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# Holy Bible

*New Living Translation*

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

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# A NOTE TO READERS

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

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

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

*The Publishers*

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

# INTRODUCTION TO THE
# NEW LIVING TRANSLATION

## Translation Philosophy and Methodology

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

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

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

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

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

## Translation Process and Team

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

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. (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, with minor changes subsequently introduced in 2007, 2013, and 2015.

## Written to Be Read Aloud

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

## The Texts behind the New Living Translation

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

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

## Translation Issues

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

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

- We have converted ancient weights and measures (for example, "ephah" [a unit of dry volume] or "cubit" [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, "ten shekels of silver" becomes "ten pieces of silver" to convey the intended message. In the New Testament, we have often translated the "denarius" as "the normal daily wage" to facilitate understanding. Then a footnote offers: "Greek *a denarius,* the payment for a full day's labor." In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the postexilic Temple was completed in Jerusalem: "the third day of the month Adar." This was during the sixth year of King Darius's reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common "o'clock" system. On occasion, translations such as "at dawn the next morning" or "as the sun was setting" have been used when the biblical reference is more general.
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: "The princess named him Moses, for she explained, 'I lifted him out of the water.' " The accompanying footnote reads: "*Moses* sounds like a Hebrew term that means 'to lift out.' "

  Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: "You are to name him Ishmael *(which means 'God hears'),* for the LORD has heard your cry of distress." Since the original hearers and readers would have instantly understood the meaning of the name "Ishmael," we have provided modern readers with the same information so they can experience the text in a similar way.
- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase "they beat their breasts" (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: "They went home *in deep sorrow.*" Then we included a footnote with the literal Greek, which reads: "Greek *went home beating their breasts.*" In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: "They went home beating their breasts *in sorrow.*" If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, "Your neck is *like* the tower of David" (Song of Songs 4:4). We have rendered it "Your neck is *as beautiful as* the tower of David" to clarify the intended positive meaning of the simile. Another

example comes in Ecclesiastes 12:3, which can be literally rendered: "Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly." We have rendered it: "Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly." We clarified such metaphors only when we believed a typical reader might be confused by the literal text.

• When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.

• The Greek term *hoi Ioudaioi* is literally translated "the Jews" in many English translations. In the Gospel of John, however, this term doesn't always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as "the people" (with a footnote: Greek *the Jewish people*) or "the Jewish leaders," where appropriate.

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

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

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

## Lexical Consistency in Terminology

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

## The Spelling of Proper Names

Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual,

footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Esh-baal/Ishbosheth), the different names have been maintained with an explanatory footnote.

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

## The Rendering of Divine Names

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

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

## Textual Footnotes

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with "Hebrew," "Aramaic," or "Greek," identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal "breaking of bread" (from the Greek) as "the Lord's Supper" to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to "the Lord's Supper," which reads: "Greek *the breaking of bread.*"
- Textual footnotes are also used to show alternative renderings, prefaced with the word "Or." These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with "Traditionally rendered." For example, the footnote to the translation "serious skin disease" at Leviticus 13:2 says: "Traditionally rendered *leprosy.* The Hebrew word used throughout this passage is used to describe various skin diseases."
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of

the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).

- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, "King Herod" is named in this translation as "King Herod Agrippa" and is identified in a footnote as being "the nephew of Herod Antipas and a grandson of Herod the Great."

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name "Eve" at Genesis 3:20 reads: "*Eve* sounds like a Hebrew term that means 'to give life.'" This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve "would be the mother of all who live."

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

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

*The Bible Translation Committee*

# Old Testament

# Genesis

## The Account of Creation

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

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

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

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

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

⁹Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. ¹⁰God called the dry ground "land" and the waters "seas." And God saw that it was good. ¹¹Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. ¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

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

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

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

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

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

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

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

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

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

²⁸Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground." ²⁹Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. ³⁰And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life." And that is what happened.

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

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

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

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

### The Man and Woman in Eden

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

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

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

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

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

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

²³"At last!" the man exclaimed.

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

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

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

### The Man and Woman Sin

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

²"Of course we may eat fruit from the trees in

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

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

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

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

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

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

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

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

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

¹⁴Then the Lᴏʀᴅ God said to the serpent,

"Because you have done this, you are cursed
    more than all animals, domestic and wild.
You will crawl on your belly,
    groveling in the dust as long as you live.
¹⁵ And I will cause hostility between you and the woman,
    and between your offspring and her offspring.
He will strike* your head,
    and you will strike his heel."

¹⁶Then 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.*"

¹⁷And to the man he said,

"Since you listened to your wife and ate from the tree
    whose fruit I commanded you not to eat,
the ground is cursed because of you.
    All your life you will struggle to scratch a living from it.
¹⁸ It will grow thorns and thistles for you,
    though you will eat of its grains.
¹⁹ By the sweat of your brow
    will you have food to eat
until you return to the ground
    from which you were made.
For you were made from dust,
    and to dust you will return."

### Paradise Lost: God's Judgment

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

²²Then the Lᴏʀᴅ 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!" ²³So the Lᴏʀᴅ God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made. ²⁴After sending them out, the Lᴏʀᴅ God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

### Cain and Abel

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

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented

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*Translation Notes**  **1:26a** Or *man;* Hebrew reads *adam.*  **1:26b** As in Syriac version; Hebrew reads *all the earth.*  **1:27** Or *the man;* Hebrew reads *ha-adam.*  **2:2** Or *ceased;* also in 2:3.  **2:6** Or *mist.*  **2:19** Or *Adam,* and so throughout the chapter.  **2:21** Or *took a part of the man's side.*  **3:8** Or *Adam,* and so throughout the chapter.  **3:15** Or *bruise;* also in 3:15b.  **3:16** Or *And though you will have desire for your husband, / he will rule over you.*  **3:20** *Eve* sounds like a Hebrew term that means "to give life."  **3:22** Or *the man;* Hebrew reads *ha-adam.*  **4:1a** Or *the man;* also in 4:25.  **4:1b** Or *I have acquired. Cain* sounds like a Hebrew term that can mean "produce" or "acquire."

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

some of his crops as a gift to the Lord. ⁴Abel also brought a gift—the best portions of the firstborn lambs from his flock. The Lord accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

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

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

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

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

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

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

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

### The Descendants of Cain

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

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and

iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

"Adah and Zillah, hear my voice;
    listen to me, you wives of Lamech.
I have killed a man who attacked me,
    a young man who wounded me.
²⁴ If someone who kills Cain is punished
        seven times,
    then the one who kills me will be
        punished seventy-seven times!"

### The Birth of Seth

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

### The Descendants of Adam

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

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

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

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

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

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

¹⁸When Jared was 162 years old, he became

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

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

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

²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the Lord has cursed." ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.

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

## A World Gone Wrong

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

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

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

## The Story of Noah

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

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

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

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

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

## The Flood Covers the Earth

**7** When everything was ready, the Lord said to Noah, "Go into the boat with all your family, for among all the people of the earth, I can

# Mark

## John the Baptist Prepares the Way

**1** This is the Good News about Jesus the Messiah, the Son of God.* It began ²just as the prophet Isaiah had written:

"Look, I am sending my messenger ahead
of you,
and he will prepare your way.*
³ He is a voice shouting in the wilderness,
'Prepare the way for the Lᴏʀᴅ's coming!
Clear the road for him!'*"

⁴This messenger was John the Baptist. He was in the wilderness and preached that people should be baptized to show that they had repented of their sins and turned to God to be forgiven. ⁵All of Judea, including all the people of Jerusalem, went out to see and hear John. And when they confessed their sins, he baptized them in the Jordan River. ⁶His clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey.

⁷John announced: "Someone is coming soon who is greater than I am—so much greater that I'm not even worthy to stoop down like a slave and untie the straps of his sandals. ⁸I baptize you with* water, but he will baptize you with the Holy Spirit!"

## The Baptism and Temptation of Jesus

⁹One day Jesus came from Nazareth in Galilee, and John baptized him in the Jordan River. ¹⁰As Jesus came up out of the water, he saw the heavens splitting apart and the Holy Spirit descending on him* like a dove. ¹¹And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy."

¹²The Spirit then compelled Jesus to go into the wilderness, ¹³where he was tempted by Satan for forty days. He was out among the wild animals, and angels took care of him.

¹⁴Later on, after John was arrested, Jesus went into Galilee, where he preached God's Good News.* ¹⁵"The time promised by God has come at last!" he announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!"

## The First Disciples

¹⁶One day as Jesus was walking along the shore of the Sea of Galilee, he saw Simon* and his brother Andrew throwing a net into the water, for they fished for a living. ¹⁷Jesus called out to them, "Come, follow me, and I will show you how to fish for people!" ¹⁸And they left their nets at once and followed him.

¹⁹A little farther up the shore Jesus saw Zebedee's sons, James and John, in a boat repairing their nets. ²⁰He called them at once, and they also followed him, leaving their father, Zebedee, in the boat with the hired men.

## Jesus Casts Out an Evil Spirit

²¹Jesus and his companions went to the town of Capernaum. When the Sabbath day came, he went into the synagogue and began to teach. ²²The people were amazed at his teaching, for he taught with real authority—quite unlike the teachers of religious law.

²³Suddenly, a man in the synagogue who was possessed by an evil* spirit cried out, ²⁴"Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

²⁵But Jesus reprimanded him. "Be quiet! Come out of the man," he ordered. ²⁶At that, the evil spirit screamed, threw the man into a convulsion, and then came out of him.

*Translation Notes  1:1 Some manuscripts do not include *the Son of God.*  1:2 Mal 3:1.  1:3 Isa 40:3 (Greek version).  1:8 Or *in;* also in 1:8b.  1:10 Or *toward him,* or *into him.*  1:14 Some manuscripts read *the Good News of the Kingdom of God.*  1:16 *Simon* is called "Peter" in 3:16 and thereafter.  1:23 Greek *unclean;* also in 1:26, 27.

Cross-References  1:1-8 Luke 3:1-16  1:9-11 Matt 3:13-17  1:12-13 Luke 4:1-13  1:14-15 Matt 4:12-17  1:16-20 Luke 5:1-11  1:21-28 Luke 4:31-41

²⁷Amazement gripped the audience, and they began to discuss what had happened. "What sort of new teaching is this?" they asked excitedly. "It has such authority! Even evil spirits obey his orders!" ²⁸The news about Jesus spread quickly throughout the entire region of Galilee.

## Jesus Heals Many People

²⁹After Jesus left the synagogue with James and John, they went to Simon and Andrew's home. ³⁰Now Simon's mother-in-law was sick in bed with a high fever. They told Jesus about her right away. ³¹So he went to her bedside, took her by the hand, and helped her sit up. Then the fever left her, and she prepared a meal for them.

³²That evening after sunset, many sick and demon-possessed people were brought to Jesus. ³³The whole town gathered at the door to watch. ³⁴So Jesus healed many people who were sick with various diseases, and he cast out many demons. But because the demons knew who he was, he did not allow them to speak.

## Jesus Preaches in Galilee

³⁵Before daybreak the next morning, Jesus got up and went out to an isolated place to pray. ³⁶Later Simon and the others went out to find him. ³⁷When they found him, they said, "Everyone is looking for you."

³⁸But Jesus replied, "We must go on to other towns as well, and I will preach to them, too. That is why I came." ³⁹So he traveled throughout the region of Galilee, preaching in the synagogues and casting out demons.

## Jesus Heals a Man with Leprosy

⁴⁰A man with leprosy came and knelt in front of Jesus, begging to be healed. "If you are willing, you can heal me and make me clean," he said.

⁴¹Moved with compassion,* Jesus reached out and touched him. "I am willing," he said. "Be healed!" ⁴²Instantly the leprosy disappeared, and the man was healed. ⁴³Then Jesus sent him on his way with a stern warning: ⁴⁴"Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy.* This will be a public testimony that you have been cleansed."

⁴⁵But the man went and spread the word, proclaiming to everyone what had happened. As a result, large crowds soon surrounded Jesus, and he couldn't publicly enter a town anywhere. He had to stay out in the secluded places, but people from everywhere kept coming to him.

## Jesus Heals a Paralyzed Man

2 When Jesus returned to Capernaum several days later, the news spread quickly that he was back home. ²Soon the house where he was staying was so packed with visitors that there was no more room, even outside the door. While he was preaching God's word to them, ³four men arrived carrying a paralyzed man on a mat. ⁴They couldn't bring him to Jesus because of the crowd, so they dug a hole through the roof above his head. Then they lowered the man on his mat, right down in front of Jesus. ⁵Seeing their faith, Jesus said to the paralyzed man, "My child, your sins are forgiven."

⁶But some of the teachers of religious law who were sitting there thought to themselves, ⁷"What is he saying? This is blasphemy! Only God can forgive sins!"

⁸Jesus knew immediately what they were thinking, so he asked them, "Why do you question this in your hearts? ⁹Is it easier to say to the paralyzed man 'Your sins are forgiven,' or 'Stand up, pick up your mat, and walk'? ¹⁰So I will prove to you that the Son of Man* has the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, ¹¹"Stand up, pick up your mat, and go home!"

¹²And the man jumped up, grabbed his mat, and walked out through the stunned onlookers. They were all amazed and praised God, exclaiming, "We've never seen anything like this before!"

## Jesus Calls Levi (Matthew)

¹³Then Jesus went out to the lakeshore again and taught the crowds that were coming to him. ¹⁴As he walked along, he saw Levi son of Alphaeus sitting at his tax collector's booth. "Follow me and be my disciple," Jesus said to him. So Levi got up and followed him.

¹⁵Later, Levi invited Jesus and his disciples to his home as dinner guests, along with many tax collectors and other disreputable sinners. (There were many people of this kind among Jesus' followers.) ¹⁶But when the teachers of religious law who were Pharisees* saw him eating with tax collectors and other sinners, they asked his disciples, "Why does he eat with such scum?*"

¹⁷When Jesus heard this, he told them, "Healthy people don't need a doctor—sick people do. I have come to call not those who think they are righteous, but those who know they are sinners."

## A Discussion about Fasting

¹⁸Once when John's disciples and the Pharisees were fasting, some people came to Jesus and

asked, "Why don't your disciples fast like John's disciples and the Pharisees do?"

[19]Jesus replied, "Do wedding guests fast while celebrating with the groom? Of course not. They can't fast while the groom is with them. [20]But someday the groom will be taken away from them, and then they will fast.

[21]"Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before.

[22]"And no one puts new wine into old wineskins. For the wine would burst the wineskins, and the wine and the skins would both be lost. New wine calls for new wineskins."

## A Discussion about the Sabbath

[23]One Sabbath day as Jesus was walking through some grainfields, his disciples began breaking off heads of grain to eat. [24]But the Pharisees said to Jesus, "Look, why are they breaking the law by harvesting grain on the Sabbath?"

[25]Jesus said to them, "Haven't you ever read in the Scriptures what David did when he and his companions were hungry? [26]He went into the house of God (during the days when Abiathar was high priest) and broke the law by eating the sacred loaves of bread that only the priests are allowed to eat. He also gave some to his companions."

[27]Then Jesus said to them, "The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath. [28]So the Son of Man is Lord, even over the Sabbath!"

## Jesus Heals on the Sabbath

**3** Jesus went into the synagogue again and noticed a man with a deformed hand. [2]Since it was the Sabbath, Jesus' enemies watched him closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath.

[3]Jesus said to the man with the deformed hand, "Come and stand in front of everyone." [4]Then he turned to his critics and asked, "Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?" But they wouldn't answer him.

[5]He looked around at them angrily and was deeply saddened by their hard hearts. Then he said to the man, "Hold out your hand." So the man held out his hand, and it was restored! [6]At once the Pharisees went away and met with the supporters of Herod to plot how to kill Jesus.

## Crowds Follow Jesus

[7]Jesus went out to the lake with his disciples, and a large crowd followed him. They came from all over Galilee, Judea, [8]Jerusalem, Idumea, from east of the Jordan River, and even from as far north as Tyre and Sidon. The news about his miracles had spread far and wide, and vast numbers of people came to see him.

[9]Jesus instructed his disciples to have a boat ready so the crowd would not crush him. [10]He had healed many people that day, so all the sick people eagerly pushed forward to touch him. [11]And whenever those possessed by evil* spirits caught sight of him, the spirits would throw them to the ground in front of him shrieking, "You are the Son of God!" [12]But Jesus sternly commanded the spirits not to reveal who he was.

## Jesus Chooses the Twelve Apostles

[13]Afterward Jesus went up on a mountain and called out the ones he wanted to go with him. And they came to him. [14]Then he appointed twelve of them and called them his apostles.* They were to accompany him, and he would send them out to preach, [15]giving them authority to cast out demons. [16]These are the twelve he chose:

Simon (whom he named Peter),
[17] James and John (the sons of Zebedee, but Jesus nicknamed them "Sons of Thunder"*),
[18] Andrew,
Philip,
Bartholomew,
Matthew,
Thomas,
James (son of Alphaeus),
Thaddaeus,
Simon (the zealot*),
[19] Judas Iscariot (who later betrayed him).

## Jesus and the Prince of Demons

[20]One time Jesus entered a house, and the crowds began to gather again. Soon he and his disciples couldn't even find time to eat. [21]When

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*Translation Notes** **1:41** Some manuscripts read *Moved with anger.* **1:44** See Lev 14:2-32. **2:10** "Son of Man" is a title Jesus used for himself. **2:16a** Greek *the scribes of the Pharisees.* **2:16b** Greek *with tax collectors and sinners?* **3:11** Greek *unclean;* also in 3:30. **3:14** Some manuscripts do not include *and called them his apostles.* **3:17** Greek *whom he named Boanerges, which means Sons of Thunder.* **3:18** Greek *the Cananean,* an Aramaic term for Jewish nationalists.

Cross-References** **1:29-34** Luke 4:38-41 **1:35-39** Luke 4:42-44 **1:40-45** Matt 8:2-4 **2:2-12** Luke 5:18-26 **2:14-17** Matt 9:9-13 **2:18-22** Luke 5:33-38 **2:23-28** Luke 6:1-5 **3:1-6** Matt 12:9-14 **3:7-12** Luke 6:17-19

his family heard what was happening, they tried to take him away. "He's out of his mind," they said.

²²But the teachers of religious law who had arrived from Jerusalem said, "He's possessed by Satan,* the prince of demons. That's where he gets the power to cast out demons."

²³Jesus called them over and responded with an illustration. "How can Satan cast out Satan?" he asked. ²⁴"A kingdom divided by civil war will collapse. ²⁵Similarly, a family splintered by feuding will fall apart. ²⁶And if Satan is divided and fights against himself, how can he stand? He would never survive. ²⁷Let me illustrate this further. Who is powerful enough to enter the house of a strong man and plunder his goods? Only someone even stronger—someone who could tie him up and then plunder his house.

²⁸"I tell you the truth, all sin and blasphemy can be forgiven, ²⁹but anyone who blasphemes the Holy Spirit will never be forgiven. This is a sin with eternal consequences." ³⁰He told them this because they were saying, "He's possessed by an evil spirit."

### The True Family of Jesus

³¹Then Jesus' mother and brothers came to see him. They stood outside and sent word for him to come out and talk with them. ³²There was a crowd sitting around Jesus, and someone said, "Your mother and your brothers* are outside asking for you."

³³Jesus replied, "Who is my mother? Who are my brothers?" ³⁴Then he looked at those around him and said, "Look, these are my mother and brothers. ³⁵Anyone who does God's will is my brother and sister and mother."

### Parable of the Farmer Scattering Seed

**4** Once again Jesus began teaching by the lakeshore. A very large crowd soon gathered around him, so he got into a boat. Then he sat in the boat while all the people remained on the shore. ²He taught them by telling many stories in the form of parables, such as this one:

³"Listen! A farmer went out to plant some seed. ⁴As he scattered it across his field, some of the seed fell on a footpath, and the birds came and ate it. ⁵Other seed fell on shallow soil with underlying rock. The seed sprouted quickly because the soil was shallow. ⁶But the plant soon wilted under the hot sun, and since it didn't have deep roots, it died. ⁷Other seed fell among thorns that grew up and choked out the tender plants so they produced no grain. ⁸Still other seeds fell on fertile soil, and they sprouted, grew, and produced a crop that was thirty, sixty, and even a hundred times as much as had been planted!" ⁹Then he said, "Anyone with ears to hear should listen and understand."

¹⁰Later, when Jesus was alone with the twelve disciples and with the others who were gathered around, they asked him what the parables meant.

¹¹He replied, "You are permitted to understand the secret* of the Kingdom of God. But I use parables for everything I say to outsiders, ¹²so that the Scriptures might be fulfilled:

'When they see what I do,
    they will learn nothing.
When they hear what I say,
    they will not understand.
Otherwise, they will turn to me
    and be forgiven.'*"

¹³Then Jesus said to them, "If you can't understand the meaning of this parable, how will you understand all the other parables? ¹⁴The farmer plants seed by taking God's word to others. ¹⁵The seed that fell on the footpath represents those who hear the message, only to have Satan come at once and take it away. ¹⁶The seed on the rocky soil represents those who hear the message and immediately receive it with joy. ¹⁷But since they don't have deep roots, they don't last long. They fall away as soon as they have problems or are persecuted for believing God's word. ¹⁸The seed that fell among the thorns represents others who hear God's word, ¹⁹but all too quickly the message is crowded out by the worries of this life, the lure of wealth, and the desire for other things, so no fruit is produced. ²⁰And the seed that fell on good soil represents those who hear and accept God's word and produce a harvest of thirty, sixty, or even a hundred times as much as had been planted!"

### Parable of the Lamp

²¹Then Jesus asked them, "Would anyone light a lamp and then put it under a basket or under a bed? Of course not! A lamp is placed on a stand, where its light will shine. ²²For everything that is hidden will eventually be brought into the open, and every secret will be brought to light. ²³Anyone with ears to hear should listen and understand."

²⁴Then he added, "Pay close attention to what you hear. The closer you listen, the more understanding you will be given*—and you will receive even more. ²⁵To those who listen to my teaching, more understanding will be given. But

# TYNDALE VERSE FINDER

## ABORTION

God cares for the unborn
EXODUS 21:22-25 • *page 67*

We should protect the helpless
PSALM 82:3-4 • *page 504*

Children are from God
PSALM 127:3 • *page 528*

God forms every child
PSALM 139:13-16 • *page 532*

God plans the future of every child
JEREMIAH 1:5 • *page 638*

## ABUSE

God cares about minorities
EXODUS 22:21 • *page 68*

God protects those who are helpless
PSALM 12:5 • *page 465*

Jesus was abused
MATTHEW 26:67-68 • *page 847*

Abuse has no place in family relationships
EPHESIANS 5:21−6:4 • *page 1003*

## ACCOUNTABILITY

God will judge our work
2 CHRONICLES 19:5-10 • *page 383*

Sin has consequences
EZEKIEL 18:20 • *page 714*

God will hold us accountable for our sin
EZEKIEL 18:30 • *page 715*

We are accountable for every word that
we speak
MATTHEW 12:36 • *page 830*

Confronting others with their sins should
be done in private
MATTHEW 18:15 • *page 837*

We should hold each other accountable
LUKE 17:3 • *page 893*

We are accountable for what we believe
JOHN 3:18 • *page 906*

God holds Christians accountable
ROMANS 14:11-12 • *page 969*

God will reward Christians for their good deeds
1 CORINTHIANS 3:8 • *page 974*

God will examine our actions
2 CORINTHIANS 5:10 • *page 988*

## ADOPTION, SPIRITUAL

God helps his children grow
DEUTERONOMY 8:5 • *page 160*

God's children should obey him
DEUTERONOMY 26:18 • *page 175*

God disciplines his children
2 SAMUEL 7:14 • *page 266*

Do not despise God's discipline
PROVERBS 3:11-12 • *page 539*

God is our Father
MATTHEW 6:9 • *page 824*

Christians are God's children
JOHN 1:12 • *page 904*

God's Spirit leads his children
ROMANS 8:14-17 • *page 964*

Christians should be separate from the world
2 CORINTHIANS 6:17-18 • *page 989*

All of God's children are equal in God's eyes
GALATIANS 3:28 • *page 997*

God's children will receive a spiritual
inheritance
GALATIANS 4:4-7 • *page 997*

God chose us to be his children
EPHESIANS 1:4-5 • *page 1000*

Jesus is our spiritual brother
HEBREWS 2:11 • *page 1029*

## ADULTERY

God forbids adultery
EXODUS 20:14 • *page 66*

Adultery has consequences
PROVERBS 6:26 • *page 541*

Adultery is foolish
PROVERBS 6:32 • *page 541*

Adultery is disgusting to God
JEREMIAH 7:9-10 • *page 646*

God considers lust as sinful as adultery
MATTHEW 5:27-28 • *page 823*

Divorce often leads to adultery
MARK 10:11-12 • *page 862*

God can forgive the adulterer
JOHN 8:1-11 • *page 912*

## ADVICE

Leaders should consider the advice of others
EXODUS 18:13-26 • *page 65*

Older people often give wise advice
1 KINGS 12:1-11 • *page 298*

Stay away from people who give wicked advice
PSALM 1:1 • *page 461*

God's advice is best
PSALM 73:24 • *page 498*

Wise people seek advice
PROVERBS 1:5 • *page 537*

Advice helps provide success
PROVERBS 11:14 • *page 545*

Foolish people do not listen to advice
PROVERBS 12:15 • *page 546*

Give advice to those in need
1 THESSALONIANS 5:14 • *page 1015*

## ALCOHOL

Being controlled by alcohol is foolish
PROVERBS 20:1 • *page 553*

Becoming drunk is sin
ROMANS 13:13-14 • *page 969*

God hates drunkenness
GALATIANS 5:19-21 • *page 999*

Church leaders should not be controlled
by alcohol
TITUS 1:7 • *page 1025*

## ANGELS

Angels carry out God's judgment
2 SAMUEL 24:16-17 • *page 283*

Angels serve God
PSALM 103:21 • *page 513*

Angels praise God
PSALM 148:2 • *page 535*

Angels are messengers
DANIEL 4:17 • *page 751*

Angels protect God's people
DANIEL 6:22 • *page 754*

Angels do not marry
MATTHEW 22:30 • *page 842*

Angels do not die
LUKE 20:36 • *page 898*

Angels will be judged by people
1 CORINTHIANS 6:3 • *page 976*

Satan disguises himself as an angel of light
2 CORINTHIANS 11:14 • *page 992*

Angels encourage Christians
HEBREWS 1:14 • *page 1028*

Angels who sinned were thrown into hell
2 PETER 2:4 • *page 1048*

Angels are holy
JUDE 1:14 • *page 1056*

Angels are in the presence of God
REVELATION 4:8 • *page 1061*

Angels should not be worshiped
REVELATION 22:8-9 • *page 1073*

## ANGER

Anger can lead to murder
GENESIS 4:3-8 • *page 5*

Anger leads to evil actions
PSALM 37:8 • *page 478*

Showing anger is foolish
PROVERBS 12:16 • *page 546*

Gentle words can soothe anger
PROVERBS 15:1 • *page 548*

Being quick-tempered is foolish
ECCLESIASTES 7:9 • *page 568*

God becomes angry when we are ruled
by anger
AMOS 1:11 • *page 775*

Anger is like murdering someone
MATTHEW 5:21-22 • *page 822*

Jesus grew angry at sin
JOHN 2:13-17 • *page 906*

Anger can give Satan a place in your life
EPHESIANS 4:26-27 • *page 1002*

Christians should get rid of anger
COLOSSIANS 3:8 • *page 1011*

Leaders in the church should not be
quick-tempered
TITUS 1:7 • *page 1025*

Be slow to become angry
JAMES 1:19 • *page 1039*

## ANTICHRIST

Many will claim to be God's messenger
MATTHEW 24:5 • *page 843*

Many will have miraculous powers
MATTHEW 24:24 • *page 844*

Many will claim to be Christ
LUKE 21:8 • *page 898*

The Antichrist will be lawless and deceitful
2 THESSALONIANS 2:1-10 • *page 1016*

There are many antichrists
1 JOHN 2:18 • *page 1051*

The Antichrist will oppose God
1 JOHN 4:3 • *page 1052*

The Antichrist will curse God
REVELATION 13:1-8 • *page 1066*

The Antichrist will be punished by God
REVELATION 20:10 • *page 1072*

## APPEARANCE

God is not impressed by someone's appearance
1 SAMUEL 16:7 • *page 246*

Physical beauty fades
PROVERBS 31:30 • *page 564*

Do not worry about clothes
MATTHEW 6:25-34 • *page 824*

Appearances can be deceiving
MATTHEW 23:27 • *page 843*

Christians should care more about their spiritual welfare than their physical appearance
1 TIMOTHY 2:9-10 • *page 1019*

Do not judge others by their appearance
JAMES 2:2-4 • *page 1040*

Inner beauty is more important than physical beauty
1 PETER 3:1-6 • *page 1045*

## ARGUMENTS

Arguments can be avoided by using gentle words
PROVERBS 15:1 • *page 548*

Loving arguments is a sin
PROVERBS 17:19 • *page 551*

A fool is quick to argue
PROVERBS 20:3 • *page 553*

Avoid becoming entangled in others' arguments
PROVERBS 26:17 • *page 559*

Avoid arguing with a weak Christian
ROMANS 14:1 • *page 969*

We should avoid arguments
PHILIPPIANS 2:14 • *page 1006*

Arguments between Christians are useless
TITUS 3:9 • *page 1026*

## ARMOR

Armor for physical battle
1 SAMUEL 17:38 • *page 248*

Soldiers need armor
JEREMIAH 46:3-4 • *page 682*

Weapons cannot stop God's power
EZEKIEL 38:4 • *page 734*

Spiritual armor prepares us for life
ROMANS 13:12 • *page 969*

Righteousness is a spiritual weapon
2 CORINTHIANS 6:7 • *page 989*

God's weapons conquer Satan's strongholds
2 CORINTHIANS 10:4 • *page 991*

Put on the armor of God
EPHESIANS 6:11-18 • *page 1004*

## ASSURANCE

God always holds his children
PSALM 37:23-24 • *page 478*

God will never abandon his people
PSALM 138:8 • *page 531*

God's promises last forever
JEREMIAH 32:40 • *page 673*

False assurance is dangerous
LUKE 18:18-30 • *page 895*

We can be assured of eternal life
JOHN 5:24 • *page 909*

God will not refuse any who come to him
JOHN 6:37-40 • *page 910*

Our place in God's family is secure
JOHN 10:27-28 • *page 916*

Christians have peace with God
ROMANS 5:1-5 • *page 961*

Nothing can separate us from God's love
ROMANS 8:35-39 • *page 964*

Salvation cannot be canceled
ROMANS 11:29 • *page 968*

Accountability should help others
GALATIANS 6:1 • *page 999*

Our salvation was guaranteed before Creation
EPHESIANS 1:4-5 • *page 1000*

Assurance comes from faith
EPHESIANS 3:12 • *page 1001*

God will guard what has been entrusted to him
2 TIMOTHY 1:12 • *page 1022*

## ATONEMENT

God required a perfect sacrifice
EXODUS 12:5 • *page 58*

God required blood for our atonement
LEVITICUS 17:11 • *page 103*

Jesus paid for all of our sins
ISAIAH 53:3-12 • *page 626*

Atonement is good news
LUKE 4:18-19 • *page 876*

Jesus willingly died for our sins
JOHN 10:17 • *page 915*

Christ secured salvation through his blood
ACTS 20:28 • *page 949*

Jesus provided the atonement for sins
ROMANS 3:23-25 • *page 960*

Jesus' death purchased forgiveness
1 CORINTHIANS 7:23 • *page 977*

Jesus died for sins
1 CORINTHIANS 15:3 • *page 983*

Our atonement allows us to know God
EPHESIANS 2:13 • *page 1001*

Jesus' death rescues us from eternal punishment
COLOSSIANS 1:13 • *page 1009*

Christ's death purifies God's people
TITUS 2:14 • *page 1026*

Sin requires that a sacrifice be made
HEBREWS 9:22 • *page 1034*

Jesus' sacrifice was perfect
1 PETER 1:18-19 • *page 1043*

Jesus took our punishment
1 PETER 2:21-24 • *page 1044*

We cannot improve Jesus' sacrifice
1 PETER 3:18 • *page 1045*

## ATTITUDE

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

Bad attitudes lead to poor decisions
NUMBERS 14:1-4 • *page 128*

Always trust God for your life
PROVERBS 29:25 • *page 563*

Choose a positive attitude
HABAKKUK 3:17-19 • *page 798*

God will reward the meek
MATTHEW 5:5 • *page 822*

God gives Christians a new attitude
PHILIPPIANS 1:20-25 • *page 1005*

We should imitate Jesus' attitude
PHILIPPIANS 2:5 • *page 1006*

Christians should always rejoice
PHILIPPIANS 4:4 • *page 1007*

Never be anxious
PHILIPPIANS 4:6-7 • *page 1007*

## AUTHORITY *SEE ALSO RESPECT*

God will hold people in authority accountable for their actions
DANIEL 4:31 • *page 751*

Jesus is the highest authority
MATTHEW 28:18 • *page 850*

God gave government its authority
JOHN 19:11 • *page 924*

Christians should obey the government
ROMANS 13:1-2 • *page 969*

Parents are authorities to their children
EPHESIANS 6:1 • *page 1003*

The Bible is our authority
2 TIMOTHY 3:16 • *page 1024*

Church leaders are authoritative
HEBREWS 13:17 • *page 1038*

## BAPTISM

Baptism signifies repentance
MATTHEW 3:11 • *page 821*

All followers of Jesus should be baptized
MATTHEW 28:19 • *page 850*

Jesus was baptized
MARK 1:9 • *page 851*

Jesus baptizes with the Holy Spirit
JOHN 1:32-33 • *page 905*

Baptism is closely linked with a changed life
ACTS 2:38 • *page 930*