 9:8; Ps 105:9; Luke 1:73; Acts 3:25; Gal 3:17-20; Heb 6:13); descendant of Terah from Ur (Gen 11:27-31); husband of Sarah (Sarah) (Gen 11:29); called to leave home (Gen 12:1-9; Acts 7:2-4; Heb 11:8-10); went to Egypt and deceived the Pharaoh (Gen 12:10-20); chose Canaan over the Jordan Plain (Gen 13); rescued Lot from enemies (Gen 14:14-16); blessed by Melchizedek (Gen 14:18-24; Heb 7:1); covenant restated by God (Gen 15); faith counted as righteousness (Gen 15:6; Rom 4:3; Gal 3:6-9; Jas 2:21-23); given son (Ishmael) by Hagar (Gen 16); circumcision commanded (Gen 17; Rom 4:9-12); name changed to "Abraham" (Gen 17:5; Neh 9:7); son promised to Sarah (Gen 17:16; 18:10); welcomed heavenly visitor (Gen 18:1-15); bargained to save Sodom and Gomorrah (Gen 18:16-33); deceived Abimelech (Gen 20); named as a prophet (Gen 20:7); given son (Isaac) by Sarah (Gen 21:1-7; Heb 11:11-12); sent Hagar and Ishmael away (Gen 21:9-14; Gal 4:21-31); offered Isaac as test (Gen 22:1-19; Heb 11:17-19; Jas 2:21); secured burial ground for Sarah (Gen 23); found a wife for Isaac (Gen 24); descendants through wife Keturah (Gen 25:1-6); died (Gen 25:7-11).

ABSTAIN (v)

to refrain from, forgo
Exod 19:15.....then **a** from having sexual intercourse.
Acts 15:20.....**a** from eating food offered to idols,

ABUNDANCE (n)

great quantity, affluence; more than ample
Job 36:31.....giving them food in **a**.
Ps 66:12.....a place of **great a**.

Jer 31:14.....The priests will enjoy **a**,
Matt 13:12.....have an **a** of knowledge.
Matt 25:29.....they will have an **a**.
John 1:16.....From his **a** we have all

ABUNDANT (adj)

marked by great plenty, abounding
Deut 28:11.....livestock, and **a** crops.
Ps 68:9.....You sent **a** rain, O God
Jer 31:12.....good gifts—the **a** crops
John 16:24.....you will have **a** joy.
2 Cor 8:2.....are also filled with **a** joy,

ABUSE (n)

strong condemnation or disapproval
Matt 15:29.....shouted **a**, shaking their heads

ABUSE (v)

to injure or damage physically or verbally
1 Cor 4:12.....patient with those who **a** us.

ABUSIVE (adj)

using harsh, insulting language; characterized by wrong or improper use or action
1 Cor 5:11.....worships idols, or is **a**,
1 Cor 6:10.....drunkards, or are **a**, or
Eph 4:29.....use foul or **a** language.

ABYSS (KJV)

Luke 8:31.....send them into the **bottomless pit**
Rev 9:1.....the shaft of the **bottomless pit**
Rev 9:11.....the angel from the **bottomless pit**

ACACIA (n)

several species of shrubs and trees, some of which are found in the Holy Land, yielding highly durable wood

Exod 25:10.....make an Ark of **a** wood
Exod 27:1.....**a** wood, construct a square altar

Josh 2:1.....the Israelite camp at **A** Grove.

ACCEPT, ACCEPTED, ACCEPTS (v)

to receive willingly
Gen 4:4.....THE LORD **a-ed** Abel
Gen 4:7.....**a-ed** if you do what is right.
Deut 16:19.....Never **a** a bribe, for bribes
Job 42:8.....I will **a** his prayer
Job 42:9.....THE LORD **a-ed** Job's prayer.
Ecl 5:18.....to **a** their lot in life.
Luke 4:24.....no prophet is **a-ed** in his
Luke 10:16.....who **a-s** your message
John 1:12.....believed him and **a-ed** him,
John 17:8.....They **a-ed** it and know that
Rom 11:12.....when they finally **a** it.
Gal 2:9.....they **a-ed** Barnabas and me
Col 2:6.....just as you **a-ed** Christ Jesus
1 Tim 1:15.....everyone should **a** it:
1 Tim 4:9.....everyone should **a** it.
Jas 1:21.....**a** the word God has planted

ACCEPTABLE (adj)

capable or worthy of being accepted; welcome, pleasing, favorable

Mark 7:19.....every kind of food is **a**
Rom 4:2.....had made him **a** to God,
Rom 12:1.....the kind he will find **a**.
Rom 14:20.....all foods are **a**, but it is
2 Cor 8:12.....is **a** if you will eat it eagerly.
1 Tim 4:5.....made **a** by the word of God

ACCIDENTALLY (adv)

unintentionally, by mistake
Josh 20:9.....who **a** killed another person
Matt 23:24.....so you won't **a** swallow a gnat,

ACCOMPLISH, ACCOMPLISHES (v)
perform, do to completion
Ecd 2:17to **a**, it was all so meaningless
Isa 55:11fruit. It will **a** all I want it to,
Matt 5:17No, I came to **a** their purpose.
John 6:63Human effort **a**-es nothing.
Eph 3:20within us, to **a** infinitely more
2 Thes 1:11power to **a** all the good things

ACCOUNT (n)
description of facts, conditions, or events; a report
Gen 2:4This is the **a** of the creation
Gen 5:1written **a** of the descendants
Gen 6:9the **a** of Noah and his family.
Gen 10:1This is the **a** of the families
Gen 37:2This is the **a** of Jacob and
Rom 14:12give a personal **a** to God.

ACCOUNTABLE (adj)
subject to giving an account; answerable
Heb 4:13the one to whom we are **a**.
Heb 13:17and they are **a** to God.

ACCURATE (adj)
conforming exactly to truth or to a standard;
free from error, correct
Lev 19:36and weights must be **a**.
Deut 25:13You must use **a** scales
Prov 11:1delights in **a** weights.
Prov 22:21take an **a** report to those
John 21:24account of these things is **a**.

ACCURSED (KJV)
Deut 21:23anyone who is hung is **accursed**
Josh 6:18things **set apart for**

destruction
1 Cor 12:3will **curse** Jesus, and no one
Gal 1:9let that person be **accursed**

ACCUSATION, ACCUSATIONS (n)
a charge of wrongdoing, often false
Ps 4:2will you make groundless **a-s**?
Luke 3:14extort money or make false
a-s.

1 Tim 5:19Do not listen to an **a**

ACCUSE, ACCUSED, ACCUSES, ACCUSING (v)
to charge with fault or offense; to blame
Job 22:4**a-s** you and brings judgment
Ps 27:12For they **a** me of things
Dan 6:5grounds for **a-ing** Daniel
Luke 23:14**a-ing** him of leading a revolt.
John 5:45it isn't I who will **a**
John 7:7because I **a** it of doing evil.
John 8:46can truthfully **a** me of sin?
Acts 18:13**a-d** Paul of "persuading
Rom 2:15and thoughts either **a** them
Rom 8:33Who dares **a** us whom God
Rev 12:10who **a-s** them before our God

ACCUSER, ACCUSERS (n)
one who charges another of wrongdoing
Deut 19:18If the **a** has brought false
Isa 50:8Where are my **a-s**?
Luke 12:58the way to court with your **a**,
Rev 12:10the **a** of our brothers

ACKNOWLEDGE, ACKNOWLEDGES (v)
to express a gratitude of debt; to recognize as
valid; to confess (wrongdoing)
Jer 3:13Only **a** your guilt. Admit
Matt 10:32Everyone who **a-s** me
Luke 12:8Son of Man will also **a**
Rom 1:28thought it foolish to **a** God,
1 Jn 2:23anyone who **a-s** the Son
1 Jn 4:3and does not **a** the truth

ACQUAINTED (v)
to make familiar; to know firsthand
Isa 53:3sorrows, **a** with deepest grief.
Acts 18:2**a** with a Jew named Aquila,
ACQUIT, ACQUITTING (v)
to free from the penalty of a guilty action; (used
theologically) to justify or make right with God
2 Chr 6:23**A** the innocent because of
Prov 17:15**A-ing** the guilty and

ACT (v)
to behave; to take action or do something
Ps 119:126it is time for you to **a**,
Ecd 6:8how to **a** in front of others?

ACTION, ACTIONS (n)
a thing done, deed; an exercise of will
Jer 4:18Your own **a-s** have brought
Phlm 1:6put into **a** the generosity
Rev 3:2**a-s** do not meet the
requirements

ACTIVITY (n)
a pursuit in which a person is active; quality or
state of being active
Ecd 3:1for every **a** under heaven.

ADAM
First man (*Gen 1:26-2:25*; *Rom 5:14*; *1 Tim*
2:13-14); son of God (*Luke 3:38*); sinned (*Gen*
3:1-19; *Hos 6:7*; *Rom 5:12-21*); descendants (*Gen*
5); died (*Gen 5:5*; *1 Cor 15:22-49*).

ADD, ADDED (v)
to make or serve as an addition
Deut 4:2Do not **a** to or subtract from
Deut 12:32You must not **a** anything to
Prov 30:6Do not **a** to his words,
Ecd 3:14Nothing can be **a-ed** to it
Matt 6:27worries **a** a single moment
Luke 12:25worries **a** a single moment
Acts 2:47each day the Lord **a-ed** to their
Rev 22:18God will **a** to that person

ADEQUATE (adj)
suitable for a task; suitable
2 Cor 2:16who is **a** for such a task as this?

ADMIT (v)
to acknowledge, confess
Hos 5:15until they **a** their guilt
John 12:42But they wouldn't **a** it

ADMINISTRATOR
Num 3:32chief **a** over all the Levites
Isa 37:2sent Eliakim the palace **a**

ADMONISH(ED) (KJV)
Ecd 12:12give you **some further advice**
Eccl 4:19Don't forget this **warning** I
2 Thes 3:15**warn** them as you would
Heb 8:5God **gave** him this **warning**

ADMONITION (KJV)
1 Cor 10:11written down to **warn** us
Eph 6:4**instruction** that comes from
the Lord
Titus 3:10a first and second **warning**

ADOPT, ADOPTED (v)
to take another's child into one's own family
Rom 8:15when he **a-ed** you as his own
Rom 8:23rights as his **a-ed** children,
Rom 9:4to be God's **a-ed** children.
Gal 4:5so that he could **a** us as
Eph 1:5decided in advance to **a** us

ADULTERER, ADULTERERS (n)
one who commits adultery
Job 24:15The **a** waits for the twilight,
Jas 4:4You **a-s**! Don't you realize

ADULTEROUS (adj)
prone to adultery or idolatry
Mark 8:38in these **a** and sinful days,

ADULTERY (n)
unlawful sexual relations between a married
and an unmarried person; symbolic of idolatry
Exod 20:14You must not commit **a**.
Deut 5:18You must not commit **a**.
Prov 6:32who commits **a** is an utter fool,
Matt 5:27You must not commit **a**.
Matt 19:18You must not commit **a**.
Mark 10:11someone else commits **a**
Luke 18:20You must not commit **a**.
John 8:4caught in the act of **a**.
1 Cor 6:9**a**, or are male prostitutes,

ADVANTAGE (n)
benefit; upper hand
Exod 17:11in his hand, the Israelites had
the **a**.
Lev 25:17not taking **a** of each other.
Rom 3:1Then what's the **a** of being
a Jew?
Rom 7:11Sin took **a** of those commands
2 Cor 7:2astray, nor taken **a** of anyone.

ADVERSARY, ADVERSARIES (n)
enemy, opponent
2 Sam 19:22Why have you become my **a**
Esth 7:6Haman is our **a** and our
enemy.

Ps 89:23beat down his **a-ies** before him
Mark 5:25on the way to court with your
a,

ADVERSITY (n)
affliction, misfortune, woe
Job 36:15gets their attention through **a**.
Isa 30:20gave you **a** for food and
suffering

ADVISE (n)
recommendation regarding a decision or
course of conduct; counsel
1 Kgs 12:8rejected the **a** of
2 Chr 10:8rejected the **a** of
Prov 12:5**a** of the wicked is
Prov 12:26godly give good **a** to their
Prov 15:22Plans go wrong for lack of **a**;
Isa 44:25I cause the wise to give bad **a**,
Rom 11:34enough to give him **a**?

ADVISE (v)
to give advice; to counsel
Ps 32:8I will **a** you and watch over
1 Tim 5:14I **a** these younger widows
Rev 3:18I **a** you to buy gold from me—

ADVISERS (n)
one who gives advice; counselor
1 Sam 28:23his **a** joined the woman in
1 Kgs 12:14counsel of his younger **a**.
Esth 1:13consulted with his wise **a**,
Prov 11:14safety in having many **a**.
Prov 29:12all his **a** will be wicked.

ADVOCATE (n)
one who pleads the cause of another;
defender
see also HOLY SPIRIT, COUNSELOR
Job 16:19My **a** is there on high.
John 14:16he will give you another **A**,
John 14:26the Father sends the **A**
John 15:26I will send you the **A**—
John 16:7if I don't, the **A** won't come.
1 Jn 2:1an **a** who pleads our case

AFFECTION (n)
tender attachment; a positive feeling
Rom 12:10each other with genuine **a**,
2 Pet 1:7godliness with brotherly **a**,

AFFIRM (v)
to validate; to confirm
John 3:33can **a** that God is true.
Rom 8:16**a** that we are God's children.
Heb 10:23hope we **a**, for God can

AFFLICT, AFFLICTED (v)
relating to, characterized by, or given to
persistent suffering or anguish
Deut 28:61LORD will **a** you
1 Sam 5:12were **a-ed** with tumors;

AFFORD (v)
to have enough money or other assets for
Lev 5:7cannot **a** to bring a sheep,
2 Cor 8:3they could **a**, but far more.

AFRAID (adj)
fearful or apprehensive about an unwanted or
uncertain situation
Gen 3:10I was **a** because I was naked.
Gen 26:24Do not be **a**, for I am
Exod 3:6he was **a** to look at God.
Deut 1:21Don't be **a**!
Deut 20:1your own, do not be **a**.
Ps 23:4I will not be **a**, for you are
Isa 10:24do not be **a** of the Assyrians
Isa 41:10Don't be **a**, for I am
Isa 43:1Do not be **a**, for I have
Matt 8:26Why are you **a**?
Matt 10:31So don't be **a**;
Mark 5:36Don't be **a**.
John 14:27Don't be troubled or **a**.
2 Tim 4:5Don't be **a** of suffering
1 Pet 3:14Don't worry or be **a**

AFRESH (adv)
from a fresh beginning; anew, again
Lam 3:23.....his mercies begin **a** each

AGAINST (prep)
in opposition or hostility to; contrary to
Ps 41:9.....has turned **a** me.
Matt 7:19.....even spoke **a** God himself,
Matt 6:12.....those who sin **a** us.
Matt 10:35.....to set a man **a** his father,
Matt 12:30.....actually working **a** me.
Acts 26:14.....for you to fight **a** my will.
Rom 11:30.....Gentiles were rebels **a** God,
1 Cor 8:12.....you are sinning **a** Christ.
1 Pet 5:9.....Stand firm **a** him,

AGED (adj)
showing the effects or characteristics of increasing age
Job 12:12.....Wisdom belongs to the **a**,
Prov 17:6.....crowning glory of the **a**;

AGES (n)
long period of time; a generation; a measure of history, geology, or culture
Prov 8:23.....I was appointed in **a** past,
Jer 23:40.....infamous throughout the **a**.
Eph 2:7.....in all future **a** as examples

AGGRAVATE (v)
to cause anger by persistent goading; to produce inflammation in
Col 3:21.....do not **a** your children,

AGONY (n)
extreme pain and suffering
Ps 6:2.....Lord, for my bones are in **a**.
Luke 22:44.....he was in such **a** of spirit that

AGREE, AGREED, AGREEING (v)
to admit, concede
Matt 18:19.....If two of you **a** here on
Luke 7:29.....**a-d** that God's way was right,
Rom 7:16.....that **a** that the law is good.
Phil 2:2.....make me truly happy by **a-ing**

AID (v)
to give assistance
Acts 24:17.....with money to **a** my people

AIM (v)
to direct to or toward a specified object or goal
Rom 14:19.....**a** for harmony in the church

AIR (n)
empty space, nothingness; atmosphere
1 Thes 4:17.....meet the Lord in the **a**.

ALABASTER (adj)
a compact, fine-textured, usually white and translucent plaster often carved into vases and ornaments
Matt 26:7.....with a beautiful **a** jar
Mark 14:3.....with a beautiful **a** jar
Luke 7:37.....she brought a beautiful **a** jar

ALARM (n)
a signal that warns or alerts
Num 10:9.....sound the **a** with the trumpets.
2 Cor 7:11.....such indignation, such **a**,

ALCOHOL (n)
drink (as wine or beer) containing ethanol
Prov 20:1.....**a** leads to brawls.
Isa 5:22.....boast about all the **a** they

ALCOHOLIC (adj)
containing alcohol
Num 6:3.....give up wine and other **a**

ALERT (adj)
quick to perceive and act
Isa 21:7.....the watchman be fully **a**.
Mark 13:33.....be on guard! Stay **a**!
1 Pet 5:8.....Stay **a**! Watch out for

ALIEN (KJV)
Exod 18:13.....a **foreigner** in a foreign
Job 19:5.....I am like a **foreigner** to them
Eph 2:12.....were **excluded from citizenship**

ALIENATED (KJV)
Ezek 48:14.....traded or **used by others**
Eph 4:18.....**wander far from** the life God
Col 1:21.....were **once far away from God**

ALIVE (adj)
animate, having life; active; aware
Gen 45:7.....keep you and your families **a**
Ps 41:2.....them and keeps them **a**.
Luke 24:23.....Jesus is **a**!
Acts 1:3.....ways that he was actually **a**.
Rom 6:11.....the power of sin and **a** to God
Rev 2:8.....who was dead but is now **a**!

ALLELUIA (KJV)
Rev 19:1.....shouting, "**Praise the Lord!**"
Rev 19:3.....rang out: "**Praise the Lord!**"
Rev 19:4....."Amen! **Praise the Lord!**"
Rev 19:6....."**Praise the Lord!** For the Lord

ALLOTMENT, ALLOTMENTS (n)
share, portion, provision
Num 18:21.....Instead of an **a** of land, I will
Josh 13:32.....These are the **a-s** Moses had
Jer 13:25.....your **a**, the portion I have assigned

ALLOWANCE (n)
the act of admitting or conceding; permission
Eph 4:2.....**a** for each other's faults

ALLOW, ALLOWED (v)
to admit or concede; to permit
1 Cor 6:12.....though "I am **a-ed** to
1 Cor 10:23.....I am **a-ed** to do anything
2 Cor 12:4.....no human is **a-ed** to tell.

ALMIGHTY (n)
having absolute power over all; God
see also (HEAVEN'S) ARMIES
Gen 17:1.....I am El-Shaddai—"God **A**."
Exod 6:3.....as El-Shaddai—"God **A**."
Ruth 1:20.....**A** has made life very bitter
Job 6:14.....without any fear of the **A**.
Job 33:4.....breath of the **A** gives me life.
Ps 91:1.....rest in the shadow of the **A**.
Rev 4:8.....the **A**—the one who always was,
Rev 15:3.....O Lord God, the **A**.
Rev 19:6.....our God, the **A**, reigns.

ALONE (adj)
isolated or solitary; solely or exclusively; without aid or support
John 5:44.....the one who **a** is God.

ALONGSIDE (adv)
at the side; in parallel position, close by
Gal 3:19.....It was given **a** the promise

ALPHA (n)
first letter of Greek alphabet; figurative of beginning or first one
Rev 1:8.....I am the **A** and the Omega—
Rev 21:6.....I am the **A** and the Omega—
Rev 22:13.....I am the **A** and the Omega,

ALTAR, ALTARS (n)
high places of worship on which sacrifices are offered or incense is burned
Gen 8:20.....Noah built an **a** to the Lord,
Gen 7:7.....Abram built an **a** there
Gen 12:9.....Abraham built an **a** and
Gen 26:25.....Isaac built an **a** there
Exod 30:1.....make another **a** of acacia
Exod 37:25.....incense **a** of acacia wood.
Josh 8:30.....Joshua built an **a** to the Lord,
Josh 22:10.....a large and imposing **a**.
1 Sam 7:17.....Samuel built an **a** to the
2 Chr 4:1.....made a bronze **a** 30 feet long,
2 Chr 4:19.....Temple of God; the gold **a**;
2 Chr 32:12.....only at the **a** at the Temple
2 Chr 33:16.....restored the **a** of the Lord
Ezra 3:2.....rebuilding the **a** of the God
Isa 6:6.....coal he had taken from the **a**
Matt 5:23.....presenting a sacrifice at the **a**
Acts 17:23.....your **a-s** had this inscription
Heb 13:10.....an **a** from which the priests
Rev 6:9.....I saw under the **a** the souls

ALTERED (v)
to make change or become different; to modify
John 10:35.....the Scriptures cannot be **a**.

ALWAYS (adv)
at all times; forever, perpetually
1 Kgs 2:4.....will **a** sit on the throne

Ps 16:8.....the Lord is **a** with me.
Ps 52:8.....will **a** trust in God's unfailing
Ps 102:27.....But you are **a** the same;
Ps 106:3.....and **a** do what is right.
Prov 23:7.....They are **a** thinking about
Isa 16:5.....He will **a** do what is just
Matt 28:20.....I am with you **a**, even to
Mark 14:7.....You will have the poor
John 12:8.....you will not **a** have me.
1 Pet 3:15.....**a** be ready to explain it.

AMAZED (v)
to fill with wonder, astound
Matt 7:28.....were **a** at his teaching
Mark 7:37.....They were completely **a** and
Mark 10:24.....This **a** them. But Jesus
Luke 2:33.....Jesus' parents were **a** at
Acts 2:7.....They were completely **a**.

AMAZING (adj)
causing amazement, great wonder, or surprise
1 Chr 16:24.....about the **a** things he does.
Ps 96:3.....about the **a** things he does.
Ps 126:2.....What **a** things the Lord has

AMBASSADOR, AMBASSADORS (n)
an authorized representative or messenger
2 Cor 5:20.....So we are Christ's **a-s**;
Eph 6:20.....this message as God's **a**.

AMBITION (n)
aspiration to achieve a particular goal, good or bad
Gal 5:20.....anger, selfish **a**, dissension,
Phil 1:17.....They preach with selfish **a**,
 Jas 3:14.....there is selfish **a** in your heart,

ANCESTOR, ANCESTORS (n)
one from whom a person is descended; forefather
Exod 3:15.....God of your **a-s**—the God of
Deut 19:14.....markers your **a-s** set up
Isa 9:7.....throne of his **A** David for all
Isa 43:27.....your first **a** sinned against me;
Mark 11:10.....Kingdom of our **A** David!
Luke 1:32.....the throne of his **A** David.
Rom 9:5.....Abraham, Isaac, and Jacob are their **a-s**,
Gal 1:14.....for the traditions of my **a-s**.
Heb 1:1.....to our **a-s** through the prophets.

ANCHOR (n)
a reliable or principal support; mainstay
Heb 6:19.....trustworthy **a** for our souls.

ANCIENT (adj)
having the qualities of age or long existence; old
Dan 7:22.....until the **A** One—the Most High—
Mark 7:3.....required by their **a** traditions.

ANDREW
One of the 12 disciples; listed second (*Matt* 10:2; *Luke* 6:14) and fourth (*Mark* 3:18; 13:3; *Acts* 1:13); came from Bethsaida (*John* 1:44); brother of Simon Peter (*Matt* 4:18); former fisherman (*Mark* 1:16); follower of John the Baptist who introduced Peter to Jesus (*John* 1:40-44).

ANGEL, ANGELS (n)
human or superhuman agent or messenger of God
Exod 23:20.....I am sending an **a**
2 Sam 24:16.....and said to the death **a**,
Ps 91:11.....will order his **a-s** to protect
Matt 4:6.....will order his **a-s** to protect
Matt 28:2.....an **a** of the Lord came down
Luke 1:26.....God sent the **a** Gabriel
Luke 2:9.....an **a** of the Lord appeared
Luke 20:36.....they will be like **a-s**.
Acts 12:7.....The **a** struck him on the side
1 Cor 6:13.....we will judge **a-s**?
2 Cor 11:14.....disguises himself as an **a**
Gal 1:8.....or even an **a** from heaven,
Heb 1:6.....all of God's **a-s** worship him.
Heb 2:7.....a little lower than the **a-s**
Heb 13:2.....the entertained **a-s** without
1 Pet 1:12.....the **a-s** are eagerly watching