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BIBLES

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Books of the Bible

The Old Testament

Genesis.....	1	Habakkuk.....	1407
Exodus	75	Zephaniah	1413
Leviticus	135	Haggai.....	1419
Numbers	178	Zechariah	1422
Deuteronomy.....	241	Malachi	1436
Joshua.....	293		
Judges.....	329	The New Testament	
Ruth	365	Matthew	1443
1 Samuel	371	Mark	1491
2 Samuel	418	Luke	1520
1 Kings	460	John	1571
2 Kings	508	Acts	1609
1 Chronicles.....	553	Romans	1658
2 Chronicles.....	600	1 Corinthians	1678
Ezra.....	652	2 Corinthians	1697
Nehemiah.....	669	Galatians.....	1709
Esther	693	Ephesians	1716
Job.....	704	Philippians.....	1722
Psalms.....	760	Colossians.....	1727
Proverbs	915	1 Thessalonians.....	1732
Ecclesiastes.....	972	2 Thessalonians.....	1736
Song of Songs	985	1 Timothy	1739
Isaiah.....	997	2 Timothy	1744
Jeremiah	1112	Titus.....	1748
Lamentations.....	1221	Philemon.....	1751
Ezekiel	1238	Hebrews.....	1752
Daniel	1318	James.....	1768
Hosea.....	1342	1 Peter.....	1773
Joel	1361	2 Peter.....	1779
Amos	1369	1 John	1783
Obadiah.....	1384	2 John	1788
Jonah.....	1387	3 John	1789
Micah	1390	Jude	1790
Nahum	1401	Revelation.....	1792

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*, 5th edition.

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 Christian Standard Bible

Most discussions of Bible translations speak of two opposite approaches: formal equivalence and dynamic equivalence. However, Bible translations cannot be neatly sorted into these categories. Optimal equivalence capitalizes on the strengths of both approaches.

Optimal equivalence balances contemporary English readability with linguistic precision to the original languages. 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. This process assures that both the words and the thoughts contained in the original text are conveyed accurately for today's readers. 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.

History of the CSB

Holman Bible Publishers assembled an interdenominational team of one hundred scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Working from the original languages, the translation team edited and polished the manuscript, which was first published as the Holman Christian Standard Bible in 2004.

A standing committee maintained the translation, while also seeking ways to improve both readability and accuracy. As with the original translation, the committee that prepared this revision, renamed the Christian Standard Bible, is international and interdenominational, comprising evangelical scholars who honor the inspiration and authority of God's written Word.

THE
OLD TESTAMENT



GENESIS



In the beginning God created the heavens and the earth. 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. Then God said, "Let there be light," and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

Then God said, "Let there be an expanse between the waters, separating water from water." So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. God called the expanse "sky." Evening came and then morning: the second day.

Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. God called the dry land "earth," and the gathering of the water he called "seas." And God saw that it was good. 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. 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. Evening came and then morning: the third day.

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 and for days and years. They will be lights in the expanse of the sky to provide light on the earth." And it was so. 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. God placed them in the expanse of the sky to provide light on the earth, to rule the day and the night, and to separate light from darkness. And God saw that it was good. Evening came and then morning: the fourth day.

Then God said, "Let the water swarm with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the large sea-creatures 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. God blessed them: "Be fruitful, multiply, and

fill the waters of the seas, and let the birds multiply on the earth." Evening came and then morning: the fifth day.

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. 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.

Then God said, "Let us make man in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth."

So God created man in his own image;
he created him in the image of God;
he created them male and female.

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 on the earth." 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, 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 every green plant for food." And it was so. God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

So the heavens and the earth and everything in them were completed. On the seventh day God had completed his work that he had done, and he rested on the seventh day from all his work that he had done. God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.

These are the records of the heavens and the earth, concerning their creation. At the time that the LORD God made the earth and the heavens, no shrub of the field had yet grown on the land, 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. But mist would come up from the earth and water all the ground. 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.

The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed. 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.

A river went out from Eden to water the garden. From there it divided and became the source of four rivers. The name of the first is Pishon, which flows through the entire land of Havilah, where there is gold. Gold from that land is pure; bdellium and onyx are also there. The name of the second river is Gihon, which flows through the entire land of Cush. The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

The LORD God took the man and placed him in the garden of Eden to work it and watch over it. And the LORD God commanded the man, "You are free to eat from any tree of the garden, 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." Then the LORD God said, "It is not good for the man to be alone. I will make a helper corresponding to him." 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. The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found corresponding to him. 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. Then the LORD God made the rib he had taken from the man into a woman and brought her to the man. 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.

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

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'?"

The woman said to the serpent, "We may eat the fruit from the trees in the garden. 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.'"

"No! You will not die," the serpent said to the woman. "In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil." 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. 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.

Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid from the LORD God among the trees of the garden. So the LORD God called out to the man and said to him, "Where are you?"

And he said, "I heard you in the garden, and I was afraid because I was naked, so I hid."

Then he asked, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

The man replied, "The woman you gave to be with me — she gave me some fruit from the tree, and I ate."

So the LORD God asked the woman, "What is this you have done?"

And the woman said, "The serpent deceived me, and I ate."

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.
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.

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.

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
all the days of your life.
It will produce thorns and thistles for you,
and you will eat the plants of the field.
You will eat bread 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.”

The man named his wife Eve because she was the mother of all the living. The LORD God made clothing from skins for the man and his wife, and he clothed them.

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.” So the LORD God sent him away from the garden of Eden to work the ground from which he was taken. 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.

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.” She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground. In the course of time Cain presented some of the land’s produce as an offering to the LORD. And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.

Then the LORD said to Cain, “Why are you furious? And why do you look despondent? 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.”

Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him.

Then the LORD said to Cain, “Where is your brother Abel?”

“I don’t know,” he replied. “Am I my brother’s guardian?”

Then he said, “What have you done? Your brother’s blood cries out to me from the ground! So now you are cursed, alienated from the ground that opened its mouth to receive your brother’s blood you have shed. If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth.”

But Cain answered the LORD, “My punishment is too great to bear! 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.”

Then the LORD replied to him, “In that case, whoever kills Cain will suffer vengeance seven times over.” And he placed a mark

on Cain so that whoever found him would not kill him. Then Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

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. Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech. Lamech took two wives for himself, one named Adah and the other named Zillah. Adah bore Jabal; he was the father of the nomadic herdsmen. His brother was named Jubal; he was the father of all who play the lyre and the flute. Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

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.
If Cain is to be avenged seven times over,
then for Lamech it will be seventy-seven times!

Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given me another child in place of Abel, since Cain killed him." 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.

This is the document containing the family records of Adam. On the day that God created man, he made him in the likeness of God; he created them male and female. When they were created, he blessed them and called them mankind.

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

Seth was 105 years old when he fathered Enosh. Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. So Seth's life lasted 912 years; then he died.

Enosh was 90 years old when he fathered Kenan. Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. So Enosh's life lasted 905 years; then he died.

Kenan was 70 years old when he fathered Mahalalel. Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. So Kenan's life lasted 910 years; then he died.

Mahalalel was 65 years old when he fathered Jared. Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. So Mahalalel's life lasted 895 years; then he died.

Jared was 162 years old when he fathered Enoch. Jared lived 800 years after he fathered Enoch, and he fathered other sons and daughters. So Jared's life lasted 962 years; then he died.

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

Methuselah was 187 years old when he fathered Lamech. Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. So Methuselah's life lasted 969 years; then he died.

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

Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

When mankind began to multiply on the earth and daughters were born to them, the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives for themselves. And the LORD said, "My Spirit will not remain with mankind forever, because they are corrupt. Their days will be 120 years." The Nephilim 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.

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, the LORD regretted that he had made man on the earth, and he was deeply grieved. 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." Noah, however, found favor with the LORD.

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

Now the earth was corrupt in God's sight, and the earth was filled with wickedness. God saw how corrupt the earth was, for every creature had corrupted its way on the earth. 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.

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

"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. But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons' wives. You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you. 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. Take with you every kind of food that is eaten; gather it as food for you and for them." And Noah did this. He did everything that God had commanded him.

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. 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 its female, and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth. 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." And Noah did everything that the LORD commanded him.

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

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, and the rain fell on the earth forty days and forty nights. On that same day Noah along with his sons Shem, Ham, and Japheth, Noah's wife, and his three sons' wives entered the ark with him. 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. Two of every creature that has the breath of life in it came to Noah and entered the ark. Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth. The water surged and increased greatly on the earth, and the ark floated on the surface of the water. Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered. The mountains were covered as the water surged above them more than twenty feet. Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm on the earth, as well as all mankind. Everything with the breath of the spirit of life in its nostrils — everything on dry land died. 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. And the water surged on the earth 150 days.

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

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. After forty days Noah opened the window of the ark that he had made, and he sent out a raven. It went back and forth until the water had dried up from the earth. Then he sent out a dove to see whether the water on the earth's surface had gone down, 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. So Noah waited seven more days and sent out the dove from the ark again. 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. After he had waited another seven days, he sent out the dove, but it did not return to him again. In the six hundred and first year, 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. By the twenty-seventh day of the second month, the earth was dry.

Then God spoke to Noah, "Come out of the ark, you, your wife, your sons, and your sons' wives with you. Bring out all the living creatures 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." So Noah, along with his sons, his wife, and his sons' wives, came out. 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.

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. 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.

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

God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. 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. Every creature that lives and moves will be food for you; as I gave the green plants, I have given you everything. However, you must not eat meat with its lifeblood in it. And I will require a penalty for your lifeblood; I will require it from any animal and from any human; if someone murders a fellow human, I will require that person's life.

Whoever sheds human blood,
by humans his blood will be shed,
for God made humans in his image.

But you, be fruitful and multiply; spread out over the earth and multiply on it.”

Then God said to Noah and his sons with him, “Understand that I am establishing my covenant with you and your descendants after you, and with every living creature that is with you — birds, livestock, and all wildlife of the earth that are with you — all the animals of the earth that came out of the ark. 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.”

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: I have placed my bow in the clouds, and it will be a sign of the covenant between me and the earth. Whenever I form clouds over the earth and the bow appears in the clouds, I will remember my covenant between me and you and all the living creatures: water will never again become a flood to destroy every creature. 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 on earth.” God said to Noah, “This is the sign of the covenant that I have established between me and every creature on earth.”

Noah’s sons who came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. These three were Noah’s sons, and from them the whole earth was populated.

Noah, as a man of the soil, began by planting a vineyard. He drank some of the wine, became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. 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.

When Noah awoke from his drinking and learned what his youngest son had done to him, he said:

Canaan is cursed.

He will be the lowest of slaves to his brothers.

He also said:

Blessed be the LORD, the God of Shem;

Let Canaan be Shem’s slave.

Let God extend Japheth;

let Japheth dwell in the tents of Shem;

let Canaan be Shem’s slave.

Now Noah lived 350 years after the flood. So Noah’s life lasted 950 years; then he died.

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

Japheth's sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Gomer's sons: Ashkenaz, Riphath, and Togarmah. And Javan's sons: Elishah, Tarshish, Kittim, and Dodanim. 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.

Ham's sons: Cush, Mizraim, Put, and Canaan. Cush's sons: Seba, Havilah, Sabtah, Raamah, and Sabteca. And Raamah's sons: Sheba and Dedan.

Cush fathered Nimrod, who began to be powerful in the land. 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." His kingdom started with Babylon, Erech, Accad, and Calneh, in the land of Shinar. From that land he went to Assyria and built Nineveh, Rehoboth-ir, Calah, and Resen, between Nineveh and the great city Calah.

Mizraim fathered the people of Lud, Anam, Lehab, Naphtuh, Pathrus, Casluh (the Philistines came from them), and Caphtor.

Canaan fathered Sidon his firstborn and Heth, as well as the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterward the Canaanite clans scattered. 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.

These are Ham's sons by their clans, according to their languages, in their lands and their nations.

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

Aram's sons: Uz, Hul, Gether, and Mash.

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

These are Shem's sons by their clans, according to their languages, in their lands and their nations.

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.

MATTHEW



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

Abraham fathered Isaac,
Isaac fathered Jacob,
Jacob fathered Judah and his brothers,
Judah fathered Perez and Zerah by Tamar,
Perez fathered Hezron,
Hezron fathered Aram,
Aram fathered Amminadab,
Amminadab fathered Nahshon,
Nahshon fathered Salmon,
Salmon fathered Boaz by Rahab,
Boaz fathered Obed by Ruth,
Obed fathered Jesse,
and Jesse fathered King David.

David fathered Solomon by Uriah's wife,
Solomon fathered Rehoboam,
Rehoboam fathered Abijah,
Abijah fathered Asa,
Asa fathered Jehoshaphat,
Jehoshaphat fathered Joram,
Joram fathered Uzziah,
Uzziah fathered Jotham,
Jotham fathered Ahaz,
Ahaz fathered Hezekiah,
Hezekiah fathered Manasseh,
Manasseh fathered Amon,
Amon fathered Josiah,
and Josiah fathered Jeconiah and his brothers
at the time of the exile to Babylon.

After the exile to Babylon
Jeconiah fathered Shealtiel,
Shealtiel fathered Zerubbabel,
Zerubbabel fathered Abiud,
Abiud fathered Eliakim,
Eliakim fathered Azor,
Azor fathered Zadok,

Zadok fathered Achim,
Achim fathered Eliud,
Eliud fathered Eleazar,
Eleazar fathered Matthan,
Matthan fathered Jacob,
and Jacob fathered Joseph the husband of Mary,
who gave birth to Jesus who is called the Christ.

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

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. She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins."

Now all this took place to fulfill what was spoken by the Lord through the prophet:

**See, the virgin will become pregnant
and give birth to a son,
and they will name him Immanuel,**

which is translated "God is with us."

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

After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, 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."

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

"In Bethlehem of Judea," they told him, "because this is what was written by the prophet:

**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."**

Then Herod secretly summoned the wise men and asked them the exact time the star appeared. He sent them to Bethlehem and said, "Go and search carefully for the child. When you find him, report back to me so that I too can go and worship him."

After hearing 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. When they saw the star, they were overwhelmed with joy. Entering the house, they saw the child with Mary his mother, and falling to their knees, they worshiped him. Then they opened their treasures and presented him with gifts: gold, frankincense, and myrrh. And being warned in a dream not to go back to Herod, they returned to their own country by another route.

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." So he got up, took the child and his mother during the night, and escaped to Egypt. 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.**

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. Then what was spoken through Jeremiah the prophet was fulfilled:

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

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, 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." So he got up, took the child and his mother, and entered the land of Israel. 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. 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.

In those days John the Baptist came, preaching in the wilderness of Judea and saying, "Repent, because the kingdom of heaven has come near!" For he is the one spoken of through the prophet Isaiah, who said:

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

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

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? Therefore produce fruit consistent with repentance. 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. 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.

"I baptize you with water for repentance, but the one who is coming after me is more powerful than I. I am not worthy to remove his sandals. He himself will baptize you with the Holy Spirit and fire. 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."

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. But John tried to stop him, saying, "I need to be baptized by you, and yet you come to me?"

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.

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

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

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

Then the devil took him to the holy city, had him stand on the pinnacle of the temple, 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."**

Jesus told him, "It is also written: **Do not test the Lord your God."**

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

Then Jesus told him, "Go away, Satan! For it is written: **Worship the Lord your God, and serve only him."**

Then the devil left him, and angels came and began to serve him.

When he heard that John had been arrested, he withdrew into Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through the prophet Isaiah:

**Land of Zebulun and land of Naphtali,
along the road by the sea, beyond the Jordan,
Galilee of the Gentiles.
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.**

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

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. "Follow me," he told them, "and I will make you fish for people." Immediately they left their nets and followed him.

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. Immediately they left the boat and their father and followed him.

Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. 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. Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. Then he began to teach them, saying:

“Blessed are the poor in spirit,
for the kingdom of heaven is theirs.
Blessed are those who mourn,
for they will be comforted.
Blessed are the humble,
for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness,
for they will be filled.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the pure in heart,
for they will see God.
Blessed are the peacemakers,
for they will be called sons of God.
Blessed are those who are persecuted
because of righteousness,
for the kingdom of heaven is theirs.

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

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

“You are the light of the world. A city situated on a hill cannot be hidden. No one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house. 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.

“Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass away from the law until all things are accomplished. 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. For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

“You have heard that it was said to our ancestors, **Do not murder**, and whoever murders will be subject to judgment. But I tell you, everyone who is angry with his brother or sister will be subject to judgment. Whoever insults his brother or sister, will be subject to the court. Whoever says, ‘You fool!’ will be subject to hellfire. So if you are offering your gift on the altar, and there you remember that your brother or sister has something against you, 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. 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 the officer, and you will be thrown into prison. Truly I tell you, you will never get out of there until you have paid the last penny.

“You have heard that it was said, **Do not commit adultery**. But I tell you, everyone who looks at a woman lustfully has already committed adultery with her in his heart. 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. 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.

“It was also said, **Whoever divorces his wife must give her a written notice of divorce**. 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.

“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**. But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne; or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King. Do not swear by your head, because you cannot make a single hair white or black. But let your ‘yes’ mean ‘yes,’ and your ‘no’ mean ‘no.’ Anything more than this is from the evil one.

“You have heard that it was said, **An eye for an eye and a tooth for a tooth**. But I tell you, don’t resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also. As for the one who wants to sue you and take away your shirt, let him have your coat as well. And if anyone forces you to go one mile, go with him two. Give to the one who asks you, and don’t turn away from the one who wants to borrow from you.

“You have heard that it was said, **Love your neighbor** and hate your enemy. But I tell you, love your enemies and pray for those who persecute you, so that you may be 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. For if you love those who love you, what reward will you have? Don't even the tax collectors do the same? And if you greet only your brothers and sisters, what are you doing out of the ordinary? Don't even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.

Be careful not to practice your righteousness in front of others to be seen by them. Otherwise, you have no reward with your Father in heaven. 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. But when you give to the poor, don't let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you.

"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. 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. When you pray, don't babble like the Gentiles, since they imagine they'll be heard for their many words. Don't be like them, because your Father knows the things you need before you ask him.

"Therefore, you should pray like this:

Our Father in heaven,
your name be honored as holy.
Your kingdom come.
Your will be done
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And do not bring us into temptation,
but deliver us from the evil one.

"For if you forgive others their offenses, your heavenly Father will forgive you as well. But if you don't forgive others, your Father will not forgive your offenses.

"Whenever you fast, don't be gloomy like the hypocrites. For they make their faces unattractive so that their fasting is obvious to people. Truly I tell you, they have their reward. But when you fast, put oil on your head and wash your face, 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.

"Don't store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in and steal. For where your treasure is, there your heart will be also.

"The eye is the lamp of the body. If your eye is healthy, your whole body will be full of light. 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!

"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.

"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? 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? Can any of you add one moment to his life span by worrying? And why do you worry about clothes? Observe how the wildflowers of the field grow: They don't labor or spin thread. Yet I tell you that not even Solomon in all his splendor was adorned like one of these. 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? So don't worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For the Gentiles eagerly seek all these things, and your heavenly Father knows that you need them. But seek first the kingdom of God and his righteousness, and all these things will be provided for you. Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

Do not judge, so that you won't be judged. 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. Why do you look at the splinter in your brother's eye but don't notice the beam of wood in your own eye? 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? 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. 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, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened. Who among you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a snake? 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. Therefore, whatever you want others to do for you, do also the same for them, for this is the Law and the Prophets.

“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. How narrow is the gate and difficult the road that leads to life, and few find it.

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

“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. 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?’ Then I will announce to them, ‘I never knew you. **Depart from me, you lawbreakers!**’

“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. 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. 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. The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash.”

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

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

Reaching out his hand, Jesus touched him, saying, “I am willing; be made clean.” Immediately his leprosy was cleansed. 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."

When he entered Capernaum, a centurion came to him, pleading with him, "Lord, my servant is lying at home paralyzed, in terrible agony."

He said to him, "Am I to come and heal him?"

"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. For I too am a man under authority, having soldiers under my command. 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."

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. I tell you that many will come from east and west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be thrown into the outer darkness where there will be weeping and gnashing of teeth." Then Jesus told the centurion, "Go. As you have believed, let it be done for you." And his servant was healed that very moment.

Jesus went into Peter's house and saw his mother-in-law lying in bed with a fever. So he touched her hand, and the fever left her. Then she got up and began to serve him. 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, so that what was spoken through the prophet Isaiah might be fulfilled:

**He himself took our weaknesses
and carried our diseases.**

When Jesus saw a large crowd around him, he gave the order to go to the other side of the sea. A scribe approached him and said, "Teacher, I will follow you wherever you go."

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."

"Lord," another of his disciples said, "first let me go bury my father."

But Jesus told him, "Follow me, and let the dead bury their own dead."

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

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.

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

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

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

"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. 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. At that, the whole town went out to meet Jesus. When they saw him, they begged him to leave their region.

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

At this, some of the scribes said to themselves, "He's blaspheming!"

Perceiving their thoughts, Jesus said, "Why are you thinking evil things in your hearts? For which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 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." So he got up and went home. When the crowds saw this, they were awestruck and gave glory to God, who had given such authority to men.

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.

While he was reclining at the table in the house, many tax collectors and sinners came to eat with Jesus and his disciples. When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

Now when he heard this, he said, "It is not those who are well who need a doctor, but those who are sick. Go and learn what this means: **I desire mercy and not sacrifice**. For I didn't come to call the righteous, but sinners."

Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"

Jesus said to them, "Can the wedding guests be sad while the groom is with them? The time will come when the groom will be taken away from them, and then they will fast. No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse. And no one puts 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."

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

Just then, a woman who had suffered from bleeding for twelve years approached from behind and touched the end of his robe, for she said to herself, "If I can just touch his robe, I'll be made well."

Jesus turned and saw her. "Have courage, daughter," he said. "Your faith has saved you." And the woman was made well from that moment.

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

As Jesus went on from there, two blind men followed him, calling out, "Have mercy on us, Son of David!"

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."

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

Just as they were going out, a demon-possessed man who was unable to speak was brought to him. 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!"

But the Pharisees said, "He drives out demons by the ruler of the demons."

Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every sickness. When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd. Then he

said to his disciples, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest."

Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every disease and sickness. 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; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who also betrayed him.

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. Instead, go to the lost sheep of the house of Israel. As you go, proclaim: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those with leprosy, drive out demons. Freely you received, freely give. Don't acquire gold, silver, or copper for your money-belts. 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. When you enter any town or village, find out who is worthy, and stay there until you leave. Greet a household when you enter it, and if the household is worthy, let your peace be on it; but if it is unworthy, let your peace return to you. If anyone does not welcome you or listen to your words, shake the dust off your feet when you leave that house or town. 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.

"Look, I'm sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves. Beware of them, because they will hand you over to local courts and flog you in their synagogues. You will even be brought before governors and kings because of me, to bear witness to them and to the Gentiles. 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, because it isn't you speaking, but the Spirit of your Father is speaking through you.

"Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death. You will be hated by everyone because of my name. But the one who endures to the end will be saved. 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. A disciple is not above his teacher, or a slave above his master. 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!

"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. What I tell you in the dark, speak in the light. What you hear in a whisper, proclaim on the housetops. 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. Aren't two sparrows sold for a penny? Yet not one of them falls to the ground without your Father's consent. But even the hairs of your head have all been counted. So don't be afraid; you are worth more than many sparrows.

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

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

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

"The one who welcomes you welcomes me, and the one who welcomes me welcomes him who sent me. Anyone who welcomes a prophet because he is a prophet will receive a prophet's reward. And anyone who welcomes a righteous person because he's righteous will receive a righteous person's reward. And whoever gives even a cup of cold water to one of these little ones because he is a disciple, truly I tell you, he will never lose his reward."

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

Jesus replied to them, "Go and report to John what you hear and see: The blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, and the