



HOLY BIBLE  
NEW LIVING TRANSLATION



Tyndale House Publishers, Inc.



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# ALPHABETICAL LISTING OF THE BIBLE BOOKS

## Alphabetical Listing of Bible Books

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Ephesians	1163	Philippians	1171
Esther	491	Proverbs	617
Exodus	55	Psalms	533
Ezekiel	803	Revelation	1263
Ezra	461	Romans	1109
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Genesis	3	1 Samuel	269
Habakkuk	917	2 Samuel	299
Haggai	925	Song of Songs	657
Hebrews	1213	1 Thessalonians	1183
Hosea	869	2 Thessalonians	1189
Isaiah	665	1 Timothy	1193
James	1227	2 Timothy	1199
Jeremiah	731	Titus	1205
Job	501	Zechariah	929
Joel	881	Zephaniah	921
John	1045		
1 John	1247		
2 John	1253		
3 John	1257		
Jonah	901		
Joshua	211		
Jude	1259		
Judges	237		
1 Kings	327		
2 Kings	359		
Lamentations	795		
Leviticus	99		
Luke	1007		
Malachi	941		



Psalm 28—© Christy Klink, 18

# FEATURES GUIDE

**“For the word of God is alive and powerful” (Hebrews 4:12).**

## **This is your Bible...**

### **It's the living Word of God.**

It will speak directly to your real life. In these pages, you'll discover and get to know the one true God of the universe—the God who created you and loves you passionately.

## **God tugging at your heart...**

As you read God's Word, you'll feel God tugging at your heart, challenging the way you live your life, relentlessly pursuing an ever-deepening relationship with you. You'll get a real sense of how real, how close, how present God is in every moment of your life.

## **Your faith will come to life...**

You'll catch God's vision for you and for the planet—you'll feel God's love and compassion for hurting people. You'll sense God's purpose for his people, the church. Your faith will come to life.

## **Encountering God...**

As God's Word permeates every part of your life—your world, your family, your church, your friendships, your school, your interests, your very self—you'll encounter God in ways you may not have expected. You'll start to know deeply and personally that God is the one and only true God. He's real, passionate, relentless, compassionate, creative, and challenging.



# WHAT'S INSIDE

The Bible—this collection of historical books, poems, worship songs, prophecies, and personal letters—was inspired by God. It's God's expression of himself—his expression of love to you. And an important part of faith in God is expressing yourself in return. In these pages you'll find challenges to **Express Yourself**. In these Express Yourself sidebars, you'll make this Bible your own, expressing your thoughts, feelings, or questions by writing right on these pages, doodling, pasting pictures, and more. You'll respond to God's Word with other creative expressions like art, poetry, photography, graphic design, or journaling.

Sometimes expressing yourself honestly means asking God hard questions—tackling doubts, untangling confusions, authentically facing the hard parts of faith. Dealing with these **Real Questions** is important. You'll find several frank discussions of some of these sticky issues throughout this Bible. And you'll also find plenty of **Creative Space** in here to write down your own questions or doubts and to come up with your own creative expressions of faith—prayers, lists, song lyrics—whatever you want to say. So go ahead—make this Bible your own. Draw in it. Write in it. Express yourself.

**EXPRESS YOURSELF** GOD IS RELENTLESS MY SELF

## Field of Dreams

Read Matthew 13:44-45.

Stick, huh?

If you were certain a treasure was hidden in a tumble-down house, wouldn't you cash out your savings and run up a couple of credit cards in a scramble to buy the property?

What looked like an idiotic move to the neighborhood ("Did you hear what he *paid* for that shack?") would prove shrewd the moment you hauled out a box of gold or stuck a pipe in the ground and hit the oil field you knew was there.

Nailing down a sure thing—every investor's dream.

So why don't you do it?

Either you believe that Jesus was serious about this whole heaven and eternal life thing, or you don't. And if you *do*, then there's simply no way to hang on to your current life and also live the one he has in mind for you. Sorry—you can't serve two masters. That's not how it works.

## REAL QUESTIONS

*If I'm a Christian, do I still need to confess my sins? Aren't all of my sins already forgiven anyway?*

I like to think I'm a pretty good person... but I still sin. So I pretend my "petty" or "small" sins don't matter. And the big ones? I try to ignore them and act as if they never happened.

Ever been there?

First John 1:8 says, "If we claim we have no sin, we are only fooling ourselves and not living in the truth." And when we aren't willing to admit that we've messed up—to ourselves and to others—we're just ignoring the sickness of sin while its deadly infection spreads into every area of our lives.

Though we've been forgiven of our sins if we have faith in Christ, we each have to deal with weaknesses, temptations, and sinful patterns for the rest of our lives here on earth. It's a problem that will never just go away completely. Though we're forgiven, we still need to *deal* with our sins and their messy consequences. Confession is the way to do that.

When was the last time you took a hard look at your faults and failings and spent some time talking about specific sins to God? Who told someone you were forgiven? Who asked for forgiveness?



Faith is much more than just expressing your thoughts and feelings—and it's a lot more than just holding on to a certain set of beliefs. Faith is something we live. It's something we express through our actions—our choices in relationships, our willingness to step out of our comfort zones, our decision to speak the truth about Jesus to others.

So we've got some challenges for you—specific ways you can put your faith into action. Things that will help you grow closer to God and impact your world for him.

We've called these ideas **Try This**—because they will prompt you not only to read Scripture but to put it into practice in ways that fit your real, everyday life.

Putting faith into action can be really tough, so just in case you need some inspiration along the way, we've included true stories of people

**Just Like You**—men and women from different countries and different times in history who chose to live vibrantly for Jesus, no matter the circumstances that came their way.

***"All who confess that Jesus is the Son of God have God living in them, and they live in God" (1 John 4:15).***

At the heart of true faith is a living relationship with Jesus. Following Jesus starts with being honest with yourself: You're a sinner—we *all* are. We all do things that fall short of the best God wants for us. But God doesn't leave you hanging. God sent Jesus to save you. A central part of true faith is believing the only way to heaven is through faith in Jesus, who died on the cross to take the punishment for your sins. Having a relationship with Jesus means personally trusting in him to save you

## TRY THIS

### STOPPING THE HOLOCAUST

Here's an incident that sounds eerily familiar... and chilling.

A government green-lights the systematic extermination of Jews.

The date of the slaughter draws near. Jewish queen, who's passed as a Persian, faces a no-win decision.

Queen Esther can say nothing or she can let her people be destroyed. Or she can risk her life and heritage—hoping to stop the slaughter and invite execution.

Tough call. Read **Esther 4** and see how that cemented Esther's resolve.

The question wasn't direct: Should I suppose it was? Would you do it for your family—your people?

Mordecai took a risk too when he asked Esther to take a stand. And so can you take too: Will you gently, lovingly, for family trust and serve the living God?

Please note: shrilly announcing your faults doesn't qualify. We're talking gentle, loving. Leading by example.

How can you invite your family to trust and follow God by example? Ask a family member that question...and be open to the answer.

Who knows? Perhaps you were placed in your family for such a time as this.

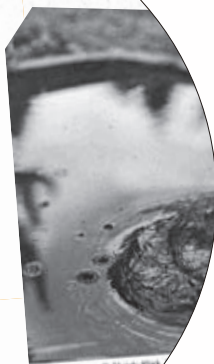
GOD IS REAL MY FAMILY

### JUST LIKE YOU

**A Wrong (Right) Turn**—Amid the chill and brilliance of a Russian autumn in 1908, Sergius Bulgakov was seeking a change in his young life. Bulgakov, a professor of political economy and a rising star on the Marxist intellectual scene, found himself inexplicably drawn back to the faith of the six generations of priests in his family. And yet while on a retreat with a friend at a country hermitage, he was unable to experience anything but deadening formality in the prayers of the religious people around him—a reminder of the grim services that he endured before his doubts drove him from the seminary.

Stumbling out of the church service with his mind in a cloud, Bulgakov thought he was returning to the guesthouse, but instead found himself at the home of the wise and revered elder of the hermitage, a holy man similar to Father Zossima in Dostoevsky's novel *The Brothers Karamazov*. It was in a conversation with this wise man that the atheist's change finally came.

...and continue down his



Water Droplets—© Christy Kous

one of the greatest of the twentieth-century conversions.

from your sins, following his guidance for your life, and getting to know him better through prayer and his Word. Not only will you spend eternity with him in heaven, but you also make him your number-one priority—and your best friend—here on earth. With the help of God's Holy Spirit, you choose to live for him. This Bible will help you do that.

But as you read it, you may wonder at times, "What in the *world* does this have to do with Jesus?" It can be difficult sometimes to see how stuff like laws or prophecies or ancient letters relate to your friendship with Jesus in the here and now. So we wanted to point out for you some of the important places where truths about Jesus show up all over the Bible—not just in the New Testament—and we've called them **Jesus-Sightings**.

Every book of the Bible points to Jesus, and we wanted to show you the connection. Sort of like the game Six Degrees of Kevin Bacon where you go on a circuitous route to connect various actors to each other by naming movies they've been in with Kevin Bacon, we want to show you the important truths about Jesus found from Genesis through Revelation. You'll find these **7 Degrees of Jesus** boxes on each book's intro page. You may be surprised to discover Jesus in some unlikely places!

Unless this is your first Bible, there aren't many surprises. For instance, is it really a spoiler to hear that David beats Goliath?

We didn't think so.

So LIVE takes great care to be anything but boring. To deliver compelling quotes from a wide range of sources—not just famous dead Christian guys.

**Text Messages** supply the facts that make for a deeper understanding of what you're reading ...and every now and then they'll hand you a factoid that's just fun to know.

## JESUS-SIGHTING



He stands a hair's-breadth away from the presence and power of the living God. A knit curtain stands between them, literally a piece of cloth separating the infinite and the finite. The high priest alone can pull aside the sheet and step inside, presenting the only flawed human heart allowed to stand before the One whose very appearance could kill a person.

Moses puts the stone tablets of the Ten Commandments in the wood box overlaid with pure gold known as the Ark of the Covenant. The Ark is kept in a tent made of curtains, the Tabernacle. God's presence is there.

One curtain matters most. Between the Ark and the rest of the world is a curtain that keeps an unclean people out of the presence of a perfect God. Even later in the Scriptures, when most of the curtains of the Tabernacle described in Exodus 26 are replaced by the stone walls of the Temple, this curtain remains.

"If only we could be a bit more like Him, the world would be transformed."

—U2's Bono

## TEXT MESSAGE

Jacob was the world's first makeup artist. With some help from his mom, Rebekah, and some fancy cosmetic work, he tricked his father, Isaac, into thinking he was his older brother, Esau (Genesis 27:14-29). By mistakenly blessing Jacob instead of Esau, Isaac fulfilled God's promise to Rebekah in Genesis 25:23.



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CREATIVE SPACE

# MAKE CONTACT

Upload your faith expressions to [www.group.com/roughedit](http://www.group.com/roughedit)—we'll post your photos, poems, sketches, whatever images honestly reflect how God is speaking to you.

Think of it as an online gallery showing how God's revealing himself through teens like you and teens, well...not like you.



*Up on a Roof—© Tony Nappa, 17*

## Rough Edit

When it comes to faith, we're all seeking and growing and struggling and changing. We're not the finished product yet. We're what some in the book business would call a "rough edit"—a work in progress. It's the idea behind Philippians 1:6: "God, who began the good work within you, will continue his work until it is finally finished on the day when Christ Jesus returns."

And one of the keys to growing in faith is being part of a community. You'll find one at

[group.com/roughedit](http://www.group.com/roughedit)—a Web site for you and your friends where you can post your thoughts and questions, chat about important issues, and upload photos, art, and videos.

Each time we reprint this Bible, we'll select more art and writing from Rough Edit to include in these pages. We'd love for your creative expressions to be a part of the next LIVE! Rough Edit is a place for you—where you can express yourself and live your faith.

<http://group.com/roughedit>

**Rough  
Edit**

# IMAGINE



**Imagine** you just heard from someone who loves you.

You pick: Is it your father? mother? boyfriend or girlfriend? best friend? grandparent? Once they've told you how much you mean to them and how they can't live without you, you want to respond. Maybe you want to call on your cell phone, text them, or write a note. You want them to know you got their message. You want them to know how you feel about them.

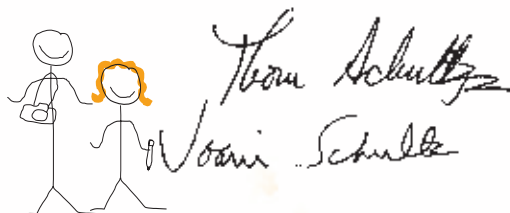
And they can't wait to hear back from you, either.

It's amazing to connect and be connected. Today that connection is exactly what God wants from YOU. God sent you an amazing love letter through the Bible. It's God's way of making sure you know he loves you. And more than anything, he wants to be with you forever. Now that's a love note!

In the past we might have thought God's "love note" was a one-way message. We want to erase that idea with LIVE. This Bible is a two-way communication street. It's an interactive, tell-me-what-you-think-and-feel message from—and to—our Best Friend of all time. God desperately wants to get a reply. He wants to hear from you. He wants you to communicate, to give him some feedback. So LIVE gives you lots of chances to do that.

Let God know what you've got on your mind and heart. Mark it up, scribble, doodle, or draw. Play with the pages as a way to show God you're connecting. Or grab your camera and use still or moving images to capture your thoughts and feelings. Then share them on [www.group.com/roughedit](http://www.group.com/roughedit). Hey, maybe you've got a song in you? Let it all out! God would love to see what's on your inside come to the outside. See, LIVE is not a static, cement block of a Bible—it's a living, breathing example of God with us.

Our prayer is that LIVE will open your heart, soul, and mind to reflect back what God's relationship means to you.  
Go LIVE!



# THE STORY BEHIND THE *NEW LIVING TRANSLATION*

The *Holy Bible*, New Living Translation (NLT), 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.

**The Publishers**  
October 2007



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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 liter-

ally 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 sub-dialect 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 post-exilic 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 word-play 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 foot-

note, 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., Uz-ziah/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 Exod 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 Proverbs 3:12; Psalms 8:2; 53:3).

- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

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

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

*The Bible Translation Committee*  
July 2007



A highly ornate, symmetrical decorative frame in a light, distressed white color. It features intricate scrollwork, flourishes, and a central shield-like shape. The word "LIVE" is centered within this frame in a bold, black, serif font.

**LIVE**

**OLD**  
testament



... **START HERE**



# GENESIS

GOD AT THE STARTING LINE

## Messy Faith

“How did we *get* here?”

Everybody’s wondered it. And at the start of Genesis, you’ll find the answer. When there was nothing, God decided there should be something. God spoke, and things came to be.

But the universe and the human race aren’t the only things God launches in Genesis. The history of faith begins in these pages, starting with Abraham. Because of Abraham’s faith, God promises Abraham descendants and land. The stories that follow about the Patriarchs—Abraham, Isaac, Jacob, and Jacob’s sons—show us what real faith looked like at its very beginning.

And to be honest, it doesn’t look too good. Dig a little deeper into Genesis and you’ll discover that

the lives of these founders of our faith are the exact opposite of what you might expect. The men and women described in the next fifty chapters aren’t always noble and heroic. In fact, they lie, cheat, steal, betray, get tricked, get drunk, pick favorites, lust, commit sexual sins, act violently, hate passionately, behave arrogantly, and just generally embarrass themselves.

The kind of faith we find in Genesis isn’t dainty, proper, and Sunday-schoolish. Genesis shows us raw faith. It’s faith that can get really messy, crowded by doubts, temptation, and failure—and it’s faith that persists despite it all, strengthened by stubborn belief, desperate repentance, and unwavering trust. It’s real faith for real people...like *you*.

### >> KEY VERSE

*“And Abram believed the LORD, and the LORD counted him as righteous because of his faith.”*

Genesis 15:6

**WHO** Possibly recorded by Moses, though it likely existed as an oral tradition before being written down

**WHEN** Begins with the creation of the world and extends up to about 1800 B.C.

**WHERE** Various locations in what we now call the Middle East, including Ur (Iraq), Canaan (Palestine/Israel), and Egypt

**WHAT** The story of creation, pre-history, and the lives of the Patriarchs

## 7 DEGREES OF JESUS

The spiritual center of the book of Genesis may be chapter 22, when God tells Abraham to sacrifice his son Isaac on a hill in the Holy Land. **SPOILER**

**ALERT:** At the last minute God spares Isaac. Unlike the god Molech, a popular deity in Abraham’s day who required child sacrifices, Abraham’s God was different. And here, Abraham’s God put him to the ultimate test:

Would Abraham withhold from God his only son? (Read Genesis 22 for the details.)

Centuries later, on another hill in the Holy Land, God would give *his* Son as a sacrifice for humanity. He paid the cost that he would not require of us. God’s love for us is matchless; he loves us more than we could *ever* love him.



## 1 The Account of Creation

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

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

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

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

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

<sup>9</sup>Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened.

<sup>10</sup>God called the dry ground “land” and the waters “seas.” And God saw that it was good.

<sup>11</sup>Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” And that is what happened. <sup>12</sup>The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

<sup>14</sup>Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years.

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

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

<sup>20</sup>Then God said, “Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind.” <sup>21</sup>So God created great sea creatures and every living thing that scurries

and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. <sup>22</sup>Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

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

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

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

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

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

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

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

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

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

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

<sup>4</sup>This is the account of the creation of the heavens and the earth.

### The Man and Woman in Eden

When the LORD God made the earth and the heavens, <sup>5</sup>neither wild plants nor grains were growing

1:1 Or In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . . 1:26 Or man; Hebrew reads adam. 1:27 Or the man; Hebrew reads ha-adam. 2:2 Or ceased; also in 2:3.

on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. <sup>6</sup>Instead, springs\* came up from the ground and watered all the land. <sup>7</sup>Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

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

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

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

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

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

<sup>23</sup>"At last!" the man exclaimed.

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

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

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

### 3 The Man and Woman Sin

The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked

2:6 Or *mist*. 2:19 Or *Adam*, and so throughout the chapter. 2:21 Or *took a part of the man's side*.

## TRY THIS

### TRUTH BY CANDLELIGHT

Find a quiet place where you won't be interrupted. Light a few candles—enough so that you can read what follows.

Read **Genesis 1:26–27**. Several times. Out loud. Emphasize different words. Savor the feel of truth rolling around your mouth. Hear it drift into the shadows as you speak.

You are wondrously made.

Deliberately made.

Not a creature of coincidence.

Not a random consequence.

Wondrously.

Deliberately.

Made.

Crafted by God.

Crafted for a purpose, a promise.

A gift not to be squandered.

Or cheapened.

Or tossed aside by others...or yourself.

Wondrous.

Deliberate.

Loved.

Loved in a way that cannot be ignored.

Loved with a passion that inspires a response.

How will you respond to God's love?

Embrace it? Reject it?

Either way, it's a response.

Respond.

Respond now...right now.

With words...or tears...or laughter.

Soak in God's love. Open your hands, your heart, to it.

You were made for it.

GOD IS CREATIVE MY SELF

the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?"

<sup>24</sup>"Of course we may eat fruit from the trees in the garden," the woman replied. <sup>25</sup>"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

<sup>26</sup>"You won't die!" the serpent replied to the

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

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

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

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

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

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

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

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

"Because you have done this, you are cursed more than all animals, domestic and wild. You will crawl on your belly, groveling in the dust as long as you live.

<sup>15</sup> And I will cause hostility between you and the woman, and between your offspring and her offspring.

He will strike\* your head, and you will strike his heel."

<sup>16</sup>Then he said to the woman,

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

<sup>17</sup>And to the man he said,

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

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

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

### Paradise Lost: God's Judgment

<sup>20</sup>Then the man—Adam—named his wife Eve, because she would be the mother of all who live.\*

<sup>21</sup>And the LORD God made clothing from animal skins for Adam and his wife.

woman. <sup>5</sup>"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

<sup>6</sup>The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too.

3:8 Or *Adam*, and so throughout the chapter. 3:15 Or *bruise*; also in 3:15b. 3:16 Or *And though you will have desire for your husband, / he will rule over you.* 3:20 *Eve* sounds like a Hebrew term that means "to give life."



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

## 4 Cain and Abel

Now Adam\* had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the LORD's help, I have produced\* a man!" <sup>2</sup>Later she gave birth to his brother and named him Abel.

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

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

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

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

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

<sup>10</sup>But the LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground! <sup>11</sup>Now you are cursed and banished from the ground, which has swallowed your brother's blood. <sup>12</sup>No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."

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

<sup>15</sup>The LORD replied, "No, for I will give a seven-fold punishment to anyone who kills you." Then the LORD put a mark on Cain to warn anyone who

might try to kill him. <sup>16</sup>So Cain left the LORD's presence and settled in the land of Nod,\* east of Eden.

## The Descendants of Cain

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

<sup>19</sup>Lamech married two women. The first was named Adah, and the second was Zillah. <sup>20</sup>Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. <sup>21</sup>His brother's name was Jubal, the first of all who play the harp and flute. <sup>22</sup>Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. <sup>23</sup>One day Lamech said to his wives,

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

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

## The Birth of Seth

<sup>25</sup>Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth,\* for she said, "God has granted me another son in place of Abel, whom Cain killed."

<sup>26</sup>When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

## 5 The Descendants of Adam

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

<sup>3</sup>When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth.

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

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

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. 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.

other sons and daughters. <sup>8</sup>Seth lived 912 years, and then he died.

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

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

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

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

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

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

<sup>28</sup>When Lamech was 182 years old, he became the father of a son. <sup>29</sup>Lamech named his son Noah, for he said, "May he bring us relief\* from our work and the painful labor of farming this ground that the LORD has cursed." <sup>30</sup>After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters.

<sup>31</sup>Lamech lived 777 years, and then he died.

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

## 6 A World Gone Wrong

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

<sup>4</sup>In those days, and for some time after, giant Nephilites lived on the earth, for whenever the

sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

<sup>5</sup>The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. <sup>6</sup>So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. <sup>7</sup>And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them." <sup>8</sup>But Noah found favor with the LORD.

## The Story of Noah

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

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

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

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

<sup>22</sup>So Noah did everything exactly as God had commanded him.

## 7 The Flood Covers the Earth

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

5:29 *Noah* sounds like a Hebrew term that can mean "relief" or "comfort." 6:2 Hebrew *daughters of men*; also in 6:4. 6:3 Greek version reads *will not remain in*. 6:14a Traditionally rendered an *ark*. 6:14b Or *gopher wood*. 6:15 Hebrew *300 cubits* [138 meters] long, *50 cubits* [23 meters] wide, and *30 cubits* [13.8 meters] high. 6:16 Hebrew *an opening of 1 cubit* [46 centimeters].

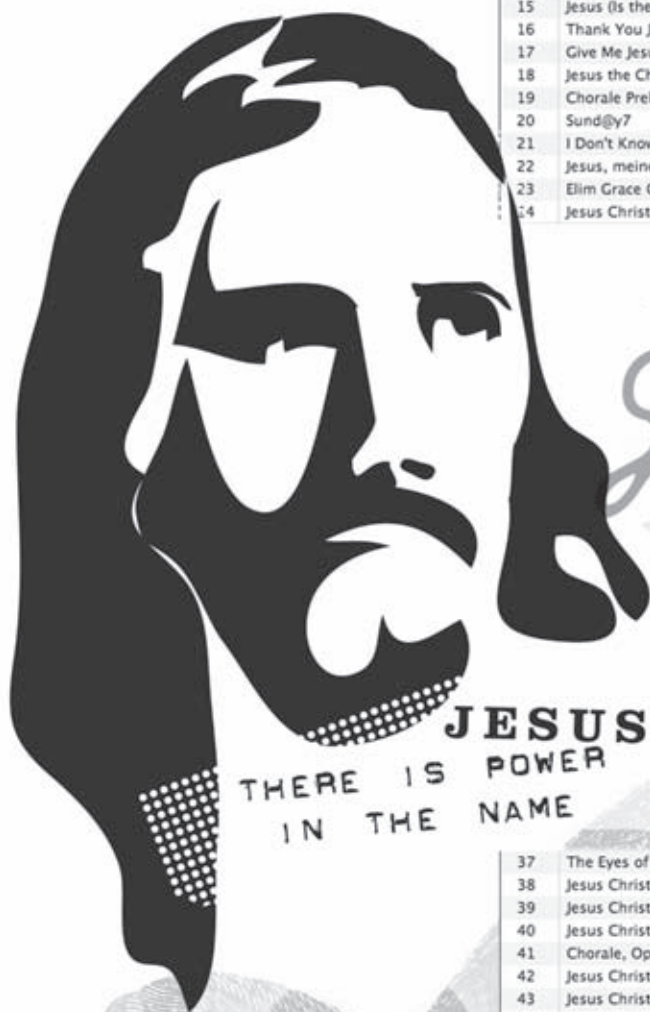




**LIVE**

**NEW**  
testament

# A LOVE STORY



**JESUS**  
THERE IS POWER  
IN THE NAME

▲	Name	Time
1	Jesus Christ	5:18
2	Only Jesus	3:49
3	L' Enfance du Christ Op. 25, P...	2:02
4	I Told Jesus Christ How Much I...	3:54
5	The Lord's Prayer: Vater unser ...	2:22
6	Christmas Jesus	3:49
7	It's Jesus	3:22
8	Jesus Jesus Christ the King	4:11
9	"Herr Jesu Christ, Du Höchstes...	4:23
10	The Seven Last Words Of Jesus...	5:43
11	The Seven Last Words of Chris...	9:51
12	Jesus Is the Best Thing That Ev...	6:07
13	I Don't Know How to Love Him...	3:57
14	Messe des Jésuites de Pékin: P...	2:37
15	Jesus (Is the Savior)	5:00
16	Thank You Jesus	5:12
17	Give Me Jesus	5:37
18	Jesus the Christ	4:20
19	Chorale Preludes BWV 1090 - ...	2:00
20	Sund@y7	
21	I Don't Know How to Love Him...	3:29
22	Jesus, meine Zuversicht, BWV ...	2:11
23	Elim Grace Church Podcast	
24	Jesus Christ	4:49



37	The Eyes of Jesus Christ	5:46
38	Jesus Christ	2:39
39	Jesus Christ Pose	5:50
40	Jesus Christ Was Born	2:18
41	Chorale, Op. 28 No. 32, Lord J...	0:34
42	Jesus Christ Is the Way	5:07
43	Jesus Christ	2:39
44	The Church of Jesus Christ	0:47
45	Jesus Christ Is the Way ( I 'll Fo...	4:01
46	Jesus Christ, the Apple Tree	3:13
47	Jesus Christ Is the Light	4:21

# MATTHEW

THE NEW WORD ON THE OLD LAW

## Come Follow Me

You sit on the side of the road at the tax table, collecting from those who pass by you on the way into Jerusalem for the Passover.

"Due to Caesar!" you call out. "Hail Caesar, who is glorified!"

You have long since tuned out the taunts of the passersby who roll past you like waves.

"Sellout," they mutter. "Traitor."

You will pass the garnishings on to Herod's court, who will take what they want and then pass the rest on to Caesar's men. This is how they keep the world in order. So with spite for their gluttony and resentment for your own people's mockery, you pocket a little yourself. This is how the world works, and if the whole world is on its way to hades, you might as well take what you can along the way.

You've never hoped for adventure, to be tapped by a rabbi for a ministry opportunity that has long since passed you by. So when one of them comes walking by, you drop your head. "Due to Caesar!" you call out.

There is silence. No coins fall on your table. You look up to meet the eyes of the man you've heard of.

"Come follow me," he tells you. In an instant, you rise from your place.

You are Matthew, and the pages that follow are your words.

Matthew's Gospel account focuses particularly on Jesus' ministry and words taking on the role of a "new law" for the Jewish people—a new way of living, worshiping, and pleasing God. Some scholars think that the five major groupings of Jesus' teachings in Matthew—chapters 5–7, chapter 10, chapter 13, chapter 18, and chapters 24–25—are meant to parallel the first five books of the Bible (called the Pentateuch). In the Sermon on the Mount, Jesus talked about several of the Old Testament commandments, but instead of focusing on rule-keeping, Jesus challenged his listeners to take their obedience to commandments a step further by striving to have pure thoughts, not just "righteous" actions (chapters 5–7). Jesus addressed his Jewish audience with a new law, grounded in the ideas of loving God and one's neighbor rather than ritual and pride.

The calling of Matthew (9:9–13) shows you how serious the moment was for him. Matthew chose to place it right in the middle of a series of healing stories. This, in a sense, was the moment of ultimate healing for him. Following Jesus, for Matthew, was not a new line of work—it was a new kind of life.

### > KEY VERSE

*"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."*

Matthew 5:17

**WHO** Matthew was one of Jesus' twelve disciples. Before deciding to follow Jesus, Matthew worked as a tax collector.

**WHEN** Matthew lived in the first century A.D. This Gospel account was probably written in the late 60s (though some believe it may have been written earlier).

**WHERE** Jesus and his disciples traveled within Israel, most likely using Capernaum as a center of activity.

**WHAT** This is Matthew's firsthand account of the life of Jesus Christ and the historical events that took place during that time.

## 7 DEGREES OF JESUS

Who's been your favorite teacher? Was it your third-grade teacher who always told great jokes? Was it a history teacher who brought boring dates and facts to life? Here in Matthew's Gospel, you'll see a portrait of Jesus as the greatest of all teachers. Crowds mob around him to hear him speak; his words and stories are unusual, amazing, and challenging. They're the kind of things you'd never forget.

As you dive into Matthew, imagine you're there, in the crowd, listening to Jesus' life-changing words. What is he teaching you? How will you respond?





## 1 The Ancestors of Jesus the Messiah

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

- <sup>2</sup> Abraham was the father of Isaac.  
Isaac was the father of Jacob.  
Jacob was the father of Judah and his brothers.
- <sup>3</sup> Judah was the father of Perez and Zerah  
(whose mother was Tamar).  
Perez was the father of Hezron.  
Hezron was the father of Ram.\*
- <sup>4</sup> Ram was the father of Amminadab.  
Amminadab was the father of Nahshon.  
Nahshon was the father of Salmon.
- <sup>5</sup> 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.
- <sup>6</sup> Jesse was the father of King David.  
David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
- <sup>7</sup> Solomon was the father of Rehoboam.  
Rehoboam was the father of Abijah.  
Abijah was the father of Asa.\*
- <sup>8</sup> Asa was the father of Jehoshaphat.  
Jehoshaphat was the father of Jehoram.\*  
Jehoram was the father\* of Uzziah.
- <sup>9</sup> Uzziah was the father of Jotham.  
Jotham was the father of Ahaz.  
Ahaz was the father of Hezekiah.
- <sup>10</sup> Hezekiah was the father of Manasseh.  
Manasseh was the father of Amon.\*  
Amon was the father of Josiah.
- <sup>11</sup> Josiah was the father of Jehoiachin\* and his brothers (born at the time of the exile to Babylon).
- <sup>12</sup> After the Babylonian exile:  
Jehoiachin was the father of Shealtiel.  
Shealtiel was the father of Zerubbabel.
- <sup>13</sup> Zerubbabel was the father of Abiud.  
Abiud was the father of Eliakim.  
Eliakim was the father of Azor.
- <sup>14</sup> Azor was the father of Zadok.  
Zadok was the father of Akim.  
Akim was the father of Eliud.
- <sup>15</sup> Eliud was the father of Eleazar.  
Eleazar was the father of Matthan.  
Matthan was the father of Jacob.
- <sup>16</sup> Jacob was the father of Joseph, the husband of Mary.  
Mary gave birth to Jesus, who is called the Messiah.

<sup>17</sup>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

<sup>18</sup>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. <sup>19</sup>Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement\* quietly.

<sup>20</sup>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. <sup>21</sup>And she will have a son, and you are to name him Jesus,\* for he will save his people from their sins."

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

<sup>23</sup> "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.'"

<sup>24</sup>When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife.

<sup>25</sup>But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

## 2 Visitors from the East

Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men\* from eastern lands arrived in Jerusalem, asking, <sup>2</sup>"Where is the newborn king of the Jews? We saw his star as it rose,\* and we have come to worship him."

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

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

<sup>6</sup> '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 shepherd for my people Israel.'\*"

<sup>7</sup>Then Herod called for a private meeting with the wise men, and he learned from them

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 *Jechoniah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16. 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.

the time when the star first appeared. <sup>8</sup> 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!”

<sup>9</sup> 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. <sup>10</sup> When they saw the star, they were filled with joy! <sup>11</sup> 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.

<sup>12</sup> 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

<sup>13</sup> 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.”

<sup>14</sup> That night Joseph left for Egypt with the child and Mary, his mother, <sup>15</sup> 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.”\*

<sup>16</sup> Herod 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. <sup>17</sup> Herod’s brutal action fulfilled what God had spoken through the prophet Jeremiah:

<sup>18</sup> “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

<sup>19</sup> When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. <sup>20</sup> “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.”

<sup>21</sup> So Joseph got up and returned to the land of Israel with Jesus and his mother. <sup>22</sup> But 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. <sup>23</sup> So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: “He will be called a Nazarene.”

2:15 Hos 11:1. 2:18 Jer 31:15. 3:2 Or *has come, or is coming soon*. 3:3 Isa 40:3 (Greek version).



## TRY THIS

### MEXICAN BLANKET

Some of my relatives are library-cemetery-dead-person obsessed. They are really into researching our family tree, which doesn’t excite me.

Typically when I’m reading my Bible, I skip right over the genealogies and get onto the good stuff (like Jesus wiping spit in somebody’s eye; see Mark 8:22-26). Read **Matthew 1:1-17**. The verses remind me of a Mexican blanket with its unmistakable stripes and bold patterns. (If you ever go to Mexico, you need to buy one. We hung ours on the wall to cover a gaping hole.)

Throughout time, God was endlessly weaving together lives in unexpected ways to bring his Man into the world to cover a multitude of sins. He must have stood back and thought it looked fantastic.

Try this: Make a blanket fort like when you were a kid. Go inside and think about this God who has gone to such great lengths to send his Son to save you, to know you, to love you, to win you—to blanket you with love.

**GOD IS RELENTLESS** MY FAMILY

## 3 John the Baptist Prepares the Way

In those days John the Baptist came to the Judean wilderness and began preaching. His message was, <sup>2</sup> “Repent of your sins and turn to God, for the Kingdom of Heaven is near.”\* <sup>3</sup> The prophet Isaiah was speaking about John when he said,

“He is a voice shouting in the wilderness,  
‘Prepare the way for the LORD’s coming!  
Clear the road for him!’”\*

<sup>4</sup> John’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. <sup>5</sup> People from Jerusalem and from all of Judea and all over



Bridge—© Maggie Hubbard, 16

the Jordan Valley went out to see and hear John. <sup>6</sup>And when they confessed their sins, he baptized them in the Jordan River.

<sup>7</sup> But when he saw many Pharisees and Sadducees coming to watch him baptize,\* he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee God’s coming wrath? <sup>8</sup> Prove by the way you live that you have repented of your sins and turned to God. <sup>9</sup> Don’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. <sup>10</sup> Even 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.

<sup>11</sup> “I baptize 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 baptize you with the Holy Spirit and with fire.\* <sup>12</sup> He 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

<sup>13</sup> Then Jesus went from Galilee to the Jordan River to be baptized by John. <sup>14</sup> But 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?”

<sup>15</sup> But Jesus said, “It should be done, for we must agreed to baptize him.

<sup>16</sup> After 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. <sup>17</sup> And a voice from heaven said, “This is my dearly loved Son, who brings me great joy.”

## 4 The Temptation of Jesus

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

<sup>3</sup> During that time the devil\* came and said to him, “If you are the Son of God, tell these stones to become loaves of bread.”

<sup>4</sup> But 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.’\*”

<sup>5</sup> Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, <sup>6</sup> and 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.’\*”

<sup>7</sup> Jesus responded, “The Scriptures also say, ‘You must not test the LORD your God.’\*”

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

<sup>10</sup> “Get out of here, Satan,” Jesus told him. “For the Scriptures say,

‘You must worship the LORD your God  
and serve only him.’\*”

<sup>11</sup> Then the devil went away, and angels came and took care of Jesus.

### The Ministry of Jesus Begins

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

<sup>15</sup> “In the land of Zebulun and of Naphtali,  
beside the sea, beyond the Jordan River,  
in Galilee where so many Gentiles live,  
<sup>16</sup> 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.”\*

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. 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).



<sup>17</sup> From then on Jesus began to preach, “Repent of your sins and turn to God, for the Kingdom of Heaven is near.”\*

### The First Disciples

<sup>18</sup> One 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. <sup>19</sup> Jesus called out to them, “Come, follow me, and I will show you how to fish for people!” <sup>20</sup> And they left their nets at once and followed him.

<sup>21</sup> A 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. <sup>22</sup> They immediately followed him, leaving the boat and their father behind.

### Crowds Follow Jesus

<sup>23</sup> Jesus 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. <sup>24</sup> News 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. <sup>25</sup> Large crowds followed him wherever he went—people from Galilee, the Ten Towns,\* Jerusalem, from all over Judea, and from east of the Jordan River.

## 5 The Sermon on the Mount

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

### The Beatitudes

<sup>3</sup> “God blesses those who are poor and realize their need for him,\*

for the Kingdom of Heaven is theirs.

<sup>4</sup> God blesses those who mourn, for they will be comforted.

<sup>5</sup> God blesses those who are humble, for they will inherit the whole earth.

<sup>6</sup> God blesses those who hunger and thirst for justice,\* for they will be satisfied.

<sup>7</sup> God blesses those who are merciful, for they will be shown mercy.

<sup>8</sup> God blesses those whose hearts are pure, for they will see God.

<sup>9</sup> God blesses those who work for peace, for they will be called the children of God.

**4:17** Or has come, or is coming soon. **4:25** Greek Decapolis. **5:3** Greek poor in spirit. **5:6** Or for righteousness. **5:11** Some manuscripts do not include and lie about you. **5:21** Exod 20:13; Deut 5:17. **5:22a** Some manuscripts add without cause.

**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 Gehenna; also in 5:29, 30. **5:23** Greek gift; also in 5:24.

<sup>10</sup> God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.

<sup>11</sup> “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. <sup>12</sup> Be 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

<sup>13</sup> “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.

<sup>14</sup> “You are the light of the world—like a city on a hilltop that cannot be hidden. <sup>15</sup> No 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. <sup>16</sup> In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

### Teaching about the Law

<sup>17</sup> “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. <sup>18</sup> I 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. <sup>19</sup> So 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.

<sup>20</sup> “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

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

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

# LOOKING FOR ANSWERS?

Sometimes matters of faith are not easy to figure out. Do you wonder about some of these questions? If so, flip to the pages indicated to explore more.

What do I do with my <b>doubts</b> about God? .....	33
Why is there so much <b>hypocrisy</b> among Christians? .....	109
Why does God seem so <b>distant</b> ? .....	153
If I'm a Christian, do I still need to <b>confess my sins</b> ? .....	223
Do I have to <b>go to church</b> to be a Christian? .....	319
How do I know what <b>God's will</b> is for my life? .....	449
Is there really just <b>one path</b> to God? .....	487
Why is there <b>pain and suffering</b> in the world if God says he loves us so much? .....	575
How can I know that what I read in the <b>Bible is true</b> ? .....	601
Is it possible to believe in <b>God and science</b> ? .....	635
Is it fair for God to send people to <b>hell</b> ? .....	751
Does God really want us to love <b>evil people</b> ? .....	953
Does God really answer our <b>prayers</b> ? .....	1067
Why is there so much <b>division among Christians</b> ? .....	1153
How can I understand the <b>Trinity</b> ? .....	1238
How do I make sense of the <b>end times</b> ? .....	1274



# WHERE TO TURN

Sometimes life can get confusing...discouraging...depressing...stressful. Sometimes the questions in life seem overwhelming...and the answers are hard to find. Well, here's a place to start. Discover what God has to say!

## Where to Turn in the Bible When I'm...

### Afraid

Joshua 1:9 "This is my command..."

Psalms 46:10 "Be still, and know..."

91:11 "For he will order his angels..."

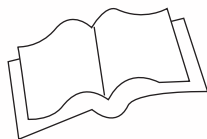
118:6 "The LORD is for me..."

Isaiah 41:10 "Don't be afraid, for..."

Romans 8:28 "And we know that God..."

Ephesians 6:11-12 "Put on all of God's armor..."

James 1:2-3 "Dear brothers and sisters, when troubles come..."



### Alone

Joshua 1:9 "This is my command..."

Psalms 139:1-6 "O LORD, you have examined..."

Isaiah 41:10 "Don't be afraid, for..."

Matthew 28:20 "Teach these new disciples..."

Philippians 4:13 "For I can do everything through Christ..."

### Angry

Proverbs 15:1 "A gentle answer..."

19:11 "Sensible people control..."

Luke 6:27-30 "But to you who are willing..."

6:31 "Do to others..."

John 13:34-35 "So now I am giving you..."

Ephesians 4:26-27 "And 'don't sin by..."

4:31-32 "Get rid of all bitterness..."

Colossians 3:8-10 "But now is the time..."

### Anxious

Psalms 46:10 "Be still, and know..."

Isaiah 40:31 "But those who trust..."

Matthew 6:25-26 "That is why I tell you..."

6:33-34 "Seek the Kingdom of God..."

11:28 "Then Jesus said, 'Come to me..."

Romans 8:28 "And we know that God..."

Philippians 4:6-7 "Don't worry about anything..."

1 Peter 5:7 "Give all your worries and cares..."

## Ashamed

Luke 15:10 "In the same way..."

John 1:12 "But to all who believed him..."

3:17-18 "God sent his Son into the world..."

2 Corinthians 5:17 "This means that anyone..."

1 John 1:9 "But if we confess our sins..."

## Depressed

Nehemiah 9:17b "But you are a God of forgiveness..."

Psalms 46:10 "Be still, and know..."

2 Corinthians 5:17 "This means that anyone..."

Philippians 4:4 "Always be full of joy..."

4:6-7 "Don't worry about anything..."

## Jealous

Psalms 37:8 "Stop being angry..."

Proverbs 23:17-18 "Don't envy sinners..."

Matthew 6:19-21 "Don't store up treasures here..."

Ephesians 4:29 "Don't use foul or abusive language..."

Colossians 3:13 "Make allowance for each other's faults..."

1 Thessalonians 5:11 "So encourage each other..."

## Tempted

Matthew 26:41 "Keep watch and pray..."

1 Corinthians 10:13 "The temptations in your life..."

Galatians 6:1 "Dear brothers and sisters, if..."

Ephesians 6:11-12 "Put on all of God's armor..."

Hebrews 2:18 "Since he himself has gone through..."

## Where to Turn in the Bible When I Need...

### Confidence

Psalms 139:14 "Thank you for making me..."

Matthew 5:16 "In the same way, let your..."

John 15:5 "Yes, I am the vine..."

2 Corinthians 5:17 "This means that anyone..."

Ephesians 6:11-12 "Put on all of God's armor..."

Philippians 4:13 "For I can do everything through Christ..."

Hebrews 4:16 "So let us come boldly to the throne..."

### Encouragement

Matthew 6:33-34 "Seek the Kingdom of God..."

11:28 "Then Jesus said, 'Come to me...'"

Luke 11:9 "And so I tell you, keep on asking..."

John 1:12 "But to all who believed him..."

Romans 8:28 "And we know that God causes..."

Philippians 4:6-7 "Don't worry about anything..."

4:13 "For I can do everything through Christ..."



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# REAL-LIFE INSPIRATION

The true **Just Like You** stories in this Bible will inspire you in profound, life-changing ways. Check out these stories that deal with issues like...

**Sergius Bulgakov** (page 134)

Atheism...doubts...a changed life

**Augustine** (page 195)

Temptation to sin...and the desire to *keep* doing it

**Hannah More** (page 255)

A bad breakup...singleness...limited opportunities...slavery

**Oscar Romero** (page 332)

Poverty...injustice...violence...persecution

**Jarena Lee** (page 412)

Racial injustice...God's call...courage...preaching

**Blaise Pascal** (page 442)

Mathematics...illness...doubts...committing to Jesus

**Wandaro** (page 526)

Persecution...slavery...violence...courage...evangelism

**Fanny Crosby** (page 548)

Physical limitations (blindness)...hope...music and poetry

**Álvar Núñez Cabeza de Vaca** (page 583)

Racism and prejudice...courage...evangelism...leadership

**Pandita Ramabai** (page 598)

Hinduism...death and loss...reaching out to those in need

**Toyohiko Kagawa** (page 782)

Buddhism...intellectual achievement...taking a stand...giving up privileges...caring for the poor

**Bakhita** (page 822)

Slavery...courage...serving others

**Catherine of Siena** (page 843)

Courage...determination...boldly speaking truth

**Albert Simpson** (page 899)

Having big dreams...following God's call...leadership

**Corrie ten Boom** (page 931)

Nazi concentration camp...courage...forgiveness

**Perpetua** (page 1070)

Persecution...martyrdom...hope



# ONE-CHAPTER-PER-DAY BIBLE-READING PLAN

Want to get a good overview of the Bible? Commit to read a chapter each day using this plan. You can start anytime you want—just pick out today's date on this list and start reading!

## January

- ☐ 1: Genesis 1
- ☐ 2: Genesis 2
- ☐ 3: Genesis 3
- ☐ 4: Genesis 6
- ☐ 5: Genesis 7
- ☐ 6: Genesis 8
- ☐ 7: Genesis 9
- ☐ 8: Genesis 17
- ☐ 9: Genesis 18
- ☐ 10: Genesis 19
- ☐ 11: Genesis 21
- ☐ 12: Genesis 22
- ☐ 13: Genesis 24
- ☐ 14: Genesis 27
- ☐ 15: Genesis 28
- ☐ 16: Genesis 37
- ☐ 17: Genesis 42
- ☐ 18: Genesis 43
- ☐ 19: Genesis 44
- ☐ 20: Genesis 45
- ☐ 21: Exodus 2
- ☐ 22: Exodus 3
- ☐ 23: Exodus 4
- ☐ 24: Exodus 11
- ☐ 25: Exodus 12
- ☐ 26: Exodus 14

- ☐ 27: Exodus 19
- ☐ 28: Exodus 20
- ☐ 29: Exodus 32
- ☐ 30: Leviticus 4
- ☐ 31: Leviticus 19

## February

- ☐ 1: Numbers 9
- ☐ 2: Deuteronomy 1
- ☐ 3: Deuteronomy 2
- ☐ 4: Deuteronomy 5
- ☐ 5: Deuteronomy 6
- ☐ 6: Deuteronomy 34
- ☐ 7: Joshua 1
- ☐ 8: Joshua 2
- ☐ 9: Joshua 3
- ☐ 10: Joshua 4
- ☐ 11: Joshua 6
- ☐ 12: Joshua 10
- ☐ 13: Judges 4
- ☐ 14: Judges 6
- ☐ 15: Judges 7
- ☐ 16: Judges 16
- ☐ 17: Ruth 1
- ☐ 18: Ruth 2
- ☐ 19: Ruth 3
- ☐ 20: Ruth 4

- ☐ 21: 1 Samuel 1
- ☐ 22: 1 Samuel 2
- ☐ 23: 1 Samuel 3
- ☐ 24: 1 Samuel 8
- ☐ 25: 1 Samuel 9
- ☐ 26: 1 Samuel 10
- ☐ 27: 1 Samuel 15
- ☐ 28: 1 Samuel 16
- ☐ 29: 1 Samuel 17

## March

- ☐ 1: 1 Samuel 18
- ☐ 2: 1 Samuel 19
- ☐ 3: 1 Samuel 20
- ☐ 4: 2 Samuel 1
- ☐ 5: 2 Samuel 6
- ☐ 6: 2 Samuel 11
- ☐ 7: 2 Samuel 12
- ☐ 8: 2 Samuel 13
- ☐ 9: 1 Kings 1
- ☐ 10: 1 Kings 2
- ☐ 11: 1 Kings 3
- ☐ 12: 1 Kings 17
- ☐ 13: 1 Kings 18
- ☐ 14: 1 Kings 19
- ☐ 15: 2 Kings 2
- ☐ 16: 2 Kings 4

# NLT DICTIONARY/CONCORDANCE

## 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.

## 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

## 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.

## ACCEPT, ACCEPTED, ACCEPTS (v)

to receive willingly

*Gen 4:4*... The LORD **a-ed** Abel  
*Gen 4:7*... be **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.  
*Ecc 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

## ACCUSE, ACCUSED, ACCUSES, ACCUSING (v)

to charge with fault or offense; blame

*Job 22:4*... he **a-s** you and brings judgment  
*Ps 27:12*... For they **a** me of things  
*Dan 6:5*... grounds for **a-ing** Daniel

*Luke 23:14*... **a-ing** him of leading a revolt.

*John 5:45*... it isn't I who will **a**  
*John 7:7*... because I **a** it of doing evil.  
*John 8:46*... can truthfully **a** me of sin?  
*Acts 18:13*... **a-d** Paul of "persuading  
*Rom 2:15*... and thoughts either **a** them  
*Rom 8:33*... Who dares **a** us whom God  
*Rev 12:10*... who **a-s** them before our God

## ADOPT, ADOPTED (v)

to take another's child into one's own family

*Rom 8:15*... when he **a-ed** you as his own  
*Rom 8:23*... rights as his **a-ed** children,  
*Rom 9:4*... to be God's **a-ed** children.  
*Gal 4:5*... so that he could **a** us as  
*Eph 1:5*... decided in advance to **a** us

## ADULTERY (n)

unlawful sexual relations between a married and an unmarried person; symbol of idolatry

*Exod 20:14*... You must not commit **a**.  
*Deut 5:18*... You must not commit **a**.  
*Prov 6:32*... who commits **a** is an utter fool.  
*Matt 5:27*... You must not commit **a**.  
*Matt 19:18*... You must not commit **a**.  
*Mark 10:11*... someone else commits **a**  
*Luke 18:20*... You must not commit **a**.  
*John 8:4*... caught in the act of **a**.  
*1 Cor 6:9*... **a**, or are male prostitutes,

## ADVICE (n)

recommendation regarding a decision or course of conduct; counsel

*1 Kgs 12:8*... rejected the **a** of  
*2 Chr 10:8*... rejected the **a** of  
*Prov 12:5*... **a** of the wicked is  
*Prov 12:26*... godly give good **a** to their  
*Prov 15:22*... Plans go wrong for lack of **a**;  
*Isa 44:25*... I cause the wise to give bad **a**.  
*Rom 11:34*... enough to give him **a**?

## ADVOCATE (n)

one who pleads the cause of another; defender

*Job 16:19*... My **a** is there on high.  
*John 14:16*... he will give you another **A**.  
*John 14:26*... the Father sends the **A**  
*John 15:26*... I will send you the **A**—  
*John 16:7*... if I don't, the **A** won't come.  
*1 Jn 2:1*... an who pleads our case

## AFRAID (adj)

fearful or apprehensive about an unwanted or uncertain situation

*Gen 3:10*... I was **a** because I was naked.

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

## 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**:

## ALMIGHTY (n)

having absolute power over all; God

*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.

## 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 12:7*... Abram built an **a** there  
*Gen 22:9*... Abraham built an **a** and  
*Gen 26:25*... Isaac built an **a** there  
*Exod 27:1*... construct a square **a** 7½ feet  
*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