





HE READS TRUTH

**Bible**

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BIBLES

NASHVILLE, TENNESSEE

## He Reads Truth Bible

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The interior of the He Reads Truth Bible was designed and typeset using Bible Serif created by 2K/DENMARK, Højbjerg, Denmark. Proofreading of the CSB Scripture text was provided by Peachtree Editorial Services, Peachtree City, Georgia.

Author is represented by Alive Literary Agency, 7680 Goddard Street, Suite 200, Colorado Springs, Colorado, 80920, [www.aliveliterary.com](http://www.aliveliterary.com).

Binding	ISBN
Black LeatherTouch	978-1-5359-3505-0
Black LeatherTouch, Indexed	978-1-5359-3506-7
Brown Genuine Leather	978-1-5359-3508-1
Brown Genuine Leather, Indexed	978-1-5359-3509-8
Green Cloth Over Board	978-1-5359-3503-6
Green Cloth Over Board, Indexed	978-1-5359-3504-3
Pewter Cloth Over Board	978-1-5359-3502-9

Printed in China

1 2 3 4 5 6 7 8 — 24 23 22 21 20 19

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**Men in the  
Word of God  
every day.**

# Introduction

HE READS TRUTH BIBLE

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Something curious takes place when you go to the beach and get out into the ocean. After you spend some time floating with your goggles on, looking underwater for fish, or after you ride a few waves back to shore, you look up and think, Wait a second. Who moved my stuff? You're no longer looking straight to shore at your umbrella. Your towels and beach bag and chairs aren't where you left them. Then, in a split second, you realize that your stuff is just fine. You were the one who moved. While you were in the water, you drifted with the current down the shoreline, and this drift was imperceptible to you. What do you do next? You recenter yourself. You get back in line with the place you staked out on the shore.

The currents of this world, in ways imperceptible to us, are always driving us one way or another. We need a daily reminder of who God is, who we are, what a great salvation we've received, and how we're called to live. When we open God's Word on a daily basis, we are recentering ourselves on God's Word. We're saying: This is our anchor. This is our reference point. We are disciples of Jesus Christ—men who submit to the authority of whatever He says in His Word.

The Word is not only an anchor; it's also a weapon. The author of Hebrews describes the Word of God as "living and effective and sharper than any double-edged sword, penetrating as far as the separation of soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart." The apostle Paul wrote to the Ephesians: "Take the sword of the Spirit—which is the word of God." God's Word is described here as the spiritual weapon with which men of faith battle the powers and principalities that have arrayed themselves against the living God.

Unfortunately, research shows that many Christians own a Bible but rarely read it. No wonder we feel adrift in this world, without an anchor when the cultural winds blow and storm waters rise. No wonder we feel ill-equipped for our battle against sin; the sword God has given us sits sheathed on a shelf, collecting dust.

The Truth of God does not change, regardless of current, culture, or circumstance. But when we read the Bible regularly and apply it to our lives, we are changed. That's why He Reads Truth is committed to a singular mission: men in the Word of God every day.

This Bible is built on that mission. Everything about it is designed to draw you deeper into Scripture. From the type selection and page layout, to the Key Verses, charts, maps, and reading plans—everything here is meant to help you read the Word of God on a daily basis so that you come to recognize the awesome wonder and power of the God who speaks in these pages. Each book of the Bible includes an introduction that offers cultural and geographical context, and shows how it fits into the rest of Scripture. Each book also has a reading plan with supplemental passages because Scripture is the best interpreter of Scripture.

Our prayer is not that you would master this Book, but that this Book would master you—that in reading the Word of God you would grow in faith, hope, and love, until you resemble more and more the Savior who loves you and gave Himself for you.



Trevon Wax, PHD

PUBLISHER

2019

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## BOOKS OF THE BIBLE

### OLD TESTAMENT

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Exodus . . . . . EX . . . . .	86	Ezra . . . . . EZR . . . . .	728	Hosea . . . . . HS . . . . .	1504
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1 Kings . . . . . 1KG . . . . .	518	Jeremiah . . . . . JR . . . . .	1256	Haggai . . . . . HG . . . . .	1630
2 Kings . . . . . 2KG . . . . .	574	Lamentations . . . . . LM . . . . .	1370	Zechariah . . . . . ZCH . . . . .	1638
1 Chronicles . . . . . 1CH . . . . .	622	Ezekiel . . . . . EZK . . . . .	1392	Malachi . . . . . MAL . . . . .	1660

### NEW TESTAMENT

Matthew . . . . . MT . . . . .	1672	Ephesians . . . . . EPH . . . . .	2052	Hebrews . . . . . HEB . . . . .	2158
Mark . . . . . MK . . . . .	1738	Philippians . . . . . PHP . . . . .	2068	James . . . . . JMS . . . . .	2186
Luke . . . . . LK . . . . .	1778	Colossians . . . . . COL . . . . .	2080	1 Peter . . . . . 1PT . . . . .	2198
John . . . . . JN . . . . .	1844	1 Thessalonians . . . . . 1TH . . . . .	2092	2 Peter . . . . . 2PT . . . . .	2214
Acts . . . . . AC . . . . .	1896	2 Thessalonians . . . . . 2TH . . . . .	2104	1 John . . . . . 1JN . . . . .	2226
Romans . . . . . RM . . . . .	1956	1 Timothy . . . . . 1TM . . . . .	2114	2 John . . . . . 2JN . . . . .	2238
1 Corinthians . . . . . 1CO . . . . .	1988	2 Timothy . . . . . 2TM . . . . .	2130	3 John . . . . . 3JN . . . . .	2246
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# How to Read the Bible

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**God speaks.** This beautiful truth is what makes Christian faith possible. In fact, it is only because God reveals Himself to us that we can have a relationship with Him at all.

At times God has chosen to speak through prophets, visions, and divine encounters (Heb 1:1). There is also a sense in which God speaks through our circumstances (Pr 16:9) or the wisdom of godly people (Jms 3:17). And the natural world proclaims His majesty everywhere we look (Rm 1:20). But God's primary means of self-revelation is the Bible.

The Bible has been called the greatest story ever told. It's an adventure saga, a love story, and a historical epic rolled into one. But what makes God's Word truly great is its power to transform lives and change eternal destinies. That's because every word of Scripture has been breathed out by God (2Tm 3:16). This fact should humble us each time we sit down with a Bible in hand. Whether we're reading for the simple joy of it or engaging in serious study, we are sitting at the feet of our God, which is no small privilege.

It should tell us something about our Maker that He has invited us to meet Him within a story—an amazing but true tale that spans centuries, literary genres, languages, and cultures. Never forget that by speaking to us through story, a proven vehicle for transmitting and receiving truth, God has graciously bent low to a place where our hearts could connect with Him. In this regard, the Bible itself is a beautiful picture of the gospel. Whether you are new to the Bible, read it cover to cover every year, here are some tips for exploring God's Word.

---

## APPROACH GOD'S WORD

**Approach it reverently.** The Bible contains the very words of God, written by men who were “carried along by the Holy Spirit” (2Pt 1:21). It is living and active (Heb 4:12), and we can be confident that when God speaks, His will is accomplished (Is 55:11). This reality should instill within us a sense of respect and awe for the Bible (Ps 111:10).

**Approach it confidently.** We are invited to read, study, and meditate on the inspired, complete, and sufficient Word of God with the Author Himself (Jms 4:8). The Bible is for us, given as nourishing food (1Co 3:2; Heb 5:12).

**Approach it regularly.** No matter how long we live, we will never be done reading the Bible. It is God's Word to us for every day and in every circumstance. Since our relationship with God grows deeper with time, so too should our desire for His Word (Jb 23:12).

## ENGAGE GOD'S WORD

**Engage it expectantly.** All Scripture is meant to equip us for life with God (2Tm 3:16-17). Therefore, we can read our Bibles with an assurance that God has something for us. We should also expect to find Jesus on every page (Lk 24:27). Sometimes His presence is obvious (like in the Gospels), and other times it can be more difficult to see (like in Leviticus). But He's there—the promised Rescuer, the healing Teacher, the suffering Messiah, and the returning King.

## THE BIBLE IS GOD'S STORY

**The Bible is about His steadfast love for His people. It is about His sovereign plan, His grace, and His glory. You are meant to read it.**

## Engage it with your whole self.

In Scripture, we are called to love God with our entire being—heart, soul, strength, and mind (Lk 10:27). Similarly, God wants us to engage His Word with everything we are. Time in the Bible ought to change us inside and out, transforming our minds as well as our actions (Rm 12:2; Gl 5:16).

**Engage it broadly.** Though it comprises sixty-six books and is further divided into chapters and verses, the Bible is a unified work. We gain new insights reading it from cover to cover, but we also expand our understanding reading entire books in one sitting. It's important to explore how various texts may be related to one another. God is the Author of Scripture and He knows the end from the beginning (Is 46:10).

## UNDERSTAND GOD'S WORD

**Understand it in context.** Before determining what a passage means for us today, we should first understand what it meant for its original audience (2Tm 2:15). The books of the Bible were written in unique cultural contexts, and a basic understanding of these contexts can help guide our thinking.

**Understand it within redemptive history.** God's revelation is progressive, so important themes and theological concepts grow over time. In addition, Old Testament writers often wrote about Christ but did not fully realize it (Jn 5:46; 1Pt 1:10-11). For this reason, some

passages are beautifully layered with a basic meaning rooted in the original context and a fuller meaning that can only be understood in light of Christ's work (1Co 10:1-4).

## Understand it in its many genres.

The Bible is a true story, but it is not all historical narrative. There are many types of literature in Scripture, including poetry, prophecy, legal code, and letters. Just as we do not read song lyrics the same way we read a newspaper article, we should allow each genre to speak to us in its own language (Dt 32:2).

## READ PRAYERFULLY

Reading the Bible should not only be an opportunity to hear from God, but also an occasion to respond to Him in repentance and intercession, petition and praise. Many Christians have found praying the words of Scripture to be a powerful experience, especially in times of grief (Ps 56:4).

## BE DOERS OF THE WORD

Jesus told His disciples, “Just as a branch is unable to produce fruit by itself unless it remains on the vine, neither can you unless you remain in me” (Jn 15:4). Our ongoing connection to Christ is essential if we are to bear fruit for the Father. Through His Word, God prunes us, making us more fruitful (Jn 15:3, 7). We must be “doers of the word and not hearers only” (Jms 1:22), but it is Christ's power at work within us.

# What Is the Gospel?

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The gospel is the good news of what Jesus Christ has done to restore broken creation and sinful people to their holy Creator. It is the true story of our relationship with God, which was marred by sin and is restored by grace through faith in Christ alone. The gospel can be summarized in four parts: creation, fall, redemption, and restoration.

## 1 CREATION

- God is the infinite, eternal Creator of all things. **HEB 11:3**
- God created the heavens and the earth, and He made them all good. **GN 1:1-31**
- God created mankind in His own image and likeness. **GN 1:27**
- We were created to love, obey, worship, and be in a relationship with God, our Maker. **MC 6:8**

## 2 FALL

- Adam and Eve, our first parents, turned away from God and rebelled against Him. **GN 3:1-7**
- When mankind rebelled against God, all creation became subject to death, decay, and frustration. **RM 8:20**
- We have all inherited a sinful nature, and we are unable to obey God perfectly. **IS 53:6**
- The penalty for sin is death, and we are unable to save ourselves. **RM 6:23**

## 3 REDEMPTION

- God responded to our need for salvation by sending His only Son, Jesus Christ, to live as one of us. **1JN 4:14**
- Jesus came to deliver us from our sin and restore order and peace to the world. **COL 1:19-20**
- Jesus lived, died, and rose from the dead as a perfect substitute for all who believe in Him. **1PT 2:24**
- We are saved by grace through faith in Jesus. **EPH 2:6-9**

## 4 RESTORATION

- Jesus restores us to God by securing our relationship with God forever. We receive Christ's righteousness and are presented as holy and blameless before God. **JN 10:27-29**
- Christians play a role in God's restoring work in the world by loving and serving both God and neighbor. **MT 5:16**
- Jesus reigns as King over all creation, with all authority and power forever. **COL 1:15-18**
- One day all creation will be perfectly restored, and Jesus will make everything new. **RV 21:1-5**

5

INVITATION

**If you confess with  
your mouth, “Jesus  
is Lord,” and believe  
in your heart that  
God raised him  
from the dead,  
you will be saved.**

ROMANS 10:9

# KEY FEATURES



## KEY VERSES

One theme verse was chosen for each individual book. Together, these sixty-six verses represent the complete arc of Scripture.

## KEY VERSE ART:

Each key verse has been hand-lettered to aid in memorization and celebrate the beauty of the gospel.

## LAYOUT

### GENEROUS MARGINS:

Pages of biblical text include extra-wide margins for note taking.

### CUSTOM BIBLE FONT:

The CSB uses a custom font made specifically for optimum ease in Bible reading.

## Genesis

### ON THE MARGIN

Authorship of the Torah (the first five books of the Old Testament) has consistently been attributed to Moses, an influential Israelite leader from the thirteenth century B.C. Though Genesis is technically anonymous, both the Old and New Testaments recognize Moses as the Torah's author. Genesis was likely written during the forty years when the Israelites wandered in the desert (1450-1400 B.C.). The verses in Genesis begin in creation and conclude about 1000 B.C. with the patriarchal history up to the Israelites' time in the land of Egypt.

### A LITTLE BACKGROUND

The Torah (also a Hebrew term for "law" and used in our old and new testaments) was born. It was divided into five separate books and was referred to as the Pentateuch. Genesis was the divided into two sections: the "primeval history" or the general history of the world (1:1-11:32) and the "patriarchal history" or the history focusing on God's covenant with Abraham and Isaac (11:32-50:26).

### MESSAGE AND PURPOSE

Genesis is a book of new beginnings. It reveals the beginning of the heaven and the earth, of humanity and the range of sin and nations and languages, and the beginning of our need for a Savior. Genesis was the first of God's creation was, in the beginning, thoroughly good and perfect. We see humanity's first sin and the consequences of that sin. All of our human woes begin here, in the first book of the Bible, as does God's covenant to redeem his people.

Genesis provides both the universal history of humankind and the ancestral history of the nation of Israel. Unlike God's plan to bless and redeem humanity through Abraham's descendants, revealing faith to his people despite their unbelief in his love.

### GIVE THANKS FOR THE BOOK OF GENESIS:

Genesis sets the groundwork for everything else we read and experience in Scripture. Though Genesis we understand where we came from, how we fell, and the beginning of God's gracious work on our behalf. Genesis establishes our foundational understanding of God's covenant with Israel through the giving of the Law. Without an understanding of the Law, we are unable to see our desperate need for our Savior, Jesus Christ.

## GENRE INDICATOR

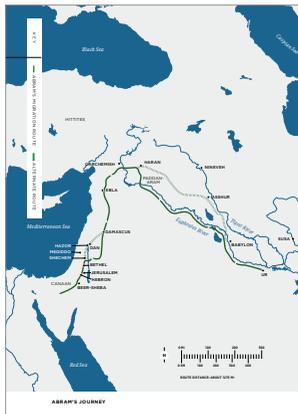
Because each literary style should be approached differently, we've color-coded the various genres to make them easy to locate and identify.

## INTRODUCTION

**CULTURAL CONTEXT:** Each introduction includes a brief overview of the approximate date of writing, authorship, historical context, and relevant geography.

**MESSAGE & PURPOSE:** Each book introduction identifies main themes of the writing.

**BIBLICAL SIGNIFICANCE:** This note identifies how we can give thanks for each book's unique contribution to the canon of Scripture.



**MAPS** Custom maps place events in geographical context to help us understand their cultural context.

## Read & Understand Genesis

The Bible is a complex work in which many stories continue to tell one story. As you read the Book of Genesis, consider reading the additional passages to discover how the Bible's language works together.

### READING PLAN

#### Week 1

Genesis 1-3  
Romans 8:20

Genesis 4-5  
Colossians 1:26-29  
Hebrews 12:28

Genesis 6-8  
Psalm 104:24  
Romans 3:10-23

Genesis 9-10  
Acts 1:6-7  
Revelation 1:9-11

Genesis 11  
Psalm 2  
Luke 1:5

#### Week 2

Genesis 12-14  
Romans 4:1-5

Genesis 15-16  
Hebrews 7:1-22

Genesis 17-18  
Hebrews 8:5

Genesis 19-20  
Psalm 105:23-28  
Hebrews 11:17-19

Genesis 21-22  
Hebrews 11:20-22

Genesis 23-24  
Hebrews 11:23-24

Genesis 25-26  
Hebrews 11:25-26

Genesis 27-28  
Psalm 105:29-34  
Hebrews 11:27-28

Genesis 29-30  
Psalm 105:35-41  
Hebrews 11:29-31

Genesis 31-32  
Psalm 105:42-45  
Hebrews 11:32-35

Genesis 33-34  
Romans 8:26  
1 Timothy 1:16

Genesis 35-36  
Galatians 3:14  
1 Peter 1:10-12

Genesis 37-40  
Psalm 105:46-48  
Hebrews 11:36-38

Genesis 41-42  
Psalm 105:49-51  
Hebrews 11:39-41

Genesis 43-44  
Psalm 105:52-54  
Hebrews 11:42-44

Genesis 45-46  
Psalm 105:55-57  
Hebrews 11:45-47

Genesis 47-48  
Psalm 105:58-60  
Hebrews 11:48-50

Genesis 49-50  
Psalm 105:61-63  
Hebrews 11:51-53

Genesis 50:1-26  
Psalm 105:64-66  
Hebrews 11:54-56

Genesis 50:27-28  
Psalm 105:67-69  
Hebrews 11:57-59

Genesis 50:29-31  
Psalm 105:70-72  
Hebrews 11:60-62

Genesis 50:32-33  
Psalm 105:73-75  
Hebrews 11:63-65

Genesis 50:34-35  
Psalm 105:76-78  
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Genesis 50:36-37  
Psalm 105:79-81  
Hebrews 11:69-71

Genesis 50:38-39  
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Hebrews 11:72-74

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Hebrews 11:78-80

Genesis 50:44-45  
Psalm 105:91-93  
Hebrews 11:81-83

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Psalm 105:94-96  
Hebrews 11:84-86

Genesis 50:48-49  
Psalm 105:97-99  
Hebrews 11:87-89

Genesis 50:50-51  
Psalm 105:100-102  
Hebrews 11:90-92

Genesis 50:52-53  
Psalm 105:103-105  
Hebrews 11:93-95

Genesis 50:54-55  
Psalm 105:106-108  
Hebrews 11:96-98

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Hebrews 11:99-101

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Hebrews 11:102-104

Genesis 50:60-61  
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Hebrews 11:105-107

Genesis 50:62-63  
Psalm 105:118-120  
Hebrews 11:108-110

Genesis 50:64-65  
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Hebrews 11:111-113

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Genesis 50:72-73  
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Genesis

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# GENRE GUIDE

The Bible is one work made up of many books. Genres, or literary styles, vary throughout the Old and New Testaments. Knowing the type of literature we're reading helps us understand how to read it, keeping in mind the context, meaning, and intent of the original text.

The color of each book in the He Reads Truth Bible indicates that book's genre. This guide matches each color to its genre and offers a basic framework for approaching the various literary styles.

## OLD TESTAMENT

### PENTATEUCH

The Pentateuch presents the individual laws given to Israel as well as the Law as a whole, or the standard by which God's people were to live and worship under the old covenant.

Read the Pentateuch understanding that today, we are under the new covenant. The Law is not void; rather, it is fulfilled in Christ.

### HISTORICAL

The Historical Books present the true account of Israel, from the settlement of the promised land through the destruction of Jerusalem.

Read the Historical Books understanding that these are stories of imperfect people with imperfect actions, collectively pointing us to the greater story of the gospel of Christ.

### WISDOM & POETRY

The books of Wisdom Literature present common sense sayings and philosophical reflections, while the Poetic Books are lyrical writings of prayer and worship that often use metaphor and repetition.

Read books of wisdom as a collection with a unified message rather than precise statements. Read books of poetry understanding they are words spoken to and about God, yet also inspired by God.

### MAJOR PROPHETS

The Major Prophets present longer messages from God to the people living in the time of the prophet.

Read the Major Prophets understanding the historical context in which they were written and keeping in mind the big picture of God's faithful covenant to an unfaithful people.

### MINOR PROPHETS

The Minor Prophets present shorter messages from God to the people living in the time of the prophet.

Read the Minor Prophets understanding the historical context in which they were written and keeping in mind the big picture of God's faithful covenant to an unfaithful people.

## NEW TESTAMENT

### GOSPELS

The Gospels present the life and teachings of Jesus Christ and contain narratives (stories), parables (illustrations), and exhortations (sayings).

Read the Gospels understanding they are the good news of the life, death, and resurrection of Jesus Christ.

### CHURCH HISTORY

The book of Acts gives the history of the early Church, from Jesus's ascension to Paul's ministry at Rome.

Read Acts to learn more about Paul and Peter and the work of the Holy Spirit to spread the message of our resurrected Savior and Lord.

### PAULINE EPISTLES

The Pauline Epistles are letters written by the Apostle Paul to leaders and members of the early Church.

Read the Pauline Epistles understanding the historical and spiritual context in which they were written, making sure to read each letter as a whole for the most complete understanding.

### GENERAL EPISTLES

The General Epistles are letters written in response to specific needs or circumstances.

Read the General Epistles understanding the historical and spiritual context in which they were written, making sure to read each letter as a whole for the most complete understanding.

### APOCALYPTIC

The book of Revelation is a combination of prophecy, apocalyptic literature, and letter written by the Apostle John based on revelations from God.

Read this complex book with humility, understanding that it, too, points to the gospel and reveals Jesus Christ as King of kings, the Alpha and the Omega.

# The Languages of the Bible

God gave us the Bible so we can know Him and His story. He used people who spoke in ancient Hebrew, Aramaic, and Greek to write the books of the Bible. We can learn more about our unchanging God by seeing how He revealed Himself and His Word in these original contexts.

## HEBREW

The thirty-nine books of the Old Testament were written in mostly classical Hebrew over a 1,500-year period. This was the language of Moses, David, and the Israelite people.

The Hebrew language is read from right to left and originally had no written vowels or punctuation. Some Hebrew words, like *amen* and *hosanna*, are written phonetically in Greek in the New Testament.

## ARAMAIC

When the Israelite people lived in exile, the Hebrew language was almost completely replaced in everyday conversation by ancient Aramaic. While Hebrew remained the primary written language of Scripture, a few passages in the Old Testament from this period were written in Aramaic (Jr 10:11; Dn 2:4b–7:28; Ezr 4:8–6:18; 7:12–26). The name of a location in Genesis 31:47 is also given in both Aramaic and Hebrew. Aramaic and Hebrew are similar enough that a reader of one can often read some of the other.

Aramaic remained the most common language in Israel into the first century AD. Aramaic words and names written phonetically in Greek are scattered throughout the New Testament (e.g., Mk 5:41; 7:34; Mt 27:46).

## GREEK

During the second and third centuries BC, the Old Testament was translated to Greek, the most prevalent language of the region. This translation, later called the Septuagint, was widely read in synagogues during the intertestamental period and the first century AD.

By the time the New Testament was written, Israel was part of the Roman Empire. The ability to speak in multiple languages and understand basic Greek was widespread across the entire region. When the authors of the New Testament wrote their texts, they wrote in the popular language of Koine Greek. This was the common, everyday Greek spoken by people across the Empire regardless of income, education, or social status.

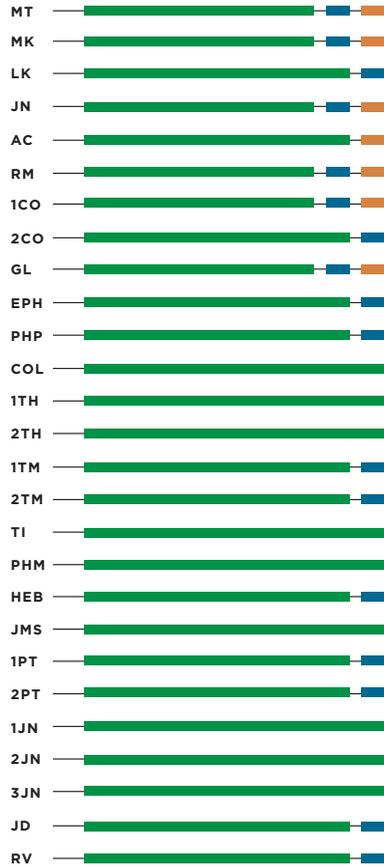
OLD TESTAMENT

The Old Testament was written primarily in Hebrew, with a few passages in Aramaic.



NEW TESTAMENT

The New Testament was written in Greek. It contains a few Aramaic words and phrases, Hebrew words, and Hebrew and Aramaic names, but all are written in Greek letters.



KEY

HEBREW

ARAMAIC

GREEK

# INTRODUCTION TO THE CHRISTIAN STANDARD BIBLE®

The Bible is God's revelation to humanity. It is our only source for completely reliable information about God, what happens when we die, and where history is headed. The Bible does these things because it is God's inspired Word, inerrant in the original manuscripts. Bible translation brings God's Word from the ancient languages (Hebrew, Greek, and Aramaic) into today's world. In dependence on God's Spirit to accomplish this sacred task, the CSB Translation Oversight Committee and Holman Bible Publishers present the Christian Standard Bible.

## Textual Base of the CSB

The textual base for the New Testament (NT) is the Nestle-Aland *Novum Testamentum Graece*, 28th edition, and the United Bible Societies' *Greek New Testament*, 5th corrected edition. The text for the Old Testament (OT) is the *Biblia Hebraica Stuttgartensia*, 4th edition.

Where there are significant differences among Hebrew, Aramaic, or Greek manuscripts, the translators follow what they believe is the original reading and indicate the main alternative(s) in footnotes. The CSB uses the traditional verse divisions found in most Protestant Bibles.

## Goals of This Translation

- Provide English-speaking people worldwide with an accurate translation in contemporary English.
- Provide an accurate translation for personal study, sermon preparation, private devotions, and memorization.
- Provide a text that is clear and understandable, suitable for public reading, and shareable so that all may access its life-giving message.
- Affirm the authority of Scripture and champion its absolute truth against skeptical viewpoints.

## Translation Philosophy of the CSB

Most discussions of Bible translations speak of two opposite approaches: formal equivalence and dynamic equivalence. This terminology is meaningful, but Bible translations cannot be neatly sorted into these two categories. There is room for another category of translation philosophy that capitalizes on the strengths of the other two.

### 1. Formal Equivalence:

Often called "word-for-word" (or "literal") translation, the principle of formal equivalence seeks as nearly as possible to preserve the structure of the original language. It seeks to represent each word of the original text with an exact equivalent word in the

translation so that the reader can see word for word what the original human author wrote. The merits of this approach include its consistency with the conviction that the Holy Spirit did inspire the very words of Scripture in the original manuscripts. It also provides the English Bible student some access to the structure of the text in the original language. Formal equivalence can achieve accuracy to the degree that English has an exact equivalent for each word and that the grammatical patterns of the original language can be reproduced in understandable English. However, it can sometimes result in awkward, if not incomprehensible, English or in a misunderstanding of the author's intent. The literal rendering of ancient idioms is especially difficult.

### 2. Dynamic or Functional Equivalence:

Often called "thought-for-thought" translation, the principle of dynamic equivalence rejects as misguided the attempt to preserve the structure of the original language. It proceeds by extracting the meaning of a text from its form and then translating that meaning so that it makes the same impact on modern readers that the ancient text made on its original readers. Strengths of this approach include a high degree of clarity and readability, especially in places where the original is difficult to render word for word. It also acknowledges that accurate and effective translation may require interpretation. However, the meaning of a text cannot always be neatly separated from its form, nor can it always be precisely determined. A biblical author may have intended multiple meanings, but these may be lost with the elimination of normal structures. In striving for readability, dynamic equivalence also sometimes overlooks and loses some of the less prominent elements of meaning. Furthermore, lack of formal correspondence to the original makes it difficult to verify accuracy and thus can affect the usefulness of the translation for in-depth Bible study.

### 3. Optimal Equivalence:

In practice, translations are seldom if ever purely formal or dynamic but favor one theory of Bible translation or the other to varying degrees. Optimal equivalence as a translation philosophy recognizes that form cannot always be neatly separated from meaning and should not be changed unless comprehension demands it. The primary goal of translation is to convey the sense of the original with as much clarity as the original text and the translation language permit. Optimal equivalence appreciates the goals of formal equivalence but also recognizes its limitations. Optimal equivalence starts with an exhaustive analysis

of the text at every level (word, phrase, clause, sentence, discourse) in the original language to determine its original meaning and intention (or purpose). Then, relying on the latest and best language tools and experts, the nearest corresponding semantic and linguistic equivalents are used to convey as much of the information and intention of the original text with as much clarity and readability as possible. This process assures the maximum transfer of both the words and the thoughts contained in the original.

The CSB uses optimal equivalence as its translation philosophy. In the many places throughout the Bible where a word-for-word rendering is understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a more dynamic translation is used. The Christian Standard Bible places equal value on fidelity to the original and readability for a modern audience, resulting in a translation that achieves both goals.

### The Gender Language Use in Bible Translation

The goal of the translators of the Christian Standard Bible has not been to promote a cultural ideology but to translate the Bible faithfully. Recognizing modern usage of English, the CSB regularly translates the plural of the Greek word *ανθρωπος* (“man”) as “people” instead of “men,” and occasionally the singular as “one,” “someone,” or “everyone,” when the supporting pronouns in the original languages validate such a translation. While the CSB avoids using “he” or “him” unnecessarily, the translation does not restructure sentences to avoid them when they are in the text.

### History of the CSB

After several years of preliminary development, Holman Bible Publishers, the oldest Bible publisher in North America, assembled an international, interdenominational team of one hundred scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Outside consultants and reviewers contributed valuable suggestions from their areas of expertise. Working with the original languages, an executive team of translators edited, polished, and reviewed the final manuscript, which was first published as the Holman Christian Standard Bible (HCSB) in 2004.

A standing committee was also formed to maintain the HCSB translation and look for ways to improve readability without compromising accuracy. As with the original translation team, the committee that prepared this revision of the HCSB, renamed the Christian Standard Bible is international and interdenominational, comprising evangelical scholars who honor the inspiration and authority of God’s written Word.

### Traditional Features Found in the CSB

In keeping with a long line of Bible publications, the CSB has retained a number of features found in traditional Bibles:

1. Traditional theological vocabulary (for example, *justification, sanctification, redemption*) has been retained since such terms have no other translation equivalent that adequately communicates their exact meaning.
2. Traditional spellings of names and places found in most Bibles have been used to make the CSB compatible with most Bible study tools.
3. Some editions of the CSB will print the words of Christ in red letters to help readers easily locate the spoken words of the Lord Jesus Christ.
4. Descriptive headings, printed above each section of Scripture, help readers quickly identify the contents of that section.
5. OT passages quoted in the NT are indicated. In the CSB, they are set in boldface type.

### Abbreviations in CSB Bibles

AD	In the year of our Lord
BC	before Christ
c.	century
ca	circa
chap(s).	chapter(s)
cp.	compare
DSS	Dead Sea Scrolls
e.g.	for example
Eng	English
etc.	et cetera
Gk	Greek
Hb	Hebrew
i.e.	that is
Lat	Latin
lit	literal(ly)
LXX	Septuagint—an ancient translation of the Old Testament into Greek
MT	Masoretic Text
NT	New Testament
ms(s)	manuscript(s)
OT	Old Testament
pl.	plural
Ps(s)	Psalms(s)
Sam	Samaritan Pentateuch
sg.	singular
Sym	Symmachus
Syr	Syriac
Tg	Targum
Theod	Theodotian
v./vv.	verse, verses
Vg	Vulgate—an ancient translation of the Bible into Latin
vol(s).	volume(s)



# **Old Testament**

IT  
WAS  
VERY  
GOOD  
INDEED

KEY VERSE

*God saw all that he had made, and it was very good indeed. 1:31*

# Genesis

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## ON THE TIMELINE:

Authorship of the Torah (the first five books of the Old Testament) has consistently been attributed to Moses, an influential Israelite leader from the fifteenth century BC. Though Genesis is technically anonymous, both the Old and New Testaments recognize Moses as the Torah's author. Genesis was likely written during the forty years when the Israelites wandered in the desert (1446-1406 BC). The events in Genesis begin at creation and conclude about 1800 BC with the circumstances leading up to the Israelites' time in the land of Egypt.

## A LITTLE BACKGROUND:

The Torah (also a Hebrew term for "law") was seen as one unit until at least the second century BC. Some time before Christ was born, it was divided into five separate books and was referred to as the Pentateuch. Genesis can be divided into two sections: the "primeval history," or the general history found in chapters 1-11, and the "patriarchal history," or the history focusing on God's covenant with Abraham and his descendants, found in chapters 12-50.

## MESSAGE AND PURPOSE:

Genesis is a book of new beginnings. It reveals the beginning of the heavens and the earth, of humanity and marriage, of sin and nations and languages, and the beginning of our need for a Savior. In Genesis we see that all God's creation was, in the beginning, thoroughly good; and in Genesis we see mankind's first sin and the consequences of that sin. All of our brokenness begins here, in the first book of the Bible, as does God's covenant to redeem His people.

Genesis provides both the universal history of humankind and the patriarchal history of the nation of Israel. It unfolds God's plan to bless and redeem humanity through Abraham's descendants, remaining faithful to His people despite their unfaithfulness to Him.

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## GIVE THANKS FOR THE BOOK OF GENESIS:

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we fell, and the beginnings of God's gracious work on our behalf. Genesis establishes our foundational understanding of God's covenant with Israel through the giving of the Law. Without an understanding of the Law, we are unable to see our desperate need for our Savior, Jesus Christ.

# Read & Understand Genesis

The Bible is a complete work in which many stories combine to tell one story. As you read the book of Genesis, consider reading the additional passages to discover how the whole of Scripture works together.

## READING PLAN

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### Week 1

GOING DEEPER

<input type="checkbox"/> Genesis 1-3	John 1:1-5 Romans 16:20
<input type="checkbox"/> Genesis 4-5	Colossians 1:15-20 Hebrews 12:24
<input type="checkbox"/> Genesis 6-8	Psalms 144:13-14 Romans 3:10-25
<input type="checkbox"/> Genesis 9-10	Luke 1:68-75 Revelation 10:1
<input type="checkbox"/> Genesis 11	Psalms 2 Luke 1:51

### Week 3

<input type="checkbox"/> Genesis 23:1-25:18	Ecclesiastes 12:7 Romans 9:9-23
<input type="checkbox"/> Genesis 25:19-26:35	1 Samuel 14:47 Hebrews 6:13-18
<input type="checkbox"/> Genesis 27-28	Psalms 121:5-8 Matthew 20:1-16
<input type="checkbox"/> Genesis 29-30	Psalms 25:18 Song of Songs 1:1-7
<input type="checkbox"/> Genesis 31-32	Psalms 34:7 Ephesians 3:7-12

### Week 5

<input type="checkbox"/> Genesis 42-43	Romans 8:28 1 Timothy 1:16
<input type="checkbox"/> Genesis 44:1-45:15	Galatians 3:14 1 Peter 1:10-12
<input type="checkbox"/> Genesis 45:16-46:34	Psalms 90:10-17 Isaiah 41:8-10
<input type="checkbox"/> Genesis 47:1-49:28	Isaiah 63:9 Hebrews 7:23-25
<input type="checkbox"/> Genesis 49:29-50:26	Acts 2:22-24 Romans 12:19

### Week 2

<input type="checkbox"/> Genesis 12:1-13:4	Matthew 1:1-2 Galatians 3:10-14
<input type="checkbox"/> Genesis 13:5-16:16	Galatians 3:15-4:7 Hebrews 7:11-22
<input type="checkbox"/> Genesis 17-18	Mark 10:23-31 Hebrews 9:15
<input type="checkbox"/> Genesis 19-20	Psalms 136:23 2 Peter 2:7-9
<input type="checkbox"/> Genesis 21-22	Isaiah 54:1 Hebrews 11:8-12

### Week 4

<input type="checkbox"/> Genesis 33-34	Psalms 44:11 Hebrews 11:20-22
<input type="checkbox"/> Genesis 35-36	Psalms 116:1-2 Isaiah 43:2
<input type="checkbox"/> Genesis 37-38	Psalms 77:2 Matthew 27:27-31
<input type="checkbox"/> Genesis 39	Psalms 1 Matthew 5:16
<input type="checkbox"/> Genesis 40-41	Psalms 25:14 2 Corinthians 3:5

## OUTLINE

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*ch. 1–2*

### CREATION OF HEAVEN AND EARTH

Creator and creation **1:1–2**

Six days of creation **1:3–31**

Seventh day—day of  
consecration **2:1–3**

*ch. 2–4*

### THE HUMAN FAMILY IN AND OUTSIDE THE GARDEN

The man and woman in the  
garden **2:4–25**

The man and woman expelled  
from the garden **3:1–24**

Adam and Eve's family outside  
the garden **4:1–26**

*ch. 5–6*

### ADAM'S FAMILY LINE

Introduction: Creation and  
blessing **5:1–2**

"Image of God" from Adam to  
Noah **5:3–32**

Conclusion: Procreation and  
perversion **6:1–8**

## OUTLINE

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### *ch. 6–9*

#### NOAH AND HIS FAMILY

Righteous Noah and the corrupt world **6:9–12**

Coming judgment but the ark of promise **6:13–7:10**

Worldwide flood of judgment **7:11–24**

God's remembrance and rescue of Noah **8:1–14**

Exiting the ark **8:15–19**

Worship and the word of promise **8:20–22**

God's covenant with the new world **9:1–17**

Noah's sons and future blessing **9:18–29**

### *ch. 10–11*

#### THE NATIONS AND THE TOWER OF BABYLON

Table of Nations **10:1–32**

Tower of Babylon **11:1–9**

Family line of Abram **11:10–26**

### *ch. 11–25*

#### FATHER ABRAHAM

Abram's beginnings **11:27–32**

The promissory call and Abram's obedience **12:1–9**

Abram and Sarai in Egypt: Blessing begins **12:10–13:1**

Abram and Lot part: Promises recalled **13:2–18**

Abram rescues Lot: Abram's faithfulness **14:1–24**

Covenant promises confirmed **15:1–21**

Abram's firstborn son, Ishmael **16:1–16**

Covenant sign of circumcision **17:1–27**

Divine judgment and mercy **18:1–19:38**

Abraham and Sarah in Gerar: Promises preserved **20:1–18**

Abraham's promised son: The birth of Isaac **21:1–21**

Treaty with Abimelech **21:22–34**

*ch. 11–25*

**FATHER ABRAHAM  
(CONTINUED)**

Abraham's test **22:1-19**

Family line of Rebekah **22:20-24**

Sarah's burial site **23:1-20**

A wife for Isaac **24:1-67**

Abraham's death and burial  
**25:1-11**

*ch. 25*

**ISHMAEL'S FAMILY  
LINE**

*ch. 25–35*

**ISAAC'S FAMILY:  
JACOB AND ESAU**

Struggle at birth and birthright  
**25:19-34**

Isaac's deception and strife with  
the Philistines **26:1-35**

Stolen blessing and flight to  
Paddan-aram **27:1-28:9**

Promise of blessing at Bethel  
**28:10-22**

Laban deceives Jacob **29:1-30**

Birth of Jacob's children  
**29:31-30:24**

Birth of Jacob's herds **30:25-43**

Jacob deceives Laban **31:1-55**

Struggle for blessing at Peniel  
**32:1-32**

Restored gift and return to  
Shechem **33:1-20**

Dinah, deception, and strife with  
the Hivites **34:1-31**

Blessing and struggle at birth  
**35:1-29**

## OUTLINE

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*ch. 36*

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### ESAU'S FAMILY

*ch. 36–37*

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### ESAU, FATHER OF THE EDMITES

*ch. 37–50*

|

### JACOB'S FAMILY: JOSEPH AND HIS BROTHERS

The early days of Joseph **37:2–36**

Judah and Tamar **38:1–30**

Joseph in Egypt **39:1–23**

Joseph, savior of Egypt  
**40:1–41:57**

The brothers' journeys to Egypt  
**42:1–43:34**

Joseph tests the brothers  
**44:1–34**

Joseph reveals his identity  
**45:1–28**

Jacob's migration to Egypt  
**46:1–27**

Joseph, savior of the family  
**46:28–47:12**

Joseph's administration in  
Egypt **47:13–31**

Jacob's blessings **48:1–49:28**

The death and burial of Jacob  
**49:29–50:14**

The final days of Joseph **50:15–26**

## THE CREATION

In the beginning God created the heavens and the earth.<sup>A</sup>

<sup>2</sup>Now the earth was formless and empty, darkness covered the surface of the watery depths, 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>God saw that the light was good, and God separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” There was an evening, and there was a morning: one day.

<sup>6</sup>Then God said, “Let there be an expanse between the waters, separating water from water.”<sup>7</sup> So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. <sup>8</sup>God called the expanse “sky.”<sup>B</sup> Evening came and then morning: the second day.

<sup>9</sup>Then God said, “Let the water under the sky be gathered into one place, and let the dry land appear.” And it was so. <sup>10</sup>God called the dry land “earth,” and the gathering of the water he called “seas.” And God saw that it was good. <sup>11</sup>Then God said, “Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing fruit with seed in it according to their kinds.” And it was so. <sup>12</sup>The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>Evening came and then morning: the third day.

<sup>14</sup>Then God said, “Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons<sup>C</sup> and for days and years. <sup>15</sup>They will be lights in the expanse of the sky to provide light on the earth.” And it was so. <sup>16</sup>God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars. <sup>17</sup>God placed them in the expanse of the sky to provide light on the earth,<sup>18</sup> to rule the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>Evening came and then morning: the fourth day.

<sup>20</sup>Then God said, “Let the water swarm with<sup>D</sup> living creatures, and let birds fly above the earth across the expanse of the sky.”<sup>21</sup> So God created the large sea-creatures<sup>E</sup> and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. <sup>22</sup>God blessed them: “Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth.”<sup>23</sup> Evening came and then morning: the fifth day.

<sup>24</sup>Then God said, “Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds.” And it was so. <sup>25</sup>So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make man<sup>F</sup> in<sup>G</sup> our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth,<sup>H</sup> and the creatures that crawl<sup>I</sup> on the earth.”

<sup>A</sup>1:1 Or *created the universe*    <sup>B</sup>1:8 Or “heavens.”    <sup>C</sup>1:14 Or *for the appointed times*

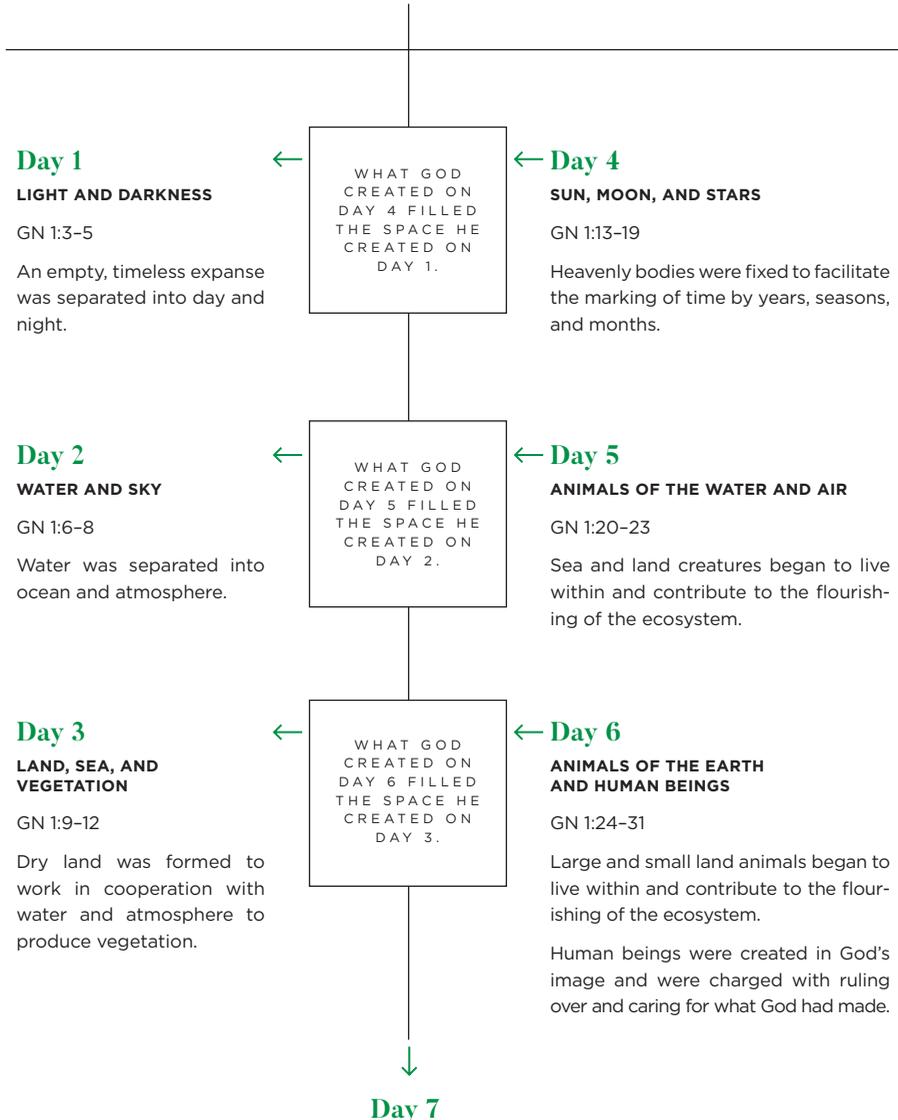
<sup>D</sup>1:20 Lit *with swarms of*    <sup>E</sup>1:21 Or *created sea monsters*    <sup>F</sup>1:26 Or *human beings*;

Hb ‘adam, also in v. 27    <sup>G</sup>1:26 Or as    <sup>H</sup>1:26 Syr reads *sky, and over every animal of the land*    <sup>I</sup>1:26 Or *scurry*

# Creation Days

The creation account in Genesis 1 tells us more than what God made; it reveals intentionality behind His design. Creation has order. Everything God made was designed to work together, and human beings were given the specific responsibility of caring for God's creation.

The chart below highlights some specific ways God designed the universe.



"God had completed his work that he had done, and he rested . . ." GN 2:2

<sup>27</sup> So God created man in his own image;  
he created him in<sup>A</sup> the image of God;  
he created them male and female.

<sup>28</sup> God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls<sup>B</sup> on the earth."<sup>29</sup> God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you,<sup>30</sup> for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given<sup>C</sup> every green plant for food." And it was so.<sup>31</sup> God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

**2** So the heavens and the earth and everything in them were completed.  
<sup>2</sup> On the seventh<sup>D</sup> day God had completed his work that he had done, and he rested<sup>E</sup> on the seventh day from all his work that he had done.<sup>3</sup> God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.<sup>F</sup>

### MAN AND WOMAN IN THE GARDEN

<sup>4</sup> These are the records of the heavens and the earth, concerning their creation. At the time<sup>G</sup> that the LORD God made the earth and the heavens,<sup>5</sup> no shrub of the field had yet grown on the land,<sup>H</sup> and no plant of the field had yet sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground.<sup>6</sup> But mist would come up from the earth and water all the ground.<sup>7</sup> Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

<sup>8</sup> The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed.<sup>9</sup> The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

<sup>10</sup> A river went<sup>I</sup> out from Eden to water the garden. From there it divided and became the source of four rivers.<sup>J</sup> <sup>11</sup> The name of the first is Pishon, which flows through the entire land of Havilah,<sup>K</sup> where there is gold.<sup>12</sup> Gold from that land is pure;<sup>L</sup> bdellium<sup>M</sup> and onyx<sup>N</sup> are also there.<sup>13</sup> The name of the second river is Gihon, which flows through the entire land of Cush.<sup>14</sup> The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man and placed him in the garden of Eden to work it and watch over it.<sup>16</sup> And the LORD God commanded the man, "You are free to eat from any tree of the garden,<sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die."<sup>18</sup> Then the LORD God said, "It is not good for the man to be alone.

<sup>A</sup>1:27 Or *man as his own image; he created him as* <sup>B</sup>1:28 Or *and all scurrying animals*

<sup>C</sup>1:30 *I have given* added for clarity <sup>D</sup>2:2 Sam, LXX, Syr read *sixth* <sup>E</sup>2:2 Or *ceased*,

also in v. 3 <sup>F</sup>2:3 Lit *work that God created to make* <sup>G</sup>2:4 Lit *creation on the day*

<sup>H</sup>2:5 Or *earth* <sup>I</sup>2:10 Or *goes* <sup>J</sup>2:10 Lit *became four heads* <sup>K</sup>2:11 Or *of the Havilah*

<sup>L</sup>2:12 Lit *good* <sup>M</sup>2:12 A yellowish, transparent gum resin <sup>N</sup>2:12 Identity of this

precious stone uncertain

I will make a helper corresponding to him.”<sup>19</sup> The LORD God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name.<sup>20</sup> The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man<sup>a</sup> no helper was found corresponding to him.<sup>21</sup> So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place.<sup>22</sup> Then the LORD God made the rib he had taken from the man into a woman and brought her to the man.<sup>23</sup> And the man said:

This one, at last, is bone of my bone  
and flesh of my flesh;  
this one will be called “woman,”  
for she was taken from man.

<sup>24</sup> This is why a man leaves his father and mother and bonds with his wife, and they become one flesh.<sup>25</sup> Both the man and his wife were naked, yet felt no shame.

### THE TEMPTATION AND THE FALL

**3** Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, “Did God really say, ‘You can’t eat from any tree in the garden?’”

<sup>2</sup> The woman said to the serpent, “We may eat the fruit from the trees in the garden.<sup>3</sup> But about the fruit of the tree in the middle of the garden, God said, ‘You must not eat it or touch it, or you will die.’”

<sup>4</sup> “No! You will not die,” the serpent said to the woman.<sup>5</sup> “In fact, God knows that when<sup>b</sup> you eat it your eyes will be opened and you will be like God,<sup>c</sup> knowing good and evil.”<sup>6</sup> The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it.<sup>7</sup> Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

### SIN’S CONSEQUENCES

<sup>8</sup> Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze,<sup>d</sup> and they hid from the LORD God among the trees of the garden.<sup>9</sup> So the LORD God called out to the man and said to him, “Where are you?”

<sup>10</sup> And he said, “I heard you<sup>e</sup> in the garden, and I was afraid because I was naked, so I hid.”

<sup>11</sup> Then he asked, “Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?”

<sup>12</sup> The man replied, “The woman you gave to be with me — she gave me some fruit from the tree, and I ate.”

<sup>13</sup> So the LORD God asked the woman, “What is this you have done?”  
And the woman said, “The serpent deceived me, and I ate.”

<sup>a</sup>2:20 Or for Adam    <sup>b</sup>3:5 Lit on the day    <sup>c</sup>3:5 Or gods, or divine beings

<sup>d</sup>3:8 Lit at the wind of the day    <sup>e</sup>3:10 Lit the sound of you

<sup>14</sup> So the LORD God said to the serpent:  
 Because you have done this,  
 you are cursed more than any livestock  
 and more than any wild animal.  
 You will move on your belly  
 and eat dust all the days of your life.

<sup>15</sup> I will put 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> He said to the woman:  
 I will intensify your labor pains;  
 you will bear children with painful effort.  
 Your desire will be for your husband,  
 yet he will rule over you.

<sup>17</sup> And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':

The ground is cursed because of you.  
 You will eat from it by means of painful labor<sup>A</sup>  
 all the days of your life.

<sup>18</sup> It will produce thorns and thistles for you,  
 and you will eat the plants of the field.

<sup>19</sup> You will eat bread<sup>B</sup> by the sweat of your brow  
 until you return to the ground,  
 since you were taken from it.  
 For you are dust,  
 and you will return to dust."

<sup>20</sup> The man named his wife Eve<sup>C</sup> because she was the mother of all the living. <sup>21</sup> The LORD God made clothing from skins for the man and his wife, and he clothed them.

<sup>22</sup> The LORD God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever."<sup>23</sup> So the LORD God sent him away from the garden of Eden to work the ground from which he was taken. <sup>24</sup> He drove the man out and stationed the cherubim and the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

### CAIN MURDERS ABEL

**4** The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help."<sup>D</sup> <sup>2</sup> She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground. <sup>3</sup> In the course of time Cain presented some of the land's produce as an offering to the LORD. <sup>4</sup> And Abel also presented an offering — some of the firstborn of his flock and their fat portions.

<sup>A</sup>3:17 Lit *it through pain* <sup>B</sup>3:19 Or *food* <sup>C</sup>3:20 Lit *Living, or Life* <sup>D</sup>4:1 Lit *the LORD*

The LORD had regard for Abel and his offering,<sup>5</sup> but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.<sup>A</sup>

<sup>6</sup> Then the LORD said to Cain, "Why are you furious? And why do you look despondent?"<sup>B</sup> If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it."

<sup>8</sup> Cain said to his brother Abel, "Let's go out to the field."<sup>C</sup> And while they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup> Then the LORD said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's guardian?"

<sup>10</sup> Then he said, "What have you done? Your brother's blood cries out to me from the ground!<sup>11</sup> So now you are cursed, alienated from the ground that opened its mouth to receive your brother's blood you have shed.<sup>D</sup> <sup>12</sup> If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth."

<sup>13</sup> But Cain answered the LORD, "My punishment<sup>E</sup> is too great to bear!<sup>14</sup> Since you are banishing me today from the face of the earth, and I must hide from your presence and become a restless wanderer on the earth, whoever finds me will kill me."

<sup>15</sup> Then the LORD replied to him, "In that case,<sup>F</sup> whoever kills Cain will suffer vengeance seven times over."<sup>G</sup> And he placed a mark on Cain so that whoever found him would not kill him. <sup>16</sup> Then Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

#### THE LINE OF CAIN

<sup>17</sup> Cain was intimate with his wife, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son. <sup>18</sup> Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup> Lamech took two wives for himself, one named Adah and the other named Zillah. <sup>20</sup> Adah bore Jubal; he was the father of the nomadic herdsmen. <sup>H</sup> <sup>21</sup> His brother was named Jubal; he was the father of all who play the lyre and the flute. <sup>22</sup> Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

<sup>23</sup> Lamech said to his wives:

Adah and Zillah, hear my voice;  
wives of Lamech, pay attention to my words.  
For I killed a man for wounding me,  
a young man for striking me.

<sup>24</sup> If Cain is to be avenged seven times over,  
then for Lamech it will be seventy-seven times!

<sup>25</sup> Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given<sup>I</sup> me another child<sup>J</sup> in place of

<sup>A</sup> 4:5 Lit *and his face fell* <sup>B</sup> 4:6 Lit *why has your face fallen* <sup>C</sup> 4:8 Sam, LXX, Syr, Vg; MT omits "Let's go out to the field." <sup>D</sup> 4:11 Lit *blood from your hand* <sup>E</sup> 4:13 Or *sin* <sup>F</sup> 4:15 LXX, Syr, Vg read "Not so!" <sup>G</sup> 4:15 Or *suffer severely* <sup>H</sup> 4:20 Lit *the dweller of tent and livestock* <sup>I</sup> 4:25 The Hb word for *given* sounds like the name "Seth."

<sup>J</sup> 4:25 Lit *seed*

Abel, since Cain killed him."<sup>26</sup> A son was born to Seth also, and he named him Enosh. At that time people began to call on the name of the LORD.

### THE LINE OF SETH

**5** This is the document containing the family<sup>A</sup> records of Adam.<sup>B</sup> On the day that God created man,<sup>C</sup> he made him in the likeness of God;<sup>2</sup> he created them male and female. When they were created, he blessed them and called them mankind.<sup>D</sup>

<sup>3</sup> Adam was 130 years old when he fathered a son in his likeness, according to his image, and named him Seth. <sup>4</sup> Adam lived 800 years after he fathered Seth, and he fathered other sons and daughters. <sup>5</sup> So Adam's life lasted 930 years; then he died.

<sup>6</sup> Seth was 105 years old when he fathered Enosh. <sup>7</sup> Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. <sup>8</sup> So Seth's life lasted 912 years; then he died.

<sup>9</sup> Enosh was 90 years old when he fathered Kenan. <sup>10</sup> Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. <sup>11</sup> So Enosh's life lasted 905 years; then he died.

<sup>12</sup> Kenan was 70 years old when he fathered Mahalalel. <sup>13</sup> Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. <sup>14</sup> So Kenan's life lasted 910 years; then he died.

<sup>15</sup> Mahalalel was 65 years old when he fathered Jared. <sup>16</sup> Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. <sup>17</sup> So Mahalalel's life lasted 895 years; then he died.

<sup>18</sup> Jared was 162 years old when he fathered Enoch. <sup>19</sup> Jared lived 800 years after he fathered Enoch, and he fathered other sons and daughters. <sup>20</sup> So Jared's life lasted 962 years; then he died.

<sup>21</sup> Enoch was 65 years old when he fathered Methuselah. <sup>22</sup> And after he fathered Methuselah, Enoch walked with God 300 years and fathered other sons and daughters. <sup>23</sup> So Enoch's life lasted 365 years. <sup>24</sup> Enoch walked with God; then he was not there because God took him.

<sup>25</sup> Methuselah was 187 years old when he fathered Lamech. <sup>26</sup> Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. <sup>27</sup> So Methuselah's life lasted 969 years; then he died.

<sup>28</sup> Lamech was 182 years old when he fathered a son. <sup>29</sup> And he named him Noah,<sup>E</sup> saying, "This one will bring us relief from the agonizing labor of our hands, caused by the ground the LORD has cursed."<sup>30</sup> Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters. <sup>31</sup> So Lamech's life lasted 777 years; then he died.

<sup>32</sup> Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

### SONS OF GOD AND DAUGHTERS OF MANKIND

**6** When mankind began to multiply on the earth and daughters were born to them,<sup>2</sup> the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives<sup>F</sup> for themselves.<sup>3</sup> And the LORD said, "My Spirit will not remain<sup>G</sup> with<sup>H</sup> mankind forever, because

<sup>A</sup>5:1 Lit *written family* <sup>B</sup>5:1 Or *mankind* <sup>C</sup>5:1 Or *Adam, human beings*

<sup>D</sup>5:2 Hb *'adam* <sup>E</sup>5:29 In Hb, the name *Noah* sounds like "bring us relief."

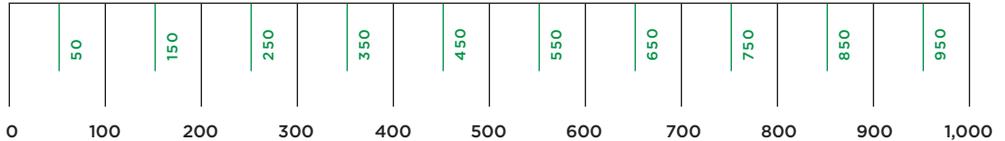
<sup>F</sup>6:2 Or *women* <sup>G</sup>6:3 Or *strive* <sup>H</sup>6:3 Or *in*

# Lifespans in Genesis

One curiosity about the opening chapters of the Bible is the length of time people lived compared to the average lifespan today. For example, Methuselah lived for 969 years, making him the oldest person listed in the Old Testament.

Here are some of the more notable lifespans listed in Genesis.

NUMBER OF YEARS LIVED



**ADAM**

**930 YEARS GN 5:5**

**SETH**

**912 YEARS GN 5:8**

**JARED**

**962 YEARS GN 5:19-20**

**ENOCH**

**365 YEARS, THEN GOD TOOK HIM GN 5:23**

**METHUSELAH**

**969 YEARS GN 5:27**

**NOAH**

**950 YEARS GN 9:29**

**SHEM**

**600 YEARS GN 11:10-11**

**ABRAHAM**

**175 YEARS GN 25:7**

**ISAAC**

**180 YEARS GN 35:28**

**JACOB**

**147 YEARS GN 47:28**

**JOSEPH**

**110 YEARS GN 50:26**

they are corrupt.<sup>A</sup> Their days will be 120 years.”<sup>4</sup> The Nephilim<sup>B</sup> were on the earth both in those days and afterward, when the sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men.

### JUDGMENT DECREED

<sup>5</sup> When the LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time,<sup>6</sup> the LORD regretted that he had made man on the earth, and he was deeply grieved.<sup>C</sup> <sup>7</sup> Then the LORD said, “I will wipe mankind, whom I created, off the face of the earth, together with the animals, creatures that crawl, and birds of the sky — for I regret that I made them.”<sup>8</sup> Noah, however, found favor with the LORD.

### GOD WARNS NOAH

<sup>9</sup> These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God.<sup>10</sup> And Noah fathered three sons: Shem, Ham, and Japheth.

<sup>11</sup> Now the earth was corrupt in God’s sight, and the earth was filled with wickedness.<sup>D</sup> <sup>12</sup> God saw how corrupt the earth was, for every creature had corrupted its way on the earth.<sup>13</sup> Then God said to Noah, “I have decided to put an end to every creature, for the earth is filled with wickedness because of them; therefore I am going to destroy them along with the earth.

<sup>14</sup> “Make yourself an ark of gopher<sup>E</sup> wood. Make rooms in the ark, and cover it with pitch inside and outside.<sup>15</sup> This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high.<sup>F</sup> <sup>16</sup> You are to make a roof,<sup>G</sup> finishing the sides of the ark to within eighteen inches<sup>H</sup> of the roof. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.

<sup>17</sup> “Understand that I am bringing a flood — floodwaters on the earth to destroy every creature under heaven with the breath of life in it. Everything on earth will perish.<sup>18</sup> But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons’ wives.<sup>19</sup> You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you.<sup>20</sup> Two of everything — from the birds according to their kinds, from the livestock according to their kinds, and from the animals that crawl on the ground according to their kinds — will come to you so that you can keep them alive.<sup>21</sup> Take with you every kind of food that is eaten; gather it as food for you and for them.”<sup>22</sup> And Noah did this. He did everything that God had commanded him.

### ENTERING THE ARK

**7** Then the LORD said to Noah, “Enter the ark, you and all your household, for I have seen that you alone are righteous before me in this generation.<sup>2</sup> You are to take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and

<sup>A</sup>6:3 Lit *flesh* <sup>B</sup>6:4 Possibly means “fallen ones”; traditionally, “giants”;

Nm 13:31-33 <sup>C</sup>6:6 Lit *was grieved to his heart* <sup>D</sup>6:11 Or *injustice*, also in v. 13

<sup>E</sup>6:14 Unknown species of tree; perhaps pine or cypress <sup>F</sup>6:15 Or *300 cubits long, 50 cubits wide, and 30 cubits high* <sup>G</sup>6:16 Or *window, or hatch*; Hb uncertain <sup>H</sup>6:16 Lit *to a cubit*

its female,<sup>3</sup> and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth.<sup>4</sup> Seven days from now I will make it rain on the earth forty days and forty nights, and every living thing I have made I will wipe off the face of the earth.”<sup>5</sup> And Noah did everything that the LORD commanded him.

<sup>6</sup>Noah was six hundred years old when the flood came and water covered the earth.<sup>7</sup> So Noah, his sons, his wife, and his sons’ wives entered the ark because of the floodwaters.<sup>8</sup> From the clean animals, unclean animals, birds, and every creature that crawls on the ground,<sup>9</sup> two of each, male and female, came to Noah and entered the ark, just as God had commanded him.<sup>10</sup> Seven days later the floodwaters came on the earth.

### THE FLOOD

<sup>11</sup>In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the sources of the vast watery depths burst open, the floodgates of the sky were opened,<sup>12</sup> and the rain fell on the earth forty days and forty nights.<sup>13</sup> On that same day Noah and his three sons, Shem, Ham, and Japheth, entered the ark, along with Noah’s wife and his three sons’ wives.<sup>14</sup> They entered it with all the wildlife according to their kinds, all livestock according to their kinds, all the creatures that crawl on the earth according to their kinds, every flying creature — all the birds and every winged creature — according to their kinds.<sup>15</sup> Two of every creature that has the breath of life in it came to Noah and entered the ark.<sup>16</sup> Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

<sup>17</sup>The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth.<sup>18</sup> The water surged and increased greatly on the earth, and the ark floated on the surface of the water.<sup>19</sup> Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered.<sup>20</sup> The mountains were covered as the water surged above them more than twenty feet.<sup>A</sup><sup>21</sup> Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm<sup>B</sup> on the earth, as well as all mankind.<sup>22</sup> Everything with the breath of the spirit of life in its nostrils — everything on dry land died.<sup>23</sup> He wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with him in the ark.<sup>24</sup> And the water surged on the earth 150 days.

### THE FLOOD RECEDES

**8** God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind<sup>C</sup> to pass over the earth, and the water began to subside.<sup>2</sup> The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped.<sup>3</sup> The water steadily receded from the earth, and by the end of 150 days the water had decreased significantly.<sup>4</sup> The ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

<sup>A</sup>7:20 Lit *surged 15 cubits* <sup>B</sup>7:21 Lit *all the swarming swarms* <sup>C</sup>8:1 Or *spirit*;  
Gn 1:2

<sup>5</sup>The water continued to recede until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were visible. <sup>6</sup>After forty days Noah opened the window of the ark that he had made, <sup>7</sup>and he sent out a raven. It went back and forth until the water had dried up from the earth. <sup>8</sup>Then he sent out a dove to see whether the water on the earth's surface had gone down, <sup>9</sup>but the dove found no resting place for its foot. It returned to him in the ark because water covered the surface of the whole earth. He reached out and brought it into the ark to himself. <sup>10</sup>So Noah waited seven more days and sent out the dove from the ark again. <sup>11</sup>When the dove came to him at evening, there was a plucked olive leaf in its beak. So Noah knew that the water on the earth's surface had gone down. <sup>12</sup>After he had waited another seven days, he sent out the dove, but it did not return to him again. <sup>13</sup>In the six hundred and first year,<sup>A</sup> in the first month, on the first day of the month, the water that had covered the earth was dried up. Then Noah removed the ark's cover and saw that the surface of the ground was drying. <sup>14</sup>By the twenty-seventh day of the second month, the earth was dry.

### THE LORD'S PROMISE

<sup>15</sup>Then God spoke to Noah, <sup>16</sup>"Come out of the ark, you, your wife, your sons, and your sons' wives with you. <sup>17</sup>Bring out all the living creatures<sup>B</sup> that are with you — birds, livestock, those that crawl on the earth — and they will spread over the earth and be fruitful and multiply on the earth." <sup>18</sup>So Noah, along with his sons, his wife, and his sons' wives, came out. <sup>19</sup>All the animals, all the creatures that crawl, and all the flying creatures — everything that moves on the earth — came out of the ark by their families.

<sup>20</sup>Then Noah built an altar to the LORD. He took some of every kind of clean animal and every kind of clean bird and offered burnt offerings on the altar. <sup>21</sup>When the LORD smelled the pleasing aroma, he said to himself, "I will never again curse the ground because of human beings, even though the inclination of the human heart is evil from youth onward. And I will never again strike down every living thing as I have done.

<sup>22</sup> As long as the earth endures,  
seedtime and harvest, cold and heat,  
summer and winter, and day and night  
will not cease."

### GOD'S COVENANT WITH NOAH

**9** God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. <sup>2</sup>The fear and terror of you will be in every living creature on the earth, every bird of the sky, every creature that crawls on the ground, and all the fish of the sea. They are placed under your authority.<sup>C</sup> <sup>3</sup>Every creature that lives and moves will be food for you; as I gave the green plants, I have given you everything. <sup>4</sup>However, you must not eat meat with its lifeblood in it. <sup>5</sup>And I will require a penalty for your lifeblood;<sup>D</sup> I will require it from any animal and from any human; if someone murders a fellow human, I will require that person's life.<sup>E</sup>

<sup>A</sup>8:13 = of Noah's life <sup>B</sup>8:17 Lit *creatures of all flesh* <sup>C</sup>9:2 Lit *are given in your hand*

<sup>D</sup>9:5 Lit *And your blood belonging to your life I will seek* <sup>E</sup>9:5 Lit *any human; from the hand of a man his brother I will seek the life of the human.*

<sup>6</sup> Whoever sheds human blood,  
by humans his blood will be shed,  
for God made humans in his image.

<sup>7</sup> But you, be fruitful and multiply; spread out over the earth and multiply on it.”

<sup>8</sup> Then God said to Noah and his sons with him, <sup>9</sup>“Understand that I am establishing my covenant with you and your descendants after you, <sup>10</sup>and with every living creature that is with you — birds, livestock, and all wild-life of the earth that are with you — all the animals of the earth that came out of the ark. <sup>11</sup>I establish my covenant with you that never again will every creature be wiped out by floodwaters; there will never again be a flood to destroy the earth.”

<sup>12</sup> And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all future generations: <sup>13</sup>I have placed my bow in the clouds, and it will be a sign of the covenant between me and the earth. <sup>14</sup>Whenever I form clouds over the earth and the bow appears in the clouds, <sup>15</sup>I will remember my covenant between me and you and all the living creatures:<sup>A</sup> water will never again become a flood to destroy every creature. <sup>16</sup>The bow will be in the clouds, and I will look at it and remember the permanent covenant between God and all the living creatures<sup>B</sup> on earth.” <sup>17</sup> God said to Noah, “This is the sign of the covenant that I have established between me and every creature on earth.”

#### PROPHECIES ABOUT NOAH'S FAMILY

<sup>18</sup> Noah's sons who came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. <sup>19</sup>These three were Noah's sons, and from them the whole earth was populated.

<sup>20</sup> Noah, as a man of the soil, began by planting<sup>C</sup> a vineyard. <sup>21</sup>He drank some of the wine, became drunk, and uncovered himself inside his tent.

<sup>22</sup> Ham, the father of Canaan, saw his father naked and told his two brothers outside. <sup>23</sup>Then Shem and Japheth took a cloak and placed it over both their shoulders, and walking backward, they covered their father's nakedness. Their faces were turned away, and they did not see their father naked.

<sup>24</sup> When Noah awoke from his drinking and learned what his youngest son had done to him, <sup>25</sup>he said:

Canaan is cursed.

He will be the lowest of slaves to his brothers.

<sup>26</sup> He also said:

Blessed be the LORD, the God of Shem;

Let Canaan be<sup>D</sup> Shem's slave.

<sup>27</sup> Let God extend Japheth;<sup>E</sup>

let Japheth dwell in the tents of Shem;

let Canaan be Shem's slave.

<sup>28</sup> Now Noah lived 350 years after the flood. <sup>29</sup>So Noah's life lasted 950 years; then he died.

<sup>A</sup>9:15 Lit and creatures of all flesh <sup>B</sup>9:16 Lit creatures of all flesh <sup>C</sup>9:20 Or Noah began to be a farmer and planted <sup>D</sup>9:26 As a wish or prayer; others interpret the verbs in vv. 26-27 as prophecy: *Canaan will be . . .* <sup>E</sup>9:27 In Hb, the name *Japheth* sounds like the word “extend.”

## THE TABLE OF NATIONS

**10** These are the family records of Noah's sons, Shem, Ham, and Japheth. They also had sons after the flood.

<sup>2</sup> Japheth's sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

<sup>3</sup> Gomer's sons: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> And Javan's sons: Elishah, Tarshish, Kittim, and Dodanim. <sup>A</sup> <sup>5</sup> From these descendants, the peoples of the coasts and islands spread out into their lands according to their clans in their nations, each with its own language.

<sup>6</sup> Ham's sons: Cush, Mizraim, Put, and Canaan. <sup>7</sup> Cush's sons: Seba, Havilah, Sabtah, Raamah, and Sabteca. And Raamah's sons: Sheba and Dedan.

<sup>8</sup> Cush fathered Nimrod, who began to be powerful in the land. <sup>9</sup> He was a powerful hunter in the sight of the LORD. That is why it is said, "Like Nimrod, a powerful hunter in the sight of the LORD."<sup>10</sup> His kingdom started with Babylon, Erech,<sup>B</sup> Accad,<sup>C</sup> and Calneh,<sup>D</sup> in the land of Shinar.<sup>E</sup> <sup>11</sup> From that land he went to Assyria and built Nineveh, Rehoboth-ir, Calah,<sup>12</sup> and Resen, between Nineveh and the great city Calah.

<sup>13</sup> Mizraim<sup>F</sup> fathered the people of Lud, Anam, Lehab, Naphtuh,<sup>14</sup> Pathrus, Casluh (the Philistines came from them), and Caphtor.

<sup>15</sup> Canaan fathered Sidon his firstborn and Heth,<sup>16</sup> as well as the Jebusites, the Amorites, the Girgashites,<sup>17</sup> the Hivites, the Arkites, the Sinites,<sup>18</sup> the Arvadites, the Zemarites, and the Hamathites. Afterward the Canaanite clans scattered.

<sup>19</sup> The Canaanite border went from Sidon going toward Gerar as far as Gaza, and going toward Sodom, Gomorrah, Admah, and Zeboiim as far as Lasha.

<sup>20</sup> These are Ham's sons by their clans, according to their languages, in their lands and their nations.

<sup>21</sup> And Shem, Japheth's older brother, also had sons. Shem was the father of all the sons of Eber.<sup>22</sup> Shem's sons were Elam, Asshur, Arpachshad, Lud, and Aram.

<sup>23</sup> Aram's sons: Uz, Hul, Gether, and Mash.

<sup>24</sup> Arpachshad fathered<sup>G</sup> Shelah, and Shelah fathered Eber.<sup>25</sup> Eber had two sons. One was named Peleg,<sup>H</sup> for during his days the earth was divided; his brother was named Joktan.<sup>26</sup> And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,<sup>27</sup> Hadoram, Uzal, Diklah,<sup>28</sup> Obal, Abimael, Sheba,<sup>29</sup> Ophir, Havilah, and Jobab. All these were Joktan's sons.<sup>30</sup> Their settlements extended from Mesha to Sephar, the eastern hill country.

<sup>31</sup> These are Shem's sons by their clans, according to their languages, in their lands and their nations.

<sup>32</sup> These are the clans of Noah's sons, according to their family records, in their nations. The nations on earth spread out from these after the flood.

## THE TOWER OF BABYLON

**11** The whole earth had the same language and vocabulary.<sup>1</sup> <sup>2</sup> As people<sup>J</sup> migrated from the east,<sup>K</sup> they found a valley in the land of Shinar and settled there. <sup>3</sup> They said to each other, "Come, let us make oven-fired bricks." (They used brick for stone and asphalt for mortar.) <sup>4</sup> And they said, "Come,

<sup>A</sup>10:4 Some Hb mss, Sam, LXX read *Rodanim*; 1Ch 1:7 <sup>B</sup>10:10 Or *Uruk*

<sup>C</sup>10:10 Or *Akkad* <sup>D</sup>10:10 Or *and all of them* <sup>E</sup>10:10 Or *in Babylonia*

<sup>F</sup>10:13 = Egypt <sup>G</sup>10:24 LXX reads *fathered Cainan, and Cainan fathered*; Gn 11:12-13;

Lk 3:35-36 <sup>H</sup>10:25 = Division <sup>I</sup>11:1 Lit *one lip and the same words* <sup>J</sup>11:2 Lit *they*

<sup>K</sup>11:2 Or *migrated eastward*



**ABRAM'S JOURNEY**

# **New Testament**

KING  
DOM

KEY VERSE

*From then on Jesus began to preach, "Repent, because the kingdom of heaven has come near." 4:17*

# Matthew

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## ON THE TIMELINE:

Matthew was written in the first century, around AD 60, before the fall of the temple in Jerusalem in AD 70. The events of Matthew took place during the earthly life of Christ, roughly between 5 BC and AD 33.

## A LITTLE BACKGROUND:

Though he did not identify himself in the text, the early church unanimously affirmed that the apostle Matthew authored the Gospel of Matthew. Most scholars believe that Matthew used Mark's Gospel in writing his own. If this is correct, Matthew's Gospel was written after Mark's, though the date of Mark's Gospel is

also a bit of a mystery. Irenaeus (ca AD 180) claimed that Mark wrote his Gospel after Peter's death in the mid-60s. However, Clement of Alexandria, who wrote only twenty years after Irenaeus, claimed that Mark wrote his Gospel while Peter was still alive.

## MESSAGE & PURPOSE:

It seems fitting that the first book of the New Testament begins with the words: "An account of the genealogy of Jesus Christ." This Gospel was written from a strong Jewish perspective to show that Jesus truly is the Messiah and coming King promised in the Old Testament:

Matthew presents an eyewitness testimony of the ministry of Jesus and emphasizes certain theological truths.

1. Jesus is the Messiah, the long-awaited King of God's people.
2. Jesus is the new Abraham, the founder of a new spiritual Israel consisting of all people (both Jews and Gentiles) who follow Him.
3. Jesus is the new Moses, the deliverer, instructor, and mediator of God's people.
4. Jesus is the Immanuel, the virgin-born Son of God who fulfills the promises of the Old Testament.

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## GIVE THANKS FOR THE GOSPEL OF MATTHEW:

As the first book in the NT, the Gospel of Matthew serves as a gateway between the Old and New Testaments. Of the NT books, and certainly of the four Gospels, Matthew makes the most direct connections to the OT. Matthew gives us God's entire plan from Genesis to Revelation, referring to Hebrew prophecies about sixty times. Matthew looks forward by discussing not only the Messiah's coming and His ministry, but also His future plan for His Church and kingdom.

# Read & Understand Matthew

The Bible is a complete work in which many stories combine to tell one story. As you read the Gospel of Matthew, consider reading the additional passages to discover how the whole of Scripture works together.

## READING PLAN

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### Week 1

#### GOING DEEPER

<input type="checkbox"/> Matthew 1-2	Isaiah 9:2-7; 11:1-9 Jeremiah 31:15
<input type="checkbox"/> Matthew 3-4	Isaiah 40:3 Malachi 4:1-6
<input type="checkbox"/> Matthew 5:1-16	Psalms 37:11 2 Corinthians 7:10
<input type="checkbox"/> Matthew 5:17-48	2 Timothy 3:15-16 James 4:1-2
<input type="checkbox"/> Matthew 6-7	1 Chronicles 29:11-13 1 John 2:28-29

### Week 3

<input type="checkbox"/> Matthew 13:1-52	Exodus 34:35 1 Corinthians 5:6-7
<input type="checkbox"/> Matthew 13:53-14:36	Deuteronomy 8:3 Isaiah 43:10-13
<input type="checkbox"/> Matthew 15-16	Zechariah 12:10 2 Peter 1:16-18
<input type="checkbox"/> Matthew 17-18	1 Kings 8:10-13 Jeremiah 23:1-4
<input type="checkbox"/> Matthew 19-20	Deuteronomy 6:4 2 Peter 3:10-13

### Week 2

<input type="checkbox"/> Matthew 8	2 Samuel 22:16 Isaiah 53:4-5
<input type="checkbox"/> Matthew 9	Numbers 19:11-21 Hosea 2:19-20
<input type="checkbox"/> Matthew 10	Acts 1:13 James 2:1-7
<input type="checkbox"/> Matthew 11	Isaiah 29:18-19 1 John 5:3
<input type="checkbox"/> Matthew 12	Leviticus 19:9-10 Isaiah 42:1-4

### Week 4

<input type="checkbox"/> Matthew 21-22	Ezekiel 16:10-13 Zechariah 9:9
<input type="checkbox"/> Matthew 23-24	Exodus 10:21-23 Romans 8:22-23
<input type="checkbox"/> Matthew 25	Isaiah 54:4-6 Daniel 7:13-14
<input type="checkbox"/> Matthew 26	Leviticus 23:5-6 Isaiah 53:7
<input type="checkbox"/> Matthew 27-28	Psalms 22:7-8 1 Corinthians 15:6

## OUTLINE

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*ch. 1–2*

### BIRTH AND INFANCY OF JESUS

Genealogy **1:1–17**

Birth narratives **1:18–2:18**

Settlement in Nazareth **2:19–23**

*ch. 3–4*

### BEGINNING OF JESUS'S MINISTRY IN GALILEE

Ministry of John the Baptist **3:1–12**

Baptism of Jesus **3:13–17**

Temptation of Jesus **4:1–11**

Summary of Galilean ministry **4:12–25**

*ch. 5–7*

### DISCOURSE ONE: THE SERMON ON THE MOUNT

The Beatitudes **5:1–12**

Character of kingdom righteousness **5:13–48**

Practice of kingdom righteousness **6:1–7:12**

Choice of the kingdom **7:13–27**

Manner of Jesus's teaching **7:28–29**

## OUTLINE

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*ch. 8–9*

### JESUS'S FIRST MIRACLES

A series of miracles **8:1–9:8**

The kingdom and the old order  
**9:9–17**

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### RESPONSES TO JESUS'S MINISTRY

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Women and the angel at the  
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False witness of the guards  
**28:11-15**

Jesus's Great Commission  
**28:16-20**

**THE GENEALOGY OF JESUS CHRIST**

n account of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

**FROM ABRAHAM TO DAVID**

- <sup>2</sup> Abraham fathered<sup>^</sup> Isaac,  
Isaac fathered Jacob,  
Jacob fathered Judah and his brothers,  
<sup>3</sup> Judah fathered Perez and Zerah by Tamar,  
Perez fathered Hezron,  
Hezron fathered Aram,  
<sup>4</sup> Aram fathered Amminadab,  
Amminadab fathered Nahshon,  
Nahshon fathered Salmon,  
<sup>5</sup> Salmon fathered Boaz by Rahab,  
Boaz fathered Obed by Ruth,  
Obed fathered Jesse,  
<sup>6</sup> and Jesse fathered King David.

**FROM DAVID TO THE BABYLONIAN EXILE**

- David fathered Solomon<sup>^</sup> by Uriah's wife,  
<sup>7</sup> Solomon fathered Rehoboam,  
Rehoboam fathered Abijah,  
Abijah fathered Asa,<sup>^</sup>  
<sup>8</sup> Asa<sup>^</sup> fathered Jehoshaphat,  
Jehoshaphat fathered Joram,<sup>^</sup>  
<sup>9</sup> Joram fathered Uzziah,  
Uzziah fathered Jotham,  
Jotham fathered Ahaz,  
Ahaz fathered Hezekiah,  
<sup>10</sup> Hezekiah fathered Manasseh,  
Manasseh fathered Amon,<sup>^</sup>  
Amon fathered Josiah,  
<sup>11</sup> and Josiah fathered Jeconiah and his brothers  
at the time of the exile to Babylon.

**FROM THE EXILE TO THE CHRIST**

- <sup>12</sup> After the exile to Babylon  
Jeconiah fathered Shealtiel,  
Shealtiel fathered Zerubbabel,  
<sup>13</sup> Zerubbabel fathered Abiud,  
Abiud fathered Eliakim,  
Eliakim fathered Azor,  
<sup>14</sup> Azor fathered Zadok,  
Zadok fathered Achim,  
Achim fathered Eliud,

<sup>^</sup>1:2 In vv. 2-16 either a son, as here, or a later descendant, as in v. 8

<sup>^</sup>1:6 Other mss add *King* <sup>^</sup>1:7,8 Other mss read *Asaph* <sup>^</sup>1:8 = Jehoram

<sup>^</sup>1:10 Other mss read *Amos*

<sup>15</sup> Eliud fathered Eleazar,  
 Eleazar fathered Matthan,  
 Matthan fathered Jacob,  
<sup>16</sup> and Jacob fathered Joseph the husband of Mary,  
 who gave birth to Jesus who is called the Christ.

<sup>17</sup> So all the generations from Abraham to David were fourteen generations; and from David until the exile to Babylon, fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

### THE NATIVITY OF THE CHRIST

<sup>18</sup> The birth of Jesus Christ came about this way: After his mother Mary had been engaged <sup>a</sup> to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit. <sup>19</sup> So her husband Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly.

<sup>20</sup> But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit. <sup>21</sup> She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins."

<sup>22</sup> Now all this took place to fulfill what was spoken by the Lord through the prophet:

<sup>23</sup> **See, the virgin will become pregnant  
 and give birth to a son,  
 and they will name him Immanuel,** <sup>b</sup>

which is translated "God is with us."

<sup>24</sup> When Joseph woke up, he did as the Lord's angel had commanded him. He married her <sup>25</sup> but did not have sexual relations with her until she gave birth to a son. <sup>c</sup> And he named him Jesus.

### WISE MEN VISIT THE KING

**2** After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, <sup>2</sup> saying, "Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him." <sup>d</sup>

<sup>3</sup> When King Herod heard this, he was deeply disturbed, and all Jerusalem with him. <sup>4</sup> So he assembled all the chief priests and scribes of the people and asked them where the Christ would be born.

<sup>5</sup> "In Bethlehem of Judea," they told him, "because this is what was written by the prophet:

<sup>6</sup> **And you, Bethlehem, in the land of Judah,  
 are by no means least among the rulers of Judah:  
 Because out of you will come a ruler  
 who will shepherd my people Israel.**" <sup>e</sup>

<sup>7</sup> Then Herod secretly summoned the wise men and asked them the exact time the star appeared. <sup>b</sup> He sent them to Bethlehem and said, "Go and

<sup>a</sup>1:18 Or betrothed <sup>b</sup>1:23 Is 7:14 <sup>c</sup>1:25 Other mss read to her firstborn son

<sup>d</sup>2:2 Or to pay him homage <sup>e</sup>2:6 Mc 5:2

search carefully for the child. When you find him, report back to me so that I too can go and worship him.”<sup>A</sup>

<sup>9</sup> After hearing from the king, they went on their way. And there it was — the star they had seen at its rising. It led them until it came and stopped above the place where the child was. <sup>10</sup> When they saw the star, they were overwhelmed with joy. <sup>11</sup> Entering the house, they saw the child with Mary his mother, and falling to their knees, they worshiped him. <sup>12</sup> Then they opened their treasures and presented him with gifts: gold, frankincense, and myrrh. <sup>12</sup> And being warned in a dream not to go back to Herod, they returned to their own country by another route.

**THE FLIGHT INTO EGYPT**

<sup>13</sup> After they were gone, an angel of the Lord appeared to Joseph in a dream, saying, “Get up! Take the child and his mother, flee to Egypt, and stay there until I tell you. For Herod is about to search for the child to kill him.” <sup>14</sup> So he got up, took the child and his mother during the night, and escaped to Egypt. <sup>15</sup> He stayed there until Herod’s death, so that what was spoken by the Lord through the prophet might be fulfilled: **Out of Egypt I called my Son.**<sup>C</sup>

**THE MASSACRE OF THE INNOCENTS**

<sup>16</sup> Then Herod, when he realized that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the boys in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men. <sup>17</sup> Then what was spoken through Jeremiah the prophet was fulfilled:

<sup>18</sup> **A voice was heard in Ramah,  
weeping,<sup>D</sup> and great mourning,  
Rachel weeping for her children;  
and she refused to be consoled,  
because they are no more.**<sup>E</sup>

**THE RETURN TO NAZARETH**

<sup>19</sup> After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, “Get up, take the child and his mother, and go to the land of Israel, because those who intended to kill the child are dead.” <sup>21</sup> So he got up, took the child and his mother, and entered the land of Israel. <sup>22</sup> But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the region of Galilee. <sup>23</sup> Then he went and settled in a town called Nazareth to fulfill what was spoken through the prophets, that he would be called a Nazarene.

**THE HERALD OF THE CHRIST**

**3** In those days John the Baptist came, preaching in the wilderness of Judea<sup>2</sup> and saying, “Repent, because the kingdom of heaven has come near!”<sup>3</sup> For he is the one spoken of through the prophet Isaiah, who said:

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<sup>A</sup>2:8 Or and pay him homage <sup>B</sup>2:11 Or they paid him homage <sup>C</sup>2:15 Hs 11:1  
<sup>D</sup>2:18 Other mss read Ramah, lamentation, and weeping, <sup>E</sup>2:18 Jr 31:15

**A voice of one crying out in the wilderness:  
Prepare the way for the Lord;  
make his paths straight!<sup>A</sup>**

<sup>4</sup> Now John had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup> Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were going out to him, <sup>6</sup> and they were baptized by him in the Jordan River, confessing their sins.

<sup>7</sup> When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the coming wrath? <sup>8</sup> Therefore produce fruit consistent with <sup>B</sup> repentance. <sup>9</sup> And don't presume to say to yourselves, 'We have Abraham as our father.' For I tell you that God is able to raise up children for Abraham from these stones. <sup>10</sup> The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be cut down and thrown into the fire.

<sup>11</sup> "I baptize you with <sup>C</sup> water for repentance, but the one who is coming after me is more powerful than I. I am not worthy to remove <sup>D</sup> his sandals. He himself will baptize you with the Holy Spirit and fire. <sup>12</sup> His winnowing shovel is in his hand, and he will clear his threshing floor and gather his wheat into the barn. But the chaff he will burn with fire that never goes out."

### THE BAPTISM OF JESUS

<sup>13</sup> Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

<sup>14</sup> But John tried to stop him, saying, "I need to be baptized by you, and yet you come to me?"

<sup>15</sup> Jesus answered him, "Allow it for now, because this is the way for us to fulfill all righteousness." Then John allowed him to be baptized.

<sup>16</sup> When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, <sup>E</sup> and he saw the Spirit of God descending like a dove and coming down on him. <sup>17</sup> And a voice from heaven said: "This is my beloved Son, with whom I am well-pleased."

### THE TEMPTATION OF JESUS

**4** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> After he had fasted forty days and forty nights, he was hungry. <sup>3</sup> Then the tempter approached him and said, "If you are the Son of God, tell these stones to become bread."

<sup>4</sup> He answered, "It is written: **Man must not live on bread alone but on every word that comes from the mouth of God.**"<sup>F</sup>

<sup>5</sup> Then the devil took him to the holy city, had him stand on the pinnacle of the temple, <sup>6</sup> and said to him, "If you are the Son of God, throw yourself down. For it is written:

**He will give his angels orders concerning you,  
and they will support you with their hands  
so that you will not strike  
your foot against a stone.**"<sup>G</sup>

<sup>A</sup>3:3 Is 40:3 <sup>B</sup>3:8 Lit *fruit worthy of* <sup>C</sup>3:11 Or *in* <sup>D</sup>3:11 Or *to carry*

<sup>E</sup>3:16 Other mss omit *for him* <sup>F</sup>4:4 Dt 8:3 <sup>G</sup>4:6 Ps 91:11-12

# The Twelve Disciples

During Jesus's earthly ministry, He chose twelve men to be His disciples. These men followed Jesus, listened to His teachings, and, with the exception of Judas Iscariot, took the lead in carrying out the Great Commission.

1-3

Peter, James, and John were particularly close to Jesus (Mk 5:37). These three were present during Jesus's transfiguration (Mk 9:2-8), and they were the only disciples who accompanied Jesus to the garden of Gethsemane on the night He was betrayed (Mt 26:36-46).

## Name

## Known as

### PETER

- *Cephas*
  - *Simon, son of Jonah*
  - *Simon Peter*
  - *Simon*
- Family:** Son of Jonah **MT 16:17** | Andrew's brother **MT 4:18**  
**Occupation:** Fisherman by trade, called to be a fisher of men **MT 4:19**
- Lived in Capernaum and was married **MT 8:5-14**
  - Said Jesus was the Messiah, the Son of God **MT 16:16-19**
  - Refused to accept that Jesus had to go to the cross **MT 16:22-23**
  - Sent with John to secure the upper room for the Last Supper **LK 22:8**
  - Denied knowing Jesus when Jesus was on trial **MT 26:69-75**
  - Reinstated by Jesus after the resurrection **JN 21:15-19**
  - Author of 1 and 2 Peter

### JAMES

- *Boanerges, "Son of Thunder"*
  - *James, son of Zebedee*
  - *James the Elder\**
  - *James the Great\**
- Family:** Son of Zebedee and Salome **MT 4:21; 27:56** | John's brother **MT 4:21**  
**Occupation:** Fisherman by trade, with his father and brother **MT 4:18-22**
- Sometimes self-centered and conceited **MK 10:35-37**
  - First apostle to be martyred **AC 12:2**

### JOHN

- *Boanerges, "Son of Thunder"*
  - *John, son of Zebedee*
  - *The Disciple Jesus Loved*
  - *The Evangelist\**
  - *The Revelator\**
- Family:** Son of Zebedee and Salome **MT 4:21; 27:56** | James's brother **MT 4:21**  
**Occupation:** Fisherman by trade, with his father and brother **MT 4:18-22**
- Sometimes judgmental and self-righteous **MK 9:38; 10:35-37**
  - Exiled to Patmos, where he received his revelation **RV 1:1, 9**
  - Wrote the Gospel bearing his name, along with 1, 2, and 3 John and Revelation

\*Names given outside of the biblical text

Along with Peter, James, and John, these disciples were sent out by Jesus to preach about the kingdom of heaven and heal the sick (Mt 10:5-8). All twelve were present at the Last Supper (Mt 26:20). All but Judas Iscariot were present at the Great Commission (Mt 28:16-20), witnessed Jesus's ascension into heaven (Ac 1:8-9), and were involved in the events surrounding the Holy Spirit's coming at Pentecost (Ac 1-2).

**ANDREW**

• *Protokletos, "The First Called"*\*

- First disciple to follow Jesus **JN 1:35-40**
- Simon Peter's brother **MT 4:18**
- Fisherman by trade, called to be a fisher of men **MT 4:19**
- Former disciple of John the Baptist **JN 1:35-40**
- Told Jesus about the boy with the loaves and fish **JN 6:8-9**

**BARTHOLOMEW**

• *Nathanael*

- Educated skeptic **JN 1:46-47**
- Confessed that Jesus was the Son of God and King of Israel **JN 1:49**
- Told by Jesus that he would see heaven open and the angels descend on the Son of Man **JN 1:50-51**

**JAMES**

• *James, son of Alphaeus*  
• *James the Younger*  
• *James the Less*\*

- Possibly Matthew's brother **MK 3:18**

**MATTHEW**

• *Matthew the Tax Collector*  
• *Levi, son of Alphaeus*

- Tax collector from Capernaum **MK 2:13-17**
- Possibly James the Younger's brother **MK 3:18**
- Called to follow Jesus while working at his tax collector booth **MT 9:9**
- Invited Jesus to dine at his home **MT 9:10**
- Wrote the Gospel bearing his name

**PHILIP**

• *N/A*

- Third disciple to follow Jesus **JN 1:43**
- Brought Bartholomew to meet Jesus **JN 1:45-46**
- Told Jesus about Greeks who wanted to meet with Him **JN 12:20-22**
- Asked Jesus to help him see the Father **JN 14:8-9**

**SIMON**

• *Simon the Zealot*  
• *Simon of Canaan*

- Part of a political faction committed to opposing Roman rule **MT 10:4**

**THADDAEUS**

• *Jude*  
• *Judas, son of James*  
• *Lebbaeus*

- Asked how Jesus would reveal Himself to His disciples in the future **JN 14:22**

**THOMAS**

• *Didymus, "The Twin"*  
• *Judas Thomas*  
• *Doubting Thomas*\*

- Probably a twin **JN 20:24**
- Willing to die for Jesus **JN 11:16**
- Asked Jesus how to follow Him into the life to come **JN 14:5**
- Doubted that Jesus had risen from the grave **JN 20:25**
- Believed in the resurrection after seeing and touching the risen Jesus **JN 20:28**

**JUDAS ISCARIOT**

• *Judas the Betrayer*\*

• *Judas, son of Simon*

- Treasurer for Jesus and the other disciples **JN 12:5-6**
- Greedy and deceitful **MT 26:14-16, 25**
- Criticized Mary for wasting valuable perfume on Jesus **JN 12:1-8**
- Left the upper room to betray Jesus **JN 13:2, 21-30**
- Betrayed Jesus for thirty pieces of silver **MT 26:14-16**
- Remorseful for his betrayal, chose to end his own life **MT 27:3-5**
- Replaced by Matthias after the resurrection **AC 1:26**

<sup>7</sup> Jesus told him, "It is also written: **Do not test the Lord your God.**"<sup>A</sup>

<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup> And he said to him, "I will give you all these things if you will fall down and worship me."<sup>B</sup>

<sup>10</sup> Then Jesus told him, "Go away,<sup>C</sup> Satan! For it is written: **Worship the Lord your God, and serve only him.**"<sup>D</sup>

<sup>11</sup> Then the devil left him, and angels came and began to serve him.

### MINISTRY IN GALILEE

<sup>12</sup> When he heard that John had been arrested, he withdrew into Galilee.

<sup>13</sup> He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. <sup>14</sup> This was to fulfill what was spoken through the prophet Isaiah:

<sup>15</sup> **Land of Zebulun and land of Naphtali,  
along the road by the sea, beyond the Jordan,  
Galilee of the Gentiles.**

<sup>16</sup> **The people who live in darkness  
have seen a great light,  
and for those living in the land of the shadow of death,  
a light has dawned.**<sup>E,F</sup>

<sup>17</sup> From then on Jesus began to preach, "Repent, because the kingdom of heaven has come near."

### THE FIRST DISCIPLES

<sup>18</sup> As he was walking along the Sea of Galilee, he saw two brothers, Simon (who is called Peter), and his brother Andrew. They were casting a net into the sea — for they were fishermen. <sup>19</sup> "Follow me," he told them, "and I will make you fish for<sup>G</sup> people." <sup>20</sup> Immediately they left their nets and followed him.

<sup>21</sup> Going on from there, he saw two other brothers, James the son of Zebedee, and his brother John. They were in a boat with Zebedee their father, preparing their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him.

### TEACHING, PREACHING, AND HEALING

<sup>23</sup> Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every<sup>H</sup> disease and sickness<sup>I</sup> among the people. <sup>24</sup> Then the news about him spread throughout Syria. So they brought to him all those who were afflicted, those suffering from various diseases and intense pains, the demon-possessed, the epileptics, and the paralytics. And he healed them. <sup>25</sup> Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

<sup>A</sup> 4:7 Dt 6:16 <sup>B</sup> 4:9 Or *and pay me homage* <sup>C</sup> 4:10 Other mss read "Get behind me

<sup>D</sup> 4:10 Dt 6:13 <sup>E</sup> 4:16 Lit *dawned on them* <sup>F</sup> 4:15-16 Is 9:1-2 <sup>G</sup> 4:19 Or *you fishers of*

<sup>H</sup> 4:23 Or *every kind of* <sup>I</sup> 4:23 Or *physical ailment*

**5** When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. <sup>2</sup> Then <sup>A</sup> he began to teach them, saying:

**THE BEATITUDES**

- <sup>3</sup> “Blessed are the poor in spirit,  
for the kingdom of heaven is theirs.
- <sup>4</sup> Blessed are those who mourn,  
for they will be comforted.
- <sup>5</sup> Blessed are the humble,  
for they will inherit the earth.
- <sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they will be filled.
- <sup>7</sup> Blessed are the merciful,  
for they will be shown mercy.
- <sup>8</sup> Blessed are the pure in heart,  
for they will see God.
- <sup>9</sup> Blessed are the peacemakers,  
for they will be called sons of God.
- <sup>10</sup> Blessed are those who are persecuted because of righteousness,  
for the kingdom of heaven is theirs.

<sup>11</sup> “You are blessed when they insult you and persecute you and falsely say every kind of evil against you because of me. <sup>12</sup> Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you.

**BELIEVERS ARE SALT AND LIGHT**

<sup>13</sup> “You are the salt of the earth. But if the salt should lose its taste, how can it be made salty?<sup>B</sup> It’s no longer good for anything but to be thrown out and trampled under people’s feet.

<sup>14</sup> “You are the light of the world. A city situated on a hill cannot be hidden. <sup>15</sup> No one lights a lamp and puts it under a basket, but rather on a lamp-stand, and it gives light for all who are in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

**CHRIST FULFILLS THE LAW**

<sup>17</sup> “Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill. <sup>18</sup> For truly I tell you, until heaven and earth pass away, not the smallest letter<sup>C</sup> or one stroke of a letter will pass away from the law until all things are accomplished. <sup>19</sup> Therefore, whoever breaks one of the least of these commands and teaches others to do the same will be called least in the kingdom of heaven. But whoever does and teaches these commands will be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

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<sup>A</sup> 5:2 Lit *Then opening his mouth*    <sup>B</sup> 5:13 Or *how can the earth be salted?*

<sup>C</sup> 5:18 Or *not one iota*; *iota* is the smallest letter of the Gk alphabet.

# The Beatitudes

The Sermon on the Mount, Jesus's longest recorded sermon, opens with the Beatitudes. This series of blessings frames the human struggle against the backdrop of the coming, eternal kingdom of God. The Beatitudes are also descriptions of what Christ Himself embodied during His earthly ministry.

Use the list below to read more about these foundational principles of the kingdom established by Jesus in Matthew 5.

BEATITUDE	SEE ALSO
<i>"Blessed are the poor in spirit, for the kingdom of heaven is theirs."</i> <b>VERSE 3</b>	<b>EPH 2:1-10</b> <b>RV 3:17-22</b>
<i>"Blessed are those who mourn, for they will be comforted."</i> <b>VERSE 4</b>	<b>IS 61:1-3</b> <b>RM 7:21-25</b> <b>2CO 7:8-10</b>
<i>"Blessed are the humble, for they will inherit the earth."</i> <b>VERSE 5</b>	<b>PS 37:1-11</b> <b>LK 12:13-21</b>
<i>"Blessed are those who hunger and thirst for righteousness, for they will be filled."</i> <b>VERSE 6</b>	<b>PS 17:15</b> <b>MT 7:7-11</b> <b>RM 9:3-33; 10:1-4</b>
<i>"Blessed are the merciful, for they will be shown mercy."</i> <b>VERSE 7</b>	<b>MT 18:21-35</b> <b>JMS 2:15-20</b>
<i>"Blessed are the pure in heart, for they will see God."</i> <b>VERSE 8</b>	<b>PS 24</b> <b>EZK 36:22-28</b> <b>RV 22:1-5</b>
<i>"Blessed are the peacemakers, for they will be called sons of God."</i> <b>VERSE 9</b>	<b>PS 34</b> <b>MT 10:26-31</b> <b>JN 14:27-31</b> <b>EPH 2:11-22</b>
<i>"Blessed are those who are persecuted because of righteousness, for the kingdom of heaven is theirs."</i> <b>VERSE 10</b>	<b>PHP 1:27-30</b> <b>2TM 3:10-17</b> <b>1PT 1:6-7</b>

## MURDER BEGINS IN THE HEART

<sup>21</sup> “You have heard that it was said to our ancestors, **Do not murder**,<sup>A</sup> and whoever murders will be subject to judgment.<sup>22</sup> But I tell you, everyone who is angry with his brother or sister<sup>B</sup> will be subject to judgment. Whoever insults<sup>C</sup> his brother or sister, will be subject to the court.<sup>D</sup> Whoever says, ‘You fool!’ will be subject to hellfire.<sup>E</sup><sup>23</sup> So if you are offering your gift on the altar, and there you remember that your brother or sister has something against you,<sup>24</sup> leave your gift there in front of the altar. First go and be reconciled with your brother or sister, and then come and offer your gift.<sup>25</sup> Reach a settlement quickly with your adversary while you’re on the way with him to the court, or your adversary will hand you over to the judge, and the judge to<sup>F</sup> the officer, and you will be thrown into prison.<sup>26</sup> Truly I tell you, you will never get out of there until you have paid the last penny.<sup>G</sup>

## ADULTERY BEGINS IN THE HEART

<sup>27</sup> “You have heard that it was said, **Do not commit adultery**.<sup>H</sup><sup>28</sup> But I tell you, everyone who looks at a woman lustfully has already committed adultery with her in his heart.<sup>29</sup> If your right eye causes you to sin, gouge it out and throw it away. For it is better that you lose one of the parts of your body than for your whole body to be thrown into hell.<sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of the parts of your body than for your whole body to go into hell.

## DIVORCE PRACTICES CENSURED

<sup>31</sup> “It was also said, **Whoever divorces his wife must give her a written notice of divorce**.<sup>I</sup><sup>32</sup> But I tell you, everyone who divorces his wife, except in a case of sexual immorality, causes her to commit adultery. And whoever marries a divorced woman commits adultery.

## TELL THE TRUTH

<sup>33</sup> “Again, you have heard that it was said to our ancestors, **You must not break your oath, but you must keep your oaths to the Lord**.<sup>J</sup><sup>34</sup> But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne;<sup>35</sup> or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.<sup>36</sup> Do not swear by your head, because you cannot make a single hair white or black.<sup>37</sup> But let your ‘yes’ mean ‘yes,’ and your ‘no’ mean ‘no.’ Anything more than this is from the evil one.

## GO THE SECOND MILE

<sup>38</sup> “You have heard that it was said, **An eye for an eye and a tooth for a tooth**.<sup>K</sup>  
<sup>39</sup> But I tell you, don’t resist<sup>L</sup> an evildoer. On the contrary, if anyone slaps you

<sup>A</sup> 5:21 Ex 20:13; Dt 5:17 <sup>B</sup> 5:22 Other mss add *without a cause* <sup>C</sup> 5:22 Lit *Whoever says ‘Raca’*; an Aramaic term of abuse that puts someone down, insulting one’s intelligence <sup>D</sup> 5:22 Lit *Sanhedrin* <sup>E</sup> 5:22 Lit *the gehenna of fire*

<sup>F</sup> 5:25 Other mss read *judge will hand you over to* <sup>G</sup> 5:26 Lit *quadrans*, the smallest and least valuable Roman coin, worth 1/4 of a daily wage

<sup>H</sup> 5:27 Ex 20:14; Dt 5:18 <sup>I</sup> 5:31 Dt 24:1 <sup>J</sup> 5:33 Lv 19:12; Nm 30:2; Dt 23:21

<sup>K</sup> 5:38 Ex 21:24; Lv 24:20; Dt 19:21 <sup>L</sup> 5:39 Or *don’t set yourself against, or don’t retaliate against*

on your right cheek, turn the other to him also.<sup>40</sup> As for the one who wants to sue you and take away your shirt, let him have your coat as well.<sup>41</sup> And if anyone forces you to go one mile, go with him two.<sup>42</sup> Give to the one who asks you, and don't turn away from the one who wants to borrow from you.

**LOVE YOUR ENEMIES**

<sup>43</sup> “You have heard that it was said, **Love your neighbor<sup>A</sup>** and hate your enemy.  
<sup>44</sup> But I tell you, love your enemies<sup>B</sup> and pray for those who<sup>C</sup> persecute you,  
<sup>45</sup> so that you may be<sup>D</sup> children of your Father in heaven. For he causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.<sup>46</sup> For if you love those who love you, what reward will you have? Don't even the tax collectors do the same?<sup>47</sup> And if you greet only your brothers and sisters, what are you doing out of the ordinary?<sup>E</sup> Don't even the Gentiles<sup>F</sup> do the same?<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

**HOW TO GIVE**

**6** “Be careful not to practice your righteousness<sup>G</sup> in front of others to be seen by them. Otherwise, you have no reward with your Father in heaven.<sup>2</sup> So whenever you give to the poor, don't sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be applauded by people. Truly I tell you, they have their reward.<sup>3</sup> But when you give to the poor, don't let your left hand know what your right hand is doing,<sup>4</sup> so that your giving may be in secret. And your Father who sees in secret will reward you.<sup>H</sup>

**HOW TO PRAY**

<sup>5</sup> “Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. Truly I tell you, they have their reward.<sup>6</sup> But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.<sup>7</sup> When you pray, don't babble like the Gentiles, since they imagine they'll be heard for their many words.<sup>8</sup> Don't be like them, because your Father knows the things you need before you ask him.

**THE LORD'S PRAYER**

<sup>9</sup> “Therefore, you should pray like this:  
 Our Father in heaven,  
 your name be honored as holy.  
<sup>10</sup> Your kingdom come.  
 Your will be done  
 on earth as it is in heaven.  
<sup>11</sup> Give us today our daily bread.<sup>J</sup>

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<sup>A</sup>5:43 Lv 19:18 <sup>B</sup>5:44 Other mss add *bless those who curse you, do good to those who hate you,* <sup>C</sup>5:44 Other mss add *mistreat you and* <sup>D</sup>5:45 Or *may become, or may show yourselves to be* <sup>E</sup>5:47 Or *doing that is superior; lit doing more* <sup>F</sup>5:47 Other mss read *tax collectors* <sup>G</sup>6:1 Other mss read *charitable giving* <sup>H</sup>6:4 Other mss read *will himself reward you openly* <sup>I</sup>6:6 Other mss add *openly* <sup>J</sup>6:11 Or *our necessary bread, or our bread for tomorrow*

- <sup>12</sup> And forgive us our debts,  
as we also have forgiven our debtors.
- <sup>13</sup> And do not bring us into<sup>A</sup> temptation,  
but deliver us from the evil one.<sup>B</sup>

<sup>14</sup> “For if you forgive others their offenses, your heavenly Father will forgive you as well. <sup>15</sup> But if you don’t forgive others, <sup>C</sup> your Father will not forgive your offenses.

### HOW TO FAST

<sup>16</sup> “Whenever you fast, don’t be gloomy like the hypocrites. For they make their faces unattractive<sup>D</sup> so that their fasting is obvious to people. Truly I tell you, they have their reward. <sup>17</sup> But when you fast, put oil on your head and wash your face,<sup>18</sup> so that your fasting isn’t obvious to others but to your Father who is in secret. And your Father who sees in secret will reward you.<sup>E</sup>

### GOD AND POSSESSIONS

<sup>19</sup> “Don’t store up for yourselves treasures<sup>F</sup> on earth, where moth and rust destroy and where thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don’t break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>22</sup> “The eye is the lamp of the body. If your eye is healthy, your whole body will be full of light. <sup>23</sup> But if your eye is bad, your whole body will be full of darkness. So if the light within you is darkness, how deep is that darkness!

<sup>24</sup> “No one can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.

### THE CURE FOR ANXIETY

<sup>25</sup> “Therefore I tell you: Don’t worry about your life, what you will eat or what you will drink; or about your body, what you will wear. Isn’t life more than food and the body more than clothing?<sup>26</sup> Consider the birds of the sky: They don’t sow or reap or gather into barns, yet your heavenly Father feeds them. Aren’t you worth more than they?<sup>27</sup> Can any of you add one moment to his life span<sup>G</sup> by worrying?<sup>28</sup> And why do you worry about clothes? Observe how the wildflowers of the field grow: They don’t labor or spin thread. <sup>29</sup> Yet I tell you that not even Solomon in all his splendor was adorned like one of these. <sup>30</sup> If that’s how God clothes the grass of the field, which is here today and thrown into the furnace tomorrow, won’t he do much more for you — you of little faith?<sup>31</sup> So don’t worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup> For the Gentiles eagerly seek all these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first the kingdom of God<sup>H</sup> and his righteousness, and all these things

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<sup>A</sup>6:13 Or do not cause us to come into <sup>B</sup>6:13 Or from evil; some later mss add For yours is the kingdom and the power and the glory forever. Amen. <sup>C</sup>6:15 Other mss add their wrongdoing <sup>D</sup>6:16 Or unrecognizable, or disfigured <sup>E</sup>6:18 Other mss add openly <sup>F</sup>6:19 Or valuables <sup>G</sup>6:27 Or add a single cubit to his height <sup>H</sup>6:33 Other mss omit of God

will be provided for you.<sup>34</sup> Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

### DO NOT JUDGE

**7** "Do not judge, so that you won't be judged.<sup>2</sup> For you will be judged by the same standard with which you judge others, and you will be measured by the same measure you use.<sup>3</sup> Why do you look at the splinter in your brother's eye but don't notice the beam of wood in your own eye?<sup>4</sup> Or how can you say to your brother, 'Let me take the splinter out of your eye,' and look, there's a beam of wood in your own eye?<sup>5</sup> Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take the splinter out of your brother's eye.<sup>6</sup> Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them under their feet, turn, and tear you to pieces.

### ASK, SEARCH, KNOCK

<sup>7</sup> "Ask, and it will be given to you. Seek, and you will find. Knock, and the door<sup>^</sup> will be opened to you.<sup>8</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened.<sup>9</sup> Who among you, if his son asks him for bread, will give him a stone?<sup>10</sup> Or if he asks for a fish, will give him a snake?<sup>11</sup> If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.<sup>12</sup> Therefore, whatever you want others to do for you, do also the same for them, for this is the Law and the Prophets.

### ENTERING THE KINGDOM

<sup>13</sup> "Enter through the narrow gate. For the gate is wide and the road broad that leads to destruction, and there are many who go through it.<sup>14</sup> How narrow is the gate and difficult the road that leads to life, and few find it.

<sup>15</sup> "Be on your guard against false prophets who come to you in sheep's clothing but inwardly are ravaging wolves.<sup>16</sup> You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?<sup>17</sup> In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.<sup>18</sup> A good tree can't produce bad fruit; neither can a bad tree produce good fruit.<sup>19</sup> Every tree that doesn't produce good fruit is cut down and thrown into the fire.<sup>20</sup> So you'll recognize them by their fruit.

<sup>21</sup> "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.<sup>22</sup> On that day many will say to me, 'Lord, Lord, didn't we prophesy in your name, drive out demons in your name, and do many miracles in your name?'<sup>23</sup> Then I will announce to them, 'I never knew you. **Depart from me, you lawbreakers!**'<sup>B,C</sup>

### THE TWO FOUNDATIONS

<sup>24</sup> "Therefore, everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock.<sup>25</sup> The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn't collapse, because its foundation was on the rock.<sup>26</sup> But everyone who hears these words of mine and doesn't act on them will be like a foolish man who

built his house on the sand.<sup>27</sup> The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash.”

<sup>28</sup> When Jesus had finished saying these things, the crowds were astonished at his teaching,<sup>29</sup> because he was teaching them like one who had authority, and not like their scribes.

### A MAN CLEANSED

**8** When he came down from the mountain, large crowds followed him.  
<sup>2</sup> Right away a man with leprosy<sup>A</sup> came up and knelt before him, saying, “Lord, if you are willing, you can make me clean.”

<sup>3</sup> Reaching out his hand, Jesus touched him, saying, “I am willing; be made clean.” Immediately his leprosy was cleansed.<sup>4</sup> Then Jesus told him, “See that you don’t tell anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

### A CENTURION’S FAITH

<sup>5</sup> When he entered Capernaum, a centurion came to him, pleading with him,  
<sup>6</sup> “Lord, my servant is lying at home paralyzed, in terrible agony.”

<sup>7</sup> He said to him, “Am I to come and heal him?”<sup>B</sup>

<sup>8</sup> “Lord,” the centurion replied, “I am not worthy to have you come under my roof. But just say the word, and my servant will be healed.<sup>9</sup> For I too am a man under authority, having soldiers under my command.<sup>C</sup> I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this!’ and he does it.”

<sup>10</sup> Hearing this, Jesus was amazed and said to those following him, “Truly I tell you, I have not found anyone in Israel with so great a faith.<sup>11</sup> I tell you that many will come from east and west to share the banquet<sup>D</sup> with Abraham, Isaac, and Jacob in the kingdom of heaven.<sup>12</sup> But the sons of the kingdom will be thrown into the outer darkness where there will be weeping and gnashing of teeth.”<sup>13</sup> Then Jesus told the centurion, “Go. As you have believed, let it be done for you.” And his servant was healed that very moment.<sup>E</sup>

### HEALINGS AT CAPERNAUM

<sup>14</sup> Jesus went into Peter’s house and saw his mother-in-law lying in bed with a fever.<sup>15</sup> So he touched her hand, and the fever left her. Then she got up and began to serve him.<sup>16</sup> When evening came, they brought to him many who were demon-possessed. He drove out the spirits with a word and healed all who were sick,<sup>17</sup> so that what was spoken through the prophet Isaiah might be fulfilled:

**He himself took our weaknesses  
and carried our diseases.<sup>F</sup>**

### THE COST OF FOLLOWING JESUS

<sup>18</sup> When Jesus saw a large crowd<sup>G</sup> around him, he gave the order to go to the other side of the sea.<sup>19</sup> A scribe approached him and said, “Teacher, I will follow you wherever you go.”

<sup>A</sup>8:2 Gk *lepros*; a term for various skin diseases, also in v. 3; see Lv 13–14

<sup>B</sup>8:7 Or “I will come and heal him.” <sup>C</sup>8:9 Lit *under me* <sup>D</sup>8:11 Lit *recline at the*

*table* <sup>E</sup>8:13 Or *that hour*; lit *very hour* <sup>F</sup>8:17 Is 53:4 <sup>G</sup>8:18 Other mss read *saw large crowds*

# Who Is Jesus?

In Matthew 16:13, Jesus asked His disciples, “Who do people say that the Son of Man is?” When we look at how Jesus is presented in the Gospels, we discover this is the most important question any of us can ask. Here is a look at how the Gospels answer this question.

*Jesus is the Son of God.*

Through the authors, the disciples, the Gentiles, and Jesus Himself, all four Gospels testify that Christ is the Son of God.

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*Jesus is God who became human.*

Jesus is both fully God and fully man. The deity and humanity of Jesus are displayed through the testimony of the Gospel writers and the disciples.

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*Jesus is the Christ, the Messiah.*

Jesus is the Messiah, the promised Deliverer of the nation of Israel and of all humanity.

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*Jesus came to save sinners.*

Jesus's purpose on earth was to save sinners by taking their punishment upon Himself.

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*Jesus has power to forgive sins.*

Because He is God, Jesus has the authority to forgive sins.

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*Jesus has authority over death.*

Jesus has power to raise the dead, and He conquered death forever through His perfect life, sacrificial death, and glorious resurrection.

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*Jesus has power to give eternal life.*

God has given Jesus authority to grant eternal life to all those who believe in Him.

---

*Jesus healed the sick.*

Jesus has power over all physical pain and suffering. While on earth, He healed many people, from those with skin diseases and fevers to those blind and lame from birth.

---

*Jesus taught with authority.*

As the Son of God, Jesus has authority over heaven and earth.

---

*Jesus is compassionate.*

Jesus showed compassion for all people—those who were lost and those who followed Him.

---

*Jesus experienced sorrow.*

Jesus experienced sorrow and many other emotions.

---

*Jesus never disobeyed God.*

Jesus lived a perfect life without sin. Even though He was tempted, He modeled how to use Scripture to resist temptation.

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**MATTHEW****MARK****LUKE****JOHN**

16:15-16; 27:54

1:1

22:70-71

8:24

2:11

8:27-30

9:28-36

1:1-2,14; 20:28

26:63-64

14:61-62

9:20

4:25-26

9:13

2:17

5:32

12:47

9:1-8

2:9-12

24:47

8:2-11

28:5-6

5:22-24, 35-42

24:5-6

11:1-44

8:5-13

9:1

23:43

10:28; 17:2

8:5-13

1:32-34

5:12-15

9:1-17

7:29

1:21-22

8:22-25

6:16-21

9:36

1:41; 8:2

23:34

5:5-9

26:38

10:14

22:44

11:35

4:1-11

1:12-13

22:42

8:46

<sup>20</sup> Jesus told him, "Foxes have dens, and birds of the sky have nests, but the Son of Man has no place to lay his head."

<sup>21</sup> "Lord," another of his disciples said, "first let me go bury my father."

<sup>22</sup> But Jesus told him, "Follow me, and let the dead bury their own dead."

### WIND AND WAVES OBEY JESUS

<sup>23</sup> As he got into the boat, his disciples followed him. <sup>24</sup> Suddenly, a violent storm arose on the sea, so that the boat was being swamped by the waves — but Jesus kept sleeping. <sup>25</sup> So the disciples came and woke him up, saying, "Lord, save us! We're going to die!"

<sup>26</sup> He said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea, and there was a great calm.

<sup>27</sup> The men were amazed and asked, "What kind of man is this? Even the winds and the sea obey him!"

### DEMONS DRIVEN OUT BY JESUS

<sup>28</sup> When he had come to the other side, to the region of the Gadarenes, <sup>A</sup> two demon-possessed men met him as they came out of the tombs. They were so violent that no one could pass that way. <sup>29</sup> Suddenly they shouted, "What do you have to do with us, <sup>B</sup> Son of God? Have you come here to torment us before the time?"

<sup>30</sup> A long way off from them, a large herd of pigs was feeding. <sup>31</sup> "If you drive us out," the demons begged him, "send us into the herd of pigs."

<sup>32</sup> "Go!" he told them. So when they had come out, they entered the pigs, and the whole herd rushed down the steep bank into the sea and perished in the water. <sup>33</sup> Then the men who tended them fled. They went into the city and reported everything, especially what had happened to those who were demon-possessed. <sup>34</sup> At that, the whole town went out to meet Jesus. When they saw him, they begged him to leave their region.

### THE SON OF MAN FORGIVES AND HEALS

**9** So he got into a boat, crossed over, and came to his own town. <sup>2</sup> Just then some men <sup>C</sup> brought to him a paralytic lying on a stretcher. Seeing their faith, Jesus told the paralytic, "Have courage, son, your sins are forgiven."

<sup>3</sup> At this, some of the scribes said to themselves, "He's blaspheming!"

<sup>4</sup> Perceiving their thoughts, Jesus said, "Why are you thinking evil things in your hearts?<sup>D</sup> <sup>5</sup> For which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? <sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins" — then he told the paralytic, "Get up, take your stretcher, and go home."<sup>7</sup> So he got up and went home. <sup>8</sup> When the crowds saw this, they were awestruck<sup>E,F</sup> and gave glory to God, who had given such authority to men.

### THE CALL OF MATTHEW

<sup>9</sup> As Jesus went on from there, he saw a man named Matthew sitting at the toll booth, and he said to him, "Follow me," and he got up and followed him.

<sup>A</sup> 8:28 Other mss read *Gergesenes*    <sup>B</sup> 8:29 Other mss add *Jesus*    <sup>C</sup> 9:2 Lit *then they*

<sup>D</sup> 9:4 Or *minds*    <sup>E</sup> 9:8 Other mss read *amazed*    <sup>F</sup> 9:8 Lit *afraid*

<sup>10</sup> While he was reclining at the table in the house, many tax collectors and sinners came to eat with Jesus and his disciples. <sup>11</sup> When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

<sup>12</sup> Now when he heard this, he said, “It is not those who are well who need a doctor, but those who are sick. <sup>13</sup> Go and learn what this means: **I desire mercy and not sacrifice.** <sup>A</sup> For I didn’t come to call the righteous, but sinners.” <sup>B</sup>

### A QUESTION ABOUT FASTING

<sup>14</sup> Then John’s disciples came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?”

<sup>15</sup> Jesus said to them, “Can the wedding guests <sup>C</sup> be sad while the groom is with them? The time <sup>D</sup> will come when the groom will be taken away from them, and then they will fast. <sup>16</sup> No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse. <sup>17</sup> And no one puts <sup>E</sup> new wine into old wineskins. Otherwise, the skins burst, the wine spills out, and the skins are ruined. No, they put new wine into fresh wineskins, and both are preserved.”

### A GIRL RESTORED AND A WOMAN HEALED

<sup>18</sup> As he was telling them these things, suddenly one of the leaders came and knelt down before him, saying, “My daughter just died, <sup>F</sup> but come and lay your hand on her, and she will live.” <sup>19</sup> So Jesus and his disciples got up and followed him.

<sup>20</sup> Just then, a woman who had suffered from bleeding for twelve years approached from behind and touched the end of his robe, <sup>21</sup> for she said to herself, “If I can just touch his robe, I’ll be made well.” <sup>G</sup>

<sup>22</sup> Jesus turned and saw her. “Have courage, daughter,” he said. “Your faith has saved you.” <sup>H</sup> And the woman was made well from that moment. <sup>I</sup>

<sup>23</sup> When Jesus came to the leader’s house, he saw the flute players and a crowd lamenting loudly. <sup>24</sup> “Leave,” he said, “because the girl is not dead but asleep.” And they laughed at him. <sup>25</sup> After the crowd had been put outside, he went in and took her by the hand, and the girl got up. <sup>26</sup> Then news of this spread throughout that whole area.

### HEALING THE BLIND

<sup>27</sup> As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!”

<sup>28</sup> When he entered the house, the blind men approached him, and Jesus said to them, “Do you believe that I can do this?”

They said to him, “Yes, Lord.”

<sup>29</sup> Then he touched their eyes, saying, “Let it be done for you according to your faith.” <sup>30</sup> And their eyes were opened. Then Jesus warned them sternly, “Be sure that no one finds out.” <sup>31</sup> But they went out and spread the news about him throughout that whole area.

<sup>A</sup>9:13 Hs 6:6 <sup>B</sup>9:13 Other mss add *to repentance* <sup>C</sup>9:15 Lit *the sons of the bridal chamber* <sup>D</sup>9:15 Lit *days* <sup>E</sup>9:17 Lit *And they do not put* <sup>F</sup>9:18 Lit *daughter has now come to the end* <sup>G</sup>9:21 *Or be saved* <sup>H</sup>9:22 *Or has made you well*  
<sup>I</sup>9:22 Lit *hour*

**DRIVING OUT A DEMON**

<sup>32</sup> Just as they were going out, a demon-possessed man who was unable to speak was brought to him. <sup>33</sup> When the demon had been driven out, the man who had been mute spoke, and the crowds were amazed, saying, "Nothing like this has ever been seen in Israel!"

<sup>34</sup> But the Pharisees said, "He drives out demons by the ruler of the demons."

**THE LORD OF THE HARVEST**

<sup>35</sup> Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every<sup>A</sup> disease and every sickness.<sup>B,C</sup> <sup>36</sup> When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, "The harvest is abundant, but the workers are few. <sup>38</sup> Therefore, pray to the Lord of the harvest to send out workers into his harvest."

**COMMISSIONING THE TWELVE**

**10** Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every<sup>A</sup> disease and sickness. <sup>C,2</sup> These are the names of the twelve apostles: First, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;<sup>D</sup> <sup>4</sup> Simon the Zealot,<sup>E</sup> and Judas Iscariot, who also betrayed him.

<sup>5</sup> Jesus sent out these twelve after giving them instructions: "Don't take the road that leads to the Gentiles, and don't enter any Samaritan town. <sup>6</sup> Instead, go to the lost sheep of the house of Israel. <sup>7</sup> As you go, proclaim: 'The kingdom of heaven has come near.' <sup>8</sup> Heal the sick, raise the dead, cleanse those with leprosy,<sup>F</sup> drive out demons. Freely you received, freely give. <sup>9</sup> Don't acquire gold, silver, or copper for your money-belts. <sup>10</sup> Don't take a traveling bag for the road, or an extra shirt, sandals, or a staff, for the worker is worthy of his food. <sup>11</sup> When you enter any town or village, find out who is worthy, and stay there until you leave. <sup>12</sup> Greet a household when you enter it, <sup>13</sup> and if the household is worthy, let your peace be on it; but if it is unworthy, let your peace return to you. <sup>14</sup> If anyone does not welcome you or listen to your words, shake the dust off your feet when you leave that house or town. <sup>15</sup> Truly I tell you, it will be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

**PERSECUTIONS PREDICTED**

<sup>16</sup> "Look, I'm sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves. <sup>17</sup> Beware of them, because they will hand you over to local courts<sup>G</sup> and flog you in their synagogues. <sup>18</sup> You will even be brought before governors and kings because of me, to bear

<sup>A</sup>9:35; 10:1 Or every kind of <sup>B</sup>9:35 Other mss add among the people

<sup>C</sup>9:35; 10:1 Or physical ailment <sup>D</sup>10:3 Other mss read and Lebbaeus, whose

surname was Thaddaeus <sup>E</sup>10:4 Lit the Cananaean <sup>F</sup>10:8 Gk leprosy; a term for various skin diseases; see Lv 13-14 <sup>G</sup>10:17 Or sanhedrins

witness to them and to the Gentiles.<sup>19</sup> But when they hand you over, don't worry about how or what you are to speak. For you will be given what to say at that hour,<sup>20</sup> because it isn't you speaking, but the Spirit of your Father is speaking through you.

<sup>21</sup> "Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death.<sup>22</sup> You will be hated by everyone because of my name. But the one who endures to the end will be saved.<sup>23</sup> When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes.<sup>24</sup> A disciple<sup>A</sup> is not above his teacher, or a slave above his master.<sup>25</sup> It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house 'Beelzebul,' how much more the members of his household!

### FEAR GOD

<sup>26</sup> "Therefore, don't be afraid of them, since there is nothing covered that won't be uncovered and nothing hidden that won't be made known.<sup>27</sup> What I tell you in the dark, speak in the light. What you hear in a whisper,<sup>B</sup> proclaim on the housetops.<sup>28</sup> Don't fear those who kill the body but are not able to kill the soul; rather, fear him who is able to destroy both soul and body in hell.<sup>29</sup> Aren't two sparrows sold for a penny?<sup>C</sup> Yet not one of them falls to the ground without your Father's consent.<sup>D</sup><sup>30</sup> But even the hairs of your head have all been counted.<sup>31</sup> So don't be afraid; you are worth more than many sparrows.

### ACKNOWLEDGING CHRIST

<sup>32</sup> "Therefore, everyone who will acknowledge me before others, I will also acknowledge him before my Father in heaven.<sup>33</sup> But whoever denies me before others, I will also deny him before my Father in heaven.<sup>34</sup> Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword.<sup>35</sup> For I came to turn

**a man against his father,  
a daughter against her mother,  
a daughter-in-law against her mother-in-law;  
<sup>36</sup> and a man's enemies will be  
the members of his household.<sup>E</sup>**

<sup>37</sup> The one who loves a father or mother more than me is not worthy of me; the one who loves a son or daughter more than me is not worthy of me.

<sup>38</sup> And whoever doesn't take up his cross and follow me is not worthy of me.<sup>39</sup> Anyone who finds his life will lose it, and anyone who loses his life because of me will find it.

### A CUP OF COLD WATER

<sup>40</sup> "The one who welcomes you welcomes me, and the one who welcomes me welcomes him who sent me.<sup>41</sup> Anyone who welcomes a prophet because he is a prophet<sup>F</sup> will receive a prophet's reward. And anyone who welcomes a

<sup>A</sup>10:24 Or *student*   <sup>B</sup>10:27 Lit *in the ear*   <sup>C</sup>10:29 Gk *assarion*, a small copper coin

<sup>D</sup>10:29 Lit *ground apart from your Father*   <sup>E</sup>10:35-36 Mc 7:6   <sup>F</sup>10:41 Lit *prophet in the name of a prophet*

righteous person because he's righteous<sup>A</sup> will receive a righteous person's reward.<sup>42</sup> And whoever gives even a cup of cold water to one of these little ones because he is a disciple,<sup>B</sup> truly I tell you, he will never lose his reward."

**JOHN THE BAPTIST DOUBTS**

**11** When Jesus had finished giving instructions to his twelve disciples, he moved on from there to teach and preach in their towns.<sup>2</sup> Now when John heard in prison what the Christ was doing, he sent a message through his disciples<sup>3</sup> and asked him, "Are you the one who is to come, or should we expect someone else?"

<sup>4</sup> Jesus replied to them, "Go and report to John what you hear and see:<sup>5</sup> The blind receive their sight, the lame walk, those with leprosy<sup>C</sup> are cleansed, the deaf hear, the dead are raised, and the poor are told the good news,<sup>6</sup> and blessed is the one who isn't offended by me."

<sup>7</sup> As these men were leaving, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind?<sup>8</sup> What then did you go out to see? A man dressed in soft clothes? See, those who wear soft clothes are in royal palaces.<sup>9</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.<sup>10</sup> This is the one about whom it is written:

**See, I am sending my messenger ahead of you;  
he will prepare your way before you.<sup>D</sup>**

<sup>11</sup> "Truly I tell you, among those born of women no one greater than John the Baptist has appeared,<sup>E</sup> but the least in the kingdom of heaven is greater than he.<sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven has been suffering violence,<sup>F</sup> and the violent have been seizing it by force.<sup>13</sup> For all the prophets and the law prophesied until John.<sup>14</sup> And if you're willing to accept it, he is the Elijah who is to come.<sup>15</sup> Let anyone who has ears<sup>G</sup> listen.

**AN UNRESPONSIVE GENERATION**

<sup>16</sup> "To what should I compare this generation? It's like children sitting in the marketplaces who call out to other children:

<sup>17</sup> We played the flute for you,  
but you didn't dance;  
we sang a lament,  
but you didn't mourn!<sup>H</sup>

<sup>18</sup> For John came neither eating nor drinking, and they say, 'He has a demon!'

<sup>19</sup> The Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated<sup>I</sup> by her deeds."<sup>J</sup>

<sup>20</sup> Then he proceeded to denounce the towns where most of his miracles were done, because they did not repent:<sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago.<sup>22</sup> But

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<sup>A</sup>10:41 Lit *person in the name of a righteous person*    <sup>B</sup>10:42 Lit *little ones in the name of a disciple*    <sup>C</sup>11:5 Gk *lepros*; a term for various skin diseases; see Lv 13-14  
<sup>D</sup>11:10 Mal 3:1    <sup>E</sup>11:11 Lit *arisen*    <sup>F</sup>11:12 Or *has been forcefully advancing*    <sup>G</sup>11:15 Other mss add to *hear*    <sup>H</sup>11:17 Or *beat your chests in grief*    <sup>I</sup>11:19 Or *declared right*  
<sup>J</sup>11:19 Other mss read *children*