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## NEW TESTAMENT

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# FOREWORD

By Tim Keller



**W**hy do we need to understand how to integrate the Christian faith with our daily work? Why is there a need for a Bible like this? Some would say that it isn't necessary. The job of the church is to make disciples, not to try to change the culture, they say. I agree with the former, but we need to be clear about what we mean by "the church" and by "make disciples."

First, what is the church? Theologians and church leaders distinguish between the *gathered* church and the *scattered* church. The gathered church comes together, especially on the Lord's Day, for corporate worship and instruction, and to enjoy the communion of the saints. It is organized and led by its officers and ministers, and is called to preach the gospel, baptize, and make disciples. The scattered church is the body of believers any time they are not gathered together in a singular place, which is undoubtedly most of the time.

Second, what does it mean to make disciples? Does it mean we simply equip Christians to be Christians within the walls and programs of the gathered church? Or are we, for example, to walk them through the book of Proverbs and show them how the wisdom of God's Word can shape their business practices, civic relationships, use of money, relationships with people of other races and classes, and with other believers? To make disciples in the gathered church is, then, to make disciples who also know how to live as the scattered church outside of the Christian community.

Christians do not cease to be the church when the public gatherings are over. They are called to be the church and to represent their Lord throughout the week in every area of life, including the workplace. We should not think of Christians out in the world as merely distinct and detached individuals. They are the body of Christ—thinking and working together, banding together in creative forms, being the scattered church that the gathered church has disciplined them to be.

This distinction between the gathered and scattered church is critical for understanding how the church should engage culture. American church history reveals the opposing mistakes that can be made. On one hand, in the 19th century, the particular teachings led many Southern U.S. churches to support slavery. These churches taught that the church should not get involved in politics nor try to change the culture, but rather should just build up the church. But in this disastrous move, they failed to disciple people as Christian citizens who could understand Biblical justice and apply it in society. On the other hand, in the 20th century, many mainline Protestant denominations became so deeply and institutionally involved in politics that they discarded evangelism and calling people to conversion and faith in Christ.

The gathered-scattered church distinction helps us maintain Biblical discipleship. A church that educates and discipless people to act justly in the public sphere has to be sensitive to social issues in

**The church must help Christians think out the implications of their faith for a host of places and relationships in which ordinary Christian beliefs and ethics are now seen as irrelevant, inexplicable, or even dangerous . . . Normal Christian behavior is now truly counter-cultural.**



its teaching and preaching. Yet it cannot make the fatal mistake of becoming a lobbying group and losing sight of its main mission of preaching the gospel and making disciples. The gathered church is called to disciple Christians to integrate their faith with their public life, and that makes believers salt and light in society (see Mt 5:13–16).

The gathered-scattered church distinction also helps us answer the question “What does it mean to be ‘in the world but not of it’ (see Jn 17:14–18)?” Most Christians know this phrase and that it should be true of them. But they usually don’t know what it means for day-to-day Christian life. Generally, they think it means evangelism—sharing one’s faith with neighbors and colleagues. The phrase certainly includes that, but it means so much more. When we think out the implications the gospel bears on our work—how it changes our motivations for work, relationships at work, and the way we imagine the work itself—we are better enabled to live distinctively Christian lives in the world.

Some people think that we should not put so much emphasis on being Christian in our vocation—that this blunts or de-emphasizes the importance of directly evangelizing and sharing the gospel. But learning how to be a Christian in our work—that is, learning to work in a Christian manner by creating more humane workplaces, being more generous in our transactions, treating people as persons rather than as cogs in a machine, and acting with integrity even when to our personal disadvantage, for example—substantiates our personal evangelism. Our coworkers and clients—whoever we encounter in our work—will be more willing to listen to us and will think us more credible when we share what we believe. Not only that, they will want to know what we believe.

And so the concepts of the gathered and scattered church help us impress on Christians that they are always on mission in every area of their lives, not only when they are sharing their faith. It helps us to overcome clericalism and lay passivity, and to recover the Reformation doctrine of the priesthood of all believers. To be on mission requires that lay Christians be disciplined by their churches to do three things: (1) be a verbal witness to their friends and colleagues; (2) serve the needs of their neighbors, and especially the poor, whether they believe as we do or not; (3) integrate their faith with their work and engage culture through their vocations.

While I believe the distinction between the gathered and scattered church has always been valid and important, it has never been more crucial than it is today. We live in a politically polarized society. Christians who are committed both to fearless calls to repentance and belief in Jesus as the only Savior as well as to social justice and the common good do not fit the contemporary categories. Such Christians are profoundly counterintuitive to American observers, for they do not appear to be either truly “liberal” or “conservative.” I believe that only this kind of church has any chance in the post-Christian West today. Only this kind of Christianity will get a hearing—and it is Biblical Christianity.

The kind of in-depth discipling that this vision requires is critical. Previously, churches in the West could function as loose fellowships within a wider semi-Christian culture. “Discipling” meant learning some basic doctrine, how to study the Bible, how to pray, and how to serve in the church. Today, becoming a Christian involves a much more radical break with the surrounding non-Christian culture. The church must help Christians think out the implications of their faith for a host of places and relationships in which ordinary Christian beliefs and ethics are now seen as irrelevant, inexplicable, or even dangerous. Most vocational fields are dominated now by the values and narratives of therapy, bureaucracy, and consumerism. Normal Christian behavior is now truly counter-cultural. Navigating a Christian life with integrity in such settings takes a lot of instruction, reflection, training, and support. Sex and family, wealth and possessions, racial identity and power must all be conducted and used in ways that fit Biblical themes and values rather than baseline cultural narratives.

And yet, despite how differently they live, and how weird they will look to many people, Christians must constitute a servant society, sacrificially pouring out their time and wealth for the common good. The sacrificial service of the church will then show the world a third way between the individualistic self-absorption that secularism can breed on the one hand and the tribal self-righteousness that religion can breed on the other.

This study Bible is a great step in this direction. Most Christians have not learned to read the Scriptures while always asking “How does this text inform my public life and vocation?” Over the years, some Christians have complained that the Bible doesn’t really give much help for how to be a believer on the job. Within these pages, your eyes will be opened to how God’s Word *does* give “everything we need for a godly life” (2 Pe 1:3). ■

# FAITH AND WORK

By David Kim



It is easy to say the gospel changes everything. But what does this really mean, especially when it comes to work?

As the Director for the Center for Faith and Work, I am asked one question time and again by both Christians and non-Christians alike: How do you integrate your faith with your work? Sometimes I respond by asking them the same question. It is tough for some to answer, especially those who do not have an explicit religious commitment. But I try to signal to them that *everyone* brings faith into their work—whether they have faith in the work of Christ or faith in their own abilities. We all integrate faith into our work, but most of the time we’re completely unaware of *what* faith underlies our work.

Faith is an indispensable part of work, whether that work is paid or unpaid. All work flows from some system of belief, and the content of that faith dramatically changes the way we approach work. For example, philosopher Gary Gutting, in a *New York Times* article titled “What Work Is Really For,” argued a position he attributed to Aristotle: “We work to have leisure, on which happiness depends.”<sup>1 2</sup> He later stated, “Leisure, not work, should be our primary goal.”<sup>3</sup> Countless people share his belief: that work has no greater meaning than the paycheck it provides. One ramification of this thinking is that even mediocre work helps you enjoy your true passions. On the flip side, if you believe the gospel changes everything, you must wrestle through the implications of what it means for the gospel to change *everything* about work.

## GOD’S RESPONSE TO OUR BROKEN WORLD

For many Christians, the practical reality of bringing one’s faith into the workplace means that the emphasis funnels into two main categories: evangelism and ethics. Being a faithful Christian at work involves looking for opportunities to tell non-Christians about the saving work of Jesus, and also being a “good example” of a morally upright person in our daily tasks and decisions. This approach to work often leaves Christians feeling under pressure, as if they might be labeled a failure or a hypocrite if they fail to do either well. While Christians should certainly be eager to share their faith with anyone who asks about it, and while we hope that we as Christians will be known as trustworthy, ethical people, are there other ways in which the gospel transforms our work?

To answer this question, we need to consider God’s response to the brokenness of our world. As he unfolded his strategy to renew creation, God chose one seemingly average man, Abram, and pledged to him a series of promises. Genesis 12:2–3 outlines God’s three-fold covenant to Abram: 1) to bless him, 2) to make him into a great nation and 3) to bless all the families of the earth through him. The rest of the Biblical narrative, then, can be viewed as the unfolding fulfillment of God’s promises to Abraham, which are ultimately fulfilled in Jesus Christ. Because of Christ, God’s grace and power are dynamically at work in transforming individuals, communities and everything

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1 Gary Gutting, “What Work Is Really For,” *The New York Times*, 8 Sept. 2012: <http://opinionator.blogs.nytimes.com/2012/09/08/work-good-or-bad/>; last accessed 9/22/2015.

2 *Ibid.*

3 *Ibid.*

else we know. This means that the gospel is intended to penetrate our *motivations, relationships* and the very *world* we engage with day-in and day-out.

This three-fold expression of motivations, relationships and world broadens our conception of how God wants to renew not just our world, but also our work. From a distinctly Christian perspective, faith and work integration must encompass all three of these interconnected aspects of life. Otherwise, we minimize the full scope of the gospel's transformative power. This broader conception of the gospel, beyond evangelism and ethics and toward a deeper understanding of our daily, Spirit-inspired mission, helps us see work in a whole new way, and often gives us fresh hope and excitement for our calling.

## THE REDEMPTION OF OUR MOTIVATIONS

Starting with our *motivations*, the gospel challenges the reasons *why* we work. For most people, the surface-level answer to the question of why we work is to make a living. But in today's Western society, many of us have ability to choose which job to take or which career path to pursue. Our choices, therefore, reveal our deeper motivations for work. What do we want our work to give us? What do we believe it must give us? A sense of financial security? A sense of meaning and purpose? Status and fame? The answer varies from person to person, but each of us has an answer if we dig deep enough.

We were created to work, and this work was meant to be an expression of our bearing God's image. The work of our hands was intended to display God's glory. Yet because of the fall (Ge 3:1–20), humans were separated from God, the source of our identity. In this alienated state, many of us now look to work as the *source* of our identity instead of the *expression* of it. In our brokenness, we are motivated to work in order to regain what we lost in the fall—that instinct toward building meaning and purpose that without God's direction can only turn inward. Instead of trusting God's call upon our lives, in our rebellion we are driven by deep pride and insecurity. In this state, we attempt to navigate the dizzying choices of life, desperately trying to establish a sense of self-worth and stability through our own efforts and accomplishments.

The fundamental problem with us is not our abilities or the opportunities we have or don't have. It is how we have turned away from God to trust in ourselves and not in him. Deep within our hearts, we fashion our own gods as an expression of our rebellious autonomy and self-sovereignty. But we have deceived ourselves: We are never really autonomous or sovereign over our own lives, and the gospel exposes our idolatry and false assumptions. Idols such as money, success, power and sex can never satisfy our deeper hunger for status and security. These idols, and our attempts to feed and keep them, slowly dehumanize us and often hurt others. We were made in God's image, which means we were made to find our deepest contentment and expression in him alone, not in created things.

The good news is that Christ has reconciled humanity to God, and this renewed relationship can utterly transform our deepest motivations for work. In the gospel, work again becomes an expression of our identity as God's children. Instead of us trying to earn a sense of worth, security, and meaning from our work, our work becomes the opportunity for us to demonstrate in big and small ways the beauty and wonder of what it means to be created in God's image. To borrow a phrase from John Calvin, the world is a “dazzling theater” of God's glory.<sup>4</sup> Work is a stage on which we can act out the wonder and great privilege of being created in the image of God.

This reality has a profound effect upon our motivations for work. Martin Luther King Jr. expressed the fruit of this transformation when he said, “If a man is called to be a street sweeper, he should sweep streets even as Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all the host of heaven and earth will pause to say,

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<sup>4</sup> John Calvin, *Institutes of the Christian Religion*, 1559 translation edition (Louisville, Westminster John Knox Press, 1960), 1.5.8.

here lived a great street sweeper who did his job well.”<sup>5</sup> What inspires people to participate in this kind of work? It is not the result of a motivation to earn a living or to gain some privileged status, but rather it is the fruit that manifests in our lives when, after our striving for self-worth is exhausted, we are reunited with and perform our work for the One who has loved us and made us in his image.

The gospel transforms our all of our motivations so that we may work to bring God glory, and so that when others see the work of our hands—whether that be a brilliantly designed spreadsheet, a perfectly brewed cup of coffee or a well-nurtured child—they might gaze upon and experience a tangible expression of who God is. Work, therefore, provides an incredible opportunity for us to share the gospel—to name the God to whom this work ultimately points, and to explain the splendor and magnificence of his redemptive work in Christ.

## THE REDEMPTION OF OUR RELATIONSHIPS

Second, the gospel transforms our *relationships* in such a way that we can begin to honor everyone we encounter, knowing that they too are created in God’s image. Many people often feel dehumanized at work, as they are treated as simply a means to an end. We often don’t see our colleagues or co-workers through the lens of the gospel, which reveals God’s immense love for all people, even though they and we have all rebelled against him.

In his classic work *Life Together*, Dietrich Bonhoeffer highlights the revolutionary importance of seeing our relationships mediated through Christ and his love: “Human love constructs its own image of the other person, of what he is and what he should become. It takes the life of the other person into its own hands. Spiritual love recognizes the true image of the other person which he has received from Jesus Christ; the image that Jesus Christ himself embodied and would stamp upon all men.”<sup>6</sup>

Renewing our relationships at work begins with a transformation of how we view and love those with whom we work. While we might pause at the notion of expressing Christian love to our co-workers, this transformed perspective is influenced and sourced by God’s love and the profound wisdom and discernment his loving Spirit brings. The gospel reveals to us the depths of God’s love even as it exposes how limited our own love is. Christ’s love compels us to push the boundaries of what it means to love the people with whom we work, even while respecting the appropriate boundaries of a workplace relationship. Christ’s love challenges us to consider what it means to care for others, seeking their good as well as our own.

As Christians, we are called to see others through Christ’s eyes and not our own. How unfortunate that we so often have to remind ourselves that the individuals with whom we work are not a means to an end. They are not merely fellow employees paid to do work or resources that we can exploit in order to climb the corporate ladder. Rather, they are fellow image-bearers. Work provides a significant arena for people to experience what it means to be created in God’s image—to experience the value, dignity, worth, creativity and imagination inherent in this immense privilege of mirroring who God is.

When people are treated as wonder-filled expressions of God and his immense creativity and handiwork, then work—where people spend most of their waking hours—can be transformed to provide a meaningful context for people to flourish.

## THE REDEMPTION OF OUR WORLD

This leads us to the third and final perspective of the work. Of the three perspectives, renewal of our world is often the most difficult for people to grasp. How does the gospel transform the world through work?

5 Martin Luther King, Jr. “What Is Your Life’s Blueprint?” lecture at Barratt Junior High School, Philadelphia, (26 Oct. 1967). *Seattle Times*: <http://old.seattletimes.com/special/mlk/king/words/blueprint.html>. Last accessed 9/24/2015.

6 Dietrich Bonhoeffer, *Life Together* (New York: HarperOne, 2009), 23.

Throughout Western history, the church, in caring for its constituents, created new organizations and moved into new sectors of business and society, from social service nonprofits to healthcare to educational institutions. The formation of hospitals and universities, taken for granted today as indispensable parts of society, arose in large part because of the church's call to care for fellow divine image-bearers, recognizing the full humanity of even those societal outcasts who were perishing with fatal diseases.

Society as we know it today has been shaped and significantly influenced by faithful Christians living out their faith in their daily work. For many, unbeknownst to them, God has been at work through them to renew larger societal structures in our world. The church has given rise to entrepreneurs and innovators who saw particular areas of brokenness in our world and chose to act through the creative use of resources and talents available to them. The hope of the gospel in the renewal of all things fuels our imagination to consider how God's Spirit might be at work in our respective areas of work. The gospel reminds us of the abundance of God's grace to counter the prevailing brokenness and injustice that we experience every day, and to consider what our part might be in that renewal process.

But why would God care about the renewal of this world, including the work of our hands? One answer to this question goes back to the concept that work is an expression of our identity as people created in God's image. As humans are the expression of God's glory (see 1Co 11:7), our work by extension is also an expression of God's glory. If this is true, then it is easy to understand why our work matters so much to God. As God is jealous for his own glory, he desires that our work in all the varying sectors of society display his manifold glory in concrete ways.

For example, when a person grows up in a society where the legal system affords due process, they come to know and experience a bit of what it means that God is just. In contrast, an individual growing up in a totalitarian society where "might makes right" does not come to experience the glory of God's just governance. Likewise, when people live in a society where the arts are valued and flourish, people are inspired by God's immense imaginative faculties. When entrepreneurs grow up in a context where there are efficient and established financial systems, they have access to the kind of capital that enables them to give rise to something new and create opportunities for others to participate in cultivating this amazing world God created.

In other words, work allows people to experience the astounding diversity of God's glory. When people make this connection between everyday work and God's glory, our work becomes utterly transformed.

God cares about our work because he cares about his glory. He desires to make known his glory in this world, and for that reason he will continue to seek those whose eyes are opened to see the work of his Spirit preserving and renewing every facet of this world that belongs to him. Christians should be the people who care most deeply about the work they do, because they care deeply about God's glory being made known in all the world.

The articles and notes in this Bible are directed toward a faith and work revival that takes seriously how the gospel actively transforms and renews all three of these areas—our motivations for work, our relationships in work, and how our work renews and impacts this world. The gospel gives us incredible hope for and in our work. One day, all that we have done in our lives, including our work, will culminate in the glorious return of Christ, when his bride and the New Jerusalem—a city beautifully adorned with the cultivated works of humanity—is presented to the Bridegroom. The treasures that will be brought into this glorious city will be nothing less than the treasures of the nations (Rev 21:23–26). ■

# INTRODUCTION TO THE FAITH AND WORK BIBLE



**T**he *NIV Faith and Work Bible* is a unique and exciting combination of doctrine, application, and community experience. It is the product of decades of research and development undertaken with the goal of equipping Christians to meaningfully engage their work with a renewed sense of the power and relevance of the gospel of Jesus Christ. These pages are the fruit of real communities that have wrestled and experimented with the profound question, “How does my faith relate to my work?”

As you open the pages of this Bible, it may appear similar to other specialty Bibles you may have seen, but we believe these pages reveal a novel approach to the growing question of faith and work that takes both doctrine and application seriously.

What you will learn in these pages is not a list of “do’s and don’ts” for your work; rather, you will learn theology that will hopefully rewire the way you understand the gospel and how it has everything to do with your work. Once your eyes are open to understanding the connection between faith and work, the work of Christ will become all the more beautiful and necessary to you.

## DOCTRINAL FRAMEWORK OF MOTIVATION (M), RELATIONSHIPS (R), WORLD (W)

For Biblical truth to be meaningfully understood, it has to be applied; however, theology is often presented in a way that makes application challenging. Theological truths are frequently delivered without a real sense of how they are relevant. A robust yet simple framework is needed to help users apply the doctrines presented in the Bible. We will explore how Biblical doctrines affect our (1) motivations, (2) relationships and (3) world.

Another important premise of this Bible is that the gospel is central to all of Scripture. Each book, each narrative, each verse points us to the person and work of Jesus Christ, and it is this gospel that alone has the power to transform all of life and all of creation, including our work. The gospel therefore deeply transforms our motivations for work, our relationships at work, and how we engage with the world of our work.

**Motivation.** The gospel changes individuals, and at the core of this change is a new heart motivated by what Christ has done in giving us a new identity. Out of this new identity flows new desires, the greatest of which are loving God and loving our neighbor. Yet, this profound work of the gospel can be completely overlooked in the work context. The motivations and reasons behind why we work can be devoid of the gospel’s power. We can work to secure a sense of our own identity, worth, security, belonging, and comfort; yet work was never designed to ultimately provide these things. It is only in Christ that we as individuals can be rightly motivated to work in a manner that brings full glory to God. This Bible will make its readers more aware of the critical role of our motivations and desires and how the gospel is able to renew and reorder our desires, freeing us to work in a manner that releases the power of the gospel.

**Relationships.** The gospel has profoundly reconciled relationships among human beings because of the restored relationship between humanity and God. The work of Christ in our lives through the Holy Spirit enables us to relate differently with all people. Co-workers, bosses, managers and colleagues are not just people who help us get our work done or who evaluate our work. They are



people created in the image of God, and we are called to love them in ways appropriate to our workplace context. Relationships at work can often be a source of great discomfort, dysfunction, anxiety and toxicity. This Bible will help its readers see how the gospel can powerfully shape how we interact with those in our workplaces to promote healthy, effective workplace environments that unleash the potential and joy of people working together toward a common purpose.

**World.** The gospel also changes the world of our work. When people consider the scope of the gospel's impact, often it is limited to individuals and relationships. The narrative of Scripture makes clear that the work of Christ is “making everything new” (Rev 21:5) which includes both people and the initial call of humanity to cultivate and subdue the earth. The gospel is at work to renew things much larger than communities—it is able to transform dysfunctional companies, unjust processes, ineffective systems, broken industries, and directionless spheres of society. This Bible will help its readers make connections between the world of the Bible and our complex world today so that they can see what it means to be people called to seek the prosperity of the world around us.

These three perspectives of motivation, relationships and world provide a robust framework that allows individuals to experience the gospel at different levels. You'll find them in the Core Doctrine features and also the Deeper at Work notes.

## THEOLOGICAL FOUNDATIONS

**The Centrality of the Gospel.** Grasping the gospel of Jesus Christ is the main point of this Bible. Every page of Scripture points to the significance of the person and work of Christ and how this gospel renews everything. Yet, we can lose sight of this amazing news if we fail to understand the overarching narrative of the Bible. It is easy to get lost in the details of each story and each book, and to lose the big picture that God is faithfully at work to fulfill the covenant he has made with his people.

**Calling and Work: Definitions.** This Bible will address both the concepts of calling and work. It is important to differentiate these concepts because they are often used interchangeably; however, there is an important distinction to be made. Calling (and its Latin-derived synonym, vocation) is a larger category describing God's purposes for humanity. As the Caller, God has given to us a new identity and a new purpose in the gospel, which is the foundation of our calling. God has called a people, his church, as people called to follow him. One of the fundamental premises of this book is that God has in a sense called his people out of this world—a world characterized by sin, disbelief, pride, self-preservation and other ills—so that he can call them back into the world to seek its peace and prosperity.

This larger call includes but is not limited to the daily work that we do. This work is what we might call our occupation or job—it is the thing we spend most of our day doing. Maintaining this distinction between calling and work allows us to understand how our larger calling can powerfully inform and shape how we approach our work. Our daily work has been significantly impacted by the fall and its far-reaching effects on our world. This larger calling gives us reason to pursue work with redemptive hope and meaning. This Bible addresses both the larger concepts of calling and the more mundane aspects of our daily work.

## KEY FEATURES

### Storylines

This Bible features a 31-day journey through the Biblical narrative so that those who have never read the Bible in its entirety can begin to grasp this incredible story line that ties together these seemingly disconnected 66 books. The Bible will, therefore, no longer seem to be a mere manual



for Christian living, but rather the revelation of what God has done in history to redeem his people and his creation.

An introduction to and overview of the 31 Biblical narrative readings can be found on page XXXX, and a complete index of the readings is located on page XXXX.

## Core Doctrines

The end goal of this Bible is to help users deepen their understanding and experience of the gospel, and to make them excited to engage their work in a new way. It is the work of Christ alone that has the power to renew our motivations, our relationships and the world.

As we begin to understand the message of the gospel, there still remains the challenge of connecting this ancient story to our daily lives today. There is a significant cultural and historical gap between the context of the Bible and our modern world that makes meaningful application challenging. Theology embodied in particular doctrines becomes essential to bridging this gap. What does the death, resurrection and glorification of Christ have to do with my work today?

There are two possible approaches to answering this question. One can start with specific work situations and try to find verses or passages that seem to apply to the situation. While this approach can be useful, it is often difficult to find the “right” passages that seem applicable to the complex situations in which we find ourselves. The other approach begins with Scripture and seeks to understand significant doctrines that can lead to a growing spiritual discernment. Given the complexities of our increasingly globalized world, there is a need for rich and robust theology to guide us in understanding how we might apply the Bible to specific workplace situations.

This Bible features historic doctrines that help connect the Bible to our current work context. These doctrines are further divided into subtopics that are applied to the areas of motivation, relationships and world. By focusing on these doctrines, you will learn significant theological truths that provide a framework for deeper understanding rather than simply finding “the right Christian answer.” Studying these core doctrines will equip you to meaningfully apply, in a nuanced way, the gospel to various workplace situations and contexts.

For a complete listing of the historic doctrines that covered in this study Bible, please turn to page XXXX.

This major feature is designed to guide your study. Each of these 45 features has the following aspects:

**Deeper in Truth.** One of the goals of this Bible is to expose its readers to historic and influential writings that have shaped key doctrines of the evangelical faith. To that end, the editors of this Bible have curated a list of excerpts from the works of various writers to elaborate on each doctrine. Though some of the readings can be a bit challenging, we believe that primary source materials help clarify the depth of these doctrines. What’s more, the excerpts from these works are meant to point readers to the larger works themselves, which provide much deeper instruction in each of the doctrines. Most of these works have withstood the test of time, and their value warrants repeated reading.

**Connecting.** This brief section helps you connect the excerpt to your life today by highlighting key ideas and presenting questions that will illuminate its relevance in your workplace.

**Deeper at Work.** The Bible provides wisdom for all ages and all work. Throughout this study Bible you will encounter applications that present real stories of people from various vocations and demographics who have wrestled with the implications of a given doctrine in their work. These stories are not meant to give you the “right” answer or model what the “ideal” Christian looks like; rather, they highlight real people wrestling with what it means to live faithfully, day by day, in their

work. These are part of the Core Doctrine articles so that you will see the practical application of the Scripture to the issue at hand.

### **Deeper at Work Feature**

We've also included more of the Deeper at Work articles outside of the Core Doctrine features throughout this Bible so that you can see how real-life individuals apply the truths of the Bible to your life. These "Deeper at Work" articles will inspire you to see the full range of how the gospel can be applied, and how it is at work in your work. Here you will be encouraged and challenged to see the modern-day implications of the Scripture text and to consider how timeless Biblical truths can be applied in diverse work settings. For a complete index of these additional Deeper at Work articles, see p. XXXX.

### **Essays**

In the front of this Bible is included a thoughtful essay by Dr. David Kim, the General Editor of the study materials in this Bible (see p. XXXX). You'll also find three more insightful essays that apply the concepts within the study notes to your daily life in the end matter. The essays in the back of this Bible begin on page XXXX.

### **Book Introductions**

Introductions for each book of the Bible speak to the many ways that each book is applicable to the daily work that you engage in. Reading these will give you the perspective that is needed as you approach each book of the Bible with a view toward the sometimes-daunting task of living for God in the midst of your workplace.

### **Summary**

Our hope and desire is that as you engage with the study materials in this book, you will come to a deeper understanding of and appreciation for a doctrinal approach that will bring a new perspective to the way the gospel impacts your daily life. Again, our hope is that once your eyes are open to understanding the connection between faith and work, the gospel will come alive for you in brand new ways. We hope that this Bible will make you excited to engage not only your work, but also the world around you with a renewed sense of purpose, grounded in the unique hope of the gospel. ■

David H. Kim  
and the editors at Christianity Today

# STORYLINE INTRODUCTION



**T**he Bible reveals the story of this world as seen through the eyes of our Creator. This grand narrative provides an essential and invaluable context to help us address life's big questions—perennial issues such as personal identity and the meaning of life. But the Bible is a big book. Many of us who try to read through the entire Bible often struggle to get through the first five books. Those who manage to read beyond these books can easily lose sight of the bigger picture or get distracted by the strange-sounding names and places.

The Story Line feature in this Bible is designed to help you comprehend the whole narrative of Scripture while keeping you engaged in the Biblical text. By reading these 31 landmark features, you will journey through the story of the entire Bible. You'll see how familiar Biblical texts take on heightened meaning as you begin to grasp the overall flow of God's redemptive plan as it unfolded in history.

How you approach this feature is up to you. You can read one per day for a month or one per week, depending on how much time you have and how much of the Biblical text you want to read. Each is anchored to the surrounding Scripture text and provides an overview to help you understand the context and significance of the chapters at hand, tying together significant themes—such as covenant, for example—that run throughout the Biblical narrative.

The Bible has been and continues to be the guiding light for the Christian life. Below each Story Line you will see either a map or a piece of art that correlates with the events highlighted in the feature. The maps serve to provide a geographical context for the Biblical narrative, while the visual depictions offer a sense of how Christians throughout history have understood and interpreted these Biblical passages. These images are intended to stretch your imagination in relation to these texts.

Behind this grand narrative is a God who wants to reveal not only his purposes but also himself. The Author of this story has written himself into the narrative, and each page of Scripture points to the culmination of God's self-revelation in Jesus Christ. As you read each Story Line, my hope and prayer is that you become increasingly enamored with the beauty of Scripture and come to realize more every day how your life fits within God's story. ■

David H. Kim

1. Genesis 1: Introduction to the Sovereign King
2. Genesis 3: A Cataclysmic Rebellion
3. Genesis 6: Judgment and Mercy: Noah
4. Genesis 12: The Power of Faith
5. Exodus 1–3: God Raises a Deliverer: Moses
6. Exodus 12: The Exodus from Egypt
7. Numbers 14: Rebellion and Judgment in the Wilderness
8. Deuteronomy 5: Covenant Renewal in the Next Generation

9. Joshua 1: Conquering the Promised Land
10. Judges 2: The Decline of Israel and the Rise of the Judges
11. 1 Samuel 1–3: The Rise of a New Prophet
12. 1 Samuel 8: Israel Demands a King
13. 2 Samuel 7: Samuel Anoints of King David
14. 1 Kings 3: King Solomon Builds the Temple
15. 1 Kings 11: A Divided and Idolatrous Kingdom
16. 2 Kings 17: Israel's Rebellion Leads to Exile
17. Hosea 11: The Prophetic Voice of the North: Hosea
18. 2 Kings 18–20: A Righteous King in Judah: Hezekiah
19. Jeremiah 1: Judah's Prophet of Judgment and Hope: Jeremiah
20. 2 Kings 25: Judah Is Taken into Exile
21. Ezekiel 37: Hope in Exile: Ezekiel
22. Nehemiah 9: Covenant Renewal and the Restoration of Jerusalem
23. Malachi 3: Words of Hope before Silence
24. John 1: The Word Becomes Human
25. Mark 1: Jesus Begins His Public Ministry
26. Matthew 5: Jesus: True Teacher of the Law
27. Matthew 27: Jesus' Suffering and Death
28. Luke 24: Christ's Resurrection and Ascension
29. Acts 2: The Giving of the Spirit and Spread of the Gospel
30. Acts 15: Controversy and the First Church Council
31. Revelation 21: The Return of the King

# PREFACE



**T**he goal of the New International Version (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience—blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established the Committee on Bible Translation (CBT). The Committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. The CBT is an independent, self-governing body and has sole responsibility for the NIV text. The Committee mirrors the original group of translators in its diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the Committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published TNIV. The updated NIV you now have in your hands builds on both the original NIV and the TNIV and represents the latest effort of the Committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

## TRANSLATION PHILOSOPHY

The Committee's translating work has been governed by three widely accepted principles about the way people use words and about the way we understand them.

First, the meaning of words is determined by the way that users of the language actually use them at any given time. For the biblical languages, therefore, the Committee utilizes the best and most recent scholarship on the way Hebrew, Aramaic and Greek words were being used in biblical times. At the same time, the Committee carefully studies the state of modern English. Good translation is like good communication: one must know the target audience so that the appropriate choices can be made about which English words to use to represent the original words of Scripture. From its inception, the NIV has had as its target the general English-speaking population all over the world, the “International” in its title reflecting this concern. The aim of the Committee is to put the Scriptures into natural English that will communicate effectively with the broadest possible audience of English speakers.

Modern technology has enhanced the Committee’s ability to choose the right English words to convey the meaning of the original text. The field of computational linguistics harnesses the power of computers to provide broadly applicable and current data about the state of the language. Translators can now access huge databases of modern English to better understand the current meaning and usage of key words. The Committee utilized this resource in preparing the 2011 edition of the NIV. An area of especially rapid and significant change in English is the way certain nouns and pronouns are used to refer to human beings. The Committee therefore requested experts in computational linguistics at Collins Dictionaries to pose some key questions about this usage to its database of English—the largest in the world, with over 4.4 billion words, gathered from several English-speaking countries and including both spoken and written English. (The Collins Study, called “The Development and Use of Gender Language in Contemporary English,” can be accessed at <http://www.thenivbible.com/about-the-niv/about-the-2011-edition/>.) The study revealed that the most popular words to describe the human race in modern U.S. English were “humanity,” “man” and “mankind.” The Committee then used this data in the updated NIV, choosing from among these three words (and occasionally others also) depending on the context.

A related issue creates a larger problem for modern translations: the move away from using the third-person masculine singular pronouns—“he/him/his”—to refer to men and women equally. This usage does persist in some forms of English, and this revision therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by the Collins study, is away from the generic use of “he,” “him” and “his.” In recognition of this shift in language and in an effort to translate into the natural English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will encounter especially frequently a “they,” “their” or “them” to express a generic singular idea. Thus, for instance, Mark 8:36 reads: “What good is it for someone to gain the whole world, yet forfeit their soul?” This generic use of the “distributive” or “singular” “they/them/their” has been used for many centuries by respected writers of English and has now become established as standard English, spoken and written, all over the world.

A second linguistic principle that feeds into the Committee’s translation work is that meaning is found not in individual words, as vital as they are, but in larger clusters: phrases, clauses, sentences, discourses. Translation is not, as many people think, a matter of word substitution: English word *x* in place of Hebrew word *y*. Translators must first determine the meaning of the words of the biblical languages in the context of the passage and then select English words that accurately communicate that meaning to modern listeners and readers. This means that accurate translation will not always reflect the exact structure of the original language. To be sure, there is debate over the degree to which translators should try to preserve the “form” of the original text in English. From the beginning, the NIV has taken a mediating position on this issue. The manual produced when the translation that became the NIV was first being planned states: “If the Greek or Hebrew syntax has a good

parallel in modern English, it should be used. But if there is no good parallel, the English syntax appropriate to the meaning of the original is to be chosen.” It is fine, in other words, to carry over the form of the biblical languages into English—but not at the expense of natural expression. The principle that meaning resides in larger clusters of words means that the Committee has not insisted on a “word-for-word” approach to translation. We certainly believe that every word of Scripture is inspired by God and therefore to be carefully studied to determine what God is saying to us. It is for this reason that the Committee labors over every single word of the original texts, working hard to determine how each of those words contributes to what the text is saying. Ultimately, however, it is how these individual words function in combination with other words that determines meaning.

A third linguistic principle guiding the Committee in its translation work is the recognition that words have a spectrum of meaning. It is popular to define a word by using another word, or “gloss,” to substitute for it. This substitute word is then sometimes called the “literal” meaning of a word. In fact, however, words have a range of possible meanings. Those meanings will vary depending on the context, and words in one language will usually not occupy the same semantic range as words in another language. The Committee therefore studies each original word of Scripture in its context to identify its meaning in a particular verse and then chooses an appropriate English word (or phrase) to represent it. It is impossible, then, to translate any given Hebrew, Aramaic or Greek word with the same English word all the time. The Committee does try to translate related occurrences of a word in the original languages with the same English word in order to preserve the connection for the English reader. But the Committee generally privileges clear natural meaning over a concern with consistency in rendering particular words.

## TEXTUAL BASIS

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the translators have emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the translators, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament has been an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies’ Greek New Testament. The translators have made their choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the



NIV New Testament are not identical to the corresponding passages in the NIV Old Testament. Such quotations in the New Testament are indicated with the footnote “(see Septuagint).”

## FOOTNOTES AND FORMATTING

Footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with “Or” and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated (see the Table of Weights and Measures). Although *Selah*, used mainly in the Psalms, is probably a musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

As an aid to the reader, sectional headings have been inserted. They are not to be regarded as part of the biblical text and are not intended for oral reading. It is the Committee’s hope that these headings may prove more helpful to the reader than the traditional chapter divisions, which were introduced long after the Bible was written.

Sometimes the chapter and/or verse numbering in English translations of the Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:[21]).

Mark 16:9–20 and John 7:53–8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a questionable standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within narratives and the insertion of sectional headings, has been the work of the Committee. However, the choice between single-column and double-column formats has been left to the publishers. Also the issuing of “red-letter” editions is a publisher’s choice—one that the Committee does not endorse.

The Committee has again been reminded that every human effort is flawed—including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made. ■

The Committee on Bible Translation





# THE OLD TESTAMENT



## Introduction to GENESIS

**G***enesis*, a Greek word meaning “origin” or “beginning,” was the title given to this book by the translators of the third-century BC Greek Old Testament known as *the Septuagint*. The first word in the Hebrew text, *bereshith*, means “in [the] beginning” and is the Hebrew name for this book. This book is about many beginnings—the beginning of the universe, of man and woman, of human sin, of God’s promises and plans for salvation, and of a special relationship between God and Abraham.

Although this book begins with the creation of the universe, the focal point is the creation of human beings. As the human race multiplies, the account narrows to specific individuals and families. The contents of Genesis, divided on this basis, are: the creation of the heavens and the earth (2:4), the story of the generations of Adam (5:1), of Noah (6:9), of the sons of Noah (10:1), of Shem (11:10), of Terah (11:27), of Ishmael (25:12), of Isaac (25:19), of Esau (36:1), and of Jacob (37:2).

The book of Genesis introduces God’s progressive self-revelation to humanity. It is quoted or referred to more than sixty times in the New Testament, where God’s revelation culminates in the person of Jesus Christ. In this way, Genesis provides the history of the beginning of God’s relationship with humankind, and thus the book is essential for a proper understanding of God’s subsequent dealings with his people.

Genesis is resolutely monotheistic, telling the acts of one sovereign God who created all that exists. It also begins telling the story of God’s judgment against sin and his plan to save humans—who he made in his image—from the consequences of their rebellion against him. Finally, Genesis introduces us to the way God initiates a relationship with humankind and how he remains faithful to his promises.

The major themes in Genesis that we can apply to our work are creation, fall, sin and faith. As God’s image bearers, we were made to work alongside him in bringing continued order to creation. However, as a result of the fall, sin has disrupted our relationship with God, with others and with all creation. Our work to develop and rule over the earth is now frustrated. Yet in Genesis we also learn about God’s grace and how faith in him is a doorway to experiencing redemption and peace in every area of our lives—including our work. ■

# GENESIS

## The Beginning

**1** In the beginning<sup>a</sup> God created the heavens and the earth.<sup>b</sup> **2** Now the earth was formless and empty,<sup>c</sup> darkness was over the surface of the deep, and the Spirit of God<sup>d</sup> was hovering over the waters.

**3** And God said,<sup>e</sup> “Let there be light,” and there was light.<sup>f</sup> **4** God saw that the light was good, and he separated the light from the darkness. **5** God called the light “day,” and the darkness he called “night.”<sup>g</sup> And there was evening, and there was morning — the first day.

**6** And God said, “Let there be a vault<sup>h</sup> between the waters to separate water from water.” **7** So God made the vault and separated the water under the vault from the water above it.<sup>i</sup> And it was so. **8** God called the vault “sky.” And there was evening, and there was morning — the second day.

**9** And God said, “Let the water under the sky be gathered to one place,<sup>j</sup> and let dry ground appear.” And it was so. **10** God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

**11** Then God said, “Let the land produce vegetation:<sup>k</sup> seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. **12** The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in

**1:1** <sup>a</sup> Jn 1:1-2  
<sup>b</sup> Job 38:4; Ps 90:2;  
Isa 42:5; 44:24;  
45:12, 18; Ac 17:24;  
Heb 11:3; Rev 4:11

**1:2** <sup>c</sup> Jer 4:23  
<sup>d</sup> Ps 104:30

**1:3** <sup>e</sup> Ps 33:6, 9;  
148:5; Heb 11:3

<sup>f</sup> 2Co 4:6\*

**1:5** <sup>g</sup> Ps 74:16

**1:6** <sup>h</sup> Jer 10:12

**1:7** <sup>i</sup> Job 38:8-

11, 16; Ps 148:4

**1:9** <sup>j</sup> Job 38:8-11;  
Ps 104:6-9; Pr 8:29;

Jer 5:22; 2Pe 3:5

**1:11** <sup>k</sup> Ps 65:9-13;

104:14

it according to their kinds. And God saw that it was good. **13** And there was evening, and there was morning — the third day.

**14** And God said, “Let there be lights<sup>l</sup> in the vault of the sky to separate the day from the night, and let them serve as signs<sup>m</sup> to mark sacred times,<sup>n</sup> and days and years, **15** and let them be lights in the vault of the sky to give light on the earth.” And it was so. **16** God made two great lights — the greater light to govern<sup>o</sup> the day and the lesser light to govern<sup>p</sup> the night. He also made the stars.<sup>q</sup> **17** God set them in the vault of the sky to give light on the earth, **18** to govern the day and the night,<sup>r</sup> and to separate light from darkness. And God saw that it was good. **19** And there was evening, and there was morning — the fourth day.

**20** And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” **21** So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it,<sup>s</sup> according to their kinds, and every winged bird according to its kind. And God saw that it was good. **22** God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”<sup>t</sup> **23** And there was evening, and there was morning — the fifth day.

**24** And God said, “Let the land produce living creatures according to their

**1:14** <sup>l</sup> Ps 74:16

<sup>m</sup> Jer 10:2

<sup>n</sup> Ps 104:19

**1:16** <sup>o</sup> Ps 136:8

<sup>p</sup> Ps 136:9

<sup>q</sup> Job 38:7, 31-32;

Ps 8:3; Isa 40:26

**1:18** <sup>r</sup> Jer 33:20, 25

**1:21** <sup>s</sup> Ps 104:25-26

**1:22** <sup>t</sup> ver 28;

Ge 8:17

# CREATOR (GENESIS 1:1)

**T**he first thing we learn about God when we open the Bible is that he is Creator. As Creator, he is eternal, all-powerful and all-present. Yet the focus of Genesis 1 is his work of creating through words. And we see that he reveals himself through his action, for everything he creates is good. Creation is a reflection of his very being, as Paul writes in Romans 1:20: “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made.” All of creation reveals something about who God is, and at the climax we learn that humans especially reflect God—we were made “in his image” (see 1:27).

## DEEPER IN TRUTH

In his monumental *Reformed Dogmatics*, Herman Bavinck highlights how all of nature is a tangible revelation of God’s power and majesty. Creation not only reveals who God is but also “finds its goal in his glory.”<sup>1</sup> And human beings—God’s image bearers—were created to especially reflect God’s glory. Bavinck explains:

“God created man after his image and for his glory (Ge 1:26; Isa. 43:7). He glorified himself in the Pharaoh of the Exodus (Ex 14:17) and in the man born blind (Jn 9:3), and made the wicked for the day of trouble (Pr 16:4; Ro 9:22). Christ came to glorify God (Jn 17:4), and he bestows all the benefits of grace for his name’s sake: redemption, forgiveness, sanctification, and so forth (Ps 105:8; 78:9ff.; Isa 43:25; 48:11; 60:21; 61:3; Ro 9:23; Eph 1:6ff.).”<sup>2</sup>

According to Bavinck, the final goal of all creation is to give glory to God. Yes, we enjoy God’s good creation as a gracious gift from him, and he created the world to supply our needs. But that is not an end in itself. All creatures were made to point to him and display his goodness. To be sure, God is already given glory by his people (see Ps 115:1). But, as Bavinck explains, “someday God alone will be great (Isa. 2:2–22) and receive glory from all his creatures (Rev 4:11; 19:6). He is the First and the Last, the Alpha and the Omega (Isa 44:6; 48:12; Rev 1:8; 22:13). Of him, through him, and to him are all things (Ro 11:36).”<sup>3</sup>

**God’s creativity has profound implications for human work.**

## Connecting

God’s creativity has profound implications for human work. Scripture tells us that humans are a unique expression of God’s glory, being his unique image bearers. Part of bearing the image of God is reflected in our working. Our God is a working God, and he made us his workers. When we work, we reflect who God is. Not only that, but our work is also an expression of who we are. Just as God’s work visibly expresses his nature, so also our work reflects who he made us to be. And the end goal, of course, is that God will be glorified. For he intended that everything we do will

ultimately point to him. Thus, God's creativity—his being the Creator—is the starting point for understanding the dignity and grandeur of human work.

How does seeing yourself as God's image bearer shape the way you think about work? Do you see your work as an expression of your identity?

## DEEPER AT WORK

MOTIVATION

WORLD

### CABINETMAKER

I'm a lawyer by trade, but I love working with my hands. I grew up helping my dad on the farm and in his cabinet shop. Building cabinets and remodeling kitchens and bathrooms taught me how to use my hands to construct objects and to use my mind to overcome obstacles. Over the years, I have used these skills in many ways and in different contexts.

My wife of over forty years has come to realize that I will always have a project to work on—whether it's adding a feature to our home or buying another house that needs renovating. My latest project: remodeling our utility room.

I wanted to design and construct a laundry table. My initial concept was simple. I was going make a basic table on which to fold clothes. My wife, however, would have been satisfied if I had purchased a plastic fold-up table. Instead, after many hours in the garage, I crafted a piece of fine furniture with soft-closing drawers for cat food, pull-out laundry racks and a solid-surface countertop. She loves it.

I enjoyed every aspect of designing and building the table. I didn't even mind the hours I spent on it when I could've been playing golf. I now find myself turning the lights on as I walk past the laundry room so I can admire my work, which leaves me wondering, "Why does this make me feel so good?"

I realized that this creation, as well as my other projects, is a visible expression of my nature—much like God's work reflects his nature. Unlike God, however, my resources are limited, and so is my imagination.

Still, the process of transforming an idea into something concrete that is more beautiful and useful than I initially imagined, is rewarding beyond measure, especially when it's for someone else. The table is not just an object made from wood, metal and plastic. It's my creation and an expression of my love for my wife. Just as the universe is a revelation of God's immense love for us, so also our work can be an expression of our love for God and others. ■

1. Herman Bavinck, *Reformed Dogmatics: God and Creation*, Vol. 2, ed. John Bolt, trans. John Vriend, (Grand Rapids: Baker Academic, 2004), 407.

2. *Ibid.*, 433.

3. *Ibid.*

kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. <sup>25</sup>God made the wild animals<sup>u</sup> according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us<sup>v</sup> make mankind in our image,<sup>w</sup> in our likeness, so that they may rule<sup>x</sup> over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,<sup>a</sup> and over all the creatures that move along the ground.”

<sup>27</sup>So God created mankind in his own image,<sup>y</sup> in the image of God he created them; male and female<sup>z</sup> he created them.

<sup>28</sup>God blessed them and said to them, “Be fruitful and increase in number; fill the earth<sup>a</sup> and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

<sup>29</sup>Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.<sup>b</sup> <sup>30</sup>And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground — everything that has the breath of life in it — I give every green plant for food.<sup>c</sup>” And it was so.

<sup>31</sup>God saw all that he had made,<sup>d</sup> and it was very good.<sup>e</sup> And there was evening, and there was morning — the sixth day.

1:25 <sup>u</sup> Jer 27:5  
1:26 <sup>v</sup> Ps 100:3  
<sup>w</sup> Ge 9:6; Jas 3:9  
<sup>x</sup> Ps 8:6-8  
1:27 <sup>y</sup> 1Co 11:7  
<sup>z</sup> Ge 5:2; Mt 19:4\*;  
Mk 10:6\*  
1:28 <sup>a</sup> Ge 9:1, 7;  
Lev 26:9  
1:29 <sup>b</sup> Ps 104:14  
1:30 <sup>c</sup> Ps 104:14, 27;  
145:15  
1:31 <sup>d</sup> Ps 104:24  
<sup>e</sup> 1Ti 4:4

2:2 <sup>f</sup> Ex 20:11; 31:17;  
Heb 4:4\*  
2:3 <sup>g</sup> Lev 23:3;  
Isa 58:13  
2:5 <sup>h</sup> Ge 1:11  
<sup>i</sup> Ps 65:9-10  
2:7 <sup>j</sup> Ge 3:19  
<sup>k</sup> Ps 103:14  
<sup>l</sup> Job 33:4 <sup>m</sup> Ac 17:25  
<sup>n</sup> 1Co 15:45\*  
2:8 <sup>o</sup> Ge 3:23, 24;  
Isa 51:3  
2:9 <sup>p</sup> Ge 3:22, 24;  
Rev 2:7; 22:2, 14, 19  
<sup>q</sup> Eze 47:12

2 Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup>By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.<sup>f</sup> <sup>3</sup>Then God blessed the seventh day and made it holy,<sup>g</sup> because on it he rested from all the work of creating that he had done.

## Adam and Eve

<sup>4</sup>This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

<sup>5</sup>Now no shrub had yet appeared on the earth<sup>b</sup> and no plant had yet sprung up,<sup>h</sup> for the LORD God had not sent rain on the earth<sup>i</sup> and there was no one to work the ground,<sup>6</sup> but streams<sup>c</sup> came up from the earth and watered the whole surface of the ground. <sup>7</sup>Then the LORD God formed a man<sup>d</sup> from the dust<sup>j</sup> of the ground<sup>k</sup> and breathed into his nostrils the breath<sup>l</sup> of life,<sup>m</sup> and the man became a living being.<sup>n</sup>

<sup>8</sup>Now the LORD God had planted a garden in the east, in Eden;<sup>o</sup> and there he put the man he had formed. <sup>9</sup>The LORD God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life<sup>p</sup> and the tree of the knowledge of good and evil.<sup>q</sup>

<sup>10</sup>A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup>The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup>(The gold of that land is good; aromatic resin<sup>e</sup> and onyx are also there.) <sup>13</sup>The name of the second river is the Gihon; it winds through the entire land of Cush.<sup>f</sup> <sup>14</sup>The name of the

<sup>a</sup> 26 Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth* <sup>b</sup> 5 Or *land*; also in verse 6 <sup>c</sup> 6 Or *mist* <sup>d</sup> 7 The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see verse 20). <sup>e</sup> 12 Or *good*; *pearls* <sup>f</sup> 13 Possibly southeast Mesopotamia



# INTRODUCTION TO THE SOVEREIGN KING

*Read God's Story: Genesis 1–2; Psalm 8, 104*

**Key Verse:** “In the beginning God created the heavens and the earth.”

*Genesis 1:1*

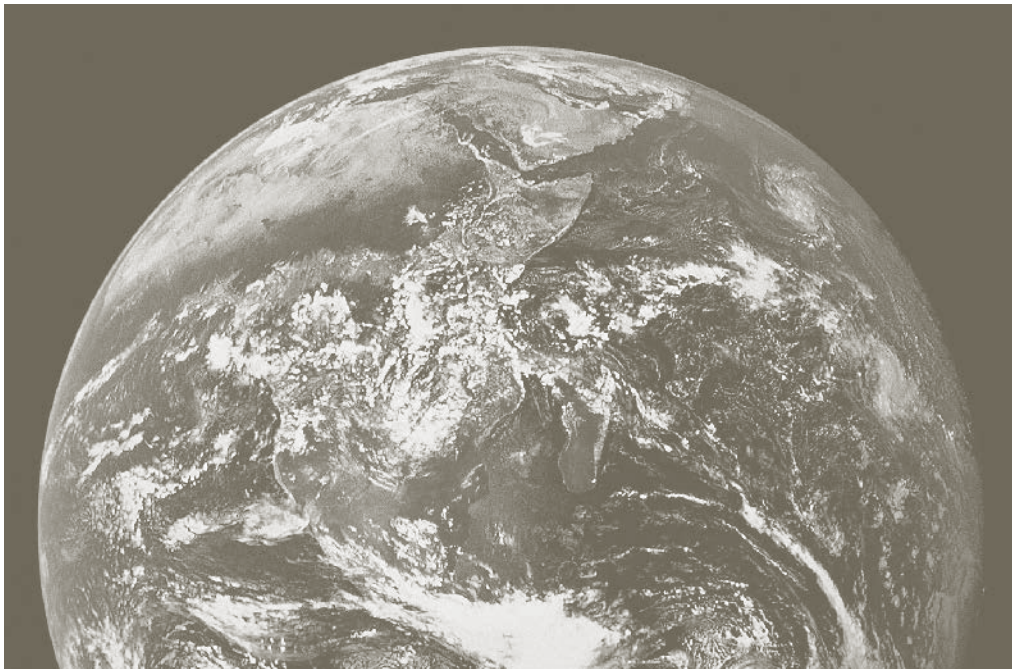


**T**he Bible is fundamentally the narrative of God’s redeeming work in the world. It begins with creation, revealing the eternal God who existed before anything was made. He is the sovereign King and Lord of all that exists, and creation displays his glorious character.

Genesis 1 tells the paramount truth that “In the beginning *God* . . .” God created with his words, and he is dynamically and intimately involved in his creation. Through creation he reveals himself to be both transcendent (beyond physical human experience) and immanent (operating within our world), holy and intimate. Although the act of creation is ultimately a mystery we cannot fully comprehend—and discussions of its details often raise controversial questions—Genesis 1 presents a God who is sovereign over all creation.

At the pinnacle of creation, God created Adam and Eve. Unlike creation accounts from other religions and cultures, Genesis 1 presents humans not as slaves subject to whimsical gods, but as bearers of God’s divine image who have inherent dignity. Human beings are called to care for creation as God’s vice-regents in the world. As a result of this great privilege, humans fulfill their call when they steward, nurture, protect and cultivate God’s awe-inspiring creation and when they worship him for his power, wonder, wisdom and love. ■

*The Story continues: Genesis 3, p. 0.*



third river is the Tigris;<sup>f</sup> it runs along the east side of Ashur. And the fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup>And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”<sup>5</sup>

<sup>18</sup>The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”<sup>t</sup>

<sup>19</sup>Now the LORD God had formed out of the ground all the wild animals<sup>u</sup> and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature,<sup>v</sup> that was its name. <sup>20</sup>So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam<sup>a</sup> no suitable helper was found. <sup>21</sup>So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs<sup>b</sup> and then closed up the place with flesh. <sup>22</sup>Then the LORD God made a woman from the rib<sup>c w</sup> he had taken out of the man, and he brought her to the man.

<sup>23</sup>The man said,

“This is now bone of my bones  
and flesh of my flesh;<sup>x</sup>  
she shall be called ‘woman,’  
for she was taken out of man.”

<sup>24</sup>That is why a man leaves his father and mother and is united<sup>y</sup> to his wife, and they become one flesh.<sup>z</sup>

<sup>25</sup>Adam and his wife were both naked,<sup>a</sup> and they felt no shame.

## The Fall

**3** Now the serpent<sup>b</sup> was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”

**2:14**<sup>f</sup> Da 10:4  
**2:17**<sup>5</sup> Dt 30:15, 19;  
Ro 5:12; 6:23;  
Jas 1:15  
**2:18**<sup>t</sup> 1Co 11:9  
**2:19**<sup>u</sup> Ps 8:7  
<sup>v</sup> Ge 1:24  
**2:22**<sup>w</sup> 1Co 11:8,  
9, 12  
**2:23**<sup>x</sup> Ge 29:14;  
Eph 5:28-30  
**2:24**<sup>y</sup> Mal 2:15  
<sup>z</sup> Mt 19:5\*; Mk 10:7-  
8\*; 1Co 6:16\*;  
Eph 5:31\*  
**2:25**<sup>a</sup> Ge 3:7, 10-11  
**3:1**<sup>b</sup> 2Co 11:3;  
Rev 12:9; 20:2

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

<sup>4</sup>“You will not certainly die,” the serpent said to the woman.<sup>c</sup> <sup>5</sup>“For God knows that when you eat from it your eyes will be opened, and you will be like God,<sup>d</sup> knowing good and evil.”

<sup>6</sup>When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable<sup>e</sup> for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.<sup>f</sup> <sup>7</sup>Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup>Then the man and his wife heard the sound of the LORD God as he was walking<sup>g</sup> in the garden in the cool of the day, and they hid<sup>h</sup> from the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called to the man, “Where are you?”

<sup>10</sup>He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

<sup>11</sup>And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

<sup>12</sup>The man said, “The woman you put here with me — she gave me some fruit from the tree, and I ate it.”

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

<sup>14</sup>So the LORD God said to the serpent, “Because you have done this,

“Cursed<sup>j</sup> are you above all livestock and all wild animals!  
You will crawl on your belly  
and you will eat dust<sup>k</sup>  
all the days of your life.

**3:4**<sup>c</sup> Jn 8:44;  
2Co 11:3  
**3:5**<sup>d</sup> Isa 14:14;  
Eze 28:2  
**3:6**<sup>e</sup> Jas 1:14-15;  
1Jn 2:16<sup>f</sup> 1Ti 2:14  
**3:8**<sup>g</sup> Dt 23:14  
<sup>h</sup> Job 31:33;  
Ps 139:7-12;  
Jer 23:24  
**3:13**<sup>i</sup> 2Co 11:3;  
1Ti 2:14  
**3:14**<sup>j</sup> Dt 28:15-20  
<sup>k</sup> Isa 65:25; Mic 7:17

<sup>a</sup> 20 Or *the man*    <sup>b</sup> 21 Or *took part of the man's side*    <sup>c</sup> 22 Or *part*



# CULTURAL MANDATE (GENESIS 1:28)

**A**fter God created humanity, he gave them a series of commands: be fruitful and multiply, fill the earth, subdue it and have dominion over other living things. This call to cultivate the world and exercise dominion is often called the cultural mandate. As God's image bearers, our vocation is to reflect his nature—as modeled for us in his work of creating—by bringing increased order, structure, vibrancy and flourishing to this world that's so full of potential. God wants us to steward what he has lovingly given to us as a gift, to responsibly harness nature's power and innovate for his glory and the good of all creation.

## DEEPER IN TRUTH

When we read that God rested on the seventh day, we shouldn't take this to mean that creation was entirely finished or no longer in need of development. Rather, he made humans in his image to continue his work and bring creation to its God-given potential. Albert Wolters explains this in his book *Creation Regained: Biblical Basics for a Reformational Worldview*:

“Although God has withdrawn from the work of creation, he has put an image of himself on the earth with a mandate to continue. The earth had been completely unformed and empty; in the six-day process of development God had formed it and filled it—but not completely. People must now carry on the work of development: by being fruitful they must fill it even more; by subduing it they must form it even more. Mankind, as God's representatives on earth, carry on where God left off. But this is now to be a *human* development of the earth. The human race will fill the earth with its own kind, and it will form the earth for its own kind. From now on the development of the created earth will be *societal* and *cultural* in nature. In a single word, the task ahead is *civilization*.<sup>1</sup>”

Creation is not a static quantity. Rather, there is “a growing up . . . an unfolding of creation,”<sup>2</sup> Wolters explains. “This takes place through the task that people have been given of bringing to fruition the possibilities of development implicit in the work of God's hands.”<sup>3</sup> This mandate is not reserved for “elites”—politicians, pastors, entrepreneurs and so on. No, we all—no matter our rank, ethnicity, age or vocation—are called to continue God's work in bringing order and vibrancy to our world. God has entrusted humans with the inordinate privilege of continuing his work of creation “to be God's helper in executing to the end the blueprint for his masterpiece.”<sup>4</sup>

**The Bible says that work is good, and the cultural mandate reminds us that the work we participate in points to something far greater than ourselves, even if we can't see the bigger picture.**

## Connecting

This cultural mandate gives our work incredible significance, since it is meant to be an extension of God's work in creation. Still, many of us do not sense that the work we perform each day has a

significant meaning or purpose. Some of us even see work as torment and a curse, an obstacle to what's really important: whether it be friends, family, hobbies—you name it. But the Bible says that work is good, and the cultural mandate reminds us that the work we participate in points to something far greater than ourselves, even if we can't see the bigger picture. Sure, work is tainted now because of the fall, and we are incredibly limited. But as God's image bearers, we work to contribute to human flourishing and the development of the earth.

How does your work bring order and flourishing to your company or community? How does it contribute to the common good, the well-being of others and the improvement of the world?

## DEEPER AT WORK | WORLD

### CITY PLANNER

I'm a city planner for New York City. When a developer wants to build something that is not currently allowed, he or she has to submit a proposal to the city. My job is to understand the project, review the application and sign off on the proposal when it's complete.

At a deeper level, though, I want to make good decisions that contribute to the *shalom*—a Hebrew word meaning “peace, harmony, wholeness and welfare”—of the city, which means I need to understand God's original vision for human flourishing. The cultural mandate in Genesis affirms the importance of cultivating the earth and subduing it for God's glory. Realizing that God's vision for human flourishing includes development, cultivation and order has brought excitement to my work.

In order to determine whether a particular proposal contributes to the welfare of a particular place, I must look closely at the surrounding community—its people, personality and passions. Only then can I judge how to best support new investment and development. In theory, my job is quite simple. Yet in reality I face many competing goals and values that sometimes contradict my faith. For example, New York City real estate development usually favors people with deep pockets and impressive platforms. Wealthy neighborhoods have clout and, therefore, the ability to frame the conversation in their favor. Yet my faith calls me to care for the poor and vulnerable. Working with this tension frequently challenges me.

I get lost in a world that measures flourishing differently than Christianity does. I cringe on the inside when I see backroom dealings or bad projects that harm neighborhoods. I know the stakes for these communities, and most of the time I am powerless to act justly without jeopardizing my job.

At other times, however, my work gives me a glimpse of the coming redemption of place. Recently, for example, after I presented a plan for a large rezoning project, a woman approached me at a community board meeting. She passionately accused me of being “the single most destructive force” in her neighborhood, “the harbinger of gentrification” and the developer who will cut down her trees. I then explained the complicated and counterintuitive zoning proposal and reassured her that I was there to protect, not harm, her neighborhood. We eventually came to a mutual understanding, and then she hugged me.

I'm comforted when I remember my individual limitations in altering the landscape of development in the city, yet I realize that this is my role in God's plan for redeeming creation—in which the cultural mandate plays a critical part. While I can't right every wrong, I can try my hardest, trusting in God's gracious involvement in my work. ■

1. Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2005), 41–42, 43–44.

2. *Ibid.*, 44.    3. *Ibid.*    4. *Ibid.*

<sup>15</sup>And I will put enmity  
between you and the woman,  
and between your offspring<sup>a1</sup>  
and hers;<sup>m</sup>  
he will crush<sup>b</sup> your head,<sup>n</sup>  
and you will strike his heel.”

<sup>16</sup>To the woman he said,  
“I will make your pains in  
childbearing very severe;  
with painful labor you will give  
birth to children.  
Your desire will be for your  
husband,  
and he will rule over you.”<sup>o</sup>

<sup>17</sup>To Adam he said, “Because you  
listened to your wife and ate fruit from  
the tree about which I commanded  
you, ‘You must not eat from it,’

“Cursed<sup>p</sup> is the ground because  
of you;  
through painful toil you will eat  
food from it  
all the days of your life.<sup>q</sup>

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

<sup>19</sup>By the sweat of your brow  
you will eat your food<sup>s</sup>  
until you return to the ground,  
since from it you were taken;  
for dust you are  
and to dust you will return.”<sup>t</sup>

<sup>20</sup>Adam<sup>c</sup> named his wife Eve,<sup>d</sup> be-  
cause she would become the mother  
of all the living.

<sup>21</sup>The LORD God made garments  
of skin for Adam and his wife and  
clothed them. <sup>22</sup>And the LORD God  
said, “The man has now become like  
one of us, knowing good and evil. He  
must not be allowed to reach out his  
hand and take also from the tree of  
life<sup>u</sup> and eat, and live forever.” <sup>23</sup>So  
the LORD God banished him from the  
Garden of Eden<sup>v</sup> to work the ground<sup>w</sup>

<sup>3:15</sup> <sup>1</sup>Jn 8:44;  
Ac 13:10; 1Jn 3:8  
<sup>m</sup> Isa 7:14;  
Mt 1:23; Rev 12:17  
<sup>n</sup> Ro 16:20; Heb 2:14  
<sup>3:16</sup> <sup>o</sup> 1Co 11:3;  
Eph 5:22  
<sup>3:17</sup> <sup>p</sup> Ge 5:29;  
Ro 8:20-22  
<sup>q</sup> Job 5:7; 14:1;  
Ecc 2:23  
<sup>3:18</sup> <sup>r</sup> Ps 104:14  
<sup>3:19</sup> <sup>s</sup> 2Th 3:10  
<sup>t</sup> Ge 2:7; Ps 90:3;  
104:29; Ecc 12:7  
<sup>3:22</sup> <sup>u</sup> Rev 22:14  
<sup>3:23</sup> <sup>v</sup> Ge 2:8  
<sup>w</sup> Ge 4:2

<sup>3:24</sup> <sup>x</sup> Ex 25:18-22  
<sup>y</sup> Ps 104:4 <sup>z</sup> Ge 2:9  
<sup>4:2</sup> <sup>a</sup> Lk 11:51  
<sup>4:3</sup> <sup>b</sup> Nu 18:12  
<sup>4:4</sup> <sup>c</sup> Lev 3:16  
<sup>d</sup> Ex 13:2, 12  
<sup>e</sup> Heb 11:4  
<sup>4:7</sup> <sup>f</sup> Nu 32:23  
<sup>g</sup> Ro 6:16  
<sup>4:8</sup> <sup>h</sup> Mt 23:35;  
1Jn 3:12  
<sup>4:10</sup> <sup>i</sup> Ge 9:5;  
Nu 35:33;  
Heb 12:24;  
Rev 6:9-10

from which he had been taken. <sup>24</sup>After  
he drove the man out, he placed on the  
east side<sup>e</sup> of the Garden of Eden cher-  
ubim<sup>x</sup> and a flaming sword<sup>y</sup> flashing  
back and forth to guard the way to the  
tree of life.<sup>z</sup>

## Cain and Abel

**4** Adam<sup>c</sup> made love to his wife Eve,  
and she became pregnant and  
gave birth to Cain.<sup>f</sup> She said, “With the  
help of the LORD I have brought forth<sup>g</sup>  
a man.” <sup>2</sup>Later she gave birth to his  
brother Abel.<sup>a</sup>

Now Abel kept flocks, and Cain  
worked the soil. <sup>3</sup>In the course of time  
Cain brought some of the fruits of the  
soil as an offering to the LORD.<sup>b</sup> <sup>4</sup>And  
Abel also brought an offering — fat  
portions<sup>c</sup> from some of the firstborn of  
his flock.<sup>d</sup> The LORD looked with favor  
on Abel and his offering,<sup>e</sup> <sup>5</sup>but on Cain  
and his offering he did not look with  
favor. So Cain was very angry, and his  
face was downcast.

<sup>6</sup>Then the LORD said to Cain, “Why  
are you angry? Why is your face down-  
cast? <sup>7</sup>If you do what is right, will you  
not be accepted? But if you do not do  
what is right, sin is crouching at your  
door;<sup>f</sup> it desires to have you, but you  
must rule over it.”<sup>g</sup>

<sup>8</sup>Now Cain said to his brother Abel,  
“Let’s go out to the field.”<sup>h</sup> While they  
were in the field, Cain attacked his  
brother Abel and killed him.<sup>h</sup>

<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 keeper?”

<sup>10</sup>The LORD said, “What have you  
done? Listen! Your brother’s blood  
cries out to me from the ground.<sup>i</sup>

<sup>11</sup>Now you are under a curse and driv-  
en from the ground, which opened its  
mouth to receive your brother’s blood  
from your hand. <sup>12</sup>When you work the  
ground, it will no longer yield its crops

<sup>a</sup> 15 Or seed <sup>b</sup> 15 Or strike <sup>c</sup> 20, 1 Or The man <sup>d</sup> 20 Eve probably means living.

<sup>f</sup> 1 Cain sounds like the Hebrew for brought forth or acquired.

<sup>g</sup> 1 Or have acquired

Septuagint, Vulgate and Syriac; Masoretic Text does not have “Let’s go out to the field.”

<sup>e</sup> 24 Or placed in front

<sup>h</sup> 8 Samaritan Pentateuch,

## A CATAclySMIC REBELLION

*Read God's Story: Genesis 3–4*

**Key Verse:** “. . . your eyes will be opened, and you will be like God, knowing good and evil.” *Genesis 3:5*



**G**od intended to share intimate and eternal fellowship with humanity. This plan was traumatically disrupted when Adam and Eve succumbed to the temptation to be like God. Their act of disobedience inflicted unimaginable consequences on all of humanity and the rest of creation. The wily serpent deceived Adam and Eve into thinking they could prioritize their prideful desires above God's commands. As a result they—and all of humanity—lost their intimate relationship with God. Sin settled into God's created order and eventually led to murder (see Ge 4).

Ever since the fall, sin has distorted and perverted every part of our existence. But God had mercy on humanity. Despite Adam and Eve's rejection of God, he mercifully clothed them through the sacrifice of an animal. Thus, Genesis 3 establishes the themes of judgment and mercy that reverberate throughout the rest of Scripture. ■

*The Story continues: Genesis 6, p. 0.*





for you. You will be a restless wanderer on the earth.”

<sup>13</sup>Cain said to the LORD, “My punishment is more than I can bear. <sup>14</sup>Today you are driving me from the land, and I will be hidden from your presence;<sup>j</sup> I will be a restless wanderer on the earth, and whoever finds me will kill me.”<sup>k</sup>

<sup>15</sup>But the LORD said to him, “Not so<sup>a</sup>; anyone who kills Cain<sup>l</sup> will suffer vengeance seven times over.<sup>m</sup>” Then the LORD put a mark on Cain so that no one who found him would kill him. <sup>16</sup>So Cain went out from the LORD’s presence and lived in the land of Nod,<sup>b</sup> east of Eden.<sup>n</sup>

<sup>17</sup>Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son<sup>o</sup> Enoch. <sup>18</sup>To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

<sup>19</sup>Lamech married two women, one named Adah and the other Zillah. <sup>20</sup>Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. <sup>21</sup>His brother’s name was Jubal; he was the father of all who play stringed instruments and pipes. <sup>22</sup>Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of<sup>c</sup> bronze and iron. Tubal-Cain’s sister was Naamah.

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

“Adah and Zillah, listen to me;  
wives of Lamech, hear my words.  
I have killed<sup>p</sup> a man for  
wounding me,  
a young man for injuring me.

<sup>24</sup>If Cain is avenged<sup>q</sup> seven times,<sup>r</sup>  
then Lamech seventy-seven  
times.”

<sup>25</sup>Adam made love to his wife again, and she gave birth to a son and named

<sup>4:14</sup> <sup>j</sup>2Ki 17:18;  
Ps 51:11; 139:7-  
12; Jer 7:15;  
52:3 <sup>k</sup>Ge 9:6;  
Nu 35:19, 21, 27, 33  
<sup>4:15</sup> <sup>l</sup>Eze 9:4, 6  
<sup>m</sup>ver 24; Ps 79:12  
<sup>4:16</sup> <sup>n</sup>Ge 2:8  
<sup>4:17</sup> <sup>o</sup>Ps 49:11  
<sup>4:23</sup> <sup>p</sup>Ex 20:13;  
Lev 19:18  
<sup>4:24</sup> <sup>q</sup>Dt 32:35  
<sup>r</sup>ver 15

him Seth,<sup>ds</sup> saying, “God has granted me another child in place of Abel, since Cain killed him.”<sup>t</sup> <sup>26</sup>Seth also had a son, and he named him Enosh.

At that time people began to call on<sup>e</sup> the name of the LORD.<sup>u</sup>

## From Adam to Noah

**5** This is the written account of Adam’s family line.

When God created mankind, he made them in the likeness of God.<sup>v</sup>

<sup>2</sup>He created them male and female<sup>w</sup> and blessed them. And he named them “Mankind”<sup>f</sup> when they were created.

<sup>3</sup>When Adam had lived 130 years, he had a son in his own likeness, in his own image;<sup>x</sup> and he named him Seth.

<sup>4</sup>After Seth was born, Adam lived 800 years and had other sons and daughters. <sup>5</sup>Altogether, Adam lived a total of 930 years, and then he died.<sup>y</sup>

<sup>6</sup>When Seth had lived 105 years, he became the father<sup>g</sup> of Enosh. <sup>7</sup>After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. <sup>8</sup>Altogether, Seth lived a total of 912 years, and then he died.

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

<sup>12</sup>When Kenan had lived 70 years, he became the father of Mahalalel.

<sup>13</sup>After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. <sup>14</sup>Altogether, Kenan lived a total of 910 years, and then he died.

<sup>15</sup>When Mahalalel had lived 65 years, he became the father of Jared.

<sup>16</sup>After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. <sup>17</sup>Altogether,

<sup>4:25</sup> <sup>s</sup>Ge 5:3 <sup>t</sup>ver 8  
<sup>4:26</sup> <sup>u</sup>Ge 12:8;  
1Ki 18:24; Ps 116:17;  
Joel 2:32; Zep 3:9;  
Ac 2:21; 1Co 1:2  
<sup>5:1</sup> <sup>v</sup>Ge 1:27;  
Eph 4:24; Col 3:10  
<sup>5:2</sup> <sup>w</sup>Ge 1:27;  
Mt 19:4; Mk 10:6;  
Gal 3:28  
<sup>5:3</sup> <sup>x</sup>Ge 1:26;  
1Co 15:49  
<sup>5:5</sup> <sup>y</sup>Ge 3:19

<sup>a</sup> 15 Septuagint, Vulgate and Syriac; Hebrew *Very well*    <sup>b</sup> 16 *Nod* means *wandering* (see verses 12 and 14).

<sup>c</sup> 22 Or *who instructed all who work in*    <sup>d</sup> 25 *Seth* probably means *granted*.    <sup>e</sup> 26 Or *to proclaim*

<sup>f</sup> 2 Hebrew *adam*    <sup>g</sup> 6 *Father* may mean *ancestor*; also in verses 7-26.

# THE FALL (GENESIS 3:6)

**W**hen Adam and Eve deliberately disobeyed God, they severed their relationship with him. As a result, their sense of identity, security and purpose was confused. Their rebellion negatively impacted their relationships and, as a result, creation itself was changed. They no longer loved God first and foremost. Rather, other desires began to rule over and enslave them. Instead of loving and serving others, they exploited others, intensifying alienation and estrangement. This is the case not just for Adam and Eve, but for all humans. Paul tells us that, as descendants of Adam, we have all sinned in him (see Ro 5:12). We all have forfeited our rightful place as God's vice-regents and have subjected creation to frustration and bondage. Even work, which was originally intended to give humans purpose and nobility, is marked by toil and pain. The fall of humanity has corrupted every aspect of our lives and our world.

## DEEPER IN TRUTH

The Bible teaches that Adam and Eve's fall into sin was not an isolated act of disobedience. Rather, it was an event of catastrophic significance, impacting all of creation—both the human and nonhuman world. The corrosive effects of the fall are inescapable at every level—societal, familial, cultural and individual. As Albert Wolters explains, “We discover that the good handiwork of God has been drawn into the sphere of human mutiny against God.”<sup>1</sup>

Wolters says this “distortion” of God's good creation is most obvious “in our personal lives, where the effects of the fall are most readily recognized by Christians. Murder, adultery, theft, blasphemy, and many other vices are obvious and widespread infringements on God's creational design for human life.”<sup>2</sup> Perhaps less obvious are violations at the emotional and mental levels. “[T]hese too,” says Wolters, “are distortions of creaturely human functions and participate in the groaning of creation. The Bible even ties bodily sickness, the causes of which so often lie outside the sphere of our personal responsibility, to the root cause of human sinfulness (see, for example, 1Co 11:30).”<sup>3</sup>

Humanity's dire situation and all the evil and perversity in the world is ultimately the result of our sin—our refusal to live according to God's good ordinances. Sin and death entered through one man, says Paul (see Ro 5:12), and all creation groans for redemption (see Ro 8:22).

**Sin has a remarkable ripple effect, touching those around us and everything we do. That means sin affects our work.**

## Connecting

Many of us tend to think our sin affects only us as individuals. But the Bible teaches that the fall has vast implications: Adam and Eve's sin led to a broken relationship with God and to brokenness throughout society. No one and no place in our world is unaffected. Even the “secret” sins we commit are not isolated. Sin has a remarkable ripple effect, touching those around us and everything we do. That means sin affects our work. Not only is our work marked by toil and frustration as a

result of the fall, it is also tainted by our particular personal sins. Yet because of Christ's work, work will not always be taxing and stressful, corrupted by sin. We still live with the effects of sin, but one day we'll be free of them.

How might your sin affect your coworkers, and even the quality of your work? In what ways do you see Christ's redemption in your work, despite the frustrations you experience as a result of the fall?

## DEEPER AT WORK

MOTIVATION  
RELATIONSHIPS  
WORLD

### CIVIL SERVICE EMPLOYEE

I work for the federal government on issues concerning threat finance. That means I develop, manage and oversee initiatives that make the government better at combating illicit activities like drug trafficking and weapons proliferation. In my work, I try to include decision-makers from both the private and public sectors, who have an in-depth understanding of the threats facing our nation and possible resolutions to those threats.

I see my work as one way in which God brings justice to the world and provides security for his people. With this perspective, I find my work exhilarating. Yet on a daily basis my work does not always feel lofty and important. I spend most of the time reading e-mails and talking on conference calls.

I can't tell many stories from my work in great detail, since they're confidential, but I can say my work feels most meaningful when the papers and insights I provide produce tangible results—an illegal activity thwarted, money for violent activities frozen or a policy changed. At these times, I feel like I'm carrying out God's will to care for his creation.

Yet I am keenly aware that my job exists only because sin—pervasive, predatory and intentional sin—exists in the world. The depth of depravity, the unbelievable dehumanization of God's image-bearers and the enslavement of those most vulnerable, have grieved me.

While my line of work attempts to find solutions to these enormous problems, no human resolution can ultimately solve our world's deepest problem—sin. We need Christ, “for he himself is our peace” (Eph 2:14). Only Christ can break down the “dividing wall of hostility” that exists between people groups, because only he can destroy the barrier between us and God.

In one sense, Christ has already done this through the cross (see Eph 2:16). Yet we await the fullness of God's kingdom, when “nation will not take up sword against nation, nor will they train for war anymore” (Isa 2:4). This already-but-not-yet tension instills in me a greater passion to see Christ glorified in my work so that hearts, institutions and nations can find true peace—a peace that points to the redemption of creation. ■

1. Albert M. Wolters. *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2005), 44.  
3. *Ibid.*, 45–46.

2. *Ibid.*, 45.



Mahalalel lived a total of 895 years, and then he died.

<sup>18</sup>When Jared had lived 162 years, he became the father of Enoch.<sup>z</sup> <sup>19</sup>After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. <sup>20</sup>Altogether, Jared lived a total of 962 years, and then he died.

<sup>21</sup>When Enoch had lived 65 years, he became the father of Methuselah. <sup>22</sup>After he became the father of Methuselah, Enoch walked faithfully with God<sup>a</sup> 300 years and had other sons and daughters. <sup>23</sup>Altogether, Enoch lived a total of 365 years. <sup>24</sup>Enoch walked faithfully with God;<sup>b</sup> then he was no more, because God took him away.<sup>c</sup>

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

<sup>28</sup>When Lamech had lived 182 years, he had a son. <sup>29</sup>He named him Noah<sup>a</sup> and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.”<sup>d</sup> <sup>30</sup>After Noah was born, Lamech lived 595 years and had other sons and daughters. <sup>31</sup>Altogether, Lamech lived a total of 777 years, and then he died.

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

## Wickedness in the World

**6** When human beings began to increase in number on the earth<sup>e</sup> and daughters were born to them,<sup>2</sup> the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. <sup>3</sup>Then the LORD said, “My Spirit will not contend with<sup>b</sup> humans forever,<sup>f</sup> for they

5:18 <sup>z</sup> Jude 1:14  
5:22 <sup>a</sup> ver 24;  
Ge 6:9; 17:1; 48:15;  
Mic 6:8; Mal 2:6  
5:24 <sup>b</sup> ver 22  
<sup>c</sup> 2Ki 2:1, 11;  
Heb 11:5  
5:29 <sup>d</sup> Ge 3:17;  
Ro 8:20  
6:1 <sup>e</sup> Ge 1:28  
6:3 <sup>f</sup> Isa 57:16

are mortal<sup>c</sup>;<sup>9</sup> their days will be a hundred and twenty years.”

<sup>4</sup>The Nephilim<sup>h</sup> were on the earth in those days — and also afterward — when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

<sup>5</sup>The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.<sup>i</sup> <sup>6</sup>The LORD regretted<sup>j</sup> that he had made human beings on the earth, and his heart was deeply troubled. <sup>7</sup>So the LORD said, “I will wipe from the face of the earth the human race I have created — and with them the animals, the birds and the creatures that move along the ground — for I regret that I have made them.” <sup>8</sup>But Noah found favor in the eyes of the LORD.<sup>k</sup>

## Noah and the Flood

<sup>9</sup>This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time,<sup>l</sup> and he walked faithfully with God.<sup>m</sup> <sup>10</sup>Noah had three sons: Shem, Ham and Japheth.<sup>n</sup>

<sup>11</sup>Now the earth was corrupt in God’s sight and was full of violence.<sup>o</sup> <sup>12</sup>God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.<sup>p</sup> <sup>13</sup>So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”<sup>q</sup> <sup>14</sup>So make yourself an ark of cypress<sup>d</sup> wood;<sup>r</sup> make rooms in it and coat it with pitch<sup>s</sup> inside and out. <sup>15</sup>This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high.<sup>e</sup> <sup>16</sup>Make a roof for it, leaving

6:3 <sup>9</sup> Ps 78:39  
6:4 <sup>h</sup> Nu 13:33  
6:5 <sup>i</sup> Ge 8:21;  
Ps 14:1-3  
6:6 <sup>j</sup> Isa 15:11, 35;  
Isa 63:10  
6:8 <sup>k</sup> Ge 19:19;  
Ex 33:12, 13, 17;  
Lk 1:30; Ac 7:46  
6:9 <sup>l</sup> Ge 7:1;  
Eze 14:14, 20;  
Heb 11:7; 2Pe 2:5  
<sup>m</sup> Ge 5:22  
6:10 <sup>n</sup> Ge 5:32  
6:11 <sup>o</sup> Eze 7:23;  
8:17  
6:12 <sup>p</sup> Ps 14:1-3  
6:13 <sup>q</sup> ver 17;  
Eze 7:2-3  
6:14 <sup>r</sup> Heb 11:7;  
1Pe 3:20 <sup>s</sup> Ex 2:3

<sup>a</sup> 29 Noah sounds like the Hebrew for *comfort*. <sup>b</sup> 3 Or *My spirit will not remain in* <sup>c</sup> 3 Or *corrupt*

<sup>d</sup> 14 The meaning of the Hebrew for this word is uncertain. <sup>e</sup> 15 That is, about 450 feet long, 75 feet wide and 45 feet high or about 135 meters long, 23 meters wide and 14 meters high

## JUDGMENT AND MERCY: NOAH

*Read God's Story: Genesis 6:5—9:17, 11:1–9*

**Key Verse:** “. . . every inclination of the thoughts of the human heart was only evil all the time.” *Genesis 6:5*



**A**t this point in history, humanity's sinful nature had become increasingly apparent and destructive. God was so grieved by sin that he decided to exercise his judgment on all of creation—with the exception of one righteous man, Noah, and his family. In what is perhaps one of the Bible's most well-known stories, one family was shielded from God's judgment. Noah and his family were spared so that they could start a new creation, as it were. Noah's faithful obedience to God—even when those who thought he was crazy ridiculed him—saved himself, his family and all the creatures God placed on the ark that Noah had built at God's command. When the floodwaters receded, God made a covenant with this new first family, promising—with the sign of a rainbow—to preserve the earth from total destruction.

However, the flood was not enough to change people's sinful hearts. Soon humanity's prideful nature reemerged, as was seen at Babel (see Ge 11:1–9). This monumental tower represented humanity's short-sighted desire for glory and independence from God. Yet God responded by once again bringing judgment on humanity's foolish arrogance—this time by confusing their language and scattering them across the earth. ■

*The Story continues: Genesis 12, p. 000.*



*Aerial view of Mount Ararat, the location where Noah's ark settled (Ge 8:4).*

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below the roof an opening one cubit<sup>a</sup> high all around.<sup>b</sup> Put a door in the side of the ark and make lower, middle and upper decks. <sup>17</sup>I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.<sup>t</sup> <sup>18</sup>But I will establish my covenant with you,<sup>u</sup> and you will enter the ark<sup>v</sup> — you and your sons and your wife and your sons' wives with you. <sup>19</sup>You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. <sup>20</sup>Two<sup>w</sup> of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. <sup>21</sup>You are to take every kind of food that is to be eaten and store it away as food for you and for them."

<sup>22</sup>Noah did everything just as God commanded him.<sup>x</sup>

**7** The LORD then said to Noah, "Go into the ark, you and your whole family,<sup>y</sup> because I have found you righteous<sup>z</sup> in this generation. <sup>2</sup>Take with you seven pairs of every kind of clean<sup>a</sup> animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, <sup>3</sup>and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. <sup>4</sup>Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

<sup>5</sup>And Noah did all that the LORD commanded him.<sup>b</sup>

<sup>6</sup>Noah was six hundred years old when the floodwaters came on the earth. <sup>7</sup>And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood.

<sup>8</sup>Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, <sup>9</sup>male and female, came to Noah and entered the ark,

**6:17** <sup>t</sup>Ge 7:4, 21-23;  
<sup>2Pe</sup> 2:5  
**6:18** <sup>u</sup>Ge 9:9-16  
<sup>v</sup>Ge 7:1, 7, 13  
**6:20** <sup>w</sup>Ge 7:15  
**6:22** <sup>x</sup>Ge 7:5, 9, 16  
**7:1** <sup>y</sup>Mt 24:38  
<sup>z</sup>Ge 6:9; Eze 14:14  
**7:2** <sup>a</sup>ver 8; Ge 8:20;  
Lev 10:10; 11:1-47  
**7:5** <sup>b</sup>Ge 6:22

as God had commanded Noah. <sup>10</sup>And after the seven days the floodwaters came on the earth.

<sup>11</sup>In the six hundredth year of Noah's life, on the seventeenth day of the second month — on that day all the springs of the great deep<sup>c</sup> burst forth, and the floodgates of the heavens<sup>d</sup> were opened. <sup>12</sup>And rain fell on the earth forty days and forty nights.<sup>e</sup>

<sup>13</sup>On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. <sup>14</sup>They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. <sup>15</sup>Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.<sup>f</sup> <sup>16</sup>The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

<sup>17</sup>For forty days<sup>g</sup> the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. <sup>18</sup>The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. <sup>19</sup>They rose greatly on the earth, and all the high mountains under the entire heavens were covered.<sup>h</sup> <sup>20</sup>The waters rose and covered the mountains to a depth of more than fifteen cubits.<sup>c,d</sup>

<sup>21</sup>Every living thing that moved on land perished — birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind.<sup>i</sup>

<sup>22</sup>Everything on dry land that had the breath of life<sup>j</sup> in its nostrils died. <sup>23</sup>Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth.<sup>k</sup> Only Noah was left, and those with him in the ark.<sup>l</sup>

**7:11** <sup>c</sup>Eze 26:19  
<sup>d</sup>Ge 8:2  
**7:12** <sup>e</sup>ver 4  
**7:15** <sup>f</sup>Ge 6:19  
**7:17** <sup>g</sup>ver 4  
**7:19** <sup>h</sup>Ps 104:6  
**7:21** <sup>i</sup>Ge 6:7, 13  
**7:22** <sup>j</sup>Ge 1:30  
**7:23** <sup>k</sup>Mt 24:39;  
Lk 17:27; 1Pe 3:20;  
<sup>2Pe</sup> 2:5 <sup>l</sup>Heb 11:7

<sup>a</sup> 16 That is, about 18 inches or about 45 centimeters

<sup>b</sup> 16 The meaning of the Hebrew for this clause is uncertain.

<sup>c</sup> 20 That is, about 23 feet or about 6.8 meters

<sup>d</sup> 20 Or rose more than fifteen cubits, and the mountains were covered

<sup>24</sup>The waters flooded the earth for a hundred and fifty days.<sup>m</sup>

**8** But God remembered<sup>n</sup> Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth,<sup>o</sup> and the waters receded. <sup>2</sup>Now the springs of the deep and the floodgates of the heavens<sup>p</sup> had been closed, and the rain had stopped falling from the sky. <sup>3</sup>The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, <sup>4</sup>and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. <sup>5</sup>The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

<sup>6</sup>After forty days Noah opened a window he had made in the ark <sup>7</sup>and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. <sup>8</sup>Then he sent out a dove to see if the water had receded from the surface of the ground. <sup>9</sup>But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. <sup>10</sup>He waited seven more days and again sent out the dove from the ark. <sup>11</sup>When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. <sup>12</sup>He waited seven more days and sent the dove out again, but this time it did not return to him.

<sup>13</sup>By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. <sup>14</sup>By the twenty-seventh day of the second month the earth was completely dry.

**7:24** <sup>m</sup> Ge 8:3

**8:1** <sup>n</sup> Ge 9:15; 19:29;  
Ex 2:24; 15a 1:11, 19

<sup>o</sup> Ex 14:21

**8:2** <sup>p</sup> Ge 7:11

<sup>15</sup>Then God said to Noah, <sup>16</sup>"Come out of the ark, you and your wife and your sons and their wives." <sup>17</sup>Bring out every kind of living creature that is with you — the birds, the animals, and all the creatures that move along the ground — so they can multiply on the earth and be fruitful and increase in number on it."<sup>r</sup>

<sup>18</sup>So Noah came out, together with his sons and his wife and his sons' wives. <sup>19</sup>All the animals and all the creatures that move along the ground and all the birds — everything that moves on land — came out of the ark, one kind after another.

<sup>20</sup>Then Noah built an altar to the LORD<sup>s</sup> and, taking some of all the clean animals and clean<sup>t</sup> birds, he sacrificed burnt offerings<sup>u</sup> on it. <sup>21</sup>The LORD smelled the pleasing aroma<sup>v</sup> and said in his heart: "Never again will I curse the ground<sup>w</sup> because of humans, even though<sup>a</sup> every inclination of the human heart is evil from childhood.<sup>x</sup> And never again will I destroy all living creatures,<sup>y</sup> as I have done.

<sup>22</sup>"As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."<sup>z</sup>

## God's Covenant With Noah

**9** Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth.<sup>a</sup> <sup>2</sup>The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. <sup>3</sup>Everything that lives and moves about will be food for you.<sup>b</sup> Just as I gave you the green plants, I now give you everything.

<sup>4</sup>"But you must not eat meat that has its lifeblood still in it.<sup>c</sup> <sup>5</sup>And for your

**8:16** <sup>q</sup> Ge 7:13

**8:17** <sup>r</sup> Ge 1:22

**8:20** <sup>s</sup> Ge 12:7-8;  
13:18; 22:9 <sup>t</sup> Ge 7:8;  
Lev 11:1-47

<sup>u</sup> Ge 22:2, 13;

Ex 10:25

**8:21** <sup>v</sup> Lev 1:9, 13;

2Co 2:15

<sup>w</sup> Ge 3:17 <sup>x</sup> Ge 6:5;

Ps 51:5; Jer 17:9

<sup>y</sup> Ge 9:11, 15;

Isa 54:9

**8:22** <sup>z</sup> Ge 1:14;

Jer 33:20, 25

**9:1** <sup>a</sup> Ge 1:22

**9:3** <sup>b</sup> Ge 1:29

**9:4** <sup>c</sup> Lev 3:17;

17:10-14;

Dt 12:16, 23-25;

Isa 14:33

<sup>a</sup> 21 Or *humans, for*

# IMAGE OF GOD (GENESIS 9:6)

**T**he Bible has a lot to say about humanity. It tells us we were made male and female (Ge 1:27), that we are “fearfully and wonderfully made” (Ps 139:14), are frail (see Ps 103:14–16), that we are sinful (Ps 143:2)—the list goes on. Perhaps the most profound thing it says about humanity is that we all have

been given the unfathomable honor of bearing the image of God (*imago dei*). When we view another human being, we see God reflected in them. Even after the fall, despite the sin that resides in all people, humans continue to bear God’s image (see Ge 9:6). And Christ—the perfect image of God (see Col 1:15)—came to redeem us so that we might reflect in greater fullness God’s glory.

As divine image bearers, we have a deep sense of purpose in this world: we are called to reflect God’s character and continue his work. This also shapes how we view and treat others. Each person—whether a stranger, neighbor or co-worker—must be given the dignity, respect and love due them as God’s image bearer.

## DEEPER IN TRUTH

One way to think about imaging God is to think about a mirror. In his book *Created in God’s Image*, Anthony A. Hoekema explains:

“As a mirror reflects, so man should reflect God. When one looks at a human being, one ought to see in him or her a certain reflection of God. Another way of putting this is to say that in man God is to become visible on earth. To be sure, other creatures, and even the heavens, declare the glory of God, but only in man does God become visible. [Theologians] speak of God’s general revelation, in which he reveals his presence, power, and divinity through the works of his hands. But in the creation of man God revealed himself in a unique way, by making someone who was a kind of mirror image of himself.”<sup>1</sup>

But this discussion is only one side to the coin. Humans not only reflect God but also *represent him*. Ancient rulers often erected images of themselves in various parts of their realms, to represent their authority to their subordinates. That’s what we see in Daniel 3, where King Nebuchadnezzar sets up an image—likely of himself—and commands his subjects to fall down before it and worship.

We were created in God’s image so we could represent him here on earth, much like an ambassador represents a foreign country. Hoekema further explains:

“As an ambassador represents his country’s authority, so man (both male and female) must represent the authority of God. As an ambassador is concerned to advance the best interests of his country, so man must seek to advance God’s program for this world. As God’s representatives, we should support and defend what God stands for, and should promote what God promotes.”<sup>2</sup>

What a great honor and privilege this is. Through us God works out his purposes on earth. Yet it is also a great responsibility. When others look at us, they “should be able to encounter God, to



hear his word and to experience his love.”<sup>3</sup> We were created to represent who God is and what he stands for.

## Connecting

While we all were created to mirror God, not all of us represent God well. In fact, we all do it imperfectly. This is an important distinction that helps us in two ways. First, it helps us understand how we should view all people—as divine image bearers, loved by God. Second, it highlights the challenge we have of representing God in the world.

When you think of your coworkers, do you see them as people created in the divine image—worthy of dignity and worth that this reality brings with it? Or do you see them as merely a pathway to your own personal gain, even sometimes treating them as sub-human? And how does the truth of the gospel and the grace of God help you better represent God to those with whom you interact each day?

**How does the truth of the gospel and the grace of God help you better represent God to those with whom you interact each day?**

## DEEPER AT WORK | RELATIONSHIPS

### PEDIATRIC OCCUPATIONAL THERAPIST

I arrive at the hospital to begin my work day and enter the room of my first patient. She weighs less than three pounds, and the tubes, wires and hoses connected to her outnumber the days since she was born. I observe her and notice her rib cage retracting, straining for each breath. She is premature, fragile, not equipped for life outside the womb. I use my hands to provide containment and flexion. I tenderly reposition and massage her.

I move to my next patient: a teenage girl who is recovering from brain surgery. Part of her brain was removed in hopes that it would stop, or at least reduce, her epileptic seizures. Her surgery has left her hemiplegic, unable to use her left side. She is disheartened that simple tasks now take immense focus and time. I want to make her feel like a normal teenager, so I get several bottles of nail polish, and we practice coordination tasks by doing something that is both familiar and important to her.

In my work, I arrange brain pathways, promote healing in bones, stretch muscles and calm fears. And mostly, I play. I am a pediatric occupational therapist, and I play for the glory of God.

Often the world of medical billing and reimbursement favors patients who heal quickly. I see every child as having been made in the image of God and, therefore, valuable and worthy of respect and dignity. God did not equate human worth with giftedness. He loved us while we were still sinners and provided redemption for us, even though we did not—and do not—deserve it. Jesus frequently healed those who were chronically ill. He saw their needs and heard their stories. He gave them healing and hope. In him, I can follow his example and treat all my patients with respect—no matter what their “rehab potential” may be.

So when I arrive at the end of my day to stretch my little friend—a sweet nine-year-old girl who can’t talk, will always be wheelchair bound and has intense difficulty controlling her movements—I stretch her lovingly. Biomechanically, I am preventing contractures. But theologically, I am affirming her status as God’s image bearer, showing her that she is worthy of my best work. ■

lifeblood I will surely demand an accounting. I will demand an accounting from every animal.<sup>d</sup> And from each human being, too, I will demand an accounting for the life of another human being.<sup>e</sup>

<sup>6</sup>“Whoever sheds human blood,  
by humans shall their blood be  
shed;<sup>f</sup>  
for in the image of God<sup>g</sup>  
has God made mankind.

<sup>7</sup>As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”<sup>h</sup>

<sup>8</sup>Then God said to Noah and to his sons with him: <sup>9</sup>“I now establish my covenant with you<sup>i</sup> and with your descendants after you <sup>10</sup>and with every living creature that was with you — the birds, the livestock and all the wild animals, all those that came out of the ark with you — every living creature on earth. <sup>11</sup>I establish my covenant<sup>j</sup> with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”<sup>k</sup>

<sup>12</sup>And God said, “This is the sign of the covenant<sup>l</sup> I am making between me and you and every living creature with you, a covenant for all generations to come: <sup>13</sup>I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. <sup>14</sup>Whenever I bring clouds over the earth and the rainbow appears in the clouds, <sup>15</sup>I will remember my covenant<sup>m</sup> between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. <sup>16</sup>Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant<sup>n</sup> between God and all living creatures of every kind on the earth.”

<sup>17</sup>So God said to Noah, “This is the sign of the covenant<sup>o</sup> I have established between me and all life on the earth.”

<sup>9:5</sup> <sup>d</sup>Ex 21:28-32  
<sup>e</sup>Ge 4:10  
<sup>9:6</sup> <sup>f</sup>Ge 4:14;  
Ex 21:12, 14;  
Lev 24:17; Mt 26:52  
<sup>9</sup>Ge 1:26  
<sup>9:7</sup> <sup>h</sup>Ge 1:22  
<sup>9:9</sup> <sup>i</sup>Ge 6:18  
<sup>9:11</sup> <sup>j</sup>ver 16;  
Isa 24:5 <sup>k</sup>Ge 8:21;  
Isa 54:9  
<sup>9:12</sup> <sup>l</sup>ver 17;  
Ge 17:11  
<sup>9:15</sup> <sup>m</sup>Ex 2:24;  
Lev 26:42, 45;  
Dt 7:9; Eze 16:60  
<sup>9:16</sup> <sup>n</sup>ver 11;  
Ge 17:7, 13, 19;  
2Sa 7:13; 23:5  
<sup>9:17</sup> <sup>o</sup>ver 12;  
Ge 17:11

## The Sons of Noah

<sup>18</sup>The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.)<sup>p</sup> <sup>19</sup>These were the three sons of Noah, and from them came the people who were scattered over the whole earth.<sup>q</sup>

<sup>20</sup>Noah, a man of the soil, proceeded<sup>a</sup> to plant a vineyard. <sup>21</sup>When he drank some of its wine, he became drunk and lay uncovered inside his tent. <sup>22</sup>Ham, the father of Canaan, saw his father naked and told his two brothers outside. <sup>23</sup>But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked.

<sup>24</sup>When Noah awoke from his wine and found out what his youngest son had done to him, <sup>25</sup>he said,

“Cursed be Canaan!<sup>f</sup>  
The lowest of slaves  
will he be to his brothers.”<sup>g</sup>

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

“Praise be to the LORD, the God  
of Shem!  
May Canaan be the slave  
of Shem.

<sup>27</sup>May God extend Japheth’s<sup>b</sup>  
territory;  
may Japheth live in the tents  
of Shem,  
and may Canaan be the slave  
of Japheth.”

<sup>28</sup>After the flood Noah lived 350 years. <sup>29</sup>Noah lived a total of 950 years, and then he died.

## The Table of Nations

**10** This is the account<sup>t</sup> of Shem, Ham and Japheth, Noah’s sons, who themselves had sons after the flood.

<sup>9:18</sup> <sup>p</sup>ver 25-27;  
Ge 10:6, 15  
<sup>9:19</sup> <sup>q</sup>Ge 10:32  
<sup>9:25</sup> <sup>r</sup>ver 18  
<sup>s</sup>Ge 25:23; Jos 9:23  
<sup>10:1</sup> <sup>t</sup>Ge 2:4

<sup>a</sup> 20 Or *soil, was the first*    <sup>b</sup> 27 Japheth sounds like the Hebrew for *extend*.



*The Japhethites*

10:2-5pp — 1Ch 1:5-7

<sup>2</sup>The sons<sup>a</sup> of Japheth:Gomer,<sup>u</sup> Magog,<sup>v</sup> Madai, Javan, Tubal,<sup>w</sup> Meshek and Tiras.<sup>3</sup>The sons of Gomer:Ashkenaz,<sup>x</sup> Riphath and Togarmah.<sup>y</sup><sup>4</sup>The sons of Javan:Elishah, Tarshish,<sup>z</sup> the Kittites and the Rodanites.<sup>b</sup> <sup>5</sup>(From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)*The Hamites*

10:6-20pp — 1Ch 1:8-16

<sup>6</sup>The sons of Ham:Cush, Egypt, Put and Canaan.<sup>a</sup><sup>7</sup>The sons of Cush:

Seba, Havilah, Sabtah, Raamah and Sabteka.

The sons of Raamah:

Sheba and Dedan.

<sup>8</sup>Cush was the father<sup>c</sup> of Nimrod, who became a mighty warrior on the earth. <sup>9</sup>He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD." <sup>10</sup>The first centers of his kingdom were Babylon,<sup>b</sup> Uruk, Akkad and Kalneh, in<sup>d</sup> Shinar.<sup>ec</sup> <sup>11</sup>From that land he went to Assyria,<sup>d</sup> where he built Nineveh,<sup>e</sup> Rehoboth Ir,<sup>f</sup> Calah <sup>12</sup>and Resen, which is between Nineveh and Calah — which is the great city.

<sup>13</sup>Egypt was the father ofthe Ludites, Anamites, Lehabites, Naphtuhites, <sup>14</sup>Pathrusites, Kasluhites (from whom the Philistines<sup>f</sup> came) and Caphtorites.

<sup>10:2</sup> <sup>u</sup>Eze 38:6  
<sup>v</sup>Eze 38:2; Rev 20:8  
<sup>w</sup>Isa 66:19

<sup>10:3</sup> <sup>x</sup>Jer 51:27<sup>y</sup>Eze 27:14; 38:6<sup>10:4</sup> <sup>z</sup>Eze 27:12, 25;

Jnh 1:3

<sup>10:6</sup> <sup>a</sup>ver 15;

Ge 9:18

<sup>10:10</sup> <sup>b</sup>Ge 11:9<sup>c</sup>Ge 11:2<sup>10:11</sup> <sup>d</sup>Ps 83:8;Mic 5:6 <sup>e</sup>Jnh 1:2;

4:11; Na 1:1

<sup>10:14</sup> <sup>f</sup>Ge 21:32,

34; 26:1, 8

<sup>15</sup>Canaan<sup>g</sup> was the father ofSidon<sup>h</sup> his firstborn,<sup>g</sup> and of the Hittites,<sup>i</sup> <sup>16</sup>Jebusites,<sup>j</sup> Amorites, Girgashites, <sup>17</sup>Hivites, Arkites, Sinites, <sup>18</sup>Arvadites, Zemarites and Hamathites.

Later the Canaanite<sup>k</sup> clans scattered <sup>19</sup>and the borders of Canaan<sup>l</sup> reached from Sidon<sup>m</sup> toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboyim, as far as Lasha.

<sup>20</sup>These are the sons of Ham by their clans and languages, in their territories and nations.

*The Semites*

10:21-31pp — Ge 11:10-27; 1Ch 1:17-27

<sup>21</sup>Sons were also born to Shem, whose older brother was<sup>h</sup> Japheth; Shem was the ancestor of all the sons of Eber.<sup>n</sup>

<sup>22</sup>The sons of Shem:Elam,<sup>o</sup> Ashur, Arphaxad,<sup>p</sup> Lud and Aram.<sup>23</sup>The sons of Aram:Uz,<sup>q</sup> Hul, Gether and Meshek.<sup>i</sup><sup>24</sup>Arphaxad was the father of<sup>j</sup> Shelah,and Shelah the father of Eber.<sup>r</sup><sup>25</sup>Two sons were born to Eber:One was named Peleg,<sup>k</sup> because in his time the earth was divided; his brother was named Joktan.<sup>26</sup>Joktan was the father ofAlmodad, 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 sons of Joktan.

<sup>30</sup>The region where they lived stretched from Mesha toward Sephar, in the eastern hill country.

<sup>10:15</sup> <sup>g</sup>ver 6;  
Ge 9:18 <sup>h</sup>Eze 28:21  
<sup>i</sup>Ge 23:3, 20

<sup>10:16</sup> <sup>j</sup>1Ch 11:4<sup>10:18</sup> <sup>k</sup>Ge 12:6;

Ex 13:11

<sup>10:19</sup> <sup>l</sup>Ge 11:31;13:12; 17:8 <sup>m</sup>ver 15<sup>10:21</sup> <sup>n</sup>ver 24;

Nu 24:24

<sup>10:22</sup> <sup>o</sup>Jer 49:34<sup>p</sup>Lk 3:36<sup>10:23</sup> <sup>q</sup>Job 1:1<sup>10:24</sup> <sup>r</sup>ver 21

<sup>a</sup> 2 Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31. <sup>b</sup> 4 Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text *Dodanites* <sup>c</sup> 8 Father may mean ancestor or predecessor or founder; also in verses 13, 15, 24 and 26. <sup>d</sup> 10 Or Uruk and Akkad — all of them in <sup>e</sup> 10 That is, Babylonia

<sup>f</sup> 11 Or Nineveh with its city squares <sup>g</sup> 15 Or of the Sidonians, the foremost <sup>h</sup> 21 Or Shem, the older brother of

<sup>i</sup> 23 See Septuagint and 1 Chron. 1:17; Hebrew *Mash*. <sup>j</sup> 24 Hebrew; Septuagint *father of Cainan, and Cainan was the father of* <sup>k</sup> 25 Peleg means division.

<sup>31</sup>These are the sons of Shem by their clans and languages, in their territories and nations.

<sup>32</sup>These are the clans of Noah's sons,<sup>5</sup> according to their lines of descent, within their nations. From these the nations spread out over the earth<sup>t</sup> after the flood.

## The Tower of Babel

**11** Now the whole world had one language and a common speech. <sup>2</sup>As people moved eastward,<sup>a</sup> they found a plain in Shinar<sup>bu</sup> and settled there.

<sup>3</sup>They said to each other, "Come, let's make bricks<sup>v</sup> and bake them thoroughly." They used brick instead of stone, and tar<sup>w</sup> for mortar. <sup>4</sup>Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens,<sup>x</sup> so that we may make a name<sup>y</sup> for ourselves; otherwise we will be scattered over the face of the whole earth."<sup>z</sup>

<sup>5</sup>But the LORD came down<sup>a</sup> to see the city and the tower the people were building. <sup>6</sup>The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. <sup>7</sup>Come, let us<sup>b</sup> go down and confuse their language so they will not understand each other."<sup>c</sup>

<sup>8</sup>So the LORD scattered them from there over all the earth,<sup>d</sup> and they stopped building the city. <sup>9</sup>That is why it was called Babel<sup>ce</sup> — because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

## From Shem to Abram

11:10-27pp — Ge 10:21-31; 1Ch 1:17-27

<sup>10</sup>This is the account of Shem's family line.

10:32<sup>5</sup> ver 1

<sup>t</sup>Ge 9:19

11:2<sup>u</sup> Ge 10:10

11:3<sup>v</sup> Ex 1:14

<sup>w</sup>Ge 14:10

11:4<sup>x</sup> Dt 1:28; 9:1

<sup>y</sup>Ge 6:4<sup>z</sup> Dt 4:27

11:5<sup>a</sup> ver 7;

Ge 18:21; Ex 3:8;

19:11, 18, 20

11:7<sup>b</sup> Ge 1:26

<sup>c</sup>Ge 42:23

11:8<sup>d</sup> Ge 9:19;

Lk 1:51

11:9<sup>e</sup> Ge 10:10

Two years after the flood, when Shem was 100 years old, he became the father<sup>d</sup> of Arphaxad. <sup>11</sup>And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.

<sup>12</sup>When Arphaxad had lived 35 years, he became the father of Shelah.<sup>f</sup>

<sup>13</sup>And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters.<sup>e</sup>

<sup>14</sup>When Shelah had lived 30 years, he became the father of Eber. <sup>15</sup>And after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

<sup>16</sup>When Eber had lived 34 years, he became the father of Peleg. <sup>17</sup>And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters.

<sup>18</sup>When Peleg had lived 30 years, he became the father of Reu. <sup>19</sup>And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters.

<sup>20</sup>When Reu had lived 32 years, he became the father of Serug.<sup>g</sup> <sup>21</sup>And after he became the father of Serug, Reu lived 207 years and had other sons and daughters.

<sup>22</sup>When Serug had lived 30 years, he became the father of Nahor. <sup>23</sup>And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

<sup>24</sup>When Nahor had lived 29 years, he became the father of Terah.<sup>h</sup> <sup>25</sup>And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters.

<sup>26</sup>After Terah had lived 70 years, he became the father of Abram,<sup>i</sup> Nahor<sup>j</sup> and Haran.

11:12<sup>f</sup> Lk 3:35

11:20<sup>g</sup> Lk 3:35

11:24<sup>h</sup> Lk 3:34

11:26<sup>i</sup> Lk 3:34

<sup>j</sup>Jos 24:2

<sup>a</sup> 2 Or from the east; or in the east <sup>b</sup> 2 That is, Babylonia <sup>c</sup> 9 That is, Babylon; *Babel* sounds like the Hebrew for confused. <sup>d</sup> 10 Father may mean ancestor; also in verses 11-25. <sup>e</sup> 12,13 Hebrew; Septuagint (see also Luke 3:35, 36 and note at Gen. 10:24) 35 years, he became the father of Cainan. <sup>f</sup> 13 And after he became the father of Cainan, Arphaxad lived 430 years and had other sons and daughters, and then he died. When Cainan had lived 130 years, he became the father of Shelah. And after he became the father of Shelah, Cainan lived 330 years and had other sons and daughters

## Abram's Family

<sup>27</sup>This is the account of Terah's family line.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.<sup>k</sup> <sup>28</sup>While his father Terah was still alive, Haran died in Ur of the Chaldeans,<sup>l</sup> in the land of his birth. <sup>29</sup>Abram and Nahor both married. The name of Abram's wife was Sarai,<sup>m</sup> and the name of Nahor's wife was Milkah;<sup>n</sup> she was the daughter of Haran, the father of both Milkah and Iskah. <sup>30</sup>Now Sarai was childless because she was not able to conceive.<sup>o</sup>

<sup>31</sup>Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans<sup>p</sup> to go to Canaan.<sup>q</sup> But when they came to Harran, they settled there.

<sup>32</sup>Terah lived 205 years, and he died in Harran.

## The Call of Abram

**12** The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.<sup>r</sup>

<sup>2a</sup>"I will make you into a great nation,<sup>s</sup> and I will bless you;<sup>t</sup>

I will make your name great, and you will be a blessing.<sup>a</sup>

<sup>3</sup>I will bless those who bless you, and whoever curses you I will curse;<sup>u</sup>

and all peoples on earth will be blessed through you.<sup>v"b</sup>

<sup>4</sup>So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran.<sup>w</sup> <sup>5</sup>He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people<sup>x</sup> they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

<sup>11:27</sup> <sup>k</sup> ver 31; Ge 12:4; 14:12; 19:1; 2Pe 2:7

<sup>11:28</sup> <sup>l</sup> ver 31; Ge 15:7

<sup>11:29</sup> <sup>m</sup> Ge 17:15 <sup>n</sup> Ge 22:20

<sup>11:30</sup> <sup>o</sup> Ge 16:1; 18:11

<sup>11:31</sup> <sup>p</sup> Ge 15:7; Ne 9:7; Ac 7:4

<sup>q</sup> Ge 10:19

<sup>12:1</sup> <sup>r</sup> Ac 7:3\*; Heb 11:8

<sup>12:2</sup> <sup>s</sup> Ge 15:5; 17:2, 4; 18:18; 22:17; Dt 26:5 <sup>t</sup> Ge 24:1, 35

<sup>12:3</sup> <sup>u</sup> Ge 27:29; Ex 23:22; Nu 24:9

<sup>v</sup> Ge 18:18; 22:18; 26:4; Ac 3:25; Gal 3:8\*

<sup>12:4</sup> <sup>w</sup> Ge 11:31

<sup>12:5</sup> <sup>x</sup> Ge 14:14; 17:23

<sup>6</sup>Abram traveled through the land<sup>y</sup> as far as the site of the great tree of Moreh<sup>z</sup> at Shechem. At that time the Canaanites<sup>a</sup> were in the land. <sup>7</sup>The LORD appeared to Abram<sup>b</sup> and said, "To your offspring<sup>c</sup> I will give this land."<sup>c</sup> So he built an altar there to the LORD,<sup>d</sup> who had appeared to him.

<sup>8</sup>From there he went on toward the hills east of Bethel<sup>e</sup> and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD.

<sup>9</sup>Then Abram set out and continued toward the Negev.<sup>f</sup>

## Abram in Egypt

12:10-20Ref — Ge 20:1-18; 26:1-11

<sup>10</sup>Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. <sup>11</sup>As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. <sup>12</sup>When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. <sup>13</sup>Say you are my sister,<sup>g</sup> so that I will be treated well for your sake and my life will be spared because of you."

<sup>14</sup>When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. <sup>15</sup>And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. <sup>16</sup>He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels.

<sup>17</sup>But the LORD inflicted serious diseases on Pharaoh and his household<sup>h</sup> because of Abram's wife Sarai. <sup>18</sup>So Pharaoh summoned Abram. "What have you done to me?"<sup>i</sup> he said. "Why didn't you tell me she was your wife?" <sup>19</sup>Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" <sup>20</sup>Then Pharaoh gave orders about

<sup>12:6</sup> <sup>y</sup> Heb 11:9

<sup>z</sup> Ge 35:4; Dt 11:30

<sup>a</sup> Ge 10:18

<sup>12:7</sup> <sup>b</sup> Ge 17:1;

18:1; Ex 6:3

<sup>c</sup> Ge 13:15, 17; 15:18;

17:8; Ps 105:9-11

<sup>d</sup> Ge 13:4

<sup>12:8</sup> <sup>e</sup> Ge 13:3

<sup>12:9</sup> <sup>f</sup> Ge 13:1, 3

<sup>12:13</sup> <sup>g</sup> Ge 20:2;

26:7

<sup>12:17</sup> <sup>h</sup> 1Ch 16:21

<sup>12:18</sup> <sup>i</sup> Ge 20:9;

26:10

<sup>a</sup> 2 Or be seen as blessed

<sup>b</sup> 3 Or earth / will use your name in blessings (see 48:20)

<sup>c</sup> 7 Or seed

# THE POWER OF FAITH

*Read God's Story: Genesis 12:1–7, 15, 17, 22:1–19*

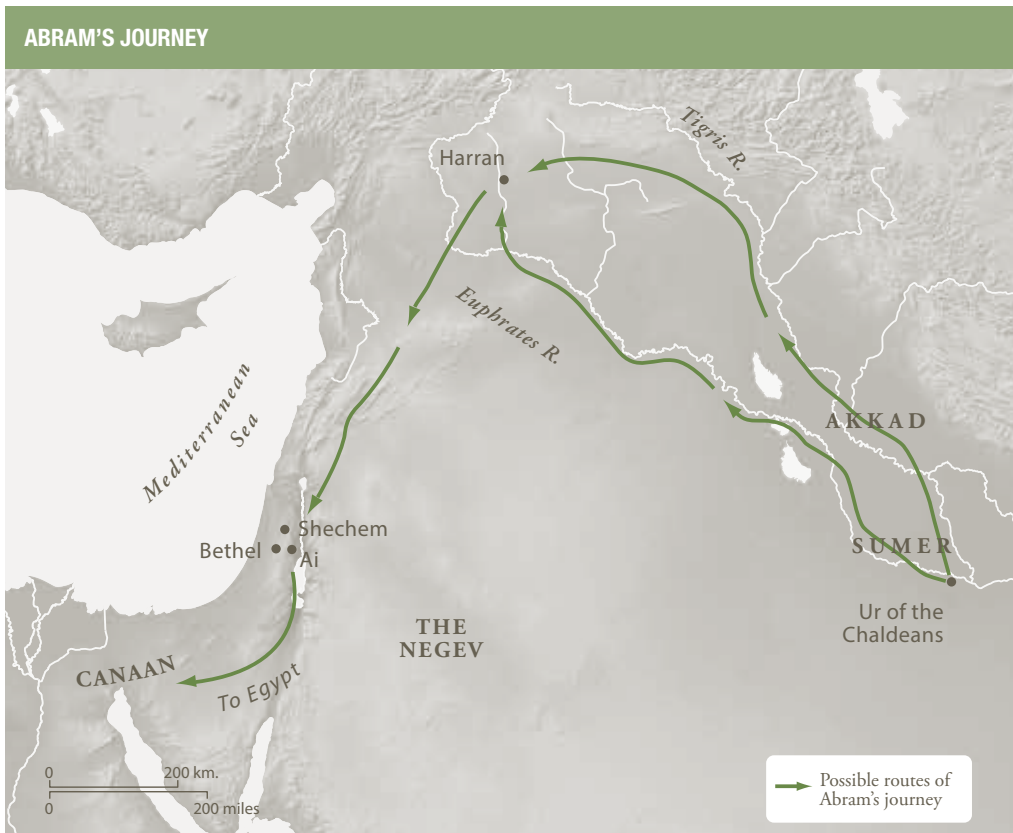
**Key Verse:** “. . . all peoples on earth will be blessed through you.”

*Genesis 12:3*



**T**he story of Abram reveals God's desire to bless the world through a nation, and ultimately through one person—the Messiah, Jesus Christ. God called Abram to be the recipient of his blessings, with the intention that these blessings would flow to the surrounding nations and, in time, to all the earth. Abram demonstrated remarkable faith in God's promises: He obeyed when God told him to leave his homeland; he trusted God despite having doubts and fears regarding the future; he was even willing to make an unthinkable sacrifice—giving his only son, Isaac, as an offering to God. God commended Abram's faith and made a covenant with Abram (whose name means “father of nations”), promising to bless the entire world through him. As part of this covenant, God changed his name to Abraham (“father of many nations”). As God's plan unfolded, Abraham became the father of a great nation: Israel. ■

*The Story continues: Exodus 1, p. 0.*



Abram to his men, and they sent him on his way, with his wife and everything he had.

### Abram and Lot Separate

**13** So Abram went up from Egypt to the Negev,<sup>j</sup> with his wife and everything he had, and Lot went with him. <sup>2</sup>Abram had become very wealthy in livestock and in silver and gold.

<sup>3</sup>From the Negev he went from place to place until he came to Bethel,<sup>k</sup> to the place between Bethel and Ai where his tent had been earlier <sup>4</sup>and where he had first built an altar.<sup>l</sup> There Abram called on the name of the LORD.

<sup>5</sup>Now Lot, who was moving about with Abram, also had flocks and herds and tents. <sup>6</sup>But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.<sup>m</sup> <sup>7</sup>And quarreling<sup>n</sup> arose between Abram's herders and Lot's. The Canaanites and Perizzites were also living in the land<sup>o</sup> at that time.

<sup>8</sup>So Abram said to Lot, "Let's not have any quarreling between you and me,<sup>p</sup> or between your herders and mine, for we are close relatives.<sup>q</sup> <sup>9</sup>Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

<sup>10</sup>Lot looked around and saw that the whole plain of the Jordan toward Zoar<sup>r</sup> was well watered, like the garden of the LORD,<sup>s</sup> like the land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.)<sup>t</sup> <sup>11</sup>So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: <sup>12</sup>Abram lived in the land of Canaan, while Lot lived among the cities of the plain<sup>u</sup> and pitched his tents near Sodom.<sup>v</sup> <sup>13</sup>Now the people of Sodom were wicked and were sinning greatly against the LORD.<sup>w</sup>

**13:1** <sup>j</sup>Ge 12:9

**13:3** <sup>k</sup>Ge 12:8

**13:4** <sup>l</sup>Ge 12:7

**13:6** <sup>m</sup>Ge 36:7

**13:7** <sup>n</sup>Ge 26:20, 21

<sup>o</sup>Ge 12:6

**13:8** <sup>p</sup>Pr 15:18;

20:3 <sup>q</sup>Ps 133:1

**13:10** <sup>r</sup>Ge 19:22, 30

<sup>s</sup>Ge 2:8-10; Isa 51:3

<sup>t</sup>Ge 14:8; 19:17-29

**13:12** <sup>u</sup>Ge 19:17,

25, 29 <sup>v</sup>Ge 14:12

**13:13** <sup>w</sup>Ge 18:20;

Eze 16:49-50;

2Pe 2:8

<sup>14</sup>The LORD said to Abram after Lot had parted from him, "Look around from where you are, to the north and south, to the east and west.<sup>x</sup> <sup>15</sup>All the land that you see I will give to you and your offspring<sup>a</sup> forever.<sup>y</sup> <sup>16</sup>I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. <sup>17</sup>Go, walk through the length and breadth of the land,<sup>z</sup> for I am giving it to you."

<sup>18</sup>So Abram went to live near the great trees of Mamre<sup>a</sup> at Hebron,<sup>b</sup> where he pitched his tents. There he built an altar to the LORD.<sup>c</sup>

### Abram Rescues Lot

**14** At the time when Amraphel was king of Shinar,<sup>bd</sup> Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goyim, <sup>2</sup>these kings went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinarab king of Admah, Shemeber king of Zeboyim,<sup>e</sup> and the king of Bela (that is, Zoar).<sup>f</sup> <sup>3</sup>All these latter kings joined forces in the Valley of Siddim (that is, the Dead Sea Valley<sup>g</sup>). <sup>4</sup>For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

<sup>5</sup>In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites<sup>h</sup> in Ashteroth Karnaim, the Zuzites in Ham, the Emites<sup>i</sup> in Shaveh Kiriathaim <sup>6</sup>and the Horites<sup>j</sup> in the hill country of Seir,<sup>k</sup> as far as El Paran<sup>l</sup> near the desert. <sup>7</sup>Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.<sup>m</sup>

<sup>8</sup>Then the king of Sodom, the king of Gomorrah,<sup>n</sup> the king of Admah, the king of Zeboyim<sup>o</sup> and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of

**13:14** <sup>x</sup>Ge 28:14;

Dt 3:27

**13:15** <sup>y</sup>Ge 12:7;

Gal 3:16<sup>\*</sup>

**13:17** <sup>z</sup>ver 15;

Nu 13:17-25

**13:18** <sup>a</sup>Ge 14:13, 24;

18:1 <sup>b</sup>Ge 35:27

<sup>c</sup>Ge 8:20

**14:1** <sup>d</sup>Ge 10:10

**14:2** <sup>e</sup>Ge 10:19

<sup>f</sup>Ge 13:10

**14:3** <sup>g</sup>Nu 34:3, 12;

Dt 3:17; Jos 3:16;

15:2, 5

**14:5** <sup>h</sup>Ge 15:20;

Dt 2:11, 20 <sup>i</sup>Dt 2:10

**14:6** <sup>j</sup>Dt 2:12, 22

<sup>k</sup>Dt 2:1, 5, 22

<sup>l</sup>Ge 21:21; Nu 10:12

**14:7** <sup>m</sup>2Ch 20:2

**14:8** <sup>n</sup>Ge 13:10;

19:17-29 <sup>o</sup>Dt 29:23

<sup>a</sup> 15 Or *seed*; also in verse 16 <sup>b</sup> 1 That is, Babylonia; also in verse 9



Siddim <sup>9</sup>against Kedorlaomer king of Elam, Tidal king of Goyim, Amraphel king of Shinar and Arioch king of Ellasar — four kings against five. <sup>10</sup>Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. <sup>11</sup>The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. <sup>12</sup>They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

<sup>13</sup>A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre<sup>q</sup> the Amorite, a brother<sup>a</sup> of Eshkol and Aner, all of whom were allied with Abram. <sup>14</sup>When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household<sup>r</sup> and went in pursuit as far as Dan. <sup>15</sup>During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. <sup>16</sup>He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

<sup>17</sup>After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).<sup>t</sup>

<sup>18</sup>Then Melchizedek<sup>u</sup> king of Salem<sup>v</sup> brought out bread and wine. He was priest of God Most High, <sup>19</sup>and he blessed Abram,<sup>w</sup> saying,

“Blessed be Abram by God  
Most High,  
Creator of heaven and earth.”<sup>x</sup>

<sup>20</sup>And praise be to God Most High,<sup>y</sup>  
who delivered your enemies into  
your hand.”

Then Abram gave him a tenth of everything.<sup>z</sup>

**14:10** <sup>p</sup>Ge 19:17, 30  
**14:13** <sup>q</sup>ver 24;  
Ge 13:18  
**14:14** <sup>r</sup>Ge 15:3  
<sup>s</sup>Dt 34:1; Jdg 18:29  
**14:17** <sup>t</sup>2Sa 18:18  
**14:18** <sup>u</sup>Ps 110:4;  
Heb 5:6 <sup>v</sup>Ps 76:2;  
Heb 7:2  
**14:19** <sup>w</sup>Heb 7:6  
<sup>x</sup>ver 22  
**14:20** <sup>y</sup>Ge 24:27  
<sup>z</sup>Ge 28:22; Dt 26:12;  
Heb 7:4

**14:22** <sup>a</sup>Ex 6:8;  
Da 12:7; Rev 10:5-6  
<sup>b</sup>ver 19  
**14:23** <sup>c</sup>2Ki 5:16  
**15:1** <sup>d</sup>Da 10:1  
<sup>e</sup>Ge 21:17;  
26:24; 46:3;  
2Ki 6:16; Ps 27:1;  
Isa 41:10, 13-14  
<sup>f</sup>Dt 33:29;  
2Sa 22:3, 31; Ps 3:3  
**15:2** <sup>g</sup>Ac 7:5  
**15:3** <sup>h</sup>Ge 24:2, 34  
**15:4** <sup>i</sup>Gal 4:28  
**15:5** <sup>j</sup>Ps 147:4;  
Jer 33:22 <sup>k</sup>Ge 12:2;  
22:17; Ex 32:13;  
Ro 4:18\*; Heb 11:12  
**15:6** <sup>l</sup>Ps 106:31;  
Ro 4:3\*; 20-24\*;  
Gal 3:6\*; Jas 2:23\*  
**15:8** <sup>m</sup>Lk 1:18

<sup>21</sup>The king of Sodom said to Abram, “Give me the people and keep the goods for yourself.”

<sup>22</sup>But Abram said to the king of Sodom, “With raised hand<sup>a</sup> I have sworn an oath to the LORD, God Most High, Creator of heaven and earth,<sup>b</sup> <sup>23</sup>that I will accept nothing belonging to you,<sup>c</sup> not even a thread or the strap of a sandal, so that you will never be able to say, ‘I made Abram rich.’ <sup>24</sup>I will accept nothing but what my men have eaten and the share that belongs to the men who went with me — to Aner, Eshkol and Mamre. Let them have their share.”

## The LORD's Covenant With Abram

**15** After this, the word of the LORD came to Abram<sup>d</sup> in a vision:

“Do not be afraid,<sup>e</sup> Abram.  
I am your shield,<sup>f</sup>  
your very great reward.”<sup>g</sup>

<sup>2</sup>But Abram said, “Sovereign LORD, what can you give me since I remain childless<sup>9</sup> and the one who will inherit<sup>d</sup> my estate is Eliezer of Damascus?”

<sup>3</sup>And Abram said, “You have given me no children; so a servant<sup>h</sup> in my household will be my heir.”

<sup>4</sup>Then the word of the LORD came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.”<sup>i</sup> <sup>5</sup>He took him outside and said, “Look up at the sky and count the stars<sup>j</sup> — if indeed you can count them.” Then he said to him, “So shall your offspring<sup>e</sup> be.”<sup>k</sup>

<sup>6</sup>Abram believed the LORD, and he credited it to him as righteousness.<sup>l</sup>

<sup>7</sup>He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”

<sup>8</sup>But Abram said, “Sovereign LORD, how can I know<sup>m</sup> that I will gain possession of it?”

<sup>a</sup> 13 Or a relative; or an ally    <sup>b</sup> 1 Or sovereign    <sup>c</sup> 1 Or shield; / your reward will be very great    <sup>d</sup> 2 The meaning of the Hebrew for this phrase is uncertain.    <sup>e</sup> 5 Or seed

<sup>9</sup>So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”

<sup>10</sup>Abram brought all these to him, cut them in two and arranged the halves opposite each other;<sup>n</sup> the birds, however, he did not cut in half.<sup>o</sup> <sup>11</sup>Then birds of prey came down on the carcasses, but Abram drove them away.

<sup>12</sup>As the sun was setting, Abram fell into a deep sleep,<sup>p</sup> and a thick and dreadful darkness came over him. <sup>13</sup>Then the LORD said to him, “Know for certain that for four hundred years<sup>q</sup> your descendants will be strangers in a country not their own and that they will be enslaved<sup>r</sup> and mistreated there. <sup>14</sup>But I will punish the nation they serve as slaves, and afterward they will come out<sup>s</sup> with great possessions.<sup>t</sup> <sup>15</sup>You, however, will go to your ancestors in peace and be buried at a good old age.<sup>u</sup> <sup>16</sup>In the fourth generation your descendants will come back here, for the sin of the Amorites<sup>v</sup> has not yet reached its full measure.”

<sup>17</sup>When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.<sup>w</sup> <sup>18</sup>On that day the LORD made a covenant with Abram and said, “To your descendants I give this land,<sup>x</sup> from the Wadi<sup>a</sup> of Egypt<sup>y</sup> to the great river, the Euphrates — <sup>19</sup>the land of the Kenites, Kenizzites, Kadmonites, <sup>20</sup>Hittites, Perizzites, Rephaites, <sup>21</sup>Amorites, Canaanites, Girgashites and Jebusites.”

## Hagar and Ishmael

**16** Now Sarai, Abram’s wife, had borne him no children.<sup>z</sup> But she had an Egyptian slave<sup>a</sup> named Hagar; <sup>2</sup>so she said to Abram, “The LORD has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her.”<sup>b</sup>

Abram agreed to what Sarai said. <sup>3</sup>So after Abram had been living in

**15:10** <sup>n</sup> ver 17;  
Jer 34:18 <sup>o</sup> Lev 1:17  
**15:12** <sup>p</sup> Ge 2:21  
**15:13** <sup>q</sup> ver 16;  
Ex 12:40; Ac 7:6, 17  
<sup>r</sup> Ex 1:11

**15:14** <sup>s</sup> Ac 7:7\*  
<sup>t</sup> Ex 12:32-38

**15:15** <sup>u</sup> Ge 25:8

**15:16** <sup>v</sup> 1Ki 21:26

**15:17** <sup>w</sup> ver 10

**15:18** <sup>x</sup> Ge 12:7

<sup>y</sup> Nu 34:5

**16:1** <sup>z</sup> Ge 11:30;

Gal 4:24-25

<sup>a</sup> Ge 21:9

**16:2** <sup>b</sup> Ge 30:3-4, 9-10

Canaan<sup>c</sup> ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. <sup>4</sup>He slept with Hagar, and she conceived.

When she knew she was pregnant, she began to despise her mistress. <sup>5</sup>Then Sarai said to Abram, “You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me.”<sup>d</sup>

<sup>6</sup>“Your slave is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai mistreated Hagar; so she fled from her.

<sup>7</sup>The angel of the LORD<sup>e</sup> found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.<sup>f</sup> <sup>8</sup>And he said, “Hagar, slave of Sarai, where have you come from, and where are you going?”

“I’m running away from my mistress Sarai,” she answered.

<sup>9</sup>Then the angel of the LORD told her, “Go back to your mistress and submit to her.” <sup>10</sup>The angel added, “I will increase your descendants so much that they will be too numerous to count.”<sup>g</sup>

<sup>11</sup>The angel of the LORD also said to her:

“You are now pregnant  
and you will give birth to a son.  
You shall name him Ishmael,<sup>b</sup>  
for the LORD has heard of your  
misery.<sup>h</sup>

<sup>12</sup>He will be a wild donkey of a man;  
his hand will be against everyone  
and everyone’s hand against him,  
and he will live in hostility  
toward<sup>c</sup> all his brothers.<sup>i</sup>”

<sup>13</sup>She gave this name to the LORD who spoke to her: “You are the God who sees me,” for she said, “I have now seen<sup>d</sup> the One who sees me.”<sup>j</sup> <sup>14</sup>That is why the well was called Beer Lahai Roi<sup>e</sup>; it is still there, between Kadesh and Bered.

**16:3** <sup>c</sup> Ge 12:5

**16:5** <sup>d</sup> Ge 31:53

**16:7** <sup>e</sup> Ge 21:17;

22:11, 15; 31:11

<sup>f</sup> Ge 20:1

**16:10** <sup>g</sup> Ge 13:16;

17:20

**16:11** <sup>h</sup> Ex 2:24;

3:7, 9

**16:12** <sup>i</sup> Ge 25:18

**16:13** <sup>j</sup> Ge 32:30

<sup>a</sup> 18 Or river <sup>b</sup> 11 Ishmael means God hears. <sup>c</sup> 12 Or live to the east / of <sup>d</sup> 13 Or seen the back of

<sup>e</sup> 14 Beer Lahai Roi means well of the Living One who sees me.



<sup>15</sup>So Hagar bore Abram a son,<sup>k</sup> and Abram gave the name Ishmael to the son she had borne. <sup>16</sup>Abram was eighty-six years old when Hagar bore him Ishmael.

## The Covenant of Circumcision

**17** When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty<sup>a</sup>; walk before me faithfully and be blameless.<sup>m</sup> <sup>2</sup>Then I will make my covenant between me and you<sup>n</sup> and will greatly increase your numbers.”

<sup>3</sup>Abram fell facedown, and God said to him, <sup>4</sup>“As for me, this is my covenant with you:<sup>o</sup> You will be the father of many nations.<sup>p</sup> <sup>5</sup>No longer will you be called Abram<sup>b</sup>; your name will be Abraham,<sup>cq</sup> for I have made you a father of many nations.<sup>r</sup> <sup>6</sup>I will make you very fruitful;<sup>s</sup> I will make nations of you, and kings will come from you.<sup>t</sup> <sup>7</sup>I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God<sup>u</sup> and the God of your descendants after you.<sup>v</sup> <sup>8</sup>The whole land of Canaan,<sup>w</sup> where you now reside as a foreigner,<sup>x</sup> I will give as an everlasting possession to you and your descendants after you;<sup>y</sup> and I will be their God.”

<sup>9</sup>Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. <sup>10</sup>This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.<sup>z</sup> <sup>11</sup>You are to undergo circumcision,<sup>a</sup> and it will be the sign of the covenant<sup>b</sup> between me and you. <sup>12</sup>For the generations to come every male among you who is eight days old must be circumcised,<sup>c</sup> including those born in your household or bought with money from a foreigner — those who are not your offspring. <sup>13</sup>Whether

**16:15** <sup>k</sup>Gal 4:22  
**17:1** <sup>l</sup>Ge 28:3;  
Ex 6:3 <sup>m</sup>Dt 18:13  
**17:2** <sup>n</sup>Ge 15:18  
**17:4** <sup>o</sup>Ge 15:18  
<sup>p</sup>ver 16; Ge 12:2;  
35:11; 48:19  
**17:5** <sup>q</sup>ver 15;  
Ne 9:7 <sup>r</sup>Ro 4:17\*  
**17:6** <sup>s</sup>Ge 35:11  
<sup>t</sup>Mt 1:6  
**17:7** <sup>u</sup>Ex 29:45, 46  
<sup>v</sup>Ro 9:8; Gal 3:16  
**17:8** <sup>w</sup>Ps 105:9, 11  
<sup>x</sup>Ge 23:4; 28:4;  
Ex 6:4 <sup>y</sup>Ge 12:7  
**17:10** <sup>z</sup>ver 23;  
Ge 21:4; Jn 7:22;  
Ac 7:8; Ro 4:11  
**17:11** <sup>a</sup>Ex 12:48;  
Dt 10:16 <sup>b</sup>Ro 4:11  
**17:12** <sup>c</sup>Lev 12:3;  
Lk 2:21

born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. <sup>14</sup>Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people;<sup>d</sup> he has broken my covenant.”

<sup>15</sup>God also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. <sup>16</sup>I will bless her and will surely give you a son by her.<sup>e</sup> I will bless her so that she will be the mother of nations;<sup>f</sup> kings of peoples will come from her.”

<sup>17</sup>Abraham fell facedown; he laughed<sup>g</sup> and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” <sup>18</sup>And Abraham said to God, “If only Ishmael might live under your blessing!”

<sup>19</sup>Then God said, “Yes, but your wife Sarah will bear you a son,<sup>h</sup> and you will call him Isaac.<sup>d</sup> I will establish my covenant with him<sup>i</sup> as an everlasting covenant for his descendants after him. <sup>20</sup>And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers.<sup>j</sup> He will be the father of twelve rulers,<sup>k</sup> and I will make him into a great nation.<sup>l</sup> <sup>21</sup>But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.”<sup>m</sup> <sup>22</sup>When he had finished speaking with Abraham, God went up from him.

<sup>23</sup>On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. <sup>24</sup>Abraham was ninety-nine years old when he was circumcised,<sup>n</sup> <sup>25</sup>and his son Ishmael was thirteen; <sup>26</sup>Abraham and his son Ishmael were both circumcised on that very day. <sup>27</sup>And every male in Abraham’s household,

**17:14** <sup>d</sup>Ex 4:24-26  
**17:16** <sup>e</sup>Ge 18:10  
<sup>f</sup>Ge 35:11; Gal 4:31  
**17:17** <sup>g</sup>Ge 18:12;  
21:6  
**17:19** <sup>h</sup>Ge 18:14;  
21:2 <sup>i</sup>Ge 26:3  
**17:20** <sup>j</sup>Ge 16:10  
<sup>k</sup>Ge 25:12-16  
<sup>l</sup>Ge 21:18  
**17:21** <sup>m</sup>Ge 21:2  
**17:24** <sup>n</sup>Ro 4:11

<sup>a</sup> 1 Hebrew *El-Shaddai*

<sup>b</sup> 5 Abram means *exalted father*.

<sup>c</sup> 5 Abraham probably means *father of many*.

<sup>d</sup> 19 Isaac means *he laughs*.

including those born in his household or bought from a foreigner, was circumcised with him.

### The Three Visitors

**18** The LORD appeared to Abraham near the great trees of Mamre<sup>o</sup> while he was sitting at the entrance to his tent in the heat of the day. <sup>2</sup>Abraham looked up and saw three men<sup>p</sup> standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

<sup>3</sup>He said, “If I have found favor in your eyes, my lord,<sup>a</sup> do not pass your servant by. <sup>4</sup>Let a little water be brought, and then you may all wash your feet<sup>q</sup> and rest under this tree. <sup>5</sup>Let me get you something to eat,<sup>r</sup> so you can be refreshed and then go on your way — now that you have come to your servant.”

“Very well,” they answered, “do as you say.”

<sup>6</sup>So Abraham hurried into the tent to Sarah. “Quick,” he said, “get three seahs<sup>b</sup> of the finest flour and knead it and bake some bread.”

<sup>7</sup>Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. <sup>8</sup>He then brought some curds and milk and the calf that had been prepared, and set these before them. <sup>9</sup>While they ate, he stood near them under a tree.

<sup>9</sup>“Where is your wife Sarah?” they asked him.

“There, in the tent,” he said.

<sup>10</sup>Then one of them said, “I will surely return to you about this time next year, and Sarah your wife will have a son.”<sup>t</sup>

Now Sarah was listening at the entrance to the tent, which was behind him. <sup>11</sup>Abraham and Sarah were already very old,<sup>u</sup> and Sarah was past the age of childbearing.<sup>v</sup> <sup>12</sup>So Sarah laughed<sup>w</sup> to herself as she thought,

**18:1** <sup>o</sup> Ge 13:18; 14:13  
**18:2** <sup>p</sup> ver 16, 22; Ge 32:24; Jos 5:13; Jdg 13:6-11; Heb 13:2  
**18:4** <sup>q</sup> Ge 19:2; 43:24  
**18:5** <sup>r</sup> Jdg 13:15  
**18:8** <sup>s</sup> Ge 19:3  
**18:10** <sup>t</sup> Ro 9:9\*  
**18:11** <sup>u</sup> Ge 17:17  
<sup>v</sup> Ro 4:19  
**18:12** <sup>w</sup> Ge 17:17; 21:6

“After I am worn out and my lord<sup>x</sup> is old, will I now have this pleasure?”

<sup>13</sup>Then the LORD said to Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’

<sup>14</sup>Is anything too hard for the LORD?<sup>y</sup> I will return to you at the appointed time next year, and Sarah will have a son.”

<sup>15</sup>Sarah was afraid, so she lied and said, “I did not laugh.”

But he said, “Yes, you did laugh.”

### Abraham Pleads for Sodom

<sup>16</sup>When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. <sup>17</sup>Then the LORD said, “Shall I hide from Abraham<sup>z</sup> what I am about to do?<sup>a</sup> <sup>18</sup>Abraham will surely become a great and powerful nation,<sup>b</sup> and all nations on earth will be blessed through him.<sup>c</sup>

<sup>19</sup>For I have chosen him, so that he will direct his children<sup>c</sup> and his household after him to keep the way of the LORD<sup>d</sup> by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.”

<sup>20</sup>Then the LORD said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous <sup>21</sup>that I will go down<sup>e</sup> and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

<sup>22</sup>The men turned away and went toward Sodom,<sup>f</sup> but Abraham remained standing before the LORD.<sup>d</sup>

<sup>23</sup>Then Abraham approached him and said: “Will you sweep away the righteous with the wicked?<sup>g</sup> <sup>24</sup>What if there are fifty righteous people in the city? Will you really sweep it away and not spare<sup>e</sup> the place for the sake of the fifty righteous people in it?<sup>h</sup> <sup>25</sup>Far be it from you to do such a thing — to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?”<sup>i</sup>

**18:12** <sup>x</sup> 1Pe 3:6  
**18:14** <sup>y</sup> Jer 32:17, 27; Zec 8:6; Mt 19:26; Lk 1:37; Ro 4:21  
**18:17** <sup>z</sup> Am 3:7  
<sup>a</sup> Ge 19:24  
**18:18** <sup>b</sup> Gal 3:8\*  
**18:19** <sup>c</sup> Dt 4:9-10; 6:7 <sup>d</sup> Jos 24:15; Eph 6:4  
**18:21** <sup>e</sup> Ge 11:5  
**18:22** <sup>f</sup> Ge 19:1  
**18:23** <sup>g</sup> Nu 16:22  
**18:24** <sup>h</sup> Jer 5:1  
**18:25** <sup>i</sup> Job 8:3, 20; Ps 58:11; 94:2; Isa 3:10-11; Ro 3:6

<sup>a</sup> 3 Or eyes, Lord    <sup>b</sup> 6 That is, probably about 36 pounds or about 16 kilograms    <sup>c</sup> 18 Or will use his name in blessings (see 48:20)    <sup>d</sup> 22 Masoretic Text; an ancient Hebrew scribal tradition but the LORD remained standing before Abraham    <sup>e</sup> 24 Or forgive; also in verse 26

<sup>26</sup>The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.<sup>j</sup>”

<sup>27</sup>Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes,<sup>k</sup> <sup>28</sup>what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?”

“If I find forty-five there,” he said, “I will not destroy it.”

<sup>29</sup>Once again he spoke to him, “What if only forty are found there?”

He said, “For the sake of forty, I will not do it.”

<sup>30</sup>Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?”

He answered, “I will not do it if I find thirty there.”

<sup>31</sup>Abraham said, “Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?”

He said, “For the sake of twenty, I will not destroy it.”

<sup>32</sup>Then he said, “May the Lord not be angry, but let me speak just once more.<sup>l</sup> What if only ten can be found there?”

He answered, “For the sake of ten,<sup>m</sup> I will not destroy it.”

<sup>33</sup>When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

## Sodom and Gomorrah Destroyed

**19** The two angels arrived at Sodom<sup>n</sup> in the evening, and Lot was sitting in the gateway of the city.<sup>o</sup> When he saw them, he got up to meet them and bowed down with his face to the ground. <sup>2</sup>“My lords,” he said, “please turn aside to your servant’s house. You can wash your feet<sup>p</sup> and spend the night and then go on your way early in the morning.”

“No,” they answered, “we will spend the night in the square.”

**18:26**<sup>j</sup> Jer 5:1  
**18:27**<sup>k</sup> Ge 2:7; 3:19;  
Job 30:19; 42:6  
**18:32**<sup>l</sup> Jdg 6:39  
<sup>m</sup> Jer 5:1  
**19:1**<sup>n</sup> Ge 18:22  
<sup>o</sup> Ge 18:1  
**19:2**<sup>p</sup> Ge 18:4;  
Lk 7:44

<sup>3</sup>But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.<sup>q</sup> <sup>4</sup>Before they had gone to bed, all the men from every part of the city of Sodom — both young and old — surrounded the house. <sup>5</sup>They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”<sup>r</sup>

<sup>6</sup>Lot went outside to meet them<sup>s</sup> and shut the door behind him<sup>7</sup> and said, “No, my friends. Don’t do this wicked thing. <sup>8</sup>Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.”<sup>t</sup>

<sup>9</sup>“Get out of our way,” they replied. “This fellow came here as a foreigner, and now he wants to play the judge!<sup>u</sup> We’ll treat you worse than them.” They kept bringing pressure on Lot and moved forward to break down the door.

<sup>10</sup>But the men inside reached out and pulled Lot back into the house and shut the door. <sup>11</sup>Then they struck the men who were at the door of the house, young and old, with blindness<sup>v</sup> so that they could not find the door.

<sup>12</sup>The two men said to Lot, “Do you have anyone else here — sons-in-law, sons or daughters, or anyone else in the city who belongs to you?<sup>w</sup> Get them out of here, <sup>13</sup>because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.”<sup>x</sup>

<sup>14</sup>So Lot went out and spoke to his sons-in-law, who were pledged to marry<sup>a</sup> his daughters. He said, “Hurry and get out of this place, because the LORD is about to destroy the city!<sup>y</sup>” But his sons-in-law thought he was joking.<sup>z</sup>

<sup>15</sup>With the coming of dawn, the angels urged Lot, saying, “Hurry! Take

**19:3**<sup>q</sup> Ge 18:6  
**19:5**<sup>r</sup> Jdg 19:22;  
Isa 3:9; Ro 1:24-27  
**19:6**<sup>s</sup> Jdg 19:23  
**19:8**<sup>t</sup> Jdg 19:24  
**19:9**<sup>u</sup> Ex 2:14;  
Ac 7:27  
**19:11**<sup>v</sup> Dt 28:28-29;  
2Ki 6:18;  
Ac 13:11  
**19:12**<sup>w</sup> Ge 7:1  
**19:13**<sup>x</sup> 1Ch 21:15  
**19:14**<sup>y</sup> Nu 16:21  
<sup>z</sup> Ex 9:21; Lk 17:28

<sup>a</sup> 14 Or were married to

your wife and your two daughters who are here, or you will be swept away<sup>a</sup> when the city is punished.<sup>b</sup>

<sup>16</sup>When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them. <sup>17</sup>As soon as they had brought them out, one of them said, “Flee for your lives!<sup>c</sup> Don’t look back,<sup>d</sup> and don’t stop anywhere in the plain! Flee to the mountains or you will be swept away!”

<sup>18</sup>But Lot said to them, “No, my lords,<sup>a</sup> please! <sup>19</sup>Your<sup>b</sup> servant has found favor in your<sup>b</sup> eyes, and you<sup>b</sup> have shown great kindness to me in sparing my life. But I can’t flee to the mountains; this disaster will overtake me, and I’ll die. <sup>20</sup>Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn’t it? Then my life will be spared.”

<sup>21</sup>He said to him, “Very well, I will grant this request too; I will not overthrow the town you speak of. <sup>22</sup>But flee there quickly, because I cannot do anything until you reach it.” (That is why the town was called Zoar.<sup>c</sup>)

<sup>23</sup>By the time Lot reached Zoar, the sun had risen over the land. <sup>24</sup>Then the LORD rained down burning sulfur on Sodom and Gomorrah<sup>e</sup>—from the LORD out of the heavens.<sup>f</sup> <sup>25</sup>Thus he overthrew those cities and the entire plain, destroying all those living in the cities—and also the vegetation in the land.<sup>g</sup> <sup>26</sup>But Lot’s wife looked back,<sup>h</sup> and she became a pillar of salt.<sup>i</sup>

<sup>27</sup>Early the next morning Abraham got up and returned to the place where he had stood before the LORD.<sup>j</sup> <sup>28</sup>He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.<sup>k</sup>

<sup>29</sup>So when God destroyed the cities of the plain, he remembered Abraham,

<sup>19:15</sup> <sup>a</sup> Nu 16:26

<sup>b</sup> Rev 18:4

<sup>19:17</sup> <sup>c</sup> Jer 48:6

<sup>d</sup> ver 26

<sup>19:24</sup> <sup>e</sup> Dt 29:23;

Isa 1:9; 13:19

<sup>f</sup> Lk 17:29; 2Pe 2:6;

Jude 7

<sup>19:25</sup> <sup>g</sup> Ps 107:34;

Eze 16:48

<sup>19:26</sup> <sup>h</sup> ver 17

<sup>i</sup> Lk 17:32

<sup>19:27</sup> <sup>j</sup> Ge 18:22

<sup>19:28</sup> <sup>k</sup> Rev 9:2;

18:9

and he brought Lot out of the catastrophe<sup>l</sup> that overthrew the cities where Lot had lived.

## Lot and His Daughters

<sup>30</sup>Lot and his two daughters left Zoar and settled in the mountains,<sup>m</sup> for he was afraid to stay in Zoar. He and his two daughters lived in a cave.

<sup>31</sup>One day the older daughter said to the younger, “Our father is old, and there is no man around here to give us children—as is the custom all over the earth. <sup>32</sup>Let’s get our father to drink wine and then sleep with him and preserve our family line through our father.”

<sup>33</sup>That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up.

<sup>34</sup>The next day the older daughter said to the younger, “Last night I slept with my father. Let’s get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father.” <sup>35</sup>So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up.

<sup>36</sup>So both of Lot’s daughters became pregnant by their father. <sup>37</sup>The older daughter had a son, and she named him Moab<sup>d</sup>; he is the father of the Moabites<sup>n</sup> of today. <sup>38</sup>The younger daughter also had a son, and she named him Ben-Ammi<sup>e</sup>; he is the father of the Ammonites<sup>o</sup> of today.

## Abraham and Abimelek

20:1-18Ref — Ge 12:10-20; 26:1-11

**20** Now Abraham moved on from there<sup>p</sup> into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar,<sup>q</sup> <sup>2</sup>and there Abraham said of his wife

<sup>19:29</sup> <sup>l</sup> 2Pe 2:7

<sup>19:30</sup> <sup>m</sup> ver 19

<sup>19:37</sup> <sup>n</sup> Dt 2:9

<sup>19:38</sup> <sup>o</sup> Dt 2:19

<sup>20:1</sup> <sup>p</sup> Ge 18:1

<sup>q</sup> Ge 26:1, 6, 17

<sup>a</sup> 18 Or *No, Lord*; or *No, my lord* like the Hebrew for *from father*.

<sup>b</sup> 19 The Hebrew is singular.

<sup>c</sup> 22 Zoar means *small*.

<sup>d</sup> 37 Moab sounds

<sup>e</sup> 38 Ben-Ammi means *son of my father’s people*.

<sup>f</sup> 38 Hebrew Bene-Ammon

Sarah, “She is my sister.”<sup>r</sup> Then Abimelek king of Gerar sent for Sarah and took her.<sup>s</sup>

<sup>3</sup>But God came to Abimelek in a dream<sup>t</sup> one night and said to him, “You are as good as dead because of the woman you have taken; she is a married woman.”<sup>u</sup>

<sup>4</sup>Now Abimelek had not gone near her, so he said, “Lord, will you destroy an innocent nation?<sup>v</sup> <sup>5</sup>Did he not say to me, ‘She is my sister,’ and didn’t she also say, ‘He is my brother’? I have done this with a clear conscience and clean hands.”

<sup>6</sup>Then God said to him in the dream, “Yes, I know you did this with a clear conscience, and so I have kept<sup>w</sup> you from sinning against me. That is why I did not let you touch her. <sup>7</sup>Now return the man’s wife, for he is a prophet, and he will pray for you<sup>x</sup> and you will live. But if you do not return her, you may be sure that you and all who belong to you will die.”

<sup>8</sup>Early the next morning Abimelek summoned all his officials, and when he told them all that had happened, they were very much afraid. <sup>9</sup>Then Abimelek called Abraham in and said, “What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should never be done.”<sup>y</sup> <sup>10</sup>And Abimelek asked Abraham, “What was your reason for doing this?”

<sup>11</sup>Abraham replied, “I said to myself, ‘There is surely no fear of God<sup>z</sup> in this place, and they will kill me because of my wife.’<sup>a</sup> <sup>12</sup>Besides, she really is my sister, the daughter of my father though not of my mother; and she became my wife. <sup>13</sup>And when God had me wander from my father’s household, I said to her, ‘This is how you can show your love to me: Everywhere we go, say of me, “He is my brother.”’ ”

<sup>14</sup>Then Abimelek brought sheep and cattle and male and female slaves and

**20:2** <sup>r</sup> ver 12; Ge 12:13; 26:7  
<sup>s</sup> Ge 12:15  
**20:3** <sup>t</sup> Job 33:15; Mt 27:19 <sup>u</sup> Ps 105:14  
**20:4** <sup>v</sup> Ge 18:25  
**20:6** <sup>w</sup> 1Sa 25:26, 34  
**20:7** <sup>x</sup> ver 17; 1Sa 7:5; Job 42:8  
**20:9** <sup>y</sup> Ge 12:18; 26:10; 34:7  
**20:11** <sup>z</sup> Ge 42:18; Ps 36:1 <sup>a</sup> Ge 12:12; 26:7

gave them to Abraham,<sup>b</sup> and he returned Sarah his wife to him. <sup>15</sup>And Abimelek said, “My land is before you; live wherever you like.”<sup>c</sup>

<sup>16</sup>To Sarah he said, “I am giving your brother a thousand shekels<sup>d</sup> of silver. This is to cover the offense against you before all who are with you; you are completely vindicated.”

<sup>17</sup>Then Abraham prayed to God,<sup>d</sup> and God healed Abimelek, his wife and his female slaves so they could have children again, <sup>18</sup>for the LORD had kept all the women in Abimelek’s household from conceiving because of Abraham’s wife Sarah.<sup>e</sup>

## The Birth of Isaac

**21** Now the LORD was gracious to Sarah<sup>f</sup> as he had said, and the LORD did for Sarah what he had promised.<sup>g</sup> <sup>2</sup>Sarah became pregnant and bore a son<sup>h</sup> to Abraham in his old age,<sup>i</sup> at the very time God had promised him. <sup>3</sup>Abraham gave the name Isaac<sup>bj</sup> to the son Sarah bore him. <sup>4</sup>When his son Isaac was eight days old, Abraham circumcised him,<sup>k</sup> as God commanded him. <sup>5</sup>Abraham was a hundred years old when his son Isaac was born to him.

<sup>6</sup>Sarah said, “God has brought me laughter,<sup>l</sup> and everyone who hears about this will laugh with me.” <sup>7</sup>And she added, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

## Hagar and Ishmael Sent Away

<sup>8</sup>The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast. <sup>9</sup>But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham<sup>m</sup> was mocking,<sup>n</sup> <sup>10</sup>and she said to Abraham, “Get rid of that slave woman and her son, for that woman’s son will never share in the inheritance with my son Isaac.”<sup>o</sup>

<sup>11</sup>The matter distressed Abraham greatly because it concerned his son.<sup>p</sup>

<sup>a</sup> 16 That is, about 25 pounds or about 12 kilograms <sup>b</sup> 3 Isaac means *he laughs*.



<sup>12</sup>But God said to him, “Do not be so distressed about the boy and your slave woman. Listen to whatever Sarah tells you, because it is through Isaac that your offspring<sup>a</sup> will be reckoned. <sup>13</sup>I will make the son of the slave into a nation<sup>f</sup> also, because he is your offspring.”

<sup>14</sup>Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba.<sup>5</sup>

<sup>15</sup>When the water in the skin was gone, she put the boy under one of the bushes. <sup>16</sup>Then she went off and sat down about a bowshot away, for she thought, “I cannot watch the boy die.” And as she sat there, she<sup>b</sup> began to sob.

<sup>17</sup>God heard the boy crying,<sup>t</sup> and the angel of God called to Hagar from heaven and said to her, “What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. <sup>18</sup>Lift the boy up and take him by the hand, for I will make him into a great nation.”<sup>u</sup>

<sup>19</sup>Then God opened her eyes<sup>v</sup> and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

<sup>20</sup>God was with the boy<sup>w</sup> as he grew up. He lived in the desert and became an archer. <sup>21</sup>While he was living in the Desert of Paran, his mother got a wife for him<sup>x</sup> from Egypt.

### The Treaty at Beersheba

<sup>22</sup>At that time Abimelek and Phicol the commander of his forces said to Abraham, “God is with you in everything you do. <sup>23</sup>Now swear<sup>y</sup> to me here before God that you will not deal falsely with me or my children or my descendants. Show to me and the country where you now reside as a foreigner the same kindness I have shown to you.”

<sup>24</sup>Abraham said, “I swear it.”

<sup>25</sup>Then Abraham complained to Abimelek about a well of water that

<sup>21:12</sup> <sup>q</sup> Ro 9:7\*;

Heb 11:18\*

<sup>21:13</sup> <sup>r</sup> ver 18

<sup>21:14</sup> <sup>s</sup> ver 31, 32

<sup>21:17</sup> <sup>t</sup> Ex 3:7

<sup>21:18</sup> <sup>u</sup> ver 13

<sup>21:19</sup> <sup>v</sup> Nu 22:31

<sup>21:20</sup> <sup>w</sup> Ge 26:3, 24;

28:15; 39:2, 21, 23

<sup>21:21</sup> <sup>x</sup> Ge 24:4, 38

<sup>21:23</sup> <sup>y</sup> ver 31;

Jos 2:12

Abimelek’s servants had seized.<sup>z</sup> <sup>26</sup>But Abimelek said, “I don’t know who has done this. You did not tell me, and I heard about it only today.”

<sup>27</sup>So Abraham brought sheep and cattle and gave them to Abimelek, and the two men made a treaty.<sup>a</sup> <sup>28</sup>Abraham set apart seven ewe lambs from the flock,<sup>29</sup> and Abimelek asked Abraham, “What is the meaning of these seven ewe lambs you have set apart by themselves?”

<sup>30</sup>He replied, “Accept these seven lambs from my hand as a witness<sup>b</sup> that I dug this well.”

<sup>31</sup>So that place was called Beersheba,<sup>cc</sup> because the two men swore an oath there.

<sup>32</sup>After the treaty had been made at Beersheba, Abimelek and Phicol the commander of his forces returned to the land of the Philistines. <sup>33</sup>Abraham planted a tamarisk tree in Beersheba, and there he called on the name of the LORD,<sup>d</sup> the Eternal God.<sup>e</sup> <sup>34</sup>And Abraham stayed in the land of the Philistines for a long time.

### Abraham Tested

**22** Some time later God tested<sup>f</sup> Abraham. He said to him, “Abraham!”

“Here I am,” he replied.

<sup>2</sup>Then God said, “Take your son<sup>g</sup>, your only son, whom you love — Isaac — and go to the region of Moriah.<sup>h</sup> Sacrifice him there as a burnt offering on a mountain I will show you.”

<sup>3</sup>Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. <sup>4</sup>On the third day Abraham looked up and saw the place in the distance. <sup>5</sup>He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

<sup>21:25</sup> <sup>z</sup> Ge 26:15,

18, 20-22

<sup>21:27</sup> <sup>a</sup> Ge 26:28, 31

<sup>21:30</sup> <sup>b</sup> Ge 31:44,

47, 48, 50, 52

<sup>21:31</sup> <sup>c</sup> Ge 26:33

<sup>21:33</sup> <sup>d</sup> Ge 4:26

<sup>e</sup> Dt 33:27

<sup>22:1</sup> <sup>f</sup> Dt 8:2, 16;

Heb 11:17;

Jas 1:12-13

<sup>22:9</sup> <sup>g</sup> ver 12, 16;

Jn 3:16; Heb 11:17;

1Jn 4:9 <sup>h</sup> 2Ch 3:1

<sup>a</sup> 12 Or *seed*    <sup>b</sup> 16 Hebrew; Septuagint *the child*

<sup>c</sup> 31 *Beersheba* can mean *well of seven* and *well of the oath*.

<sup>6</sup>Abraham took the wood for the burnt offering and placed it on his son Isaac,<sup>i</sup> and he himself carried the fire and the knife. As the two of them went on together, <sup>7</sup>Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb<sup>j</sup> for the burnt offering?”

<sup>8</sup>Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

<sup>9</sup>When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar,<sup>k</sup> on top of the wood. <sup>10</sup>Then he reached out his hand and took the knife to slay his son. <sup>11</sup>But the angel of the LORD called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

<sup>12</sup>“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God,<sup>l</sup> because you have not withheld from me your son, your only son.<sup>m</sup>”

<sup>13</sup>Abraham looked up and there in a thicket he saw a ram<sup>a</sup> caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.<sup>n</sup> <sup>14</sup>So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.<sup>o</sup>”

<sup>15</sup>The angel of the LORD called to Abraham from heaven a second time <sup>16</sup>and said, “I swear by myself,<sup>p</sup> declares the LORD, that because you have done this and have not withheld your son, your only son, <sup>17</sup>I will surely bless you and make your descendants<sup>q</sup> as numerous as the stars in the sky<sup>r</sup> and as the sand on the seashore.<sup>s</sup> Your descendants will take possession of the cities of their enemies,<sup>t</sup> <sup>18</sup>and through

<sup>22:6</sup> <sup>i</sup>Jn 19:17  
<sup>22:7</sup> <sup>j</sup>Lev 1:10  
<sup>22:9</sup> <sup>k</sup>Heb 11:17-19; Jas 2:21  
<sup>22:12</sup> <sup>l</sup>1Sa 15:22; Jas 2:21-22 <sup>m</sup>ver 2; Jn 3:16  
<sup>22:13</sup> <sup>n</sup>Ro 8:32  
<sup>22:14</sup> <sup>o</sup>ver 8  
<sup>22:16</sup> <sup>p</sup>Lk 1:73; Heb 6:13  
<sup>22:17</sup> <sup>q</sup>Heb 6:14\*  
<sup>r</sup>Ge 15:5 <sup>s</sup>Ge 26:24; 32:12 <sup>t</sup>Ge 24:60

your offspring<sup>b</sup> all nations on earth will be blessed,<sup>cu</sup> because you have obeyed me.”<sup>v</sup>

<sup>19</sup>Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

## Nahor's Sons

<sup>20</sup>Some time later Abraham was told, “Milkah is also a mother; she has borne sons to your brother Nahor:<sup>w</sup> <sup>21</sup>Uz the firstborn, Buz his brother, Kemuel (the father of Aram), <sup>22</sup>Kesed, Hazo, Pildash, Jidlaph and Bethuel.” <sup>23</sup>Bethuel became the father of Rebekah.<sup>x</sup> Milkah bore these eight sons to Abraham’s brother Nahor. <sup>24</sup>His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maakah.

## The Death of Sarah

**23** Sarah lived to be a hundred and twenty-seven years old. <sup>2</sup>She died at Kiriath Arba<sup>y</sup> (that is, Hebron)<sup>z</sup> in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.

<sup>3</sup>Then Abraham rose from beside his dead wife and spoke to the Hittites.<sup>d</sup> He said, <sup>4</sup>“I am a foreigner and stranger<sup>a</sup> among you. Sell me some property for a burial site here so I can bury my dead.”

<sup>5</sup>The Hittites replied to Abraham, <sup>6</sup>“Sir, listen to us. You are a mighty prince<sup>b</sup> among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead.”

<sup>7</sup>Then Abraham rose and bowed down before the people of the land, the Hittites. <sup>8</sup>He said to them, “If you are willing to let me bury my dead, then listen to me and intercede with Ephron son of Zohar<sup>c</sup> on my behalf<sup>9</sup> so he will sell me the cave of Machpelah, which

<sup>22:18</sup> <sup>u</sup>Ge 12:2, 3; Ac 3:25\*; Gal 3:8\*  
<sup>v</sup>ver 10  
<sup>22:20</sup> <sup>w</sup>Ge 11:29  
<sup>22:23</sup> <sup>x</sup>Ge 24:15  
<sup>23:2</sup> <sup>y</sup>Jos 14:15  
<sup>z</sup>ver 19; Ge 13:18  
<sup>23:4</sup> <sup>a</sup>Ge 17:8; 1Ch 29:15; Ps 105:12; Heb 11:9, 13  
<sup>23:6</sup> <sup>b</sup>Ge 14:14-16; 24:35  
<sup>23:8</sup> <sup>c</sup>Ge 25:9

<sup>a</sup> 13 Many manuscripts of the Masoretic Text, Samaritan Pentateuch, Septuagint and Syriac; most manuscripts of the Masoretic Text a ram behind him <sup>b</sup> 18 Or seed <sup>c</sup> 18 Or and all nations on earth will use the name of your offspring in blessings (see 48:20) <sup>d</sup> 3 Or the descendants of Heth; also in verses 5, 7, 10, 16, 18 and 20



belongs to him and is at the end of his field. Ask him to sell it to me for the full price as a burial site among you.”

<sup>10</sup>Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate<sup>d</sup> of his city. <sup>11</sup>“No, my lord,” he said. “Listen to me; I give<sup>ae</sup> you the field, and I give<sup>a</sup> you the cave that is in it. I give<sup>a</sup> it to you in the presence of my people. Bury your dead.”

<sup>12</sup>Again Abraham bowed down before the people of the land <sup>13</sup>and he said to Ephron in their hearing, “Listen to me, if you will. I will pay the price of the field. Accept it from me so I can bury my dead there.”

<sup>14</sup>Ephron answered Abraham, <sup>15</sup>“Listen to me, my lord; the land is worth four hundred shekels<sup>b</sup> of silver,<sup>f</sup> but what is that between you and me? Bury your dead.”

<sup>16</sup>Abraham agreed to Ephron’s terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver,<sup>g</sup> according to the weight current among the merchants.

<sup>17</sup>So Ephron’s field in Machpelah near Mamre<sup>h</sup> — both the field and the cave in it, and all the trees within the borders of the field — was deeded<sup>18</sup> to Abraham as his property in the presence of all the Hittites who had come to the gate of the city. <sup>19</sup>Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan. <sup>20</sup>So the field and the cave in it were deeded<sup>i</sup> to Abraham by the Hittites as a burial site.

## Isaac and Rebekah

**24** Abraham was now very old, and the LORD had blessed him in every way.<sup>j</sup> <sup>2</sup>He said to the senior servant in his household, the one in charge of all that he had,<sup>k</sup> “Put your

**23:10** <sup>d</sup> Ge 34:20-24; Ru 4:4  
**23:11** <sup>e</sup> 2Sa 24:23  
**23:15** <sup>f</sup> Eze 45:12  
**23:16** <sup>g</sup> Jer 32:9; Zec 11:12  
**23:17** <sup>h</sup> Ge 25:9; 49:30-32; 50:13; Ac 7:16  
**23:20** <sup>i</sup> Jer 32:10  
**24:1** <sup>j</sup> ver 35  
**24:2** <sup>k</sup> Ge 39:4-6

hand under my thigh.<sup>l</sup> <sup>3</sup>I want you to swear by the LORD, the God of heaven and the God of earth,<sup>m</sup> that you will not get a wife for my son<sup>n</sup> from the daughters of the Canaanites,<sup>o</sup> among whom I am living, <sup>4</sup>but will go to my country and my own relatives<sup>p</sup> and get a wife for my son Isaac.”

<sup>5</sup>The servant asked him, “What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?”

<sup>6</sup>“Make sure that you do not take my son back there,” Abraham said. <sup>7</sup>“The LORD, the God of heaven, who brought me out of my father’s household and my native land and who spoke to me and promised me on oath, saying, ‘To your offspring<sup>cq</sup> I will give this land’<sup>r</sup> — he will send his angel before you<sup>s</sup> so that you can get a wife for my son from there. <sup>8</sup>If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there.” <sup>9</sup>So the servant put his hand under the thigh<sup>t</sup> of his master Abraham and swore an oath to him concerning this matter.

<sup>10</sup>Then the servant left, taking with him ten of his master’s camels loaded with all kinds of good things from his master. He set out for Aram Naharaim<sup>d</sup> and made his way to the town of Nahor. <sup>11</sup>He had the camels kneel down near the well<sup>u</sup> outside the town; it was toward evening, the time the women go out to draw water.<sup>v</sup>

<sup>12</sup>Then he prayed, “LORD, God of my master Abraham,<sup>w</sup> make me successful today, and show kindness to my master Abraham. <sup>13</sup>See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water. <sup>14</sup>May it be that when I say to a young woman, ‘Please let down your jar that I may have a drink,’ and she says, ‘Drink, and I’ll water your camels too’ — let her be the one you

**24:2** <sup>l</sup> ver 9; Ge 47:29  
**24:3** <sup>m</sup> Ge 14:19  
<sup>n</sup> Ge 28:1; Dt 7:3  
<sup>o</sup> Ge 10:15-19  
**24:4** <sup>p</sup> Ge 12:1; 28:2  
**24:7** <sup>q</sup> Gal 3:16\*  
<sup>r</sup> Ge 12:7; 13:15  
<sup>s</sup> Ex 23:20, 23  
**24:9** <sup>t</sup> ver 2  
**24:11** <sup>u</sup> Ex 2:15  
<sup>v</sup> ver 13; 1Sa 9:11  
**24:12** <sup>w</sup> ver 27, 42, 48; Ge 26:24; Ex 3:6, 15, 16

<sup>a</sup> 11 Or *sell*    <sup>b</sup> 15 That is, about 10 pounds or about 4.6 kilograms

<sup>c</sup> 7 Or *seed*    <sup>d</sup> 10 That is, Northwest Mesopotamia

have chosen for your servant Isaac. By this I will know<sup>x</sup> that you have shown kindness to my master.”

<sup>15</sup>Before he had finished praying,<sup>y</sup> Rebekah<sup>z</sup> came out with her jar on her shoulder. She was the daughter of Bethuel son of Milkah,<sup>a</sup> who was the wife of Abraham’s brother Nahor.<sup>b</sup> <sup>16</sup>The woman was very beautiful,<sup>c</sup> a virgin; no man had ever slept with her. She went down to the spring, filled her jar and came up again.

<sup>17</sup>The servant hurried to meet her and said, “Please give me a little water from your jar.”

<sup>18</sup>“Drink,<sup>d</sup> my lord,” she said, and quickly lowered the jar to her hands and gave him a drink.

<sup>19</sup>After she had given him a drink, she said, “I’ll draw water for your camels too,<sup>e</sup> until they have had enough to drink.” <sup>20</sup>So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. <sup>21</sup>Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful.<sup>f</sup>

<sup>22</sup>When the camels had finished drinking, the man took out a gold nose ring<sup>g</sup> weighing a beka<sup>a</sup> and two gold bracelets weighing ten shekels.<sup>b</sup> <sup>23</sup>Then he asked, “Whose daughter are you? Please tell me, is there room in your father’s house for us to spend the night?”

<sup>24</sup>She answered him, “I am the daughter of Bethuel, the son that Milkah bore to Nahor.<sup>h</sup>” <sup>25</sup>And she added, “We have plenty of straw and fodder, as well as room for you to spend the night.”

<sup>26</sup>Then the man bowed down and worshiped the LORD,<sup>i</sup> <sup>27</sup>saying, “Praise be to the LORD,<sup>j</sup> the God of my master Abraham, who has not abandoned his kindness and faithfulness<sup>k</sup> to my master. As for me, the LORD has led me on the journey<sup>l</sup> to the house of my master’s relatives.”<sup>m</sup>

<sup>24:14</sup> <sup>x</sup>Jdg 6:17, 37  
<sup>24:15</sup> <sup>y</sup>ver 45  
<sup>z</sup>Ge 22:23  
<sup>a</sup>Ge 22:20  
<sup>b</sup>Ge 11:29  
<sup>24:16</sup> <sup>c</sup>Ge 26:7  
<sup>24:18</sup> <sup>d</sup>ver 14  
<sup>24:19</sup> <sup>e</sup>ver 14  
<sup>24:21</sup> <sup>f</sup>ver 12  
<sup>24:22</sup> <sup>g</sup>ver 47  
<sup>24:24</sup> <sup>h</sup>ver 15  
<sup>24:26</sup> <sup>i</sup>ver 48, 52;  
Ex 4:31  
<sup>24:27</sup> <sup>j</sup>Ex 18:10;  
Ru 4:14; 1Sa 25:32  
<sup>k</sup>ver 49; Ge 32:10;  
Ps 98:3 <sup>l</sup>ver 21  
<sup>m</sup>ver 12, 48

<sup>28</sup>The young woman ran and told her mother’s household about these things. <sup>29</sup>Now Rebekah had a brother named Laban,<sup>n</sup> and he hurried out to the man at the spring. <sup>30</sup>As soon as he had seen the nose ring, and the bracelets on his sister’s arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. <sup>31</sup>“Come, you who are blessed by the LORD,”<sup>o</sup> he said. “Why are you standing out here? I have prepared the house and a place for the camels.”

<sup>32</sup>So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet.<sup>p</sup> <sup>33</sup>Then food was set before him, but he said, “I will not eat until I have told you what I have to say.”

“Then tell us,” Laban said.

<sup>34</sup>So he said, “I am Abraham’s servant. <sup>35</sup>The LORD has blessed my master abundantly,<sup>q</sup> and he has become wealthy. He has given him sheep and cattle, silver and gold, male and female servants, and camels and donkeys.<sup>r</sup>

<sup>36</sup>My master’s wife Sarah has borne him a son in her old age,<sup>s</sup> and he has given him everything he owns.<sup>t</sup> <sup>37</sup>And my master made me swear an oath, and said, ‘You must not get a wife for my son from the daughters of the Canaanites, in whose land I live,<sup>u</sup> <sup>38</sup>but go to my father’s family and to my own clan, and get a wife for my son.’<sup>v</sup>

<sup>39</sup>“Then I asked my master, ‘What if the woman will not come back with me?’<sup>w</sup>

<sup>40</sup>“He replied, ‘The LORD, before whom I have walked faithfully, will send his angel with you<sup>x</sup> and make your journey a success, so that you can get a wife for my son from my own clan and from my father’s family. <sup>41</sup>You will be released from my oath if, when you go to my clan, they refuse to give her to you — then you will be released from my oath.’<sup>y</sup>

<sup>24:29</sup> <sup>n</sup>ver 4;  
Ge 29:5, 12, 13  
<sup>24:31</sup> <sup>o</sup>Ge 26:29;  
Ru 3:10; Ps 115:15  
<sup>24:32</sup> <sup>p</sup>Ge 43:24;  
Jdg 19:21  
<sup>24:35</sup> <sup>q</sup>ver 1  
<sup>r</sup>Ge 13:2  
<sup>24:36</sup> <sup>s</sup>Ge 21:2, 10  
<sup>t</sup>Ge 25:5  
<sup>24:37</sup> <sup>u</sup>ver 3  
<sup>24:38</sup> <sup>v</sup>ver 4  
<sup>24:39</sup> <sup>w</sup>ver 5  
<sup>24:40</sup> <sup>x</sup>ver 7  
<sup>24:41</sup> <sup>y</sup>ver 8

<sup>a</sup> 22 That is, about 1/5 ounce or about 5.7 grams

<sup>b</sup> 22 That is, about 4 ounces or about 115 grams

<sup>42</sup>“When I came to the spring today, I said, ‘LORD, God of my master Abraham, if you will, please grant success<sup>z</sup> to the journey on which I have come.’ <sup>43</sup>See, I am standing beside this spring.<sup>a</sup> If a young woman comes out to draw water and I say to her, ‘Please let me drink a little water from your jar,’<sup>b</sup> <sup>44</sup>and if she says to me, ‘Drink, and I’ll draw water for your camels too,’ let her be the one the LORD has chosen for my master’s son.’

<sup>45</sup>“Before I finished praying in my heart,<sup>c</sup> Rebekah came out, with her jar on her shoulder.<sup>d</sup> She went down to the spring and drew water, and I said to her, ‘Please give me a drink.’<sup>e</sup>

<sup>46</sup>“She quickly lowered her jar from her shoulder and said, ‘Drink, and I’ll water your camels too.’<sup>f</sup> So I drank, and she watered the camels also.

<sup>47</sup>“I asked her, ‘Whose daughter are you?’<sup>g</sup>

“She said, ‘The daughter of Bethuel son of Nahor, whom Milkah bore to him.’<sup>h</sup>

“Then I put the ring in her nose and the bracelets on her arms,<sup>i</sup> <sup>48</sup>and I bowed down and worshiped the LORD.<sup>j</sup> I praised the LORD, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master’s brother for his son.<sup>k</sup> <sup>49</sup>Now if you will show kindness and faithfulness<sup>l</sup> to my master, tell me; and if not, tell me, so I may know which way to turn.”

<sup>50</sup>Laban and Bethuel answered, “This is from the LORD;<sup>m</sup> we can say nothing to you one way or the other.<sup>n</sup>

<sup>51</sup>Here is Rebekah; take her and go, and let her become the wife of your master’s son, as the LORD has directed.”

<sup>52</sup>When Abraham’s servant heard what they said, he bowed down to the ground before the LORD.<sup>o</sup> <sup>53</sup>Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts<sup>p</sup> to her brother and to her

<sup>24:42</sup> <sup>z</sup>ver 12

<sup>24:43</sup> <sup>a</sup>ver 13  
<sup>b</sup>ver 14

<sup>24:45</sup> <sup>c</sup>1Sa 1:13

<sup>d</sup>ver 15 <sup>e</sup>ver 17

<sup>24:46</sup> <sup>f</sup>ver 18-19

<sup>24:47</sup> <sup>g</sup>ver 23

<sup>h</sup>ver 24

<sup>i</sup>Eze 16:11-12

<sup>24:48</sup> <sup>j</sup>ver 26

<sup>k</sup>ver 27

<sup>24:49</sup> <sup>l</sup>Ge 47:29;

Jos 2:14

<sup>24:50</sup> <sup>m</sup>Ps 118:23

<sup>n</sup>Ge 31:7, 24, 29, 42

<sup>24:52</sup> <sup>o</sup>ver 26

<sup>24:53</sup> <sup>p</sup>ver 10, 22

mother. <sup>54</sup>Then he and the men who were with him ate and drank and spent the night there.

When they got up the next morning, he said, “Send me on my way<sup>q</sup> to my master.”

<sup>55</sup>But her brother and her mother replied, “Let the young woman remain with us ten days or so; then you<sup>a</sup> may go.”

<sup>56</sup>But he said to them, “Do not detain me, now that the LORD has granted success to my journey. Send me on my way so I may go to my master.”

<sup>57</sup>Then they said, “Let’s call the young woman and ask her about it.”

<sup>58</sup>So they called Rebekah and asked her, “Will you go with this man?”

“I will go,” she said.

<sup>59</sup>So they sent their sister Rebekah on her way, along with her nurse<sup>r</sup> and Abraham’s servant and his men. <sup>60</sup>And they blessed Rebekah and said to her,

“Our sister, may you increase to thousands upon thousands;<sup>s</sup> may your offspring possess the cities of their enemies.”<sup>t</sup>

<sup>61</sup>Then Rebekah and her attendants got ready and mounted the camels and went back with the man. So the servant took Rebekah and left.

<sup>62</sup>Now Isaac had come from Beer Lahai Roi,<sup>u</sup> for he was living in the Negev.<sup>v</sup> <sup>63</sup>He went out to the field one evening to meditate,<sup>bw</sup> and as he looked up, he saw camels approaching. <sup>64</sup>Rebekah also looked up and saw Isaac. She got down from her camel <sup>65</sup>and asked the servant, “Who is that man in the field coming to meet us?”

“He is my master,” the servant answered. So she took her veil and covered herself.

<sup>66</sup>Then the servant told Isaac all he had done. <sup>67</sup>Isaac brought her into the tent of his mother Sarah, and he married Rebekah.<sup>x</sup> So she became his wife, and he loved her;<sup>y</sup> and Isaac was comforted after his mother’s death.<sup>z</sup>

<sup>a</sup> 55 Or she    <sup>b</sup> 63 The meaning of the Hebrew for this word is uncertain.

## The Death of Abraham

25:1-4pp — 1Ch 1:32-33

**25** Abraham had taken another wife, whose name was Keturah. <sup>2</sup>She bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.<sup>a</sup> <sup>3</sup>Jokshan was the father of Sheba and Dedan; the descendants of Dedan were the Ashurites, the Letushites and the Leummites. <sup>4</sup>The sons of Midian were Ephah, Ephher, Hanok, Abida and Eldaah. All these were descendants of Keturah.

<sup>5</sup>Abraham left everything he owned to Isaac.<sup>b</sup> <sup>6</sup>But while he was still living, he gave gifts to the sons of his concubines<sup>c</sup> and sent them away from his son Isaac<sup>d</sup> to the land of the east.

<sup>7</sup>Abraham lived a hundred and seventy-five years. <sup>8</sup>Then Abraham breathed his last and died at a good old age,<sup>e</sup> an old man and full of years; and he was gathered to his people.<sup>f</sup> <sup>9</sup>His sons Isaac and Ishmael buried him<sup>g</sup> in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the Hittite,<sup>h</sup> <sup>10</sup>the field Abraham had bought from the Hittites.<sup>ai</sup> There Abraham was buried with his wife Sarah. <sup>11</sup>After Abraham's death, God blessed his son Isaac, who then lived near Beer Lahai Roi.<sup>j</sup>

## Ishmael's Sons

25:12-16pp — 1Ch 1:29-31

<sup>12</sup>This is the account of the family line of Abraham's son Ishmael, whom Sarah's slave, Hagar<sup>k</sup> the Egyptian, bore to Abraham.<sup>l</sup>

<sup>13</sup>These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, <sup>14</sup>Mishma, Dumah, Massa, <sup>15</sup>Hadad, Tema, Jetur, Naphish and Kedemah. <sup>16</sup>These were the sons of Ishmael, and these are the names of the twelve tribal rulers<sup>m</sup> according to their settlements and

25:2 <sup>a</sup>1Ch 1:32, 33  
25:5 <sup>b</sup>Ge 24:36  
25:6 <sup>c</sup>Ge 22:24  
<sup>d</sup>Ge 21:10, 14  
25:8 <sup>e</sup>Ge 15:15  
<sup>f</sup>ver 17; Ge 35:29;  
49:29, 33  
25:9 <sup>g</sup>Ge 35:29  
<sup>h</sup>Ge 50:13  
25:10 <sup>i</sup>Ge 23:16  
25:11 <sup>j</sup>Ge 16:14  
25:12 <sup>k</sup>Ge 16:1  
<sup>l</sup>Ge 16:15  
25:16 <sup>m</sup>Ge 17:20

camp. <sup>17</sup>Ishmael lived a hundred and thirty-seven years. He breathed his last and died, and he was gathered to his people.<sup>n</sup> <sup>18</sup>His descendants settled in the area from Havilah to Shur, near the eastern border of Egypt, as you go toward Ashur. And they lived in hostility toward<sup>b</sup> all the tribes related to them.<sup>o</sup>

## Jacob and Esau

<sup>19</sup>This is the account of the family line of Abraham's son Isaac.

Abraham became the father of Isaac, <sup>20</sup>and Isaac was forty years old<sup>p</sup> when he married Rebekah<sup>q</sup> daughter of Bethuel the Aramean from Paddan Aram<sup>c</sup> and sister of Laban<sup>r</sup> the Aramean.

<sup>21</sup>Isaac prayed to the LORD on behalf of his wife, because she was childless. The LORD answered his prayer,<sup>s</sup> and his wife Rebekah became pregnant. <sup>22</sup>The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the LORD.<sup>t</sup>

<sup>23</sup>The LORD said to her,

"Two nations<sup>u</sup> are in your womb,  
and two peoples from within you  
will be separated;  
one people will be stronger than  
the other,  
and the older will serve the  
younger."<sup>v</sup>

<sup>24</sup>When the time came for her to give birth, there were twin boys in her womb. <sup>25</sup>The first to come out was red, and his whole body was like a hairy garment;<sup>w</sup> so they named him Esau.<sup>d</sup> <sup>26</sup>After this, his brother came out, with his hand grasping Esau's heel;<sup>x</sup> so he was named Jacob.<sup>ey</sup> Isaac was sixty years old when Rebekah gave birth to them.

<sup>27</sup>The boys grew up, and Esau became a skillful hunter, a man of the open country,<sup>z</sup> while Jacob was content to stay at home among the tents. <sup>28</sup>Isaac, who had a taste for wild game,<sup>a</sup> loved Esau, but Rebekah loved Jacob.<sup>b</sup>

25:17 <sup>n</sup>ver 8  
25:18 <sup>o</sup>Ge 16:12  
25:20 <sup>p</sup>ver 26;  
Ge 26:34 <sup>q</sup>Ge 24:67  
<sup>r</sup>Ge 24:29  
25:21 <sup>s</sup>1Ch 5:20;  
2Ch 33:13; Ezr 8:23;  
Ps 127:3; Ro 9:10  
25:22 <sup>t</sup>1Sa 9:9;  
10:22  
25:23 <sup>u</sup>Ge 17:4  
<sup>v</sup>Ge 27:29, 40;  
Mal 1:3; Ro 9:11-12\*  
25:25 <sup>w</sup>Ge 27:11  
25:26 <sup>x</sup>Hos 12:3  
<sup>y</sup>Ge 27:36  
25:27 <sup>z</sup>Ge 27:3, 5  
25:28 <sup>a</sup>Ge 27:19  
<sup>b</sup>Ge 27:6

<sup>a</sup> 10 Or the descendants of Heth <sup>b</sup> 18 Or lived to the east of <sup>c</sup> 20 That is, Northwest Mesopotamia <sup>d</sup> 25 Esau may mean hairy. <sup>e</sup> 26 Jacob means he grasps the heel, a Hebrew idiom for he deceives.

<sup>29</sup>Once when Jacob was cooking some stew, Esau came in from the open country, famished. <sup>30</sup>He said to Jacob, “Quick, let me have some of that red stew! I’m famished!” (That is why he was also called Edom.<sup>a</sup>)

<sup>31</sup>Jacob replied, “First sell me your birthright.”

<sup>32</sup>“Look, I am about to die,” Esau said. “What good is the birthright to me?”

<sup>33</sup>But Jacob said, “Swear to me first.” So he swore an oath to him, selling his birthright<sup>c</sup> to Jacob.

<sup>34</sup>Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left.

So Esau despised his birthright.

## Isaac and Abimelek

26:1-11Ref — Ge 12:10-20; 20:1-18

**26** Now there was a famine in the land<sup>d</sup> — besides the previous famine in Abraham’s time — and Isaac went to Abimelek king of the Philistines in Gerar.<sup>e</sup> <sup>2</sup>The LORD appeared<sup>f</sup> to Isaac and said, “Do not go down to Egypt; live in the land where I tell you to live.<sup>g</sup> <sup>3</sup>Stay in this land for a while,<sup>h</sup> and I will be with you and will bless you.<sup>i</sup> For to you and your descendants I will give all these lands<sup>j</sup> and will confirm the oath I swore to your father Abraham. <sup>4</sup>I will make your descendants as numerous as the stars in the sky<sup>k</sup> and will give them all these lands, and through your offspring<sup>b</sup> all nations on earth will be blessed.<sup>l</sup> <sup>5</sup>Because Abraham obeyed me<sup>m</sup> and did everything I required of him, keeping my commands, my decrees and my instructions.” <sup>6</sup>So Isaac stayed in Gerar.

<sup>7</sup>When the men of that place asked him about his wife, he said, “She is my sister,<sup>n</sup>” because he was afraid to say, “She is my wife.” He thought, “The men of this place might kill me on account of Rebekah, because she is beautiful.”

<sup>25:33</sup> <sup>c</sup> Ge 27:36; Heb 12:16  
<sup>26:1</sup> <sup>d</sup> Ge 12:10  
<sup>e</sup> Ge 20:1  
<sup>26:2</sup> <sup>f</sup> Ge 12:7; 17:1; 18:1 <sup>g</sup> Ge 12:1  
<sup>26:3</sup> <sup>h</sup> Ge 20:1; 28:15 <sup>i</sup> Ge 12:2; 22:16-18 <sup>j</sup> Ge 12:7; 13:15; 15:18  
<sup>26:4</sup> <sup>k</sup> Ge 15:5; 22:17; Ex 32:13  
<sup>l</sup> Ge 12:3; 22:18; Gal 3:8  
<sup>26:5</sup> <sup>m</sup> Ge 22:16  
<sup>26:7</sup> <sup>n</sup> Ge 12:13; 20:2, 12; Pr 29:25

<sup>8</sup>When Isaac had been there a long time, Abimelek king of the Philistines looked down from a window and saw Isaac caressing his wife Rebekah. <sup>9</sup>So Abimelek summoned Isaac and said, “She is really your wife! Why did you say, ‘She is my sister’?”

Isaac answered him, “Because I thought I might lose my life on account of her.”

<sup>10</sup>Then Abimelek said, “What is this you have done to us?<sup>o</sup> One of the men might well have slept with your wife, and you would have brought guilt upon us.”

<sup>11</sup>So Abimelek gave orders to all the people: “Anyone who harms<sup>p</sup> this man or his wife shall surely be put to death.”

<sup>12</sup>Isaac planted crops in that land and the same year reaped a hundredfold, because the LORD blessed him.<sup>q</sup> <sup>13</sup>The man became rich, and his wealth continued to grow until he became very wealthy.<sup>r</sup> <sup>14</sup>He had so many flocks and herds and servants<sup>s</sup> that the Philistines envied him.<sup>t</sup> <sup>15</sup>So all the wells<sup>u</sup> that his father’s servants had dug in the time of his father Abraham, the Philistines stopped up,<sup>v</sup> filling them with earth.

<sup>16</sup>Then Abimelek said to Isaac, “Move away from us; you have become too powerful for us.”<sup>w</sup>

<sup>17</sup>So Isaac moved away from there and encamped in the Valley of Gerar, where he settled. <sup>18</sup>Isaac reopened the wells<sup>x</sup> that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them.

<sup>19</sup>Isaac’s servants dug in the valley and discovered a well of fresh water there. <sup>20</sup>But the herders of Gerar quarreled with those of Isaac and said, “The water is ours!”<sup>y</sup> So he named the well Esek,<sup>d</sup> because they disputed with

<sup>26:10</sup> <sup>o</sup> Ge 20:9  
<sup>26:11</sup> <sup>p</sup> Ps 105:15  
<sup>26:12</sup> <sup>q</sup> ver 3; Job 42:12  
<sup>26:13</sup> <sup>r</sup> Pr 10:22  
<sup>26:14</sup> <sup>s</sup> Ge 24:36  
<sup>t</sup> Ge 37:11  
<sup>26:15</sup> <sup>u</sup> Ge 21:30  
<sup>v</sup> Ge 21:25  
<sup>26:16</sup> <sup>w</sup> Ex 1:9  
<sup>26:18</sup> <sup>x</sup> Ge 21:30  
<sup>26:20</sup> <sup>y</sup> Ge 21:25

<sup>a</sup> 30 Edom means red. <sup>b</sup> 4 Or seed <sup>c</sup> 4 Or and all nations on earth will use the name of your offspring in blessings (see 48:20) <sup>d</sup> 20 Esek means dispute.



him. <sup>21</sup>Then they dug another well, but they quarreled over that one also; so he named it Sitnah.<sup>a</sup> <sup>22</sup>He moved on from there and dug another well, and no one quarreled over it. He named it Rehoboth,<sup>b</sup> saying, “Now the LORD has given us room and we will flourish<sup>2</sup> in the land.”

<sup>23</sup>From there he went up to Beersheba. <sup>24</sup>That night the LORD appeared to him and said, “I am the God of your father Abraham.<sup>a</sup> Do not be afraid,<sup>b</sup> for I am with you; I will bless you and will increase the number of your descendants<sup>c</sup> for the sake of my servant Abraham.”<sup>d</sup>

<sup>25</sup>Isaac built an altar<sup>e</sup> there and called on the name of the LORD. There he pitched his tent, and there his servants dug a well.

<sup>26</sup>Meanwhile, Abimelek had come to him from Gerar, with Ahuzzath his personal adviser and Phicol the commander of his forces.<sup>f</sup> <sup>27</sup>Isaac asked them, “Why have you come to me, since you were hostile to me and sent me away?<sup>g</sup>”

<sup>28</sup>They answered, “We saw clearly that the LORD was with you;<sup>h</sup> so we said, ‘There ought to be a sworn agreement between us’ — between us and you. Let us make a treaty with you <sup>29</sup>that you will do us no harm, just as we did not harm you but always treated you well and sent you away peacefully. And now you are blessed by the LORD.”<sup>i</sup>

<sup>30</sup>Isaac then made a feast<sup>j</sup> for them, and they ate and drank. <sup>31</sup>Early the next morning the men swore an oath<sup>k</sup> to each other. Then Isaac sent them on their way, and they went away peacefully.

<sup>32</sup>That day Isaac’s servants came and told him about the well they had dug. They said, “We’ve found water!”

<sup>33</sup>He called it Shibah,<sup>c</sup> and to this day the name of the town has been Beersheba.<sup>d</sup>

26:22 <sup>2</sup>Ge 17:6;  
Ex 1:7  
26:24 <sup>a</sup>Ge 24:12;  
Ex 3:6 <sup>b</sup>Ge 15:1  
<sup>c</sup>ver 4 <sup>d</sup>Ge 17:7  
26:25 <sup>e</sup>Ge 12:7, 8;  
13:4, 18; Ps 116:17  
26:26 <sup>f</sup>Ge 21:22  
26:27 <sup>g</sup>ver 16  
26:28 <sup>h</sup>Ge 21:22  
26:29 <sup>i</sup>Ge 24:31;  
Ps 115:15  
26:30 <sup>j</sup>Ge 19:3  
26:31 <sup>k</sup>Ge 21:31  
26:33 <sup>l</sup>Ge 21:14

26:34 <sup>m</sup>Ge 25:20  
<sup>n</sup>Ge 28:9; 36:2  
26:35 <sup>o</sup>Ge 27:46  
27:1 <sup>p</sup>Ge 48:10;  
1Sa 3:2 <sup>q</sup>Ge 25:25  
27:2 <sup>r</sup>Ge 47:29  
27:3 <sup>s</sup>Ge 25:27  
27:4 <sup>t</sup>ver 10, 25, 31;  
Ge 49:28; Dt 33:1;  
Heb 11:20  
27:6 <sup>u</sup>Ge 25:28  
27:8 <sup>v</sup>ver 13, 43  
27:11 <sup>w</sup>Ge 25:25  
27:12 <sup>x</sup>ver 22  
27:13 <sup>y</sup>Mt 27:25  
<sup>z</sup>ver 8

## Jacob Takes Esau's Blessing

<sup>34</sup>When Esau was forty years old,<sup>m</sup> he married Judith daughter of Beeri the Hittite, and also Basemath daughter of Elon the Hittite.<sup>n</sup> <sup>35</sup>They were a source of grief to Isaac and Rebekah.<sup>o</sup>

**27** When Isaac was old and his eyes were so weak that he could no longer see,<sup>p</sup> he called for Esau his older son<sup>q</sup> and said to him, “My son.”

“Here I am,” he answered.

<sup>2</sup>Isaac said, “I am now an old man and don’t know the day of my death.<sup>r</sup> <sup>3</sup>Now then, get your equipment — your quiver and bow — and go out to the open country<sup>s</sup> to hunt some wild game for me. <sup>4</sup>Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing<sup>t</sup> before I die.”

<sup>5</sup>Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, <sup>6</sup>Rebekah said to her son Jacob,<sup>u</sup> “Look, I overheard your father say to your brother Esau, <sup>7</sup>‘Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the LORD before I die.’ <sup>8</sup>Now, my son, listen carefully and do what I tell you:<sup>v</sup> <sup>9</sup>Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it. <sup>10</sup>Then take it to your father to eat, so that he may give you his blessing before he dies.”

<sup>11</sup>Jacob said to Rebekah his mother, “But my brother Esau is a hairy man<sup>w</sup> while I have smooth skin. <sup>12</sup>What if my father touches me?<sup>x</sup> I would appear to be tricking him and would bring down a curse on myself rather than a blessing.”

<sup>13</sup>His mother said to him, “My son, let the curse fall on me.<sup>y</sup> Just do what I say;<sup>z</sup> go and get them for me.”

<sup>14</sup>So he went and got them and brought them to his mother, and she

<sup>a</sup> 21 Sitnah means *opposition*. <sup>b</sup> 22 Rehoboth means *room*.

<sup>d</sup> 33 Beersheba can mean *well of the oath* and *well of seven*.

<sup>c</sup> 33 Shibah can mean *oath* or *seven*.



prepared some tasty food, just the way his father liked it. <sup>15</sup>Then Rebekah took the best clothes<sup>a</sup> of Esau her older son, which she had in the house, and put them on her younger son Jacob. <sup>16</sup>She also covered his hands and the smooth part of his neck with the goat-skins. <sup>17</sup>Then she handed to her son Jacob the tasty food and the bread she had made.

<sup>18</sup>He went to his father and said, “My father.”

“Yes, my son,” he answered. “Who is it?”

<sup>19</sup>Jacob said to his father, “I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game, so that you may give me your blessing.”<sup>b</sup>

<sup>20</sup>Isaac asked his son, “How did you find it so quickly, my son?”

“The LORD your God gave me success,”<sup>c</sup> he replied.

<sup>21</sup>Then Isaac said to Jacob, “Come near so I can touch you,<sup>d</sup> my son, to know whether you really are my son Esau or not.”

<sup>22</sup>Jacob went close to his father Isaac, who touched him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.” <sup>23</sup>He did not recognize him, for his hands were hairy like those of his brother Esau;<sup>e</sup> so he proceeded to bless him. <sup>24</sup>“Are you really my son Esau?” he asked.

“I am,” he replied.

<sup>25</sup>Then he said, “My son, bring me some of your game to eat, so that I may give you my blessing.”<sup>f</sup>

Jacob brought it to him and he ate; and he brought some wine and he drank. <sup>26</sup>Then his father Isaac said to him, “Come here, my son, and kiss me.”

<sup>27</sup>So he went to him and kissed him<sup>g</sup>. When Isaac caught the smell of his clothes,<sup>h</sup> he blessed him and said,

“Ah, the smell of my son  
is like the smell of a field  
that the LORD has blessed.”<sup>i</sup>

<sup>27:15</sup> <sup>a</sup> ver 27

<sup>27:19</sup> <sup>b</sup> ver 4

<sup>27:20</sup> <sup>c</sup> Ge 24:12

<sup>27:21</sup> <sup>d</sup> ver 12

<sup>27:23</sup> <sup>e</sup> ver 16

<sup>27:25</sup> <sup>f</sup> ver 4

<sup>27:27</sup> <sup>g</sup> Heb 11:20

<sup>h</sup> SS 4:11

<sup>i</sup> Ps 65:9-13

<sup>28</sup>May God give you heaven’s dew<sup>j</sup>  
and earth’s richness<sup>k</sup>—  
an abundance of grain and  
new wine.<sup>l</sup>

<sup>29</sup>May nations serve you  
and peoples bow down to you.<sup>m</sup>  
Be lord over your brothers,  
and may the sons of your mother  
bow down to you.<sup>n</sup>  
May those who curse you be cursed  
and those who bless you be  
blessed.<sup>o</sup>

<sup>30</sup>After Isaac finished blessing him, and Jacob had scarcely left his father’s presence, his brother Esau came in from hunting. <sup>31</sup>He too prepared some tasty food and brought it to his father. Then he said to him, “My father, please sit up and eat some of my game, so that you may give me your blessing.”<sup>p</sup>

<sup>32</sup>His father Isaac asked him, “Who are you?”<sup>q</sup>

“I am your son,” he answered, “your firstborn, Esau.”

<sup>33</sup>Isaac trembled violently and said, “Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him — and indeed he will be blessed!”<sup>r</sup>

<sup>34</sup>When Esau heard his father’s words, he burst out with a loud and bitter cry<sup>s</sup> and said to his father, “Bless me — me too, my father!”

<sup>35</sup>But he said, “Your brother came deceitfully<sup>t</sup> and took your blessing.”

<sup>36</sup>Esau said, “Isn’t he rightly named Jacob<sup>a</sup>?<sup>u</sup> This is the second time he has taken advantage of me: He took my birthright,<sup>v</sup> and now he’s taken my blessing!” Then he asked, “Haven’t you reserved any blessing for me?”

<sup>37</sup>Isaac answered Esau, “I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine.<sup>w</sup> So what can I possibly do for you, my son?”

<sup>38</sup>Esau said to his father, “Do you have only one blessing, my father?”

<sup>27:28</sup> <sup>j</sup> Dt 33:13

<sup>k</sup> ver 39 <sup>l</sup> Ge 45:18;

<sup>27:29</sup> <sup>m</sup> Nu 18:12; Dt 33:28

<sup>27:29</sup> <sup>n</sup> Isa 45:14,

23; 49:7, 23

<sup>o</sup> Ge 9:25; 25:23;

37:7 <sup>q</sup> Ge 12:3;

<sup>27:31</sup> <sup>p</sup> ver 4

<sup>27:32</sup> <sup>q</sup> ver 18

<sup>27:33</sup> <sup>r</sup> ver 29;

<sup>27:33</sup> <sup>s</sup> Ge 28:3, 4; Ro 11:29

<sup>27:34</sup> <sup>t</sup> Heb 12:17

<sup>27:35</sup> <sup>u</sup> Jer 9:4; 12:6

<sup>27:36</sup> <sup>v</sup> Ge 25:26

<sup>w</sup> Ge 25:33

<sup>27:37</sup> <sup>w</sup> ver 28

<sup>a</sup> 36 Jacob means *he grasps the heel*, a Hebrew idiom for *he takes advantage of or he deceives*.

Bless me too, my father!" Then Esau wept aloud.<sup>x</sup>

<sup>39</sup>His father Isaac answered him,

"Your dwelling will be away from the earth's richness, away from the dew<sup>y</sup> of heaven above.

<sup>40</sup>You will live by the sword and you will serve<sup>z</sup> your brother.<sup>a</sup> But when you grow restless, you will throw his yoke from off your neck.<sup>b</sup>"

<sup>41</sup>Esau held a grudge<sup>c</sup> against Jacob<sup>d</sup> because of the blessing his father had given him. He said to himself, "The days of mourning<sup>e</sup> for my father are near; then I will kill my brother Jacob."<sup>f</sup>

<sup>42</sup>When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, "Your brother Esau is planning to avenge himself by killing you. <sup>43</sup>Now then, my son, do what I say:<sup>g</sup> Flee at once to my brother Laban<sup>h</sup> in Harran.<sup>i</sup> <sup>44</sup>Stay with him for a while<sup>j</sup> until your brother's fury subsides. <sup>45</sup>When your brother is no longer angry with you and forgets what you did to him,<sup>k</sup> I'll send word for you to come back from there. Why should I lose both of you in one day?"

<sup>46</sup>Then Rebekah said to Isaac, "I'm disgusted with living because of these Hittite women. If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be worth living."<sup>l</sup>

**28** So Isaac called for Jacob and blessed him. Then he commanded him: "Do not marry a Canaanite woman.<sup>m</sup> <sup>2</sup>Go at once to Paddan Aram,<sup>a</sup> to the house of your mother's father Bethuel.<sup>n</sup> Take a wife for yourself there, from among the daughters of Laban, your mother's brother. <sup>3</sup>May God Almighty<sup>bo</sup> bless you and make you fruitful<sup>p</sup> and increase your numbers until you be-

<sup>27:38</sup> <sup>x</sup>Heb 12:17

<sup>27:39</sup> <sup>y</sup>ver 28

<sup>27:40</sup> <sup>z</sup>2Sa 8:14

<sup>a</sup>Ge 25:23

<sup>b</sup>2Ki 8:20-22

<sup>27:41</sup> <sup>c</sup>Ge 37:4

<sup>d</sup>Ge 32:11

<sup>e</sup>Ge 50:4, 10

<sup>f</sup>Ob 1:10

<sup>27:43</sup> <sup>g</sup>ver 8

<sup>h</sup>Ge 24:29 <sup>i</sup>Ge 11:31

<sup>27:44</sup> <sup>j</sup>Ge 31:38, 41

<sup>27:45</sup> <sup>k</sup>ver 35

<sup>27:46</sup> <sup>l</sup>Ge 26:35

<sup>28:1</sup> <sup>m</sup>Ge 24:3

<sup>28:2</sup> <sup>n</sup>Ge 25:20

<sup>28:3</sup> <sup>o</sup>Ge 17:1

<sup>p</sup>Ge 17:6

come a community of peoples. <sup>4</sup>May he give you and your descendants the blessing given to Abraham,<sup>q</sup> so that you may take possession of the land where you now reside as a foreigner,<sup>r</sup> the land God gave to Abraham."<sup>s</sup> Then Isaac sent Jacob on his way, and he went to Paddan Aram,<sup>s</sup> to Laban son of Bethuel the Aramean, the brother of Rebekah,<sup>t</sup> who was the mother of Jacob and Esau.

<sup>6</sup>Now Esau learned that Isaac had blessed Jacob and had sent him to Paddan Aram to take a wife from there, and that when he blessed him he commanded him, "Do not marry a Canaanite woman,"<sup>u</sup> <sup>7</sup>and that Jacob had obeyed his father and mother and had gone to Paddan Aram. <sup>8</sup>Esau then realized how displeasing the Canaanite women<sup>v</sup> were to his father Isaac;<sup>w</sup> <sup>9</sup>so he went to Ishmael and married Mahalath, the sister of Nebaioth<sup>x</sup> and daughter of Ishmael son of Abraham, in addition to the wives he already had.<sup>y</sup>

## Jacob's Dream at Bethel

<sup>10</sup>Jacob left Beersheba and set out for Harran.<sup>z</sup> <sup>11</sup>When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. <sup>12</sup>He had a dream<sup>a</sup> in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.<sup>b</sup> <sup>13</sup>There above it<sup>c</sup> stood the LORD,<sup>c</sup> and he said: "I am the LORD, the God of your father Abraham and the God of Isaac.<sup>d</sup> I will give you and your descendants the land<sup>e</sup> on which you are lying. <sup>14</sup>Your descendants will be like the dust of the earth, and you<sup>f</sup> will spread out to the west and to the east, to the north and to the south.<sup>g</sup> All peoples on earth will be blessed through you and your offspring.<sup>dh</sup> <sup>15</sup>I am with you<sup>i</sup> and will watch over you<sup>j</sup> wherever you go,

<sup>28:4</sup> <sup>q</sup>Ge 12:2, 3

<sup>r</sup>Ge 17:8

<sup>28:5</sup> <sup>s</sup>Hos 12:12

<sup>t</sup>Ge 24:29

<sup>28:6</sup> <sup>u</sup>ver 1

<sup>28:8</sup> <sup>v</sup>Ge 24:3

<sup>w</sup>Ge 26:35

<sup>28:9</sup> <sup>x</sup>Ge 25:13

<sup>y</sup>Ge 26:34

<sup>28:10</sup> <sup>z</sup>Ge 11:31

<sup>28:12</sup> <sup>a</sup>Ge 20:3

<sup>b</sup>Jn 1:51

<sup>28:13</sup> <sup>c</sup>Ge 12:7;

35:7, 9; 48:3

<sup>d</sup>Ge 26:24

<sup>e</sup>Ge 13:15; 35:12

<sup>28:14</sup> <sup>f</sup>Ge 26:4

<sup>g</sup>Ge 13:14 <sup>h</sup>Ge 12:3;

18:18; 22:18; Gal 3:8

<sup>28:15</sup> <sup>i</sup>Ge 26:3;

48:21 <sup>j</sup>Nu 6:24;

Ps 121:5, 7-8

<sup>a</sup> 2 That is, Northwest Mesopotamia; also in verses 5, 6 and 7

<sup>b</sup> 3 Hebrew *El-Shaddai*

<sup>c</sup> 13 Or *There beside him*

<sup>d</sup> 14 Or *will use your name and the name of your offspring in blessings* (see 48:20)

and I will bring you back to this land. I will not leave you<sup>k</sup> until I have done what I have promised you.”<sup>l</sup>

<sup>16</sup>When Jacob awoke from his sleep, he thought, “Surely the LORD is in this place, and I was not aware of it.” <sup>17</sup>He was afraid and said, “How awesome is this place!<sup>m</sup> This is none other than the house of God; this is the gate of heaven.”

<sup>18</sup>Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar<sup>n</sup> and poured oil on top of it.<sup>o</sup> <sup>19</sup>He called that place Bethel,<sup>a</sup> though the city used to be called Luz.<sup>p</sup>

<sup>20</sup>Then Jacob made a vow,<sup>q</sup> saying, “If God will be with me and will watch over me<sup>r</sup> on this journey I am taking and will give me food to eat and clothes to wear <sup>21</sup>so that I return safely<sup>s</sup> to my father’s household, then the LORD<sup>b</sup> will be my God<sup>t</sup> <sup>22</sup>and<sup>c</sup> this stone that I have set up as a pillar will be God’s house,<sup>u</sup> and of all that you give me I will give you a tenth.”<sup>v</sup>

### Jacob Arrives in Paddan Aram

**29** Then Jacob continued on his journey and came to the land of the eastern peoples.<sup>w</sup> <sup>2</sup>There he saw a well in the open country, with three flocks of sheep lying near it because the flocks were watered from that well. The stone over the mouth of the well was large. <sup>3</sup>When all the flocks were gathered there, the shepherds would roll the stone away from the well’s mouth and water the sheep. Then they would return the stone to its place over the mouth of the well.

<sup>4</sup>Jacob asked the shepherds, “My brothers, where are you from?”

“We’re from Haran,”<sup>x</sup> they replied.

<sup>5</sup>He said to them, “Do you know Laban, Nahor’s grandson?”

“Yes, we know him,” they answered.

<sup>6</sup>Then Jacob asked them, “Is he well?”

<sup>28:15</sup> <sup>k</sup>Dt 31:6, 8

<sup>l</sup>Nu 23:19

<sup>28:17</sup> <sup>m</sup>Ex 3:5;

Jos 5:15

<sup>28:18</sup> <sup>n</sup>Ge 35:14

<sup>o</sup>Lev 8:11

<sup>28:19</sup> <sup>p</sup>Jdg 1:23, 26

<sup>28:20</sup> <sup>q</sup>Ge 31:13;

Jdg 11:30; 2Sa 15:8

<sup>r</sup>ver 15

<sup>28:21</sup> <sup>s</sup>Jdg 11:31

<sup>t</sup>Dt 26:17

<sup>28:22</sup> <sup>u</sup>Ge 35:7, 14

<sup>v</sup>Ge 14:20;

Lev 27:30

<sup>29:1</sup> <sup>w</sup>Jdg 6:3, 33

<sup>29:4</sup> <sup>x</sup>Ge 28:10

“Yes, he is,” they said, “and here comes his daughter Rachel with the sheep.”

<sup>7</sup>“Look,” he said, “the sun is still high; it is not time for the flocks to be gathered. Water the sheep and take them back to pasture.”

<sup>8</sup>“We can’t,” they replied, “until all the flocks are gathered and the stone has been rolled away from the mouth of the well. Then we will water the sheep.”

<sup>9</sup>While he was still talking with them, Rachel came with her father’s sheep,<sup>y</sup> for she was a shepherd. <sup>10</sup>When Jacob saw Rachel daughter of his uncle Laban, and Laban’s sheep, he went over and rolled the stone away from the mouth of the well and watered his uncle’s sheep.<sup>z</sup> <sup>11</sup>Then Jacob kissed Rachel and began to weep aloud.<sup>a</sup> <sup>12</sup>He had told Rachel that he was a relative<sup>b</sup> of her father and a son of Rebekah. So she ran and told her father.<sup>c</sup>

<sup>13</sup>As soon as Laban<sup>d</sup> heard the news about Jacob, his sister’s son, he hurried to meet him. He embraced him and kissed him and brought him to his home, and there Jacob told him all these things. <sup>14</sup>Then Laban said to him, “You are my own flesh and blood.”<sup>e</sup>

### Jacob Marries Leah and Rachel

After Jacob had stayed with him for a whole month, <sup>15</sup>Laban said to him, “Just because you are a relative of mine, should you work for me for nothing? Tell me what your wages should be.”

<sup>16</sup>Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. <sup>17</sup>Leah had weak<sup>d</sup> eyes, but Rachel had a lovely figure and was beautiful. <sup>18</sup>Jacob was in love with Rachel and said, “I’ll work for you seven years in return for your younger daughter Rachel.”<sup>f</sup>

<sup>19</sup>Laban said, “It’s better that I give her to you than to some other man.

<sup>29:9</sup> <sup>y</sup>Ex 2:16

<sup>29:10</sup> <sup>z</sup>Ex 2:17

<sup>29:11</sup> <sup>a</sup>Ge 33:4

<sup>29:12</sup> <sup>b</sup>Ge 13:8;

14:14, 16 <sup>c</sup>Ge 24:28

<sup>29:13</sup> <sup>d</sup>Ge 24:29

<sup>29:14</sup> <sup>e</sup>Ge 2:23;

Jdg 9:2;

2Sa 19:12-13

<sup>29:18</sup> <sup>f</sup>Hos 12:12

<sup>a</sup> 19 Bethel means house of God. <sup>b</sup> 20,21 Or Since God . . . father’s household, the LORD <sup>c</sup> 21,22 Or household, and the LORD will be my God, <sup>22</sup>then <sup>d</sup> 17 Or delicate

Stay here with me.”<sup>20</sup> So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.<sup>9</sup>

<sup>21</sup>Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to make love to her.”<sup>h</sup>

<sup>22</sup>So Laban brought together all the people of the place and gave a feast.<sup>i</sup>

<sup>23</sup>But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob made love to her.<sup>24</sup> And Laban gave his servant Zilpah to his daughter as her attendant.

<sup>25</sup>When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me?<sup>j</sup> I served you for Rachel, didn’t I? Why have you deceived me?<sup>k</sup>”

<sup>26</sup>Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one.<sup>27</sup> Finish this daughter’s bridal week;<sup>l</sup> then we will give you the younger one also, in return for another seven years of work.”

<sup>28</sup>And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife.

<sup>29</sup>Laban gave his servant Bilhah<sup>m</sup> to his daughter Rachel as her attendant.<sup>n</sup>

<sup>30</sup>Jacob made love to Rachel also, and his love for Rachel was greater than his love for Leah.<sup>o</sup> And he worked for Laban another seven years.<sup>p</sup>

## Jacob’s Children

<sup>31</sup>When the LORD saw that Leah was not loved,<sup>q</sup> he enabled her to conceive,<sup>r</sup> but Rachel remained childless.<sup>32</sup> Leah became pregnant and gave birth to a son. She named him Reuben,<sup>a</sup> for she said, “It is because the LORD has seen my misery.<sup>5</sup> Surely my husband will love me now.”

<sup>33</sup>She conceived again, and when she gave birth to a son she said, “Because the LORD heard that I am not

<sup>29:20</sup> <sup>9</sup>SS 8:7; Hos 12:12  
<sup>29:21</sup> <sup>h</sup>Jdg 15:1  
<sup>29:22</sup> <sup>l</sup>Jdg 14:10; Jn 2:1-2  
<sup>29:25</sup> <sup>j</sup>Ge 12:18  
<sup>k</sup>Ge 27:36  
<sup>29:27</sup> <sup>l</sup>Jdg 14:12  
<sup>29:29</sup> <sup>m</sup>Ge 30:3  
<sup>n</sup>Ge 16:1  
<sup>29:30</sup> <sup>o</sup>ver 16  
<sup>p</sup>Ge 31:41  
<sup>29:31</sup> <sup>q</sup>Dt 21:15-17  
<sup>r</sup>Ge 11:30; 30:1; Ps 127:3  
<sup>29:32</sup> <sup>s</sup>Ge 16:11; 31:42; Ex 4:31; Dt 26:7; Ps 25:18

<sup>29:33</sup> <sup>t</sup>Ge 34:25; 49:5  
<sup>29:34</sup> <sup>u</sup>Ge 30:20; 1Sa 1:2-4  
<sup>v</sup>Ge 49:5-7  
<sup>29:35</sup> <sup>w</sup>Ge 49:8; Mt 1:2-3  
<sup>30:1</sup> <sup>x</sup>Ge 29:31; 1Sa 1:5-6  
<sup>y</sup>Lev 18:18  
<sup>30:2</sup> <sup>z</sup>Ge 16:2; 20:18; 29:31  
<sup>30:3</sup> <sup>a</sup>Ge 16:2  
<sup>30:4</sup> <sup>b</sup>ver 9, 18  
<sup>c</sup>Ge 16:3-4  
<sup>30:6</sup> <sup>d</sup>Ps 35:24; 43:1; La 3:59  
<sup>e</sup>Ge 49:16-17  
<sup>30:8</sup> <sup>f</sup>Hos 12:3-4  
<sup>g</sup>Ge 49:21  
<sup>30:9</sup> <sup>h</sup>ver 4  
<sup>30:11</sup> <sup>i</sup>Ge 49:19  
<sup>30:13</sup> <sup>j</sup>Ps 127:3  
<sup>k</sup>Pr 31:28; Lk 1:48  
<sup>l</sup>Ge 49:20

loved, he gave me this one too.” So she named him Simeon.<sup>bt</sup>

<sup>34</sup>Again she conceived, and when she gave birth to a son she said, “Now at last my husband will become attached to me,<sup>u</sup> because I have borne him three sons.” So he was named Levi.<sup>cv</sup>

<sup>35</sup>She conceived again, and when she gave birth to a son she said, “This time I will praise the LORD.” So she named him Judah.<sup>dw</sup> Then she stopped having children.

**30** When Rachel saw that she was not bearing Jacob any children,<sup>x</sup> she became jealous of her sister.<sup>y</sup> So she said to Jacob, “Give me children, or I’ll die!”

<sup>2</sup>Jacob became angry with her and said, “Am I in the place of God, who has kept you from having children?”<sup>z</sup>

<sup>3</sup>Then she said, “Here is Bilhah, my servant. Sleep with her so that she can bear children for me and I too can build a family through her.”<sup>a</sup>

<sup>4</sup>So she gave him her servant Bilhah as a wife.<sup>b</sup> Jacob slept with her,<sup>c</sup> <sup>5</sup>and she became pregnant and bore him a son.<sup>6</sup> Then Rachel said, “God has vindicated me;<sup>d</sup> he has listened to my plea and given me a son.” Because of this she named him Dan.<sup>ee</sup>

<sup>7</sup>Rachel’s servant Bilhah conceived again and bore Jacob a second son.

<sup>8</sup>Then Rachel said, “I have had a great struggle with my sister, and I have won.”<sup>f</sup> So she named him Naphtali.<sup>fg</sup>

<sup>9</sup>When Leah saw that she had stopped having children, she took her servant Zilpah and gave her to Jacob as a wife.<sup>h</sup> <sup>10</sup>Leah’s servant Zilpah bore Jacob a son.<sup>11</sup> Then Leah said, “What good fortune!”<sup>g</sup> So she named him Gad.<sup>hi</sup>

<sup>12</sup>Leah’s servant Zilpah bore Jacob a second son.<sup>13</sup> Then Leah said, “How happy I am! The women will call me<sup>j</sup> happy.”<sup>k</sup> So she named him Asher.<sup>il</sup>

<sup>a</sup> <sup>32</sup> Reuben sounds like the Hebrew for *he has seen my misery*; the name means *see, a son*. <sup>b</sup> <sup>33</sup> Simeon probably means *one who hears*. <sup>c</sup> <sup>34</sup> Levi sounds like and may be derived from the Hebrew for *attached*.

<sup>d</sup> <sup>35</sup> Judah sounds like and may be derived from the Hebrew for *praise*. <sup>e</sup> <sup>6</sup> Dan here means *he has vindicated*.

<sup>f</sup> <sup>8</sup> Naphtali means *my struggle*. <sup>g</sup> <sup>11</sup> Or “*A troop is coming!*” <sup>h</sup> <sup>11</sup> Gad can mean *good fortune* or *a troop*.

<sup>i</sup> <sup>13</sup> Asher means *happy*.

<sup>14</sup>During wheat harvest, Reuben went out into the fields and found some mandrake plants,<sup>m</sup> which he brought to his mother Leah. Rachel said to Leah, “Please give me some of your son’s mandrakes.”

<sup>15</sup>But she said to her, “Wasn’t it enough<sup>n</sup> that you took away my husband? Will you take my son’s mandrakes too?”

“Very well,” Rachel said, “he can sleep with you tonight in return for your son’s mandrakes.”

<sup>16</sup>So when Jacob came in from the fields that evening, Leah went out to meet him. “You must sleep with me,” she said. “I have hired you with my son’s mandrakes.” So he slept with her that night.

<sup>17</sup>God listened to Leah,<sup>o</sup> and she became pregnant and bore Jacob a fifth son. <sup>18</sup>Then Leah said, “God has rewarded me for giving my servant to my husband.” So she named him Issachar.<sup>ap</sup>

<sup>19</sup>Leah conceived again and bore Jacob a sixth son. <sup>20</sup>Then Leah said, “God has presented me with a precious gift. This time my husband will treat me with honor, because I have borne him six sons.” So she named him Zebulun.<sup>bq</sup>

<sup>21</sup>Some time later she gave birth to a daughter and named her Dinah.

<sup>22</sup>Then God remembered Rachel;<sup>r</sup> he listened to her and enabled her to conceive.<sup>s</sup> <sup>23</sup>She became pregnant and gave birth to a son<sup>t</sup> and said, “God has taken away my disgrace.”<sup>u</sup> <sup>24</sup>She named him Joseph,<sup>cv</sup> and said, “May the LORD add to me another son.”<sup>w</sup>

## Jacob’s Flocks Increase

<sup>25</sup>After Rachel gave birth to Joseph, Jacob said to Laban, “Send me on my way<sup>x</sup> so I can go back to my own homeland. <sup>26</sup>Give me my wives and children, for whom I have served you,<sup>y</sup> and I will be on my way. You know how much work I’ve done for you.”

**30:14** <sup>m</sup>SS 7:13

**30:15** <sup>n</sup>Nu 16:9, 13

**30:17** <sup>o</sup>Ge 25:21

**30:18** <sup>p</sup>Ge 49:14

**30:20** <sup>q</sup>Ge 35:23;

49:13; Mt 4:13

**30:22** <sup>r</sup>Ge 8:1;

1Sa 1:19-20

<sup>s</sup>Ge 29:31

**30:23** <sup>t</sup>ver 6

<sup>u</sup>Isa 4:1; Lk 1:25

**30:24** <sup>v</sup>Ge 35:24;

37:2; 39:1; 49:22-26

<sup>w</sup>Ge 35:17

**30:25** <sup>x</sup>Ge 24:54

**30:26** <sup>y</sup>Ge 29:20,

30; Hos 12:12

<sup>27</sup>But Laban said to him, “If I have found favor in your eyes, please stay. I have learned by divination that the LORD has blessed me because of you.”<sup>z</sup> <sup>28</sup>He added, “Name your wages,<sup>a</sup> and I will pay them.”

<sup>29</sup>Jacob said to him, “You know how I have worked for you<sup>b</sup> and how your livestock has fared under my care.<sup>c</sup>

<sup>30</sup>The little you had before I came has increased greatly, and the LORD has blessed you wherever I have been. But now, when may I do something for my own household?<sup>d</sup>”

<sup>31</sup>“What shall I give you?” he asked.

“Don’t give me anything,” Jacob replied. “But if you will do this one thing for me, I will go on tending your flocks and watching over them: <sup>32</sup>Let me go through all your flocks today and remove from them every speckled or spotted sheep, every dark-colored lamb and every spotted or speckled goat.<sup>e</sup> They will be my wages. <sup>33</sup>And my honesty will testify for me in the future, whenever you check on the wages you have paid me. Any goat in my possession that is not speckled or spotted, or any lamb that is not dark-colored, will be considered stolen.”

<sup>34</sup>“Agreed,” said Laban. “Let it be as you have said.” <sup>35</sup>That same day he removed all the male goats that were streaked or spotted, and all the speckled or spotted female goats (all that had white on them) and all the dark-colored lambs, and he placed them in the care of his sons.<sup>f</sup> <sup>36</sup>Then he put a three-day journey between himself and Jacob, while Jacob continued to tend the rest of Laban’s flocks.

<sup>37</sup>Jacob, however, took fresh-cut branches from poplar, almond and plane trees and made white stripes on them by peeling the bark and exposing the white inner wood of the branches. <sup>38</sup>Then he placed the peeled branches in all the watering troughs, so that they would be directly in front

**30:27** <sup>z</sup>Ge 26:24;

39:3, 5

**30:28** <sup>a</sup>Ge 29:15

**30:29** <sup>b</sup>Ge 31:6

<sup>c</sup>Ge 31:38-40

**30:30** <sup>d</sup>1Ti 5:8

**30:32** <sup>e</sup>Ge 31:8, 12

**30:35** <sup>f</sup>Ge 31:1

<sup>a</sup> 18 *Issachar* sounds like the Hebrew for *reward*. *he add*.

<sup>b</sup> 20 *Zebulun* probably means *honor*.

<sup>c</sup> 24 *Joseph* means *may*



of the flocks when they came to drink. When the flocks were in heat and came to drink, <sup>39</sup>they mated in front of the branches. And they bore young that were streaked or speckled or spotted. <sup>40</sup>Jacob set apart the young of the flock by themselves, but made the rest face the streaked and dark-colored animals that belonged to Laban. Thus he made separate flocks for himself and did not put them with Laban's animals. <sup>41</sup>Whenever the stronger females were in heat, Jacob would place the branches in the troughs in front of the animals so they would mate near the branches, <sup>42</sup>but if the animals were weak, he would not place them there. So the weak animals went to Laban and the strong ones to Jacob. <sup>43</sup>In this way the man grew exceedingly prosperous and came to own large flocks, and female and male servants, and camels and donkeys.<sup>9</sup>

### Jacob Flees From Laban

**31** Jacob heard that Laban's sons were saying, "Jacob has taken everything our father owned and has gained all this wealth from what belonged to our father." <sup>2</sup>And Jacob noticed that Laban's attitude toward him was not what it had been.

<sup>3</sup>Then the LORD said to Jacob, "Go back<sup>h</sup> to the land of your fathers and to your relatives, and I will be with you."<sup>i</sup>

<sup>4</sup>So Jacob sent word to Rachel and Leah to come out to the fields where his flocks were. <sup>5</sup>He said to them, "I see that your father's attitude toward me is not what it was before, but the God of my father has been with me.<sup>j</sup> <sup>6</sup>You know that I've worked for your father with all my strength,<sup>k</sup> <sup>7</sup>yet your father has cheated me by changing my wages ten times.<sup>l</sup> However, God has not allowed him to harm me.<sup>m</sup> <sup>8</sup>If he said, 'The speckled ones will be your wages,' then all the flocks gave birth to speckled young; and if he said, 'The streaked ones will be your wages,'<sup>n</sup> then all the

**30:43** <sup>9</sup> ver 30; Ge 12:16; 13:2; 24:35; 26:13-14  
**31:3** <sup>h</sup> ver 13; Ge 32:9 <sup>i</sup> Ge 21:22; 26:3; 28:15  
**31:5** <sup>j</sup> Ge 21:22; 26:3  
**31:6** <sup>k</sup> Ge 30:29  
**31:7** <sup>l</sup> ver 41; Job 19:3 <sup>m</sup> ver 52; Ps 37:28; 105:14  
**31:8** <sup>n</sup> Ge 30:32

flocks bore streaked young. <sup>9</sup>So God has taken away your father's livestock and has given them to me.<sup>o</sup>

<sup>10</sup>"In breeding season I once had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled or spotted. <sup>11</sup>The angel of God<sup>p</sup> said to me in the dream, 'Jacob.' I answered, 'Here I am.' <sup>12</sup>And he said, 'Look up and see that all the male goats mating with the flock are streaked, speckled or spotted, for I have seen all that Laban has been doing to you.<sup>q</sup> <sup>13</sup>I am the God of Bethel,<sup>r</sup> where you anointed a pillar and where you made a vow to me. Now leave this land at once and go back to your native land.'<sup>s</sup>"

<sup>14</sup>Then Rachel and Leah replied, "Do we still have any share in the inheritance of our father's estate? <sup>15</sup>Does he not regard us as foreigners? Not only has he sold us, but he has used up what was paid for us.<sup>t</sup> <sup>16</sup>Surely all the wealth that God took away from our father belongs to us and our children. So do whatever God has told you."

<sup>17</sup>Then Jacob put his children and his wives on camels, <sup>18</sup>and he drove all his livestock ahead of him, along with all the goods he had accumulated in Paddan Aram,<sup>u</sup> to go to his father Isaac<sup>v</sup> in the land of Canaan.<sup>v</sup>

<sup>19</sup>When Laban had gone to shear his sheep, Rachel stole her father's household gods.<sup>w</sup> <sup>20</sup>Moreover, Jacob deceived<sup>x</sup> Laban the Aramean by not telling him he was running away.<sup>y</sup> <sup>21</sup>So he fled with all he had, crossed the Euphrates River, and headed for the hill country of Gilead.<sup>z</sup>

### Laban Pursues Jacob

<sup>22</sup>On the third day Laban was told that Jacob had fled. <sup>23</sup>Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead. <sup>24</sup>Then God came to Laban the Aramean in a dream at night and said to him,<sup>a</sup>

**31:9** <sup>o</sup> ver 1, 16; Ge 30:42  
**31:11** <sup>p</sup> Ge 16:7; 48:16  
**31:12** <sup>q</sup> Ex 3:7  
**31:13** <sup>r</sup> Ge 28:10-22  
<sup>s</sup> ver 3; Ge 32:9  
**31:15** <sup>t</sup> Ge 29:20  
**31:18** <sup>u</sup> Ge 35:27  
<sup>v</sup> Ge 10:19  
**31:19** <sup>w</sup> ver 30, 32, 34-35; Ge 35:2; Jdg 17:5; 15a 19:13; Hos 3:4  
**31:20** <sup>x</sup> Ge 27:36  
<sup>y</sup> ver 27  
**31:21** <sup>z</sup> Ge 37:25  
**31:24** <sup>a</sup> Ge 20:3; Job 33:15

<sup>a</sup> 18 That is, Northwest Mesopotamia



"Be careful not to say anything to Jacob, either good or bad."<sup>b</sup>

<sup>25</sup>Jacob had pitched his tent in the hill country of Gilead when Laban overtook him, and Laban and his relatives camped there too. <sup>26</sup>Then Laban said to Jacob, "What have you done? You've deceived me,<sup>c</sup> and you've carried off my daughters like captives in war.<sup>d</sup> <sup>27</sup>Why did you run off secretly and deceive me? Why didn't you tell me, so I could send you away with joy and singing to the music of timbrels<sup>e</sup> and harps?<sup>f</sup> <sup>28</sup>You didn't even let me kiss my grandchildren and my daughters goodbye.<sup>g</sup> You have done a foolish thing. <sup>29</sup>I have the power to harm you;<sup>h</sup> but last night the God of your father<sup>i</sup> said to me, 'Be careful not to say anything to Jacob, either good or bad.' <sup>30</sup>Now you have gone off because you longed to return to your father's household. But why did you steal my gods?"

<sup>31</sup>Jacob answered Laban, "I was afraid, because I thought you would take your daughters away from me by force. <sup>32</sup>But if you find anyone who has your gods, that person shall not live.<sup>k</sup> In the presence of our relatives, see for yourself whether there is anything of yours here with me; and if so, take it." Now Jacob did not know that Rachel had stolen the gods.

<sup>33</sup>So Laban went into Jacob's tent and into Leah's tent and into the tent of the two female servants, but he found nothing. After he came out of Leah's tent, he entered Rachel's tent. <sup>34</sup>Now Rachel had taken the household gods and put them inside her camel's saddle and was sitting on them. Laban searched<sup>l</sup> through everything in the tent but found nothing.

<sup>35</sup>Rachel said to her father, "Don't be angry, my lord, that I cannot stand up in your presence;<sup>m</sup> I'm having my period." So he searched but could not find the household gods.

<sup>36</sup>Jacob was angry and took Laban to task. "What is my crime?" he asked

<sup>31:24</sup><sup>b</sup> Ge 24:50

<sup>31:26</sup><sup>c</sup> Ge 27:36

<sup>d</sup> 1Sa 30:2-3

<sup>31:27</sup><sup>e</sup> Ex 15:20

<sup>f</sup> Ge 4:21

<sup>31:28</sup><sup>g</sup> ver 55

<sup>31:29</sup><sup>h</sup> ver 7

<sup>i</sup> ver 53

<sup>31:30</sup><sup>j</sup> ver 19;

Jdg 18:24

<sup>31:32</sup><sup>k</sup> Ge 44:9

<sup>31:34</sup><sup>l</sup> ver 37;

Ge 44:12

<sup>31:35</sup><sup>m</sup> Ex 20:12;

Lev 19:3, 32

Laban. "How have I wronged you that you hunt me down? <sup>37</sup>Now that you have searched through all my goods, what have you found that belongs to your household? Put it here in front of your relatives<sup>n</sup> and mine, and let them judge between the two of us.

<sup>38</sup>"I have been with you for twenty years now. Your sheep and goats have not miscarried, nor have I eaten rams from your flocks. <sup>39</sup>I did not bring you animals torn by wild beasts; I bore the loss myself. And you demanded payment from me for whatever was stolen by day or night.<sup>o</sup> <sup>40</sup>This was my situation: The heat consumed me in the daytime and the cold at night, and sleep fled from my eyes. <sup>41</sup>It was like this for the twenty years I was in your household. I worked for you fourteen years for your two daughters<sup>p</sup> and six years for your flocks, and you changed my wages ten times.<sup>q</sup> <sup>42</sup>If the God of my father,<sup>r</sup> the God of Abraham and the Fear of Isaac,<sup>s</sup> had not been with me,<sup>t</sup> you would surely have sent me away empty-handed. But God has seen my hardship and the toil of my hands,<sup>u</sup> and last night he rebuked you."

<sup>43</sup>Laban answered Jacob, "The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine. Yet what can I do today about these daughters of mine, or about the children they have borne? <sup>44</sup>Come now, let's make a covenant,<sup>v</sup> you and I, and let it serve as a witness between us."<sup>w</sup>

<sup>45</sup>So Jacob took a stone and set it up as a pillar.<sup>x</sup> <sup>46</sup>He said to his relatives, "Gather some stones." So they took stones and piled them in a heap, and they ate there by the heap. <sup>47</sup>Laban called it Jegar Sahadutha, and Jacob called it Galeed.<sup>a</sup>

<sup>48</sup>Laban said, "This heap is a witness between you and me today." That is why it was called Galeed. <sup>49</sup>It was also called Mizpah,<sup>by</sup> because he said,

<sup>31:37</sup><sup>n</sup> ver 23

<sup>31:39</sup><sup>o</sup> Ex 22:13

<sup>31:41</sup><sup>p</sup> Ge 29:30

<sup>q</sup> ver 7

<sup>31:42</sup><sup>r</sup> ver 5;

Ex 3:15; 1Ch 12:17

<sup>s</sup> ver 53; Isa 8:13

<sup>t</sup> Ps 124:1-2

<sup>u</sup> Ge 29:32

<sup>31:44</sup><sup>v</sup> Ge 21:27;

26:28 <sup>w</sup> Jos 24:27

<sup>31:45</sup><sup>x</sup> Ge 28:18

<sup>31:49</sup><sup>y</sup> Jdg 11:29;

1Sa 7:5-6

<sup>a</sup> 47 The Aramaic *Jegar Sahadutha* and the Hebrew *Galeed* both mean *witness heap*.

<sup>b</sup> 49 *Mizpah* means

*watchtower*.

"May the LORD keep watch between you and me when we are away from each other.<sup>50</sup> If you mistreat my daughters or if you take any wives besides my daughters, even though no one is with us, remember that God is a witness<sup>z</sup> between you and me."

<sup>51</sup>Laban also said to Jacob, "Here is this heap, and here is this pillar<sup>a</sup> I have set up between you and me.<sup>52</sup> This heap is a witness, and this pillar is a witness,<sup>b</sup> that I will not go past this heap to your side to harm you and that you will not go past this heap and pillar to my side to harm me.<sup>c</sup> <sup>53</sup>May the God of Abraham<sup>d</sup> and the God of Nahor, the God of their father, judge between us."<sup>e</sup>

So Jacob took an oath<sup>f</sup> in the name of the Fear of his father Isaac.<sup>g</sup> <sup>54</sup>He offered a sacrifice there in the hill country and invited his relatives to a meal. After they had eaten, they spent the night there.

<sup>55</sup>Early the next morning Laban kissed his grandchildren and his daughters<sup>h</sup> and blessed them. Then he left and returned home.<sup>ai</sup>

### Jacob Prepares to Meet Esau

**32**<sup>b</sup> Jacob also went on his way, and the angels of God<sup>j</sup> met him. <sup>2</sup>When Jacob saw them, he said, "This is the camp of God!"<sup>k</sup> So he named that place Mahanaim.<sup>cl</sup>

<sup>3</sup>Jacob sent messengers ahead of him to his brother Esau<sup>m</sup> in the land of Seir, the country of Edom.<sup>n</sup> <sup>4</sup>He instructed them: "This is what you are to say to my lord Esau: 'Your servant Jacob says, I have been staying with Laban and have remained there till now.<sup>5</sup> I have cattle and donkeys, sheep and goats, male and female servants.<sup>o</sup> Now I am sending this message to my lord, that I may find favor in your eyes.'<sup>p</sup> "

<sup>6</sup>When the messengers returned to Jacob, they said, "We went to your brother Esau, and now he is coming to

**31:50** <sup>z</sup> Jer 29:23; 42:5

**31:51** <sup>a</sup> Ge 28:18

**31:52** <sup>b</sup> Ge 21:30

<sup>c</sup> ver 7; Ge 26:29

**31:53** <sup>d</sup> Ge 28:13

<sup>e</sup> Ge 16:5

<sup>f</sup> Ge 21:23, 27

<sup>g</sup> ver 42

**31:55** <sup>h</sup> ver 28

<sup>i</sup> Ge 18:33; 30:25

**32:1** <sup>j</sup> Ge 16:11;

2Ki 6:16-17; Ps 34:7;

91:11; Heb 1:14

**32:2** <sup>k</sup> Ge 28:17

<sup>l</sup> 2Sa 2:8, 29

**32:3** <sup>m</sup> Ge 27:41-42

<sup>n</sup> Ge 25:30; 36:8, 9

**32:5** <sup>o</sup> Ge 12:16;

30:43

<sup>p</sup> Ge 33:8, 10, 15

meet you, and four hundred men are with him."<sup>q</sup>

<sup>7</sup>In great fear<sup>r</sup> and distress Jacob divided the people who were with him into two groups,<sup>d</sup> and the flocks and herds and camels as well. <sup>8</sup>He thought, "If Esau comes and attacks one group,<sup>e</sup> the group<sup>e</sup> that is left may escape."

<sup>9</sup>Then Jacob prayed, "O God of my father Abraham, God of my father Isaac,<sup>5</sup> LORD, you who said to me, 'Go back to your country and your relatives, and I will make you prosper,'<sup>t</sup> <sup>10</sup>I am unworthy of all the kindness and faithfulness<sup>u</sup> you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two camps. <sup>11</sup>Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me,<sup>v</sup> and also the mothers with their children.<sup>w</sup> <sup>12</sup>But you have said, 'I will surely make you prosper and will make your descendants like the sand<sup>x</sup> of the sea, which cannot be counted.'<sup>y</sup> "

<sup>13</sup>He spent the night there, and from what he had with him he selected a gift<sup>z</sup> for his brother Esau: <sup>14</sup>two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup>thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys. <sup>16</sup>He put them in the care of his servants, each herd by itself, and said to his servants, "Go ahead of me, and keep some space between the herds."

<sup>17</sup>He instructed the one in the lead: "When my brother Esau meets you and asks, 'Who do you belong to, and where are you going, and who owns all these animals in front of you?' <sup>18</sup>then you are to say, 'They belong to your servant<sup>a</sup> Jacob. They are a gift sent to my lord Esau, and he is coming behind us.' "

<sup>19</sup>He also instructed the second, the third and all the others who followed

**32:6** <sup>q</sup> Ge 33:1

**32:7** <sup>r</sup> ver 11

**32:9** <sup>s</sup> Ge 28:13;

31:42 <sup>t</sup> Ge 31:13

**32:10** <sup>u</sup> Ge 24:27

**32:11** <sup>v</sup> Ps 59:2

<sup>w</sup> Ge 27:41

**32:12** <sup>x</sup> Ge 22:17

<sup>y</sup> Ge 28:13-15;

Hos 1:10; Ro 9:27

**32:13** <sup>z</sup> Ge 43:11,

15, 25, 26; Pr 18:16

**32:18** <sup>a</sup> Ge 18:3

<sup>a</sup> 55 In Hebrew texts this verse (31:55) is numbered 32:1.

<sup>b</sup> In Hebrew texts 32:1-32 is numbered 32:2-33.

<sup>c</sup> 2 Mahanaim means *two camps*. <sup>d</sup> 7 Or *camps* <sup>e</sup> 8 Or *camp*

the herds: “You are to say the same thing to Esau when you meet him. <sup>20</sup>And be sure to say, ‘Your servant Jacob is coming behind us.’” For he thought, “I will pacify him with these gifts I am sending on ahead; later, when I see him, perhaps he will receive me.”<sup>b</sup> <sup>21</sup>So Jacob’s gifts went on ahead of him, but he himself spent the night in the camp.

### Jacob Wrestles With God

<sup>22</sup>That night Jacob got up and took his two wives, his two female servants and his eleven sons and crossed the ford of the Jabbok.<sup>c</sup> <sup>23</sup>After he had sent them across the stream, he sent over all his possessions. <sup>24</sup>So Jacob was left alone, and a man<sup>d</sup> wrestled with him till daybreak. <sup>25</sup>When the man saw that he could not overpower him, he touched the socket of Jacob’s hip<sup>e</sup> so that his hip was wrenched as he wrestled with the man. <sup>26</sup>Then the man said, “Let me go, for it is daybreak.”

But Jacob replied, “I will not let you go unless you bless me.”<sup>f</sup>

<sup>27</sup>The man asked him, “What is your name?”

“Jacob,” he answered.

<sup>28</sup>Then the man said, “Your name will no longer be Jacob, but Israel,<sup>g</sup> because you have struggled with God and with humans and have overcome.”

<sup>29</sup>Jacob said, “Please tell me your name.”<sup>h</sup>

But he replied, “Why do you ask my name?”<sup>i</sup> Then he blessed<sup>j</sup> him there.

<sup>30</sup>So Jacob called the place Peniel,<sup>b</sup> saying, “It is because I saw God face to face,<sup>k</sup> and yet my life was spared.”

<sup>31</sup>The sun rose above him as he passed Peniel,<sup>c</sup> and he was limping because of his hip. <sup>32</sup>Therefore to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob’s hip was touched near the tendon.

<sup>32:20</sup> <sup>b</sup> Ge 33:10;

Pr 21:14

<sup>32:22</sup> <sup>c</sup> Dt 2:37;

3:16; Jos 12:2

<sup>32:24</sup> <sup>d</sup> Ge 18:2

<sup>32:25</sup> <sup>e</sup> ver 32

<sup>32:26</sup> <sup>f</sup> Hos 12:4

<sup>32:28</sup> <sup>g</sup> Ge 17:5;

35:10; 1Ki 18:31

<sup>32:29</sup> <sup>h</sup> Jdg 13:17

<sup>1</sup> Jdg 13:18 <sup>j</sup> Ge 35:9

<sup>32:30</sup> <sup>k</sup> Ge 16:13;

Ex 24:11; Nu 12:8;

Jdg 6:22; 13:22

### Jacob Meets Esau

**33** Jacob looked up and there was Esau, coming with his four hundred men;<sup>1</sup> so he divided the children among Leah, Rachel and the two female servants. <sup>2</sup>He put the female servants and their children in front, Leah and her children next, and Rachel and Joseph in the rear. <sup>3</sup>He himself went on ahead and bowed down to the ground<sup>m</sup> seven times as he approached his brother.

<sup>4</sup>But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept.<sup>n</sup> <sup>5</sup>Then Esau looked up and saw the women and children. “Who are these with you?” he asked.

Jacob answered, “They are the children God has graciously given your servant.”<sup>o</sup>

<sup>6</sup>Then the female servants and their children approached and bowed down. <sup>7</sup>Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.

<sup>8</sup>Esau asked, “What’s the meaning of all these flocks and herds I met?”<sup>p</sup>

“To find favor in your eyes, my lord,”<sup>q</sup> he said.

<sup>9</sup>But Esau said, “I already have plenty, my brother. Keep what you have for yourself.”

<sup>10</sup>“No, please!” said Jacob. “If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God,<sup>r</sup> now that you have received me favorably.<sup>s</sup> <sup>11</sup>Please accept the present<sup>t</sup> that was brought to you, for God has been gracious to me<sup>u</sup> and I have all I need.” And because Jacob insisted, Esau accepted it.

<sup>12</sup>Then Esau said, “Let us be on our way; I’ll accompany you.”

<sup>13</sup>But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young.

<sup>a</sup> 28 Israel probably means *he struggles with God*. variant of *Peniel*

<sup>b</sup> 30 Peniel means *face of God*.

<sup>c</sup> 31 Hebrew *Penuel*, a

If they are driven hard just one day, all the animals will die. <sup>14</sup>So let my lord go on ahead of his servant, while I move along slowly at the pace of the flocks and herds before me and the pace of the children, until I come to my lord in Seir.”<sup>v</sup>

<sup>15</sup>Esau said, “Then let me leave some of my men with you.”

“But why do that?” Jacob asked. “Just let me find favor in the eyes of my lord.”<sup>w</sup>

<sup>16</sup>So that day Esau started on his way back to Seir. <sup>17</sup>Jacob, however, went to Sukkoth,<sup>x</sup> where he built a place for himself and made shelters for his livestock. That is why the place is called Sukkoth.<sup>a</sup>

<sup>18</sup>After Jacob came from Paddan Aram,<sup>by</sup> he arrived safely at the city of Shechem<sup>z</sup> in Canaan and camped within sight of the city. <sup>19</sup>For a hundred pieces of silver,<sup>c</sup> he bought from the sons of Hamor, the father of Shechem,<sup>a</sup> the plot of ground<sup>b</sup> where he pitched his tent. <sup>20</sup>There he set up an altar and called it El Elohe Israel.<sup>d</sup>

## Dinah and the Shechemites

**34** Now Dinah,<sup>c</sup> the daughter Leah had borne to Jacob, went out to visit the women of the land. <sup>2</sup>When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and raped her. <sup>3</sup>His heart was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her. <sup>4</sup>And Shechem said to his father Hamor, “Get me this girl as my wife.”

<sup>5</sup>When Jacob heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he did nothing about it until they came home.

<sup>6</sup>Then Shechem’s father Hamor went out to talk with Jacob.<sup>d</sup> <sup>7</sup>Meanwhile, Jacob’s sons had come in from the fields as soon as they heard what

<sup>33:14</sup> <sup>v</sup> Ge 32:3  
<sup>33:15</sup> <sup>w</sup> Ge 34:11;  
47:25; Ru 2:13  
<sup>33:17</sup> <sup>x</sup> Jos 13:27;  
Jdg 8:5, 6, 8, 14-16;  
Ps 60:6  
<sup>33:18</sup> <sup>y</sup> Ge 25:20;  
28:2 <sup>z</sup> Jos 24:1;  
Jdg 9:1  
<sup>33:19</sup> <sup>a</sup> Jos 24:32  
<sup>b</sup> Jn 4:5  
<sup>34:1</sup> <sup>c</sup> Ge 30:21  
<sup>34:6</sup> <sup>d</sup> Jdg 14:2-5

had happened. They were shocked and furious, because Shechem had done an outrageous thing in<sup>e</sup> Israel<sup>e</sup> by sleeping with Jacob’s daughter — a thing that should not be done.<sup>f</sup>

<sup>8</sup>But Hamor said to them, “My son Shechem has his heart set on your daughter. Please give her to him as his wife. <sup>9</sup>Intermarry with us; give us your daughters and take our daughters for yourselves. <sup>10</sup>You can settle among us;<sup>g</sup> the land is open to you.<sup>h</sup> Live in it, trade<sup>i</sup> in it,<sup>i</sup> and acquire property in it.”

<sup>11</sup>Then Shechem said to Dinah’s father and brothers, “Let me find favor in your eyes, and I will give you whatever you ask. <sup>12</sup>Make the price for the bride<sup>j</sup> and the gift I am to bring as great as you like, and I’ll pay whatever you ask me. Only give me the young woman as my wife.”

<sup>13</sup>Because their sister Dinah had been defiled, Jacob’s sons replied deceitfully as they spoke to Shechem and his father Hamor. <sup>14</sup>They said to them, “We can’t do such a thing; we can’t give our sister to a man who is not circumcised.<sup>k</sup> That would be a disgrace to us. <sup>15</sup>We will enter into an agreement with you on one condition only: that you become like us by circumcising all your males.<sup>l</sup> <sup>16</sup>Then we will give you our daughters and take your daughters for ourselves. We’ll settle among you and become one people with you. <sup>17</sup>But if you will not agree to be circumcised, we’ll take our sister and go.”

<sup>18</sup>Their proposal seemed good to Hamor and his son Shechem. <sup>19</sup>The young man, who was the most honored of all his father’s family, lost no time in doing what they said, because he was delighted with Jacob’s daughter.<sup>m</sup> <sup>20</sup>So Hamor and his son Shechem went to the gate of their city<sup>n</sup> to speak to the men of their city. <sup>21</sup>“These men are friendly toward us,” they said. “Let them live in our land and trade in it;

<sup>34:7</sup> <sup>e</sup> Dt 22:21;  
Jdg 20:6; 2Sa 13:12  
<sup>f</sup> Jos 7:15  
<sup>34:10</sup> <sup>g</sup> Ge 47:6, 27  
<sup>h</sup> Ge 13:9; 20:15  
<sup>i</sup> Ge 42:34  
<sup>34:12</sup> <sup>j</sup> Ex 22:16;  
Dt 22:29; 1Sa 18:25  
<sup>34:14</sup> <sup>k</sup> Ge 17:14;  
Jdg 14:3  
<sup>34:15</sup> <sup>l</sup> Ex 12:48  
<sup>34:19</sup> <sup>m</sup> ver 3  
<sup>34:20</sup> <sup>n</sup> Ru 4:1;  
2Sa 15:2

<sup>a</sup> 17 Sukkoth means shelters. <sup>b</sup> 18 That is, Northwest Mesopotamia <sup>c</sup> 19 Hebrew hundred kesitahs; a kesitah was a unit of money of unknown weight and value. <sup>d</sup> 20 El Elohe Israel can mean El is the God of Israel or mighty is the God of Israel. <sup>e</sup> 7 Or against <sup>f</sup> 10 Or move about freely; also in verse 21

the land has plenty of room for them. We can marry their daughters and they can marry ours.<sup>22</sup> But the men will agree to live with us as one people only on the condition that our males be circumcised, as they themselves are.<sup>23</sup> Won't their livestock, their property and all their other animals become ours? So let us agree to their terms, and they will settle among us."

<sup>24</sup>All the men who went out of the city gate<sup>o</sup> agreed with Hamor and his son Shechem, and every male in the city was circumcised.

<sup>25</sup>Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords<sup>p</sup> and attacked the unsuspecting city, killing every male.<sup>q</sup> <sup>26</sup>They put Hamor and his son Shechem to the sword and took Dinah from Shechem's house and left. <sup>27</sup>The sons of Jacob came upon the dead bodies and looted the city where<sup>a</sup> their sister had been defiled. <sup>28</sup>They seized their flocks and herds and donkeys and everything else of theirs in the city and out in the fields. <sup>29</sup>They carried off all their wealth and all their women and children, taking as plunder everything in the houses.

<sup>30</sup>Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me obnoxious<sup>r</sup> to the Canaanites and Perizzites, the people living in this land.<sup>s</sup> We are few in number,<sup>t</sup> and if they join forces against me and attack me, I and my household will be destroyed."

<sup>31</sup>But they replied, "Should he have treated our sister like a prostitute?"

## Jacob Returns to Bethel

**35** Then God said to Jacob, "Go up to Bethel<sup>u</sup> and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau."<sup>v</sup>

**34:24** <sup>o</sup> Ge 23:10  
**34:25** <sup>p</sup> Ge 49:5  
<sup>q</sup> Ge 49:7  
**34:30** <sup>r</sup> Ex 5:21;  
1Sa 13:4 <sup>s</sup> Ge 13:7  
<sup>t</sup> Ge 46:27;  
1Ch 16:19; Ps 105:12  
**35:1** <sup>u</sup> Ge 28:19  
<sup>v</sup> Ge 27:43

**35:2** <sup>w</sup> Ge 18:19;  
Jos 24:15 <sup>x</sup> Ge 31:19  
<sup>y</sup> Ex 19:10, 14  
**35:3** <sup>z</sup> Ge 32:7  
<sup>a</sup> Ge 28:15, 20-22;  
31:3, 42  
**35:4** <sup>b</sup> Jos 24:25-26  
**35:5** <sup>c</sup> Ex 15:16;  
23:27; Jos 2:9  
**35:6** <sup>d</sup> Ge 28:19;  
48:3  
**35:7** <sup>e</sup> Ge 28:13  
**35:8** <sup>f</sup> Ge 24:59  
**35:9** <sup>g</sup> Ge 32:29  
**35:10** <sup>h</sup> Ge 17:5  
**35:11** <sup>i</sup> Ge 17:1;  
Ex 6:3 <sup>j</sup> Ge 28:3;  
48:4 <sup>k</sup> Ge 17:6  
**35:12** <sup>l</sup> Ge 13:15;  
28:13 <sup>m</sup> Ge 12:7;  
26:3  
**35:13** <sup>n</sup> Ge 17:22  
**35:14** <sup>o</sup> Ge 28:18  
**35:15** <sup>p</sup> Ge 28:19

<sup>2</sup>So Jacob said to his household<sup>w</sup> and to all who were with him, "Get rid of the foreign gods<sup>x</sup> you have with you, and purify yourselves and change your clothes."<sup>y</sup> <sup>3</sup>Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress<sup>z</sup> and who has been with me wherever I have gone.<sup>a"</sup> <sup>4</sup>So they gave Jacob all the foreign gods they had and the rings in their ears, and Jacob buried them under the oak at Shechem.<sup>b</sup> <sup>5</sup>Then they set out, and the terror of God<sup>c</sup> fell on the towns all around them so that no one pursued them.

<sup>6</sup>Jacob and all the people with him came to Luz<sup>d</sup> (that is, Bethel) in the land of Canaan. <sup>7</sup>There he built an altar, and he called the place El Bethel,<sup>b</sup> because it was there that God revealed himself to him<sup>e</sup> when he was fleeing from his brother.

<sup>8</sup>Now Deborah, Rebekah's nurse,<sup>f</sup> died and was buried under the oak outside Bethel. So it was named Allon Bakuth.<sup>c</sup>

<sup>9</sup>After Jacob returned from Paddan Aram,<sup>d</sup> God appeared to him again and blessed him.<sup>g</sup> <sup>10</sup>God said to him, "Your name is Jacob,<sup>e</sup> but you will no longer be called Jacob; your name will be Israel."<sup>h</sup> So he named him Israel.

<sup>11</sup>And God said to him, "I am God Almighty<sup>g</sup>; be fruitful and increase in number. A nation<sup>i</sup> and a community of nations will come from you, and kings will be among your descendants."<sup>k</sup>

<sup>12</sup>The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you.<sup>l"</sup> <sup>m</sup>

<sup>13</sup>Then God went up from him<sup>n</sup> at the place where he had talked with him.

<sup>14</sup>Jacob set up a stone pillar at the place where God had talked with him, and he poured out a drink offering on it; he also poured oil on it.<sup>o</sup> <sup>15</sup>Jacob called the place where God had talked with him Bethel.<sup>h</sup> <sup>p</sup>

<sup>a</sup> 27 Or because <sup>b</sup> 7 El Bethel means God of Bethel. <sup>c</sup> 8 Allon Bakuth means oak of weeping. <sup>d</sup> 9 That is, Northwest Mesopotamia; also in verse 26 <sup>e</sup> 10 Jacob means he grasps the heel, a Hebrew idiom for he deceives. <sup>f</sup> 10 Israel probably means he struggles with God. <sup>g</sup> 11 Hebrew El-Shaddai <sup>h</sup> 15 Bethel means house of God.



## The Deaths of Rachel and Isaac

35:23-26pp — 1Ch 2:1-2

<sup>16</sup>Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty. <sup>17</sup>And as she was having great difficulty in childbirth, the midwife said to her, “Don’t despair, for you have another son.”<sup>q</sup> <sup>18</sup>As she breathed her last — for she was dying — she named her son Ben-Oni.<sup>a</sup> But his father named him Benjamin.<sup>b</sup>

<sup>19</sup>So Rachel died and was buried on the way to Ephrath (that is, Bethlehem’). <sup>20</sup>Over her tomb Jacob set up a pillar, and to this day that pillar marks Rachel’s tomb.<sup>s</sup>

<sup>21</sup>Israel moved on again and pitched his tent beyond Migdal Eder. <sup>22</sup>While Israel was living in that region, Reuben went in and slept with his father’s concubine<sup>t</sup> Bilhah,<sup>u</sup> and Israel heard of it.

Jacob had twelve sons:

<sup>23</sup>The sons of Leah:

Reuben the firstborn<sup>v</sup> of Jacob, Simeon, Levi, Judah,<sup>w</sup> Issachar and Zebulun.<sup>x</sup>

<sup>24</sup>The sons of Rachel:

Joseph<sup>y</sup> and Benjamin.<sup>z</sup>

<sup>25</sup>The sons of Rachel’s servant

Bilhah:

Dan and Naphtali.<sup>a</sup>

<sup>26</sup>The sons of Leah’s servant Zilpah:

Gad<sup>b</sup> and Asher.<sup>c</sup>

These were the sons of Jacob, who were born to him in Paddan Aram.

<sup>27</sup>Jacob came home to his father Isaac in Mamre,<sup>d</sup> near Kiriath Arba<sup>e</sup> (that is, Hebron), where Abraham and Isaac had stayed. <sup>28</sup>Isaac lived a hundred and eighty years.<sup>f</sup> <sup>29</sup>Then he breathed his last and died and was gathered to his people,<sup>g</sup> old and full of years.<sup>h</sup> And his sons Esau and Jacob buried him.<sup>i</sup>

35:17 <sup>q</sup> Ge 30:24  
35:19 <sup>r</sup> Ge 48:7;  
Ru 1:1, 19; Mic 5:2;  
Mt 2:16  
35:20 <sup>s</sup> 1Sa 10:2  
35:22 <sup>t</sup> Ge 49:4;  
1Ch 5:1 <sup>u</sup> Ge 29:29;  
Lev 18:8  
35:23 <sup>v</sup> Ge 46:8  
<sup>w</sup> Ge 29:35  
<sup>x</sup> Ge 30:20  
35:24 <sup>y</sup> Ge 30:24  
<sup>z</sup> ver 18  
35:25 <sup>a</sup> Ge 30:8  
35:26 <sup>b</sup> Ge 30:11  
<sup>c</sup> Ge 30:13  
35:27 <sup>d</sup> Ge 13:18;  
18:1 <sup>e</sup> Jos 14:15  
35:28 <sup>f</sup> Ge 25:7, 20  
35:29 <sup>g</sup> Ge 25:8;  
49:33 <sup>h</sup> Ge 15:15  
<sup>i</sup> Ge 25:9

## Esau’s Descendants

36:10-14pp — 1Ch 1:35-37

36:20-28pp — 1Ch 1:38-42

**36** This is the account of the family line of Esau (that is, Edom).<sup>j</sup>

<sup>2</sup>Esau took his wives from the women of Canaan:<sup>k</sup> Adah daughter of Elon the Hittite,<sup>l</sup> and Oholibamah daughter of Anah<sup>m</sup> and granddaughter of Zibeon the Hivite — <sup>3</sup>also Basemath daughter of Ishmael and sister of Nebaioth.

<sup>4</sup>Adah bore Eliphaz to Esau, Basemath bore Reuel,<sup>n</sup> <sup>5</sup>and Oholibamah bore Jeush, Jalam and Korah. These were the sons of Esau, who were born to him in Canaan.

<sup>6</sup>Esau took his wives and sons and daughters and all the members of his household, as well as his livestock and all his other animals and all the goods he had acquired in Canaan,<sup>o</sup> and moved to a land some distance from his brother Jacob. <sup>7</sup>Their possessions were too great for them to remain together; the land where they were staying could not support them both because of their livestock.<sup>p</sup> <sup>8</sup>So Esau<sup>q</sup> (that is, Edom) settled in the hill country of Seir.<sup>r</sup>

<sup>9</sup>This is the account of the family line of Esau the father of the Edomites in the hill country of Seir.

<sup>10</sup>These are the names of Esau’s sons:

Eliphaz, the son of Esau’s wife Adah, and Reuel, the son of Esau’s wife Basemath.

<sup>11</sup>The sons of Eliphaz:<sup>s</sup>

Teman,<sup>t</sup> Omar, Zepho, Gatam and Kenaz.

<sup>12</sup>Esau’s son Eliphaz also had a concubine named Timna, who bore him Amalek.<sup>u</sup> These were grandsons of Esau’s wife Adah.<sup>v</sup>

36:1 <sup>j</sup> Ge 25:30  
36:2 <sup>k</sup> Ge 28:8-9  
<sup>l</sup> Ge 26:34 <sup>m</sup> ver 25  
36:4 <sup>n</sup> 1Ch 1:35  
36:6 <sup>o</sup> Ge 12:5  
36:7 <sup>p</sup> Ge 13:6;  
17:8; 28:4  
36:8 <sup>q</sup> Dt 2:4  
<sup>r</sup> Ge 32:3  
36:11 <sup>s</sup> ver 15-16;  
Job 2:11 <sup>t</sup> Am 1:12;  
Hab 3:3  
36:12 <sup>u</sup> Ex 17:8, 16;  
Nu 24:20; 1Sa 15:2  
<sup>v</sup> ver 16

<sup>a</sup> 18 Ben-Oni means son of my trouble.

<sup>b</sup> 18 Benjamin means son of my right hand.



- <sup>13</sup>The sons of Reuel:  
Nahath, Zerah, Shammah and Mizzah. These were grandsons of Esau's wife Basemath.
- <sup>14</sup>The sons of Esau's wife Oholibamah daughter of Anah and granddaughter of Zibeon, whom she bore to Esau:  
Jeush, Jalam and Korah.
- <sup>15</sup>These were the chiefs<sup>w</sup> among Esau's descendants:  
The sons of Eliphaz the firstborn of Esau:  
Chiefs Teman,<sup>x</sup> Omar, Zepho, Kenaz, <sup>16</sup>Korah,<sup>a</sup> Gatam and Amalek. These were the chiefs descended from Eliphaz in Edom; they were grandsons of Adah.<sup>y</sup>
- <sup>17</sup>The sons of Esau's son Reuel:<sup>z</sup>  
Chiefs Nahath, Zerah, Shammah and Mizzah. These were the chiefs descended from Reuel in Edom; they were grandsons of Esau's wife Basemath.
- <sup>18</sup>The sons of Esau's wife Oholibamah:  
Chiefs Jeush, Jalam and Korah. These were the chiefs descended from Esau's wife Oholibamah daughter of Anah.
- <sup>19</sup>These were the sons of Esau (that is, Edom),<sup>a</sup> and these were their chiefs.
- <sup>20</sup>These were the sons of Seir the Horite,<sup>b</sup> who were living in the region:  
Lotan, Shobal, Zibeon, Anah,  
<sup>21</sup>Dishon, Ezer and Dishan. These sons of Seir in Edom were Horite chiefs.
- <sup>22</sup>The sons of Lotan:  
Hori and Homam.<sup>b</sup> Timna was Lotan's sister.
- <sup>23</sup>The sons of Shobal:  
Alvan, Manahath, Ebal, Shepho and Onam.
- <sup>24</sup>The sons of Zibeon:  
Aiah and Anah. This is the Anah who discovered the hot

<sup>36:15</sup> <sup>w</sup> Ex 15:15  
<sup>x</sup> Job 2:11  
<sup>36:16</sup> <sup>y</sup> ver 12  
<sup>36:17</sup> <sup>z</sup> 1Ch 1:37  
<sup>36:19</sup> <sup>a</sup> Ge 25:30  
<sup>36:20</sup> <sup>b</sup> Ge 14:6;  
Dt 2:12, 22; 1Ch 1:38

springs<sup>c</sup> in the desert while he was grazing the donkeys of his father Zibeon.

- <sup>25</sup>The children of Anah:  
Dishon and Oholibamah daughter of Anah.
- <sup>26</sup>The sons of Dishon<sup>d</sup>:  
Hemdan, Eshban, Ithran and Keran.
- <sup>27</sup>The sons of Ezer:  
Bilhan, Zaavan and Akan.
- <sup>28</sup>The sons of Dishan:  
Uz and Aran.
- <sup>29</sup>These were the Horite chiefs:  
Lotan, Shobal, Zibeon, Anah,  
<sup>30</sup>Dishon, Ezer and Dishan. These were the Horite chiefs, according to their divisions, in the land of Seir.

### The Rulers of Edom

36:31-43pp — 1Ch 1:43-54

- <sup>31</sup>These were the kings who reigned in Edom before any Israelite king<sup>c</sup> reigned:
- <sup>32</sup>Bela son of Beor became king of Edom. His city was named Dinhabah.
- <sup>33</sup>When Bela died, Jobab son of Zerah from Bozrah<sup>d</sup> succeeded him as king.
- <sup>34</sup>When Jobab died, Husham from the land of the Temanites<sup>e</sup> succeeded him as king.
- <sup>35</sup>When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab,<sup>f</sup> succeeded him as king. His city was named Avith.
- <sup>36</sup>When Hadad died, Samlah from Masrekah succeeded him as king.
- <sup>37</sup>When Samlah died, Shaul from Rehoboth on the river succeeded him as king.
- <sup>38</sup>When Shaul died, Baal-Hanan son of Akbor succeeded him as king.

<sup>36:31</sup> <sup>c</sup> Ge 17:6;  
1Ch 1:43  
<sup>36:33</sup>  
<sup>d</sup> Jer 49:13, 22  
<sup>36:34</sup> <sup>e</sup> Eze 25:13  
<sup>36:35</sup> <sup>f</sup> Ge 19:37;  
Nu 22:1; Dt 1:5;  
Ru 1:1, 6

<sup>a</sup> 16 Masoretic Text; Samaritan Pentateuch (also verse 11 and 1 Chron. 1:36) does not have *Korah*. <sup>b</sup> 22 Hebrew *Hemam*, a variant of *Homam* (see 1 Chron. 1:39) <sup>c</sup> 24 Vulgate; Syriac *discovered water*; the meaning of the Hebrew for this word is uncertain. <sup>d</sup> 26 Hebrew *Dishan*, a variant of *Dishon*

<sup>39</sup>When Baal-Hanan son of Akbor died, Hadad<sup>a</sup> succeeded him as king. His city was named Pau, and his wife's name was Mehetabel daughter of Matred, the daughter of Me-Zahab.

<sup>40</sup>These were the chiefs descended from Esau, by name, according to their clans and regions:

Timna, Alvah, Jetheth, <sup>41</sup>Oholibamah, Elah, Pinon, <sup>42</sup>Kenaz, Teman, Mibzar, <sup>43</sup>Magdiel and Iram. These were the chiefs of Edom, according to their settlements in the land they occupied.

This is the family line of Esau, the father of the Edomites.

### Joseph's Dreams

**37** Jacob lived in the land where his father had stayed,<sup>9</sup> the land of Canaan.<sup>h</sup>

<sup>2</sup>This is the account of Jacob's family line.

Joseph, a young man of seventeen, was tending the flocks<sup>i</sup> with his brothers, the sons of Bilhah<sup>j</sup> and the sons of Zilpah,<sup>k</sup> his father's wives, and he brought their father a bad report<sup>l</sup> about them.

<sup>3</sup>Now Israel loved Joseph more than any of his other sons,<sup>m</sup> because he had been born to him in his old age;<sup>n</sup> and he made an ornate<sup>b</sup> robe<sup>o</sup> for him.

<sup>4</sup>When his brothers saw that their father loved him more than any of them, they hated him<sup>p</sup> and could not speak a kind word to him.

<sup>5</sup>Joseph had a dream,<sup>q</sup> and when he told it to his brothers, they hated him all the more. <sup>6</sup>He said to them, "Listen to this dream I had: <sup>7</sup>We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood up-right, while your sheaves gathered around mine and bowed down to it."<sup>r</sup>

<sup>37:1</sup> <sup>9</sup>Ge 17:8  
<sup>h</sup>Ge 10:19  
<sup>37:2</sup> <sup>1</sup>Ps 78:71  
<sup>j</sup>Ge 35:25 <sup>k</sup>Ge 35:26  
<sup>l</sup>1Sa 2:24  
<sup>37:3</sup> <sup>m</sup>Ge 25:28  
<sup>n</sup>Ge 44:20  
<sup>o</sup>2Sa 13:18-19  
<sup>37:4</sup> <sup>p</sup>Ge 27:41;  
49:22-23; Ac 7:9  
<sup>37:5</sup> <sup>q</sup>Ge 20:3;  
28:12  
<sup>37:7</sup> <sup>r</sup>Ge 42:6, 9;  
43:26, 28; 44:14;  
50:18

<sup>8</sup>His brothers said to him, "Do you intend to reign over us? Will you actually rule us?"<sup>s</sup> And they hated him all the more because of his dream and what he had said.

<sup>9</sup>Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

<sup>10</sup>When he told his father as well as his brothers,<sup>t</sup> his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?"<sup>u</sup> <sup>11</sup>His brothers were jealous of him,<sup>v</sup> but his father kept the matter in mind.<sup>w</sup>

### Joseph Sold by His Brothers

<sup>12</sup>Now his brothers had gone to graze their father's flocks near Shechem,<sup>13</sup> and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them."

"Very well," he replied.

<sup>14</sup>So he said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me." Then he sent him off from the Valley of Hebron.<sup>x</sup>

When Joseph arrived at Shechem, <sup>15</sup>a man found him wandering around in the fields and asked him, "What are you looking for?"

<sup>16</sup>He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?"

<sup>17</sup>"They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'"<sup>y</sup> "

So Joseph went after his brothers and found them near Dothan. <sup>18</sup>But they saw him in the distance, and before he reached them, they plotted to kill him.<sup>z</sup>

<sup>19</sup>"Here comes that dreamer!" they said to each other. <sup>20</sup>"Come now, let's

<sup>37:8</sup> <sup>s</sup>Ge 49:26  
<sup>37:10</sup> <sup>t</sup>ver 5 <sup>u</sup>ver 7;  
Ge 27:29  
<sup>37:11</sup> <sup>v</sup>Ac 7:9  
<sup>w</sup>Lk 2:19, 51  
<sup>37:14</sup> <sup>x</sup>Ge 13:18;  
35:27  
<sup>37:17</sup> <sup>y</sup>2Ki 6:13  
<sup>37:18</sup> <sup>z</sup>1Sa 19:1;  
Mk 14:1; Ac 23:12

<sup>a</sup> 39 Many manuscripts of the Masoretic Text, Samaritan Pentateuch and Syriac (see also 1 Chron. 1:50); most manuscripts of the Masoretic Text *Hadar* <sup>b</sup> 3 The meaning of the Hebrew for this word is uncertain; also in verses 23 and 32.

kill him and throw him into one of these cisterns<sup>a</sup> and say that a ferocious animal devoured him. Then we'll see what comes of his dreams."<sup>b</sup>

<sup>21</sup>When Reuben heard this, he tried to rescue him from their hands. "Let's not take his life," he said.<sup>c</sup> <sup>22</sup>"Don't shed any blood. Throw him into this cistern here in the wilderness, but don't lay a hand on him." Reuben said this to rescue him from them and take him back to his father.

<sup>23</sup>So when Joseph came to his brothers, they stripped him of his robe — the ornate robe he was wearing — <sup>24</sup>and they took him and threw him into the cistern.<sup>d</sup> The cistern was empty; there was no water in it.

<sup>25</sup>As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh,<sup>e</sup> and they were on their way to take them down to Egypt.<sup>f</sup>

<sup>26</sup>Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood?<sup>g</sup> <sup>27</sup>Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother,<sup>h</sup> our own flesh and blood." His brothers agreed.

<sup>28</sup>So when the Midianite<sup>i</sup> merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels<sup>a</sup> of silver to the Ishmaelites, who took him to Egypt.<sup>j</sup>

<sup>29</sup>When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes.<sup>k</sup> <sup>30</sup>He went back to his brothers and said, "The boy isn't there! Where can I turn now?"<sup>l</sup>

<sup>31</sup>Then they got Joseph's robe,<sup>m</sup> slaughtered a goat and dipped the robe in the blood. <sup>32</sup>They took the ornate robe back to their father and said, "We found this. Examine it to see whether it is your son's robe."

<sup>33</sup>He recognized it and said, "It is my son's robe! Some ferocious animal<sup>n</sup>

<sup>37:20</sup> <sup>a</sup>Jer 38:6, 9

<sup>b</sup>Ge 50:20

<sup>37:21</sup> <sup>c</sup>Ge 42:22

<sup>37:24</sup> <sup>d</sup>Jer 41:7

<sup>37:25</sup> <sup>e</sup>Ge 43:11

<sup>f</sup>ver 28

<sup>37:26</sup> <sup>g</sup>ver 20;

Ge 4:10

<sup>37:27</sup> <sup>h</sup>Ge 42:21

<sup>37:28</sup> <sup>i</sup>Ge 25:2;

Jdg 6:1-3<sup>j</sup> Ge 45:4-

5; Ps 105:17; Ac 7:9

<sup>37:29</sup> <sup>k</sup>ver 34;

Ge 44:13; Job 1:20

<sup>37:30</sup> <sup>l</sup>ver 22;

Ge 42:13, 36

<sup>37:31</sup> <sup>m</sup>ver 3, 23

<sup>37:33</sup> <sup>n</sup>ver 20

has devoured him. Joseph has surely been torn to pieces."<sup>o</sup>

<sup>34</sup>Then Jacob tore his clothes,<sup>p</sup> put on sackcloth<sup>q</sup> and mourned for his son many days.<sup>r</sup> <sup>35</sup>All his sons and daughters came to comfort him, but he refused to be comforted. "No," he said, "I will continue to mourn until I join my son in the grave."<sup>s</sup> So his father wept for him.

<sup>36</sup>Meanwhile, the Midianites<sup>b</sup> sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard.<sup>t</sup>

## Judah and Tamar

**38** At that time, Judah left his brothers and went down to stay with a man of Adullam named Hirah. <sup>2</sup>There Judah met the daughter of a Canaanite man named Shua.<sup>u</sup> He married her and made love to her; <sup>3</sup>she became pregnant and gave birth to a son, who was named Er.<sup>v</sup> <sup>4</sup>She conceived again and gave birth to a son and named him Onan. <sup>5</sup>She gave birth to still another son and named him Shelah. It was at Kezib that she gave birth to him.

<sup>6</sup>Judah got a wife for Er, his firstborn, and her name was Tamar. <sup>7</sup>But Er, Judah's firstborn, was wicked in the LORD's sight; so the LORD put him to death.<sup>w</sup>

<sup>8</sup>Then Judah said to Onan, "Sleep with your brother's wife and fulfill your duty to her as a brother-in-law to raise up offspring for your brother."<sup>x</sup> <sup>9</sup>But Onan knew that the child would not be his; so whenever he slept with his brother's wife, he spilled his semen on the ground to keep from providing offspring for his brother. <sup>10</sup>What he did was wicked in the LORD's sight; so the LORD put him to death also.<sup>y</sup>

<sup>11</sup>Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's household until my son Shelah grows up."<sup>z</sup> For he thought, "He may

<sup>a</sup> 28 That is, about 8 ounces or about 230 grams (see also verse 28); Masoretic Text *Medianites*

<sup>b</sup> 36 Samaritan Pentateuch, Septuagint, Vulgate and Syriac (see

die too, just like his brothers.” So Tamar went to live in her father’s household.

<sup>12</sup>After a long time Judah’s wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah,<sup>a</sup> to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him.

<sup>13</sup>When Tamar was told, “Your father-in-law is on his way to Timnah to shear his sheep,” <sup>14</sup>she took off her widow’s clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah<sup>b</sup> had now grown up, she had not been given to him as his wife.

<sup>15</sup>When Judah saw her, he thought she was a prostitute, for she had covered her face. <sup>16</sup>Not realizing that she was his daughter-in-law,<sup>c</sup> he went over to her by the roadside and said, “Come now, let me sleep with you.”

“And what will you give me to sleep with you?” she asked.

<sup>17</sup>“I’ll send you a young goat<sup>d</sup> from my flock,” he said.

“Will you give me something as a pledge<sup>e</sup> until you send it?” she asked.

<sup>18</sup>He said, “What pledge should I give you?”

“Your seal<sup>f</sup> and its cord, and the staff in your hand,” she answered. So he gave them to her and slept with her, and she became pregnant by him. <sup>19</sup>After she left, she took off her veil and put on her widow’s clothes<sup>g</sup> again.

<sup>20</sup>Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. <sup>21</sup>He asked the men who lived there, “Where is the shrine prostitute<sup>h</sup> who was beside the road at Enaim?”

“There hasn’t been any shrine prostitute here,” they said.

<sup>22</sup>So he went back to Judah and said, “I didn’t find her. Besides, the men

**38:12** <sup>a</sup> ver 14;  
Jos 15:10, 57  
**38:14** <sup>b</sup> ver 11  
**38:16** <sup>c</sup> Lev 18:15;  
20:12  
**38:17** <sup>d</sup> Eze 16:33  
<sup>e</sup> ver 20  
**38:18** <sup>f</sup> ver 25  
**38:19** <sup>g</sup> ver 14  
**38:21** <sup>h</sup> Lev 19:29;  
Hos 4:14

who lived there said, ‘There hasn’t been any shrine prostitute here.’”

<sup>23</sup>Then Judah said, “Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn’t find her.”

<sup>24</sup>About three months later Judah was told, “Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant.”

Judah said, “Bring her out and have her burned to death!”<sup>i</sup>

<sup>25</sup>As she was being brought out, she sent a message to her father-in-law. “I am pregnant by the man who owns these,” she said. And she added, “See if you recognize whose seal and cord and staff these are.”<sup>j</sup>

<sup>26</sup>Judah recognized them and said, “She is more righteous than I,<sup>k</sup> since I wouldn’t give her to my son Shelah.” And he did not sleep with her again.

<sup>27</sup>When the time came for her to give birth, there were twin boys in her womb. <sup>28</sup>As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, “This one came out first.” <sup>29</sup>But when he drew back his hand, his brother came out, and she said, “So this is how you have broken out!” And he was named Perez.<sup>an</sup> <sup>30</sup>Then his brother, who had the scarlet thread on his wrist, came out. And he was named Zerah.<sup>bo</sup>

## Joseph and Potiphar’s Wife

**39** Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh’s officials, the captain of the guard,<sup>p</sup> bought him from the Ishmaelites who had taken him there.<sup>q</sup>

<sup>2</sup>The LORD was with Joseph<sup>r</sup> so that he prospered, and he lived in the house of his Egyptian master. <sup>3</sup>When his master saw that the LORD was with him<sup>s</sup> and that the LORD gave him success in everything he did,<sup>t</sup> <sup>4</sup>Joseph found favor in his eyes and became his

**38:24** <sup>i</sup> Lev 21:9;  
Dt 22:21, 22  
**38:25** <sup>j</sup> ver 18  
**38:26** <sup>k</sup> 1Sa 24:17  
<sup>l</sup> ver 11  
**38:27** <sup>m</sup> Ge 25:24  
**38:29** <sup>n</sup> Ge 46:12;  
Nu 26:20, 21;  
Ru 4:12, 18; 1Ch 2:4;  
Mt 1:3  
**38:30** <sup>o</sup> 1Ch 2:4  
**39:1** <sup>p</sup> Ge 37:36  
<sup>q</sup> Ge 37:25;  
Ps 105:17  
**39:2** <sup>r</sup> Ge 21:20, 22;  
Ac 7:9  
**39:3** <sup>s</sup> Ge 21:22;  
26:28 <sup>t</sup> Ps 1:3

<sup>a</sup> 29 Perez means *breaking out*. <sup>b</sup> 30 Zerah can mean *scarlet* or *brightness*.

attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.<sup>u</sup> <sup>5</sup>From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph.<sup>v</sup> The blessing of the LORD was on everything Potiphar had, both in the house and in the field. <sup>6</sup>So Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate.

Now Joseph was well-built and handsome,<sup>w</sup> <sup>7</sup>and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"<sup>x</sup>

<sup>8</sup>But he refused.<sup>y</sup> "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. <sup>9</sup>No one is greater in this house than I am. <sup>2</sup>My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"<sup>a</sup> <sup>10</sup>And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her.

<sup>11</sup>One day he went into the house to attend to his duties, and none of the household servants was inside. <sup>12</sup>She caught him by his cloak<sup>b</sup> and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

<sup>13</sup>When she saw that he had left his cloak in her hand and had run out of the house, <sup>14</sup>she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed."<sup>c</sup> <sup>15</sup>When he heard me scream for help, he left his cloak beside me and ran out of the house."

<sup>16</sup>She kept his cloak beside her until his master came home. <sup>17</sup>Then she told him this story:<sup>d</sup> "That Hebrew slave you brought us came to me to make sport of me. <sup>18</sup>But as soon as I

**39:4** <sup>u</sup> ver 8, 22;

Ge 24:2

**39:5** <sup>v</sup> Ge 26:24;

30:27

**39:6** <sup>w</sup> 1Sa 16:12

**39:7** <sup>x</sup> 2Sa 13:11;

Pr 7:15-18

**39:8** <sup>y</sup> Pr 6:23-24

**39:9** <sup>z</sup> Ge 41:33, 40

<sup>a</sup> Ge 20:6; 42:18;

2Sa 12:13

**39:12** <sup>b</sup> Pr 7:13

**39:14** <sup>c</sup> Dt 22:24, 27

**39:17** <sup>d</sup> Ex 23:1, 7;

Ps 101:5

screamed for help, he left his cloak beside me and ran out of the house."

<sup>19</sup>When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger. <sup>e</sup> <sup>20</sup>Joseph's master took him and put him in prison,<sup>f</sup> the place where the king's prisoners were confined.

But while Joseph was there in the prison, <sup>21</sup>the LORD was with him; he showed him kindness and granted him favor in the eyes of the prison warden.<sup>g</sup> <sup>22</sup>So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there.<sup>h</sup> <sup>23</sup>The warden paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did.<sup>i</sup>

## The Cupbearer and the Baker

**40** Some time later, the cupbearer<sup>j</sup> and the baker of the king of Egypt offended their master, the king of Egypt. <sup>2</sup>Pharaoh was angry<sup>k</sup> with his two officials, the chief cupbearer and the chief baker, <sup>3</sup>and put them in custody in the house of the captain of the guard,<sup>l</sup> in the same prison where Joseph was confined. <sup>4</sup>The captain of the guard assigned them to Joseph,<sup>m</sup> and he attended them.

After they had been in custody for some time, <sup>5</sup>each of the two men — the cupbearer and the baker of the king of Egypt, who were being held in prison — had a dream the same night, and each dream had a meaning of its own.<sup>n</sup>

<sup>6</sup>When Joseph came to them the next morning, he saw that they were dejected. <sup>7</sup>So he asked Pharaoh's officials who were in custody with him in his master's house, "Why do you look so sad today?"<sup>o</sup>

<sup>8</sup>"We both had dreams," they answered, "but there is no one to interpret them."<sup>p</sup>

Then Joseph said to them, "Do not interpretations belong to God?<sup>q</sup> Tell me your dreams."

**39:19** <sup>e</sup> Pr 6:34

**39:20** <sup>f</sup> Ge 40:3;

Ps 105:18

**39:21** <sup>g</sup> Ex 3:21

**39:22** <sup>h</sup> ver 4

**39:23** <sup>i</sup> ver 3

**40:1** <sup>j</sup> Ne 1:11

**40:2** <sup>k</sup> Pr 16:14, 15

**40:3** <sup>l</sup> Ge 39:20

**40:4** <sup>m</sup> Ge 39:4

**40:5** <sup>n</sup> Ge 41:11

**40:7** <sup>o</sup> Ne 2:2

**40:8** <sup>p</sup> Ge 41:8, 15

<sup>q</sup> Ge 41:16;

Da 2:22, 28, 47



<sup>9</sup>So the chief cupbearer told Joseph his dream. He said to him, “In my dream I saw a vine in front of me, <sup>10</sup>and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes. <sup>11</sup>Pharaoh’s cup was in my hand, and I took the grapes, squeezed them into Pharaoh’s cup and put the cup in his hand.”

<sup>12</sup>“This is what it means,” Joseph said to him. “The three branches are three days. <sup>13</sup>Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh’s cup in his hand, just as you used to do when you were his cupbearer. <sup>14</sup>But when all goes well with you, remember me<sup>5</sup> and show me kindness;<sup>t</sup> mention me to Pharaoh and get me out of this prison. <sup>15</sup>I was forcibly carried off from the land of the Hebrews,<sup>u</sup> and even here I have done nothing to deserve being put in a dungeon.”

<sup>16</sup>When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph, “I too had a dream: On my head were three baskets of bread.<sup>a</sup> <sup>17</sup>In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head.”

<sup>18</sup>“This is what it means,” Joseph said. “The three baskets are three days.<sup>v</sup> <sup>19</sup>Within three days Pharaoh will lift off your head<sup>w</sup> and impale your body on a pole. And the birds will eat away your flesh.”

<sup>20</sup>Now the third day was Pharaoh’s birthday,<sup>x</sup> and he gave a feast for all his officials.<sup>y</sup> He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials: <sup>21</sup>He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh’s hand<sup>z</sup> — <sup>22</sup>but he impaled the chief baker,<sup>a</sup> just as Joseph had said to them in his interpretation.<sup>b</sup>

<sup>23</sup>The chief cupbearer, however, did not remember Joseph; he forgot him.<sup>c</sup>

**40:12** <sup>t</sup>Ge 41:12, 15, 25; Da 2:36; 4:19  
**40:14** <sup>s</sup>Lk 23:42  
<sup>i</sup>Jos 2:12;  
1Sa 20:14, 42;  
1Ki 2:7  
**40:15** <sup>u</sup>Ge 37:26–28  
**40:18** <sup>v</sup>ver 12  
**40:19** <sup>w</sup>ver 13  
**40:20** <sup>x</sup>Mt 14:6–10  
<sup>y</sup>Mk 6:21  
**40:21** <sup>z</sup>ver 13  
**40:22** <sup>a</sup>ver 19  
<sup>b</sup>Ps 105:19  
**40:23** <sup>c</sup>Job 19:14;  
Ecc 9:15

## Pharaoh’s Dreams

**41** When two full years had passed, Pharaoh had a dream:<sup>d</sup> He was standing by the Nile, <sup>2</sup>when out of the river there came up seven cows, sleek and fat,<sup>e</sup> and they grazed among the reeds.<sup>f</sup> <sup>3</sup>After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank. <sup>4</sup>And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh woke up.

<sup>5</sup>He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. <sup>6</sup>After them, seven other heads of grain sprouted — thin and scorched by the east wind. <sup>7</sup>The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream.

<sup>8</sup>In the morning his mind was troubled,<sup>g</sup> so he sent for all the magicians<sup>h</sup> and wise men of Egypt. Pharaoh told them his dreams, but no one could interpret them for him.

<sup>9</sup>Then the chief cupbearer said to Pharaoh, “Today I am reminded of my shortcomings. <sup>10</sup>Pharaoh was once angry with his servants,<sup>i</sup> and he imprisoned me and the chief baker in the house of the captain of the guard.<sup>j</sup> <sup>11</sup>Each of us had a dream the same night, and each dream had a meaning of its own.<sup>k</sup> <sup>12</sup>Now a young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each man the interpretation of his dream.<sup>l</sup> <sup>13</sup>And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was impaled.<sup>m</sup>”

<sup>14</sup>So Pharaoh sent for Joseph, and he was quickly brought from the dungeon.<sup>n</sup> When he had shaved and changed his clothes, he came before Pharaoh.

<sup>15</sup>Pharaoh said to Joseph, “I had a dream, and no one can interpret it.

**41:1** <sup>d</sup>Ge 20:3  
**41:2** <sup>e</sup>ver 26  
<sup>f</sup>Isa 19:6  
**41:8** <sup>g</sup>Da 2:1, 3;  
4:5, 19 <sup>h</sup>Ex 7:11, 22;  
Da 1:20; 2:2, 27; 4:7  
**41:10** <sup>i</sup>Ge 40:2  
<sup>j</sup>Ge 39:20  
**41:11** <sup>k</sup>Ge 40:5  
**41:12** <sup>l</sup>Ge 40:12  
**41:13** <sup>m</sup>Ge 40:22  
**41:14** <sup>n</sup>Ps 105:20;  
Da 2:25

<sup>a</sup> 16 Or *three wicker baskets*



But I have heard it said of you that when you hear a dream you can interpret it.”<sup>o</sup>

<sup>16</sup>“I cannot do it,” Joseph replied to Pharaoh, “but God will give Pharaoh the answer he desires.”<sup>p</sup>

<sup>17</sup>Then Pharaoh said to Joseph, “In my dream I was standing on the bank of the Nile, <sup>18</sup>when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds. <sup>19</sup>After them, seven other cows came up — scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt. <sup>20</sup>The lean, ugly cows ate up the seven fat cows that came up first. <sup>21</sup>But even after they ate them, no one could tell that they had done so; they looked just as ugly as before. Then I woke up.

<sup>22</sup>“In my dream I saw seven heads of grain, full and good, growing on a single stalk. <sup>23</sup>After them, seven other heads sprouted — withered and thin and scorched by the east wind. <sup>24</sup>The thin heads of grain swallowed up the seven good heads. I told this to the magicians, but none of them could explain it to me.”<sup>q</sup>

<sup>25</sup>Then Joseph said to Pharaoh, “The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do.”<sup>r</sup> <sup>26</sup>The seven good cows<sup>s</sup> are seven years, and the seven good heads of grain are seven years; it is one and the same dream. <sup>27</sup>The seven lean, ugly cows that came up afterward are seven years, and so are the seven worthless heads of grain scorched by the east wind: They are seven years of famine.<sup>t</sup>

<sup>28</sup>“It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do. <sup>29</sup>Seven years of great abundance<sup>u</sup> are coming throughout the land of Egypt, <sup>30</sup>but seven years of famine<sup>v</sup> will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land.”<sup>w</sup>

<sup>31</sup>The abundance in the land will not

<sup>41:15</sup> <sup>o</sup> Da 5:16

<sup>41:16</sup> <sup>p</sup> Ge 40:8; Da 2:30; Ac 3:12; 2Co 3:5

<sup>41:24</sup> <sup>q</sup> ver 8

<sup>41:25</sup> <sup>r</sup> Da 2:45

<sup>41:26</sup> <sup>s</sup> ver 2

<sup>41:27</sup> <sup>t</sup> Ge 12:10;

2Ki 8:1

<sup>41:29</sup> <sup>u</sup> ver 47

<sup>41:30</sup> <sup>v</sup> ver 54;

Ge 47:13 <sup>w</sup> ver 56

<sup>41:32</sup> <sup>x</sup> Nu 23:19; Isa 46:10-11

<sup>41:33</sup> <sup>y</sup> ver 39

<sup>41:34</sup> <sup>z</sup> Isa 8:15 <sup>a</sup> ver 48

<sup>41:35</sup> <sup>b</sup> ver 48

<sup>41:36</sup> <sup>c</sup> ver 56

<sup>41:37</sup> <sup>d</sup> Ge 45:16

<sup>41:38</sup> <sup>e</sup> Nu 27:18; Job 32:8; Da 4:8-9, 18; 5:11, 14

<sup>41:40</sup> <sup>f</sup> Ps 105:21-22; Ac 7:10

<sup>41:41</sup> <sup>g</sup> Ge 42:6;

Da 6:3

<sup>41:42</sup> <sup>h</sup> Est 3:10

<sup>i</sup> Da 5:7, 16, 29

<sup>41:43</sup> <sup>j</sup> Est 6:9

be remembered, because the famine that follows it will be so severe. <sup>32</sup>The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided<sup>x</sup> by God, and God will do it soon.

<sup>33</sup>“And now let Pharaoh look for a discerning and wise man<sup>y</sup> and put him in charge of the land of Egypt.

<sup>34</sup>Let Pharaoh appoint commissioners over the land to take a fifth<sup>z</sup> of the harvest of Egypt during the seven years of abundance.<sup>a</sup> <sup>35</sup>They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food.<sup>b</sup> <sup>36</sup>This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt,<sup>c</sup> so that the country may not be ruined by the famine.”

<sup>37</sup>The plan seemed good to Pharaoh and to all his officials.<sup>d</sup> <sup>38</sup>So Pharaoh asked them, “Can we find anyone like this man, one in whom is the spirit of God?”<sup>e</sup>

<sup>39</sup>Then Pharaoh said to Joseph, “Since God has made all this known to you, there is no one so discerning and wise as you. <sup>40</sup>You shall be in charge of my palace, and all my people are to submit to your orders.<sup>f</sup> Only with respect to the throne will I be greater than you.”

## Joseph in Charge of Egypt

<sup>41</sup>So Pharaoh said to Joseph, “I hereby put you in charge of the whole land of Egypt.”<sup>g</sup> <sup>42</sup>Then Pharaoh took his signet ring<sup>h</sup> from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck.<sup>i</sup> <sup>43</sup>He had him ride in a chariot as his second-in-command,<sup>b</sup> and people shouted before him, “Make way!”<sup>j</sup> Thus he put him in charge of the whole land of Egypt.

<sup>44</sup>Then Pharaoh said to Joseph, “I am Pharaoh, but without your word no

<sup>a</sup> 38 Or of the gods

<sup>b</sup> 43 Or in the chariot of his second-in-command; or in his second chariot

<sup>c</sup> 43 Or Bow down

one will lift hand or foot in all Egypt.”<sup>k</sup>  
<sup>45</sup>Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphra, priest of On,<sup>a</sup> to be his wife.<sup>l</sup> And Joseph went throughout the land of Egypt.

<sup>46</sup>Joseph was thirty years old<sup>m</sup> when he entered the service<sup>n</sup> of Pharaoh king of Egypt. And Joseph went out from Pharaoh’s presence and traveled throughout Egypt. <sup>47</sup>During the seven years of abundance the land produced plentifully. <sup>48</sup>Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. <sup>49</sup>Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

<sup>50</sup>Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphra, priest of On.<sup>o</sup> <sup>51</sup>Joseph named his firstborn<sup>p</sup> Manasseh<sup>b</sup> and said, “It is because God has made me forget all my trouble and all my father’s household.” <sup>52</sup>The second son he named Ephraim<sup>cq</sup> and said, “It is because God has made me fruitful<sup>r</sup> in the land of my suffering.”

<sup>53</sup>The seven years of abundance in Egypt came to an end, <sup>54</sup>and the seven years of famine began,<sup>s</sup> just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food. <sup>55</sup>When all Egypt began to feel the famine,<sup>t</sup> the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, “Go to Joseph and do what he tells you.”<sup>u</sup>

<sup>56</sup>When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians, for the famine<sup>v</sup> was severe throughout Egypt. <sup>57</sup>And all the world came to Egypt to buy grain from Joseph,<sup>w</sup> because the famine was severe everywhere.

<sup>41:44</sup> <sup>k</sup>Ps 105:22  
<sup>41:45</sup> <sup>l</sup>ver 50; Ge 46:20, 27  
<sup>41:46</sup> <sup>m</sup>Ge 37:2  
<sup>n</sup>1Sa 16:21; Da 1:19  
<sup>41:50</sup> <sup>o</sup>Ge 46:20; 48:5  
<sup>41:51</sup> <sup>p</sup>Ge 48:14, 18, 20  
<sup>41:52</sup> <sup>q</sup>Ge 48:1, 5; 50:23 <sup>r</sup>Ge 17:6; 28:3; 49:22  
<sup>41:54</sup> <sup>s</sup>ver 30; Ps 105:11; Ac 7:11  
<sup>41:55</sup> <sup>t</sup>Dt 32:24  
<sup>u</sup>ver 41  
<sup>41:56</sup> <sup>v</sup>Ge 12:10  
<sup>41:57</sup> <sup>w</sup>Ge 42:5; 47:15

## Joseph’s Brothers Go to Egypt

**42** When Jacob learned that there was grain in Egypt,<sup>x</sup> he said to his sons, “Why do you just keep looking at each other?” <sup>2</sup>He continued, “I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die.”<sup>y</sup>

<sup>3</sup>Then ten of Joseph’s brothers went down to buy grain from Egypt. <sup>4</sup>But Jacob did not send Benjamin, Joseph’s brother, with the others, because he was afraid that harm might come to him.<sup>z</sup> <sup>5</sup>So Israel’s sons were among those who went to buy grain,<sup>a</sup> for there was famine in the land of Canaan also.<sup>b</sup>

<sup>6</sup>Now Joseph was the governor of the land,<sup>c</sup> the person who sold grain to all its people. So when Joseph’s brothers arrived, they bowed down to him with their faces to the ground.<sup>d</sup> <sup>7</sup>As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them.<sup>e</sup> “Where do you come from?” he asked.

“From the land of Canaan,” they replied, “to buy food.”

<sup>8</sup>Although Joseph recognized his brothers, they did not recognize him.<sup>f</sup> <sup>9</sup>Then he remembered his dreams<sup>g</sup> about them and said to them, “You are spies! You have come to see where our land is unprotected.”

<sup>10</sup>“No, my lord,” they answered. “Your servants have come to buy food. <sup>11</sup>We are all the sons of one man. Your servants are honest men, not spies.”

<sup>12</sup>“No!” he said to them. “You have come to see where our land is unprotected.”

<sup>13</sup>But they replied, “Your servants were twelve brothers, the sons of one man, who lives in the land of Canaan. The youngest is now with our father, and one is no more.”<sup>h</sup>

<sup>14</sup>Joseph said to them, “It is just as I told you: You are spies! <sup>15</sup>And this is how you will be tested: As surely as Pharaoh

<sup>42:1</sup> <sup>x</sup>Ac 7:12  
<sup>42:2</sup> <sup>y</sup>Ge 43:8  
<sup>42:4</sup> <sup>z</sup>ver 38  
<sup>42:5</sup> <sup>a</sup>Ge 41:57  
<sup>b</sup>Ge 12:10; Ac 7:11  
<sup>42:6</sup> <sup>c</sup>Ge 41:41  
<sup>d</sup>Ge 37:7-10  
<sup>42:7</sup> <sup>e</sup>ver 30  
<sup>42:8</sup> <sup>f</sup>Ge 37:2  
<sup>42:9</sup> <sup>g</sup>Ge 37:7  
<sup>42:13</sup> <sup>h</sup>Ge 37:30, 33; 44:20

<sup>a</sup> 45 That is, Heliopolis; also in verse 50 <sup>b</sup> 51 Manasseh sounds like and may be derived from the Hebrew for forget. <sup>c</sup> 52 Ephraim sounds like the Hebrew for twice fruitful.

lives,<sup>i</sup> you will not leave this place unless your youngest brother comes here. <sup>16</sup>Send one of your number to get your brother; the rest of you will be kept in prison, so that your words may be tested to see if you are telling the truth.<sup>j</sup> If you are not, then as surely as Pharaoh lives, you are spies!” <sup>17</sup>And he put them all in custody<sup>k</sup> for three days.

<sup>18</sup>On the third day, Joseph said to them, “Do this and you will live, for I fear God:” <sup>19</sup>If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households. <sup>20</sup>But you must bring your youngest brother to me,<sup>m</sup> so that your words may be verified and that you may not die.” This they proceeded to do.

<sup>21</sup>They said to one another, “Surely we are being punished because of our brother.<sup>n</sup> We saw how distressed he was when he pleaded with us for his life, but we would not listen; that’s why this distress<sup>o</sup> has come on us.”

<sup>22</sup>Reuben replied, “Didn’t I tell you not to sin against the boy?<sup>p</sup> But you wouldn’t listen! Now we must give an accounting<sup>q</sup> for his blood.”<sup>r</sup> <sup>23</sup>They did not realize that Joseph could understand them, since he was using an interpreter.

<sup>24</sup>He turned away from them and began to weep, but then came back and spoke to them again. He had Simeon taken from them and bound before their eyes.<sup>s</sup>

<sup>25</sup>Joseph gave orders to fill their bags with grain,<sup>t</sup> to put each man’s silver back in his sack,<sup>u</sup> and to give them provisions for their journey.<sup>v</sup> After this was done for them, <sup>26</sup>they loaded their grain on their donkeys and left.

<sup>27</sup>At the place where they stopped for the night one of them opened his sack to get feed for his donkey, and he saw his silver in the mouth of his sack.<sup>w</sup> <sup>28</sup>“My silver has been returned,” he said to his brothers. “Here it is in my sack.”

**42:15**<sup>i</sup> 1Sa 17:55  
**42:16**<sup>j</sup> ver 11  
**42:17**<sup>k</sup> Ge 40:4  
**42:18**<sup>l</sup> Ge 20:11;  
 Lev 25:43  
**42:20**<sup>m</sup> ver 15, 34;  
 Ge 43:5; 44:23  
**42:21**<sup>n</sup> Ge 37:26-  
 28 <sup>o</sup> Hos 5:15  
**42:22**<sup>p</sup> Ge 37:21-  
 22 <sup>q</sup> Ge 9:5  
<sup>r</sup> 1Ki 2:32;  
 2Ch 24:22; Ps 9:12  
**42:24**<sup>s</sup> ver 13;  
 Ge 43:14, 23;  
 45:14-15  
**42:25**<sup>t</sup> Ge 43:2  
<sup>u</sup> Ge 44:1, 8  
<sup>v</sup> Ro 12:17, 20-21  
**42:27**<sup>w</sup> Ge 43:21-22

Their hearts sank and they turned to each other trembling and said, “What is this that God has done to us?”<sup>x</sup>

<sup>29</sup>When they came to their father Jacob in the land of Canaan, they told him all that had happened to them. They said, <sup>30</sup>“The man who is lord over the land spoke harshly to us<sup>y</sup> and treated us as though we were spying on the land. <sup>31</sup>But we said to him, ‘We are honest men; we are not spies.’<sup>z</sup> <sup>32</sup>We were twelve brothers, sons of one father. One is no more, and the youngest is now with our father in Canaan.”

<sup>33</sup>“Then the man who is lord over the land said to us, ‘This is how I will know whether you are honest men: Leave one of your brothers here with me, and take food for your starving households and go.’<sup>a</sup> <sup>34</sup>But bring your youngest brother to me so I will know that you are not spies but honest men. Then I will give your brother back to you, and you can trade<sup>a</sup> in the land.”<sup>b</sup>”

<sup>35</sup>As they were emptying their sacks, there in each man’s sack was his pouch of silver! When they and their father saw the money pouches, they were frightened.<sup>c</sup> <sup>36</sup>Their father Jacob said to them, “You have deprived me of my children. Joseph is no more and Simeon is no more, and now you want to take Benjamin.<sup>d</sup> Everything is against me!”

<sup>37</sup>Then Reuben said to his father, “You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back.”

<sup>38</sup>But Jacob said, “My son will not go down there with you; his brother is dead<sup>e</sup> and he is the only one left. If harm comes to him<sup>f</sup> on the journey you are taking, you will bring my gray head down to the grave<sup>g</sup> in sorrow.”<sup>h</sup>

## The Second Journey to Egypt

**43** Now the famine was still severe in the land.<sup>i</sup> <sup>2</sup>So when they had eaten all the grain they had

**42:28**<sup>x</sup> Ge 43:23  
**42:30**<sup>y</sup> ver 7  
**42:31**<sup>z</sup> ver 11  
**42:33**<sup>a</sup> ver 19, 20  
**42:34**<sup>b</sup> Ge 34:10  
**42:35**<sup>c</sup> Ge 43:12,  
 15, 18  
**42:36**<sup>d</sup> Ge 43:14  
**42:38**<sup>e</sup> Ge 37:33  
<sup>f</sup> ver 4 <sup>g</sup> Ge 37:35  
<sup>h</sup> Ge 44:29, 34  
**43:1**<sup>i</sup> Ge 12:10;  
 41:56-57

<sup>a</sup> 34 Or *move about freely*

brought from Egypt, their father said to them, “Go back and buy us a little more food.”

<sup>3</sup>But Judah said to him, “The man warned us solemnly, ‘You will not see my face again unless your brother is with you.’<sup>j</sup> <sup>4</sup>If you will send our brother along with us, we will go down and buy food for you. <sup>5</sup>But if you will not send him, we will not go down, because the man said to us, ‘You will not see my face again unless your brother is with you.’<sup>k</sup>”

<sup>6</sup>Israel asked, “Why did you bring this trouble on me by telling the man you had another brother?”

<sup>7</sup>They replied, “The man questioned us closely about ourselves and our family. ‘Is your father still living?’<sup>l</sup> he asked us. ‘Do you have another brother?’<sup>m</sup> We simply answered his questions. How were we to know he would say, ‘Bring your brother down here?’”

<sup>8</sup>Then Judah said to Israel his father, “Send the boy along with me and we will go at once, so that we and you and our children may live and not die.”<sup>n</sup> <sup>9</sup>I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life.<sup>o</sup> <sup>10</sup>As it is, if we had not delayed, we could have gone and returned twice.”

<sup>11</sup>Then their father Israel said to them, “If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift<sup>p</sup> — a little balm<sup>q</sup> and a little honey, some spices<sup>r</sup> and myrrh, some pistachio nuts and almonds.

<sup>12</sup>Take double the amount of silver with you, for you must return the silver that was put back into the mouths of your sacks.<sup>s</sup> Perhaps it was a mistake. <sup>13</sup>Take your brother also and go back to the man at once. <sup>14</sup>And may God Almighty<sup>at</sup> grant you mercy before the man so that he will let your other brother and Benjamin come

<sup>43:3</sup> <sup>j</sup>Ge 42:15; 44:23

<sup>43:5</sup> <sup>k</sup>Ge 42:15; 2Sa 3:13

<sup>43:7</sup> <sup>l</sup>ver 27 <sup>m</sup>Ge 42:13

<sup>43:8</sup> <sup>n</sup>Ge 42:2; Ps 33:18-19

<sup>43:9</sup> <sup>o</sup>Ge 42:37; 44:32; Phm 1:18-19

<sup>43:11</sup> <sup>p</sup>Ge 32:20; Pr 18:16 <sup>q</sup>Ge 37:25;

Jer 8:22 <sup>r</sup>1Ki 10:2

<sup>43:12</sup> <sup>s</sup>Ge 42:25

<sup>43:14</sup> <sup>t</sup>Ge 17:1; 28:3; 35:11

back with you.<sup>u</sup> As for me, if I am bereaved, I am bereaved.”<sup>v</sup>

<sup>15</sup>So the men took the gifts and double the amount of silver, and Benjamin also. They hurried<sup>w</sup> down to Egypt and presented themselves<sup>x</sup> to Joseph.

<sup>16</sup>When Joseph saw Benjamin with them, he said to the steward of his house,<sup>y</sup> “Take these men to my house, slaughter an animal and prepare a meal;<sup>z</sup> they are to eat with me at noon.”

<sup>17</sup>The man did as Joseph told him and took the men to Joseph’s house.

<sup>18</sup>Now the men were frightened<sup>a</sup> when they were taken to his house. They thought, “We were brought here because of the silver that was put back into our sacks the first time. He wants to attack us and overpower us and seize us as slaves and take our donkeys.”

<sup>19</sup>So they went up to Joseph’s steward and spoke to him at the entrance to the house. <sup>20</sup>“We beg your pardon, our lord,” they said, “we came down here the first time to buy food.<sup>b</sup> <sup>21</sup>But at the place where we stopped for the night we opened our sacks and each of us found his silver — the exact weight — in the mouth of his sack. So we have brought it back with us.”<sup>c</sup> <sup>22</sup>We have also brought additional silver with us to buy food. We don’t know who put our silver in our sacks.”

<sup>23</sup>“It’s all right,” he said. “Don’t be afraid. Your God, the God of your father, has given you treasure in your sacks;<sup>d</sup> I received your silver.” Then he brought Simeon out to them.<sup>e</sup>

<sup>24</sup>The steward took the men into Joseph’s house,<sup>f</sup> gave them water to wash their feet<sup>g</sup> and provided fodder for their donkeys. <sup>25</sup>They prepared their gifts for Joseph’s arrival at noon, because they had heard that they were to eat there.

<sup>26</sup>When Joseph came home, they presented to him the gifts<sup>h</sup> they had brought into the house, and they bowed down before him to the ground.<sup>i</sup> <sup>27</sup>He asked them how they

<sup>43:14</sup> <sup>u</sup>Ge 42:24

<sup>v</sup>Est 4:16

<sup>43:15</sup> <sup>w</sup>Ge 45:9, 13 <sup>x</sup>Ge 47:2, 7

<sup>43:16</sup>

<sup>y</sup>Ge 44:1, 4, 12 <sup>z</sup>ver 31; Lk 15:23

<sup>43:18</sup> <sup>a</sup>Ge 42:35

<sup>43:20</sup> <sup>b</sup>Ge 42:3

<sup>43:21</sup> <sup>c</sup>ver 15; Ge 42:27, 35

<sup>43:23</sup> <sup>d</sup>Ge 42:28 <sup>e</sup>Ge 42:24

<sup>43:24</sup> <sup>f</sup>ver 16

<sup>g</sup>Ge 18:4; 24:32

<sup>43:26</sup> <sup>h</sup>Mt 2:11

<sup>i</sup>Ge 37:7, 10

were, and then he said, “How is your aged father you told me about? Is he still living?”<sup>j</sup>

<sup>28</sup>They replied, “Your servant our father is still alive and well.” And they bowed down, prostrating themselves before him.<sup>k</sup>

<sup>29</sup>As he looked about and saw his brother Benjamin, his own mother’s son, he asked, “Is this your youngest brother, the one you told me about?”<sup>l</sup> And he said, “God be gracious to you,<sup>m</sup> my son.” <sup>30</sup>Deeply moved<sup>n</sup> at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept<sup>o</sup> there.

<sup>31</sup>After he had washed his face, he came out and, controlling himself,<sup>p</sup> said, “Serve the food.”

<sup>32</sup>They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews,<sup>q</sup> for that is detestable to Egyptians.<sup>r</sup> <sup>33</sup>The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment. <sup>34</sup>When portions were served to them from Joseph’s table, Benjamin’s portion was five times as much as anyone else’s.<sup>s</sup> So they feasted and drank freely with him.

### A Silver Cup in a Sack

**44** Now Joseph gave these instructions to the steward of his house: “Fill the men’s sacks with as much food as they can carry, and put each man’s silver in the mouth of his sack.<sup>t</sup> <sup>2</sup>Then put my cup, the silver one, in the mouth of the youngest one’s sack, along with the silver for his grain.” And he did as Joseph said.

<sup>3</sup>As morning dawned, the men were sent on their way with their donkeys.

<sup>4</sup>They had not gone far from the city when Joseph said to his steward, “Go after those men at once, and when you catch up with them, say to them, ‘Why have you repaid good with evil?’<sup>u</sup> Isn’t

<sup>43:27</sup> <sup>j</sup> ver 7

<sup>43:28</sup> <sup>k</sup> Ge 37:7

<sup>43:29</sup> <sup>l</sup> Ge 42:13

<sup>m</sup> Nu 6:25; Ps 67:1

<sup>43:30</sup> <sup>n</sup> Jn 11:33, 38

<sup>o</sup> Ge 42:24;

45:2, 14, 15; 46:29

<sup>43:31</sup> <sup>p</sup> Ge 45:1

<sup>43:32</sup> <sup>q</sup> Gal 2:12

<sup>r</sup> Ge 46:34; Ex 8:26

<sup>43:34</sup> <sup>s</sup> Ge 37:3;

45:22

<sup>44:1</sup> <sup>t</sup> Ge 42:25

<sup>44:4</sup> <sup>u</sup> Ps 35:12

this the cup my master drinks from and also uses for divination?<sup>v</sup> This is a wicked thing you have done.’”

<sup>6</sup>When he caught up with them, he repeated these words to them. <sup>7</sup>But they said to him, “Why does my lord say such things? Far be it from your servants to do anything like that! <sup>8</sup>We even brought back to you from the land of Canaan the silver we found inside the mouths of our sacks.<sup>w</sup> So why would we steal silver or gold from your master’s house? <sup>9</sup>If any of your servants is found to have it, he will die;<sup>x</sup> and the rest of us will become my lord’s slaves.”

<sup>10</sup>“Very well, then,” he said, “let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame.”

<sup>11</sup>Each of them quickly lowered his sack to the ground and opened it. <sup>12</sup>Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And the cup was found in Benjamin’s sack.<sup>y</sup> <sup>13</sup>At this, they tore their clothes.<sup>z</sup> Then they all loaded their donkeys and returned to the city.

<sup>14</sup>Joseph was still in the house when Judah and his brothers came in, and they threw themselves to the ground before him.<sup>a</sup> <sup>15</sup>Joseph said to them, “What is this you have done? Don’t you know that a man like me can find things out by divination?<sup>b</sup>”

<sup>16</sup>“What can we say to my lord?” Judah replied. “What can we say? How can we prove our innocence? God has uncovered your servants’ guilt. We are now my lord’s slaves<sup>c</sup> — we ourselves and the one who was found to have the cup.<sup>d</sup>”

<sup>17</sup>But Joseph said, “Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace.”

<sup>18</sup>Then Judah went up to him and said: “Pardon your servant, my lord, let me speak a word to my lord. Do not be angry<sup>e</sup> with your servant, though you

<sup>44:5</sup> <sup>v</sup> Ge 30:27;

Dt 18:10–14

<sup>44:8</sup> <sup>w</sup> Ge 42:25;

43:21

<sup>44:9</sup> <sup>x</sup> Ge 31:32

<sup>44:12</sup> <sup>y</sup> ver 2

<sup>44:13</sup> <sup>z</sup> Ge 37:29;

Nu 14:6; 2Sa 1:11

<sup>44:14</sup> <sup>a</sup> Ge 37:7, 10

<sup>44:15</sup> <sup>b</sup> ver 5;

Ge 30:27

<sup>44:16</sup> <sup>c</sup> ver 9;

Ge 43:18 <sup>d</sup> ver 2

<sup>44:18</sup> <sup>e</sup> Ge 18:30;

Ex 32:22



are equal to Pharaoh himself. <sup>19</sup>My lord asked his servants, ‘Do you have a father or a brother?’<sup>f</sup> <sup>20</sup>And we answered, ‘We have an aged father, and there is a young son born to him in his old age.<sup>g</sup> His brother is dead,<sup>h</sup> and he is the only one of his mother’s sons left, and his father loves him.’<sup>i</sup>

<sup>21</sup>“Then you said to your servants, ‘Bring him down to me so I can see him for myself.’<sup>j</sup> <sup>22</sup>And we said to my lord, ‘The boy cannot leave his father; if he leaves him, his father will die.’<sup>k</sup> <sup>23</sup>But you told your servants, ‘Unless your youngest brother comes down with you, you will not see my face again.’<sup>l</sup> <sup>24</sup>When we went back to your servant my father, we told him what my lord had said.

<sup>25</sup>“Then our father said, ‘Go back and buy a little more food.’<sup>m</sup> <sup>26</sup>But we said, ‘We cannot go down. Only if our youngest brother is with us will we go. We cannot see the man’s face unless our youngest brother is with us.’

<sup>27</sup>“Your servant my father said to us, ‘You know that my wife bore me two sons.’<sup>n</sup> <sup>28</sup>One of them went away from me, and I said, “He has surely been torn to pieces.”<sup>o</sup> And I have not seen him since. <sup>29</sup>If you take this one from me too and harm comes to him, you will bring my gray head down to the grave in misery.’<sup>p</sup>

<sup>30</sup>“So now, if the boy is not with us when I go back to your servant my father, and if my father, whose life is closely bound up with the boy’s life,<sup>q</sup> <sup>31</sup>sees that the boy isn’t there, he will die. Your servants will bring the gray head of our father down to the grave in sorrow. <sup>32</sup>Your servant guaranteed the boy’s safety to my father. I said, ‘If I do not bring him back to you, I will bear the blame before you, my father, all my life!’<sup>r</sup>

<sup>33</sup>“Now then, please let your servant remain here as my lord’s slave<sup>s</sup> in place of the boy,<sup>t</sup> and let the boy return with his brothers. <sup>34</sup>How can I go back

<sup>44:19</sup> <sup>f</sup> Ge 43:7  
<sup>44:20</sup> <sup>g</sup> Ge 37:3  
<sup>h</sup> Ge 37:33 <sup>i</sup> Ge 42:13  
<sup>44:21</sup> <sup>j</sup> Ge 42:15  
<sup>44:22</sup> <sup>k</sup> Ge 37:35  
<sup>44:23</sup> <sup>l</sup> Ge 43:5  
<sup>44:25</sup> <sup>m</sup> Ge 43:2  
<sup>44:27</sup> <sup>n</sup> Ge 46:19  
<sup>44:28</sup> <sup>o</sup> Ge 37:33  
<sup>44:29</sup> <sup>p</sup> Ge 42:38  
<sup>44:30</sup> <sup>q</sup> Isa 18:1  
<sup>44:32</sup> <sup>r</sup> Ge 43:9  
<sup>44:33</sup> <sup>s</sup> Ge 43:18  
<sup>t</sup> Jn 15:13

<sup>44:34</sup> <sup>u</sup> Est 8:6  
<sup>45:1</sup> <sup>v</sup> Ge 43:31  
<sup>45:2</sup> <sup>w</sup> Ge 29:11  
<sup>x</sup> ver 16; Ge 46:29  
<sup>45:3</sup> <sup>y</sup> Ac 7:13  
<sup>z</sup> ver 15  
<sup>45:4</sup> <sup>a</sup> Ge 37:28  
<sup>45:5</sup> <sup>b</sup> Ge 42:21  
<sup>c</sup> Ge 42:22 <sup>d</sup> ver 7-8;  
Ge 50:20; Ps 105:17  
<sup>45:7</sup> <sup>e</sup> 2Ki 19:4, 30,  
31; Isa 10:20, 21;  
Mic 4:7; Zep 2:7  
<sup>f</sup> Ex 15:2; Est 4:14;  
Isa 25:9  
<sup>45:8</sup> <sup>g</sup> Jdg 17:10  
<sup>h</sup> Ge 41:41  
<sup>45:9</sup> <sup>i</sup> Ge 43:10  
<sup>45:10</sup> <sup>j</sup> Ge 46:28, 34;  
47:1  
<sup>45:11</sup> <sup>k</sup> Ge 47:12

to my father if the boy is not with me? No! Do not let me see the misery that would come on my father.”<sup>u</sup>

## Joseph Makes Himself Known

**45** Then Joseph could no longer control himself<sup>v</sup> before all his attendants, and he cried out, “Have everyone leave my presence!” So there was no one with Joseph when he made himself known to his brothers. <sup>2</sup>And he wept<sup>w</sup> so loudly that the Egyptians heard him, and Pharaoh’s household heard about it.<sup>x</sup>

<sup>3</sup>Joseph said to his brothers, “I am Joseph! Is my father still living?”<sup>y</sup> But his brothers were not able to answer him,<sup>z</sup> because they were terrified at his presence.

<sup>4</sup>Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt!<sup>a</sup> <sup>5</sup>And now, do not be distressed<sup>b</sup> and do not be angry with yourselves for selling me here,<sup>c</sup> because it was to save lives that God sent me ahead of you.<sup>d</sup> <sup>6</sup>For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. <sup>7</sup>But God sent me ahead of you to preserve for you a remnant<sup>e</sup> on earth and to save your lives by a great deliverance.<sup>af</sup>

<sup>8</sup>“So then, it was not you who sent me here, but God. He made me father<sup>g</sup> to Pharaoh, lord of his entire household and ruler of all Egypt.<sup>h</sup> <sup>9</sup>Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay.’<sup>i</sup> <sup>10</sup>You shall live in the region of Goshen<sup>j</sup> and be near me — you, your children and grandchildren, your flocks and herds, and all you have. <sup>11</sup>I will provide for you there,<sup>k</sup> because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’

<sup>a</sup> 7 Or *save you as a great band of survivors*

<sup>12</sup>“You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. <sup>13</sup>Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly.”<sup>1</sup>

<sup>14</sup>Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. <sup>15</sup>And he kissed<sup>m</sup> all his brothers and wept over them. Afterward his brothers talked with him.<sup>n</sup>

<sup>16</sup>When the news reached Pharaoh’s palace that Joseph’s brothers had come,<sup>o</sup> Pharaoh and all his officials were pleased. <sup>17</sup>Pharaoh said to Joseph, “Tell your brothers, ‘Do this: Load your animals and return to the land of Canaan, <sup>18</sup>and bring your father and your families back to me. I will give you the best of the land of Egypt<sup>p</sup> and you can enjoy the fat of the land.’<sup>q</sup>

<sup>19</sup>“You are also directed to tell them, ‘Do this: Take some carts<sup>r</sup> from Egypt for your children and your wives, and get your father and come. <sup>20</sup>Never mind about your belongings, because the best of all Egypt will be yours.’”

<sup>21</sup>So the sons of Israel did this. Joseph gave them carts, as Pharaoh had commanded, and he also gave them provisions for their journey.<sup>s</sup> <sup>22</sup>To each of them he gave new clothing, but to Benjamin he gave three hundred shekels<sup>a</sup> of silver and five sets of clothes.<sup>t</sup> <sup>23</sup>And this is what he sent to his father: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other provisions for his journey. <sup>24</sup>Then he sent his brothers away, and as they were leaving he said to them, “Don’t quarrel on the way!”<sup>u</sup>

<sup>25</sup>So they went up out of Egypt and came to their father Jacob in the land of Canaan. <sup>26</sup>They told him, “Joseph is still alive! In fact, he is ruler of all Egypt.” Jacob was stunned; he did

45:13 <sup>1</sup>Ac 7:14  
45:15 <sup>m</sup>Lk 15:20  
<sup>n</sup>ver 3  
45:16 <sup>p</sup>Ac 7:13  
45:18 <sup>p</sup>Ge 27:28;  
46:34; 47:6, 11, 27;  
Nu 18:12, 29  
<sup>q</sup>Ps 37:19  
45:19 <sup>r</sup>Ge 46:5  
45:21 <sup>s</sup>Ge 42:25  
45:22 <sup>t</sup>Ge 37:3;  
43:34  
45:24 <sup>u</sup>Ge 42:21-22

not believe them.<sup>v</sup> <sup>27</sup>But when they told him everything Joseph had said to them, and when he saw the carts<sup>w</sup> Joseph had sent to carry him back, the spirit of their father Jacob revived. <sup>28</sup>And Israel said, “I’m convinced! My son Joseph is still alive. I will go and see him before I die.”

## Jacob Goes to Egypt

**46** So Israel set out with all that was his, and when he reached Beersheba,<sup>x</sup> he offered sacrifices to the God of his father Isaac.<sup>y</sup>

<sup>2</sup>And God spoke to Israel in a vision at night<sup>z</sup> and said, “Jacob! Jacob!”

“Here I am,”<sup>a</sup> he replied.

<sup>3</sup>“I am God, the God of your father,”<sup>b</sup> he said. “Do not be afraid to go down to Egypt, for I will make you into a great nation<sup>c</sup> there.<sup>d</sup> <sup>4</sup>I will go down to Egypt with you, and I will surely bring you back again.<sup>e</sup> And Joseph’s own hand will close your eyes.<sup>f</sup>”

<sup>5</sup>Then Jacob left Beersheba, and Israel’s sons took their father Jacob and their children and their wives in the carts<sup>g</sup> that Pharaoh had sent to transport him. <sup>6</sup>So Jacob and all his offspring went to Egypt,<sup>h</sup> taking with them their livestock and the possessions they had acquired in Canaan. <sup>7</sup>Jacob brought with him to Egypt his sons and grandsons and his daughters and granddaughters — all his offspring.<sup>i</sup>

<sup>8</sup>These are the names of the sons of Israel<sup>j</sup> (Jacob and his descendants) who went to Egypt:

Reuben the firstborn of Jacob.

<sup>9</sup>The sons of Reuben:<sup>k</sup>

Hanok, Pallu, Hezron and Karmi.

<sup>10</sup>The sons of Simeon:<sup>l</sup>

Jemuel,<sup>m</sup> Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman.

<sup>11</sup>The sons of Levi:<sup>n</sup>

Gershon, Kohath and Merari.

45:26 <sup>v</sup>Ge 44:28  
45:27 <sup>w</sup>ver 19  
46:1 <sup>x</sup>Ge 21:14;  
28:10 <sup>y</sup>Ge 26:24;  
28:13; 31:42  
46:2 <sup>z</sup>Ge 15:1;  
Job 33:14-15  
<sup>a</sup>Ge 22:1; 31:11  
46:3 <sup>b</sup>Ge 28:13  
<sup>c</sup>Ge 12:2; Dt 26:5  
<sup>d</sup>Ex 1:7  
46:4 <sup>e</sup>Ge 28:15;  
48:21; Ex 3:8  
<sup>f</sup>Ge 50:1, 24  
46:5 <sup>g</sup>Ge 45:19  
46:6 <sup>h</sup>Dt 26:5;  
Jos 24:4; Ps 105:23;  
Isa 52:4; Ac 7:15  
46:7 <sup>i</sup>Ge 45:10  
46:8 <sup>j</sup>Ex 1:1;  
Nu 26:4  
46:9 <sup>k</sup>1Ch 5:3  
46:10 <sup>l</sup>Ge 29:33;  
Nu 26:14 <sup>m</sup>Ex 6:15  
46:11 <sup>n</sup>Ge 29:34;  
Nu 3:17

<sup>a</sup> 22 That is, about 7 1/2 pounds or about 3.5 kilograms

<sup>12</sup>The sons of Judah:<sup>o</sup>  
Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan).

The sons of Perez:<sup>p</sup>  
Hezron and Hamul.

<sup>13</sup>The sons of Issachar:<sup>q</sup>  
Tola, Puah,<sup>a r</sup> Jashub<sup>b</sup> and Shimron.

<sup>14</sup>The sons of Zebulun:<sup>s</sup>  
Sered, Elon and Jahleel.

<sup>15</sup>These were the sons Leah bore to Jacob in Paddan Aram,<sup>c</sup> besides his daughter Dinah. These sons and daughters of his were thirty-three in all.

<sup>16</sup>The sons of Gad:<sup>t</sup>  
Zephon,<sup>d u</sup> Haggi, Shuni, Ezbon, Eri, Arodi and Areli.

<sup>17</sup>The sons of Asher:<sup>v</sup>  
Imnah, Ishvah, Ishvi and Beriah.

Their sister was Serah.

The sons of Beriah:  
Heber and Malkiel.

<sup>18</sup>These were the children born to Jacob by Zilpah,<sup>w</sup> whom Laban had given to his daughter Leah<sup>x</sup> — sixteen in all.

<sup>19</sup>The sons of Jacob's wife Rachel:  
Joseph and Benjamin.<sup>y</sup> <sup>20</sup>In Egypt, Manasseh<sup>z</sup> and Ephraim<sup>a</sup> were born to Joseph by Asenath daughter of Potiphera, priest of On.<sup>e</sup>

<sup>21</sup>The sons of Benjamin:<sup>b</sup>  
Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard.

<sup>22</sup>These were the sons of Rachel who were born to Jacob — fourteen in all.

<sup>23</sup>The son of Dan:  
Hushim.

<sup>24</sup>The sons of Naphtali:  
Jahziel, Guni, Jezer and Shillem.

<sup>25</sup>These were the sons born to Jacob

<sup>46:12</sup> <sup>o</sup> Ge 29:35  
<sup>p</sup> 1Ch 2:5; Mt 1:3  
<sup>46:13</sup> <sup>q</sup> Ge 30:18  
<sup>r</sup> 1Ch 7:1

<sup>46:14</sup> <sup>s</sup> Ge 30:20  
<sup>46:16</sup> <sup>t</sup> Ge 30:11  
<sup>u</sup> Nu 26:15

<sup>46:17</sup> <sup>v</sup> Ge 30:13;  
1Ch 7:30-31

<sup>46:18</sup> <sup>w</sup> Ge 30:10  
<sup>x</sup> Ge 29:24

<sup>46:19</sup> <sup>y</sup> Ge 44:27  
<sup>46:20</sup> <sup>z</sup> Ge 41:51  
<sup>a</sup> Ge 41:52

<sup>46:21</sup> <sup>b</sup> Nu 26:38-41; 1Ch 7:6-12; 8:1

by Bilhah,<sup>c</sup> whom Laban had given to his daughter Rachel<sup>d</sup> — seven in all.

<sup>26</sup>All those who went to Egypt with Jacob — those who were his direct descendants, not counting his sons' wives — numbered sixty-six persons.<sup>e</sup>

<sup>27</sup>With the two sons<sup>f</sup> who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were seventy<sup>g</sup> in all.<sup>f</sup>

<sup>28</sup>Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen.<sup>g</sup> When they arrived in the region of Goshen, <sup>29</sup>Joseph had his chariot made ready and went to Goshen to meet his father Israel. As soon as Joseph appeared before him, he threw his arms around his father<sup>h</sup> and wept for a long time.<sup>h</sup>

<sup>30</sup>Israel said to Joseph, "Now I am ready to die, since I have seen for myself that you are still alive."

<sup>31</sup>Then Joseph said to his brothers and to his father's household, "I will go up and speak to Pharaoh and will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me.'<sup>i</sup>

<sup>32</sup>The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.'<sup>j</sup> <sup>33</sup>When Pharaoh calls you in and asks, 'What is your occupation?'<sup>j</sup> <sup>34</sup>you should answer, 'Your servants have tended livestock from our boyhood on, just as our fathers did.' Then you will be allowed to settle in the region of Goshen,<sup>k</sup> for all shepherds are detestable to the Egyptians.'<sup>j</sup>

**47** Joseph went and told Pharaoh, "My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan and are now in Goshen."<sup>m</sup> <sup>2</sup>He chose five of his brothers and presented them before Pharaoh.

<sup>a</sup> 13 Samaritan Pentateuch and Syriac (see also 1 Chron. 7:1); Masoretic Text *Puah* <sup>b</sup> 13 Samaritan Pentateuch and some Septuagint manuscripts (see also Num. 26:24 and 1 Chron. 7:1); Masoretic Text *Iob* <sup>c</sup> 15 That is, Northwest Mesopotamia <sup>d</sup> 16 Samaritan Pentateuch and Septuagint (see also Num. 26:15); Masoretic Text *Ziphion* <sup>e</sup> 20 That is, Heliopolis <sup>f</sup> 27 Hebrew; Septuagint *the nine children* <sup>g</sup> 27 Hebrew (see also Exodus 1:5 and note); Septuagint (see also Acts 7:14) *seventy-five* <sup>h</sup> 29 Hebrew *around him*

<sup>3</sup>Pharaoh asked the brothers, “What is your occupation?”<sup>n</sup>

“Your servants are shepherds,” they replied to Pharaoh, “just as our fathers were.” <sup>4</sup>They also said to him, “We have come to live here for a while,<sup>o</sup> because the famine is severe in Canaan<sup>p</sup> and your servants’ flocks have no pasture. So now, please let your servants settle in Goshen.”<sup>q</sup>

<sup>5</sup>Pharaoh said to Joseph, “Your father and your brothers have come to you, <sup>6</sup>and the land of Egypt is before you; settle your father and your brothers in the best part of the land.<sup>r</sup> Let them live in Goshen. And if you know of any among them with special ability,<sup>s</sup> put them in charge of my own livestock.”

<sup>7</sup>Then Joseph brought his father Jacob in and presented him before Pharaoh. After Jacob blessed<sup>a</sup> Pharaoh,<sup>t</sup> <sup>8</sup>Pharaoh asked him, “How old are you?”

<sup>9</sup>And Jacob said to Pharaoh, “The years of my pilgrimage are a hundred and thirty.<sup>u</sup> My years have been few and difficult,<sup>v</sup> and they do not equal the years of the pilgrimage of my fathers.<sup>w</sup>” <sup>10</sup>Then Jacob blessed<sup>b</sup> Pharaoh<sup>x</sup> and went out from his presence.

<sup>11</sup>So Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land, the district of Rameses,<sup>y</sup> as Pharaoh directed. <sup>12</sup>Joseph also provided his father and his brothers and all his father’s household with food, according to the number of their children.<sup>z</sup>

## Joseph and the Famine

<sup>13</sup>There was no food, however, in the whole region because the famine was severe; both Egypt and Canaan wasted away because of the famine.<sup>a</sup> <sup>14</sup>Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh’s palace.<sup>b</sup>

<sup>47:3</sup> <sup>n</sup>Ge 46:33

<sup>47:4</sup> <sup>o</sup>Ge 15:13;

Dt 26:5 <sup>p</sup>Ge 43:1

<sup>q</sup>Ge 46:34

<sup>47:6</sup> <sup>r</sup>Ge 45:18

<sup>s</sup>Ex 18:21, 25

<sup>47:7</sup> <sup>t</sup>ver 10;

2Sa 14:22

<sup>47:9</sup> <sup>u</sup>Ge 25:7

<sup>v</sup>Heb 11:9, 13

<sup>w</sup>Ge 35:28

<sup>47:10</sup> <sup>x</sup>ver 7

<sup>47:11</sup> <sup>y</sup>Ex 1:11;

12:37

<sup>47:12</sup> <sup>z</sup>Ge 45:11

<sup>47:13</sup> <sup>a</sup>Ge 41:30;

Ac 7:11

<sup>47:14</sup> <sup>b</sup>Ge 41:56

<sup>15</sup>When the money of the people of Egypt and Canaan was gone, all Egypt came to Joseph and said, “Give us food. Why should we die before your eyes?<sup>c</sup> Our money is all gone.”

<sup>16</sup>“Then bring your livestock,” said Joseph. “I will sell you food in exchange for your livestock, since your money is gone.” <sup>17</sup>So they brought their livestock to Joseph, and he gave them food in exchange for their horses,<sup>d</sup> their sheep and goats, their cattle and donkeys. And he brought them through that year with food in exchange for all their livestock.

<sup>18</sup>When that year was over, they came to him the following year and said, “We cannot hide from our lord the fact that since our money is gone and our livestock belongs to you, there is nothing left for our lord except our bodies and our land. <sup>19</sup>Why should we perish before your eyes — we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the land may not become desolate.”

<sup>20</sup>So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh’s, <sup>21</sup>and Joseph reduced the people to servitude,<sup>c</sup> from one end of Egypt to the other. <sup>22</sup>However, he did not buy the land of the priests, because they received a regular allotment from Pharaoh and had food enough from the allotment<sup>e</sup> Pharaoh gave them. That is why they did not sell their land.

<sup>23</sup>Joseph said to the people, “Now that I have bought you and your land today for Pharaoh, here is seed for you so you can plant the ground. <sup>24</sup>But when the crop comes in, give a fifth<sup>f</sup> of it to Pharaoh. The other four-fifths you may keep as seed for the fields and

<sup>47:15</sup> <sup>c</sup>ver 19;

Ex 16:3

<sup>47:17</sup> <sup>d</sup>Ex 14:9

<sup>47:22</sup> <sup>e</sup>Dt 14:28-

29; Ezr 7:24

<sup>47:24</sup> <sup>f</sup>Ge 41:34

<sup>a</sup> 7 Or greeted <sup>b</sup> 10 Or said farewell to <sup>c</sup> 21 Samaritan Pentateuch and Septuagint (see also Vulgate); Masoretic Text and he moved the people into the cities

as food for yourselves and your households and your children.”

<sup>25</sup>“You have saved our lives,” they said. “May we find favor in the eyes of our lord;<sup>9</sup> we will be in bondage to Pharaoh.”

<sup>26</sup>So Joseph established it as a law concerning land in Egypt — still in force today — that a fifth of the produce belongs to Pharaoh. It was only the land of the priests that did not become Pharaoh’s.<sup>h</sup>

<sup>27</sup>Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.<sup>i</sup>

<sup>28</sup>Jacob lived in Egypt<sup>j</sup> seventeen years, and the years of his life were a hundred and forty-seven. <sup>29</sup>When the time drew near for Israel to die,<sup>k</sup> he called for his son Joseph and said to him, “If I have found favor in your eyes, put your hand under my thigh<sup>l</sup> and promise that you will show me kindness and faithfulness.<sup>m</sup> Do not bury me in Egypt, <sup>30</sup>but when I rest with my fathers, carry me out of Egypt and bury me where they are buried.”<sup>n</sup>

“I will do as you say,” he said.

<sup>31</sup>“Swear to me,”<sup>o</sup> he said. Then Joseph swore to him,<sup>p</sup> and Israel worshiped as he leaned on the top of his staff.<sup>aq</sup>

## Manasseh and Ephraim

**48** Some time later Joseph was told, “Your father is ill.” So he took his two sons Manasseh and Ephraim<sup>r</sup> along with him. <sup>2</sup>When Jacob was told, “Your son Joseph has come to you,” Israel rallied his strength and sat up on the bed.

<sup>3</sup>Jacob said to Joseph, “God Almighty<sup>b</sup> appeared to me at Luz<sup>s</sup> in the land of Canaan, and there he blessed me<sup>t</sup> <sup>4</sup>and said to me, ‘I am going to make you fruitful and increase your numbers.<sup>u</sup> I will make you a community of peoples, and I will give this

<sup>47:25</sup> <sup>9</sup> Ge 32:5

<sup>47:26</sup> <sup>h</sup> ver 22

<sup>47:27</sup> <sup>i</sup> Ge 17:6;

46:3; Ex 1:7

<sup>47:28</sup> <sup>j</sup> Ps 105:23

<sup>47:29</sup> <sup>k</sup> Dt 31:14

<sup>l</sup> Ge 24:2 <sup>m</sup> Ge 24:49

<sup>47:30</sup> <sup>n</sup> Ge 49:29-

32; 50:5, 13;

Ac 7:15-16

<sup>47:31</sup> <sup>o</sup> Ge 21:23

<sup>p</sup> Ge 24:3

<sup>q</sup> Heb 11:21 <sup>fn</sup>;

1Ki 1:47

<sup>48:1</sup> <sup>r</sup> Ge 41:52

<sup>48:3</sup> <sup>s</sup> Ge 28:19

<sup>t</sup> Ge 28:13; 35:9-12

<sup>48:4</sup> <sup>u</sup> Ge 17:6

land as an everlasting possession to your descendants after you.’

<sup>5</sup>“Now then, your two sons born to you in Egypt<sup>v</sup> before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine,<sup>w</sup> just as Reuben and Simeon are mine. <sup>6</sup>Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers. <sup>7</sup>As I was returning from Paddan,<sup>c</sup> to my sorrow Rachel died in the land of Canaan while we were still on the way, a little distance from Ephrath. So I buried her there beside the road to Ephrath” (that is, Bethlehem).<sup>x</sup>

<sup>8</sup>When Israel saw the sons of Joseph, he asked, “Who are these?”

<sup>9</sup>“They are the sons God has given me here,”<sup>y</sup> Joseph said to his father.

Then Israel said, “Bring them to me so I may bless<sup>z</sup> them.”

<sup>10</sup>Now Israel’s eyes were failing because of old age, and he could hardly see.<sup>a</sup> So Joseph brought his sons close to him, and his father kissed them<sup>b</sup> and embraced them.

<sup>11</sup>Israel said to Joseph, “I never expected to see your face again, and now God has allowed me to see your children too.”<sup>c</sup>

<sup>12</sup>Then Joseph removed them from Israel’s knees and bowed down with his face to the ground. <sup>13</sup>And Joseph took both of them, Ephraim on his right toward Israel’s left hand and Manasseh on his left toward Israel’s right hand,<sup>d</sup> and brought them close to him. <sup>14</sup>But Israel reached out his right hand and put it on Ephraim’s head, though he was the younger, and crossing his arms, he put his left hand on Manasseh’s head, even though Manasseh was the firstborn.<sup>e</sup>

<sup>15</sup>Then he blessed<sup>f</sup> Joseph and said,

“May the God before whom  
my fathers

Abraham and Isaac walked  
faithfully,

<sup>48:5</sup> <sup>v</sup> Ge 41:50-52;

46:20 <sup>w</sup> 1Ch 5:1;

Jos 14:4

<sup>48:7</sup> <sup>x</sup> Ge 35:19

<sup>48:9</sup> <sup>y</sup> Ge 33:5

<sup>z</sup> Ge 27:4

<sup>48:10</sup> <sup>a</sup> Ge 27:1

<sup>b</sup> Ge 27:27

<sup>48:11</sup> <sup>c</sup> Ge 50:23;

Ps 128:6

<sup>48:13</sup> <sup>d</sup> Ps 110:1

<sup>48:14</sup> <sup>e</sup> Ge 41:51

<sup>48:15</sup> <sup>f</sup> Ge 17:1

<sup>a</sup> 31 Or *Israel bowed down at the head of his bed*

<sup>b</sup> 3 Hebrew *El-Shaddai*

<sup>c</sup> 7 That is, Northwest Mesopotamia



the God who has been my shepherd<sup>9</sup>  
all my life to this day,  
<sup>16</sup>the Angel who has delivered me  
from all harm  
— may he bless these boys.<sup>h</sup>  
May they be called by my name  
and the names of my fathers  
Abraham and Isaac,<sup>i</sup>  
and may they increase greatly  
on the earth.”

<sup>17</sup>When Joseph saw his father placing his right hand on Ephraim’s head<sup>j</sup> he was displeased; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s head.  
<sup>18</sup>Joseph said to him, “No, my father, this one is the firstborn; put your right hand on his head.”

<sup>19</sup>But his father refused and said, “I know, my son, I know. He too will become a people, and he too will become great.<sup>k</sup> Nevertheless, his younger brother will be greater than he,<sup>l</sup> and his descendants will become a group of nations.” <sup>20</sup>He blessed them that day and said,

“In your<sup>a</sup> name will Israel  
pronounce this blessing:  
‘May God make you like  
Ephraim<sup>m</sup> and Manasseh.’<sup>n</sup>”

So he put Ephraim ahead of Manasseh.

<sup>21</sup>Then Israel said to Joseph, “I am about to die, but God will be with you<sup>bo</sup> and take you<sup>b</sup> back to the land of your<sup>b</sup> fathers.<sup>p</sup> <sup>22</sup>And to you I give one more ridge of land<sup>cq</sup> than to your brothers,<sup>r</sup> the ridge I took from the Amorites with my sword and my bow.”

### Jacob Blesses His Sons

49:1-28Ref — Dt 33:1-29

**49** Then Jacob called for his sons and said: “Gather around so I can tell you what will happen to you in days to come.<sup>s</sup>

**48:15** <sup>9</sup> Ge 49:24  
**48:16** <sup>b</sup> Heb 11:21  
<sup>1</sup> Ge 28:13  
**48:17** <sup>j</sup> ver 14  
**48:19** <sup>k</sup> Ge 17:20  
<sup>l</sup> Ge 25:23  
**48:20** <sup>m</sup> Nu 2:18  
<sup>n</sup> Nu 2:20; Ru 4:11  
**48:21** <sup>o</sup> Ge 26:3;  
46:4 <sup>p</sup> Ge 28:13;  
50:24  
**48:22** <sup>q</sup> Jos 24:32;  
Jn 4:5 <sup>r</sup> Ge 37:8  
**49:1** <sup>s</sup> Nu 24:14;  
Jer 23:20

**49:2** <sup>t</sup> Ps 34:11  
**49:3** <sup>u</sup> Ge 29:32  
<sup>v</sup> Dt 21:17; Ps 78:51  
**49:4** <sup>w</sup> Isa 57:20  
<sup>x</sup> Ge 35:22; Dt 27:20  
**49:5** <sup>y</sup> Ge 34:25;  
Pr 4:17  
**49:6** <sup>z</sup> Pr 1:15;  
Eph 5:11 <sup>a</sup> Ge 34:26  
**49:7** <sup>b</sup> Jos 19:1, 9;  
21:1-42  
**49:8** <sup>c</sup> Dt 33:7;  
1Ch 5:2  
**49:9** <sup>d</sup> Nu 24:9;  
Eze 19:5; Mic 5:8  
<sup>e</sup> Rev 5:5  
**49:10** <sup>f</sup> Nu 24:17, 19;  
Ps 60:7 <sup>g</sup> Ps 2:9;  
Isa 42:1, 4

<sup>2</sup>“Assemble and listen, sons of Jacob;  
listen to your father Israel.<sup>t</sup>

<sup>3</sup>“Reuben, you are my firstborn,<sup>u</sup>  
my might, the first sign of my  
strength,<sup>v</sup>  
excelling in honor, excellencing in  
power.

<sup>4</sup>Turbulent as the waters,<sup>w</sup> you will  
no longer excel,  
for you went up onto your father’s  
bed,  
onto my couch and defiled it.<sup>x</sup>

<sup>5</sup>“Simeon and Levi are brothers —  
their swords<sup>d</sup> are weapons of  
violence.<sup>y</sup>

<sup>6</sup>Let me not enter their council,  
let me not join their assembly,<sup>z</sup>  
for they have killed men in their  
anger<sup>a</sup>  
and hamstrung oxen as they  
pleased.

<sup>7</sup>Cursed be their anger, so fierce,  
and their fury, so cruel!  
I will scatter them in Jacob  
and disperse them in Israel.<sup>b</sup>

<sup>8</sup>“Judah,<sup>e</sup> your brothers will praise  
you;  
your hand will be on the neck of  
your enemies;  
your father’s sons will bow down  
to you.<sup>c</sup>

<sup>9</sup>You are a lion’s<sup>d</sup> cub, Judah;<sup>e</sup>  
you return from the prey, my son.  
Like a lion he crouches and lies  
down,  
like a lioness — who dares to  
rouse him?

<sup>10</sup>The scepter will not depart from  
Judah,<sup>f</sup>  
nor the ruler’s staff from between  
his feet,<sup>g</sup>  
until he to whom it belongs<sup>g</sup> shall  
come  
and the obedience of the nations  
shall be his.<sup>9</sup>

<sup>11</sup>He will tether his donkey to a vine,  
his colt to the choicest branch;

<sup>a</sup> 20 The Hebrew is singular. <sup>b</sup> 21 The Hebrew is plural. <sup>c</sup> 22 The Hebrew for *ridge of land* is identical with the place name Shechem. <sup>d</sup> 5 The meaning of the Hebrew for this word is uncertain. <sup>e</sup> 8 *Judah* sounds like and may be derived from the Hebrew for *praise*. <sup>f</sup> 10 *Or from his descendants* <sup>g</sup> 10 *Or to whom tribute belongs*; the meaning of the Hebrew for this phrase is uncertain.

he will wash his garments in wine,  
his robes in the blood of grapes.  
<sup>12</sup>His eyes will be darker than wine,  
his teeth whiter than milk.<sup>a</sup>  
<sup>13</sup>“Zebulun<sup>h</sup> will live by the seashore  
and become a haven for ships;  
his border will extend toward  
Sidon.  
<sup>14</sup>“Issachar<sup>i</sup> is a rawboned<sup>b</sup> donkey  
lying down among the sheep  
pens.<sup>c</sup>  
<sup>15</sup>When he sees how good is his  
resting place  
and how pleasant is his land,  
he will bend his shoulder to the  
burden  
and submit to forced labor.  
<sup>16</sup>“Dan<sup>dj</sup> will provide justice for his  
people  
as one of the tribes of Israel.  
<sup>17</sup>Dan<sup>k</sup> will be a snake by the  
roadside,  
a viper along the path,  
that bites the horse’s heels  
so that its rider tumbles  
backward.  
<sup>18</sup>“I look for your deliverance, LORD.<sup>l</sup>  
<sup>19</sup>“Gad<sup>em</sup> will be attacked by a band  
of raiders,  
but he will attack them at their  
heels.  
<sup>20</sup>“Asher’s<sup>n</sup> food will be rich;  
he will provide delicacies fit for  
a king.  
<sup>21</sup>“Naphtali<sup>o</sup> is a doe set free  
that bears beautiful fawns.<sup>f</sup>  
<sup>22</sup>“Joseph<sup>p</sup> is a fruitful vine,  
a fruitful vine near a spring,  
whose branches climb over  
a wall.<sup>g</sup>  
<sup>23</sup>With bitterness archers attacked  
him;  
they shot at him with hostility.<sup>q</sup>

<sup>49:13</sup> <sup>h</sup> Ge 30:20;  
Dt 33:18-19;  
Jos 19:10-11  
<sup>49:14</sup> <sup>i</sup> Ge 30:18  
<sup>49:16</sup> <sup>j</sup> Ge 30:6;  
Dt 33:22;  
Jdg 18:26-27  
<sup>49:17</sup> <sup>k</sup> Jdg 18:27  
<sup>49:18</sup>  
<sup>l</sup> Ps 119:166, 174  
<sup>49:19</sup> <sup>m</sup> Ge 30:11;  
Dt 33:20; 1Ch 5:18  
<sup>49:20</sup> <sup>n</sup> Ge 30:13;  
Dt 33:24  
<sup>49:21</sup> <sup>o</sup> Ge 30:8;  
Dt 33:23  
<sup>49:22</sup> <sup>p</sup> Ge 30:24;  
Dt 33:13-17  
<sup>49:23</sup> <sup>q</sup> Ge 37:24

<sup>49:24</sup> <sup>r</sup> Ps 18:34  
<sup>s</sup> Ps 132:2, 5;  
Isa 1:24; 41:10  
<sup>t</sup> Isa 28:16  
<sup>49:25</sup> <sup>u</sup> Ge 28:13  
<sup>v</sup> Ge 27:28  
<sup>49:26</sup> <sup>w</sup> Dt 33:15-16  
<sup>49:27</sup> <sup>x</sup> Ge 35:18;  
Jdg 20:12-13  
<sup>49:29</sup> <sup>y</sup> Ge 50:16  
<sup>z</sup> Ge 25:8 <sup>a</sup> Ge 15:15;  
47:30; 50:13  
<sup>49:30</sup> <sup>b</sup> Ge 23:9  
<sup>c</sup> Ge 23:20  
<sup>49:31</sup> <sup>d</sup> Ge 25:9  
<sup>e</sup> Ge 23:19  
<sup>f</sup> Ge 35:29

<sup>24</sup>But his bow remained steady,  
his strong arms<sup>r</sup> stayed<sup>h</sup> limber,  
because of the hand of the Mighty  
One of Jacob,<sup>s</sup>  
because of the Shepherd, the  
Rock of Israel,<sup>t</sup>  
<sup>25</sup>because of your father’s God,<sup>u</sup> who  
helps you,  
because of the Almighty,<sup>i</sup> who  
blesses you  
with blessings of the skies above,  
blessings of the deep springs  
below,<sup>v</sup>  
blessings of the breast and  
womb.  
<sup>26</sup>Your father’s blessings are greater  
than the blessings of the ancient  
mountains,  
than<sup>j</sup> the bounty of the age-old  
hills.  
Let all these rest on the head of  
Joseph,  
on the brow of the prince among<sup>k</sup>  
his brothers.<sup>w</sup>  
<sup>27</sup>“Benjamin<sup>x</sup> is a ravenous wolf;  
in the morning he devours  
the prey,  
in the evening he divides the  
plunder.”

<sup>28</sup>All these are the twelve tribes of  
Israel, and this is what their father said  
to them when he blessed them, giving  
each the blessing appropriate to him.

## The Death of Jacob

<sup>29</sup>Then he gave them these instruc-  
tions:<sup>y</sup> “I am about to be gathered to  
my people.<sup>z</sup> Bury me with my fathers<sup>a</sup>  
in the cave in the field of Ephron the  
Hittite, <sup>30</sup>the cave in the field of Mach-  
pelah,<sup>b</sup> near Mamre in Canaan, which  
Abraham bought along with the field<sup>c</sup>  
as a burial place from Ephron the Hit-  
tite. <sup>31</sup>There Abraham<sup>d</sup> and his wife  
Sarah<sup>e</sup> were buried, there Isaac and his  
wife Rebekah<sup>f</sup> were buried, and there I

<sup>a</sup> 12 Or will be dull from wine, / his teeth white from milk <sup>b</sup> 14 Or strong <sup>c</sup> 14 Or the campfires; or the saddlebags  
<sup>d</sup> 16 Dan here means he provides justice. <sup>e</sup> 19 Gad sounds like the Hebrew for attack and also for band of raiders.  
<sup>f</sup> 21 Or free; / he utters beautiful words <sup>g</sup> 22 Or Joseph is a wild colt, / a wild colt near a spring, / a wild donkey on  
a terraced hill <sup>h</sup> 23,24 Or archers will attack . . . will shoot . . . will remain . . . will stay <sup>i</sup> 25 Hebrew Shaddai  
<sup>j</sup> 26 Or of my progenitors, / as great as <sup>k</sup> 26 Or of the one separated from

buried Leah. <sup>32</sup>The field and the cave in it were bought from the Hittites.<sup>a</sup>

<sup>33</sup>When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last and was gathered to his people.<sup>9</sup>

**50** Joseph threw himself on his father and wept over him and kissed him.<sup>h</sup> <sup>2</sup>Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him,<sup>i</sup> <sup>3</sup>taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.<sup>j</sup>

<sup>4</sup>When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, speak to Pharaoh for me. Tell him, <sup>5</sup>'My father made me swear an oath<sup>k</sup> and said, "I am about to die; bury me in the tomb I dug for myself<sup>l</sup> in the land of Canaan."<sup>m</sup> Now let me go up and bury my father; then I will return.'

<sup>6</sup>Pharaoh said, "Go up and bury your father, as he made you swear to do."

<sup>7</sup>So Joseph went up to bury his father. All Pharaoh's officials accompanied him — the dignitaries of his court and all the dignitaries of Egypt — <sup>8</sup>besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds were left in Goshen. <sup>9</sup>Chariots and horsemen<sup>b</sup> also went up with him. It was a very large company.

<sup>10</sup>When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly;<sup>n</sup> and there Joseph observed a seven-day period<sup>o</sup> of mourning for his father. <sup>11</sup>When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning." That is why that place near the Jordan is called Abel Mizraim.<sup>c</sup>

**49:33** <sup>9</sup> ver 29; Ge 25:8; Ac 7:15  
**50:1** <sup>h</sup> Ge 46:4  
**50:2** <sup>i</sup> ver 26; 2Ch 16:14;  
**50:3** <sup>j</sup> Ge 37:34; Nu 20:29; Dt 34:8  
**50:5** <sup>k</sup> Ge 47:31  
<sup>l</sup> 2Ch 16:14; Isa 22:16 <sup>m</sup> Ge 47:31  
**50:10** <sup>n</sup> 2Sa 1:17; Ac 8:2 <sup>o</sup> 1Sa 31:13; Job 2:13

<sup>12</sup>So Jacob's sons did as he had commanded them: <sup>13</sup>They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought along with the field<sup>p</sup> as a burial place from Ephron the Hittite. <sup>14</sup>After burying his father, Joseph returned to Egypt, together with his brothers and all the others who had gone with him to bury his father.

### Joseph Reassures His Brothers

<sup>15</sup>When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?"<sup>q</sup> <sup>16</sup>So they sent word to Joseph, saying, "Your father left these instructions before he died: <sup>17</sup>'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

<sup>18</sup>His brothers then came and threw themselves down before him.<sup>r</sup> "We are your slaves,"<sup>s</sup> they said.

<sup>19</sup>But Joseph said to them, "Don't be afraid. Am I in the place of God?<sup>t</sup> <sup>20</sup>You intended to harm me,<sup>u</sup> but God intended<sup>v</sup> it for good<sup>w</sup> to accomplish what is now being done, the saving of many lives.<sup>x</sup> <sup>21</sup>So then, don't be afraid. I will provide for you and your children.<sup>y</sup>" And he reassured them and spoke kindly to them.

### The Death of Joseph

<sup>22</sup>Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years<sup>z</sup> <sup>23</sup>and saw the third generation<sup>a</sup> of Ephraim's children. Also the children of Makir<sup>b</sup> son of Manasseh were placed at birth on Joseph's knees.<sup>d</sup>

<sup>24</sup>Then Joseph said to his brothers,

<sup>a</sup> 32 Or the descendants of Heth <sup>b</sup> 9 Or charioteers <sup>c</sup> 11 Abel Mizraim means mourning of the Egyptians.

<sup>d</sup> 23 That is, were counted as his

“I am about to die.<sup>c</sup> But God will surely come to your aid<sup>d</sup> and take you up out of this land to the land<sup>e</sup> he promised on oath to Abraham, Isaac and Jacob.”<sup>f</sup>  
<sup>25</sup>And Joseph made the Israelites swear an oath and said, “God will surely come

**50:24** <sup>c</sup> Ge 48:21  
<sup>d</sup> Ex 3:16-17  
<sup>e</sup> Ge 15:14 <sup>f</sup> Ge 12:7;  
 26:3; 28:13; 35:12  
**50:25** <sup>g</sup> Ge 47:29-  
 30; Ex 13:19;  
 Jos 24:32; Heb 11:22  
**50:26** <sup>h</sup> ver 2

to your aid, and then you must carry my bones up from this place.”<sup>g</sup>

<sup>26</sup>So Joseph died at the age of a hundred and ten. And after they embalmed him,<sup>h</sup> he was placed in a coffin in Egypt.



## Introduction to MATTHEW

**T**he early church fathers identify Matthew, one of the twelve apostles, as the author of this book. In Scripture he is identified in Matthew 9:9–13, 10:3 and Acts 1:13. It is possible that Matthew originally wrote in Aramaic for the Jewish people and later provided a Greek edition, which became widely known and gained extensive circulation.

Although the Gospel of Matthew has much in common with Mark and Luke, certain distinctive characteristics emerge that are unique to his account. Fulfilled prophecy is a recurring theme: 1:23; 2:6,15,18,23; 3:3; 4:15,16; 8:17; 12:18–21; 13:35; 21:5; 26:56. By showing how Jesus fulfilled the Old Testament Scriptures, Matthew confirms for his Jewish-Christian readers that Jesus is their Messiah.

The Judaic background is also reflected in Matthew's use of the phrase "kingdom of heaven," which occurs 33 times. He particularly emphasizes the ethical and spiritual principles of the Messianic kingdom, indicating that the kingdom has a present existence as well as a future manifestation. At the same time there is a marked concern for the Gentiles.

Special emphasis is given to the teaching ministry of Jesus, which is particularly apparent in five great discourses: 5:3–7:27; 10:5–42; 13:3–52; 18:3–35; 24:4–25:46.

Since Matthew was writing to a predominately Jewish audience, the manner in which he formulates a proper Christology reflects his interpretation of the term *Messiah*, which means "anointed one." Jesus teaches his followers about God and his kingdom. His teachings focus on ethics, as seen in the Sermon on the Mount, and spirituality, as seen in the Lord's Prayer. Matthew's Gospel concludes with Jesus commissioning his disciples for mission. And the baptismal formula mentioned in the Great Commission (28:16–20) is the first explicit reference, in one passage, to all three persons of the Trinity in the New Testament (v. 19).

The key theological themes in Matthew that we can apply to our work are exile and common grace. Scripture tells us that God pours out his grace on all creation, even on those who do not recognize him as Creator and Redeemer, because he loves them. We, therefore, can engage the world in confidence, even when we feel outnumbered by those who oppose our worldview, knowing that God is working in it and even thorough those who do not believe to establish his purposes and build his kingdom. ■



# MATTHEW

## The Genealogy of Jesus the Messiah

1:1-17pp — Lk 3:23-38

1:3-6pp — Ru 4:18-22

1:7-11pp — 1Ch 3:10-17

**1** This is the genealogy<sup>a</sup> of Jesus the Messiah<sup>b</sup> the son of David,<sup>a</sup> the son of Abraham:<sup>b</sup>

<sup>2</sup> Abraham was the father of Isaac,<sup>c</sup>

Isaac the father of Jacob,<sup>d</sup>

Jacob the father of Judah and his brothers,<sup>e</sup>

<sup>3</sup> Judah the father of Perez and Zerah, whose mother was Tamar,<sup>f</sup>

Perez the father of Hezron,

Hezron the father of Ram,

<sup>4</sup> Ram the father of Amminadab, Amminadab the father of Nahshon,

Nahshon the father of Salmon,

<sup>5</sup> Salmon the father of Boaz, whose mother was Rahab,

Boaz the father of Obed, whose mother was Ruth,

Obed the father of Jesse,

<sup>6</sup> and Jesse the father of King David.<sup>g</sup>

David was the father of Solomon, whose mother had been Uriah's wife,<sup>h</sup>

<sup>7</sup> Solomon the father of Rehoboam,

Rehoboam the father of Abijah, Abijah the father of Asa,

<sup>8</sup> Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram,

Jehoram the father of Uzziah,

**1:1** <sup>a</sup> 2Sa 7:12-16; Isa 9:6, 7; 11:1;

Jer 23:5, 6; Mt 9:27; Lk 1:32, 69;

Ro 1:3; Rev 22:16

**1:2** <sup>b</sup> Ge 22:18; Gal 3:16

**1:2** <sup>c</sup> Ge 21:3, 12

**1:3** <sup>d</sup> Ge 25:26

**1:3** <sup>e</sup> Ge 29:35

**1:3** <sup>f</sup> Ge 38:27-30

**1:6** <sup>g</sup> 1Sa 16:1; 17:12

**1:6** <sup>h</sup> 2Sa 12:24

**1:10** <sup>i</sup> 2Ki 20:21

**1:11** <sup>j</sup> 2Ki 24:14-16;

Jer 27:20; Da 1:1, 2

**1:12** <sup>k</sup> 1Ch 3:17

**1:12** <sup>l</sup> 1Ch 3:19; Ezr 3:2

**1:16** <sup>m</sup> Lk 1:27

**1:16** <sup>n</sup> Mt 27:17

<sup>9</sup> Uzziah the father of Jotham,

Jotham the father of Ahaz,

Ahaz the father of Hezekiah,

<sup>10</sup> Hezekiah the father of Manasseh,<sup>i</sup>

Manasseh the father of Amon,

Amon the father of Josiah,

<sup>11</sup> and Josiah the father of Jeconiah<sup>c</sup> and his brothers at the time of the exile to Babylon.<sup>j</sup>

<sup>12</sup> After the exile to Babylon:

Jeconiah was the father of Shealtiel,<sup>k</sup>

Shealtiel the father of Zerubbabel,<sup>l</sup>

<sup>13</sup> Zerubbabel the father of Abihud,

Abihud the father of Eliakim,

Eliakim the father of Azor,

<sup>14</sup> Azor the father of Zadok,

Zadok the father of Akim,

Akim the father of Elihud,

<sup>15</sup> Elihud the father of Eleazar,

Eleazar the father of Matthan,

Matthan the father of Jacob,

<sup>16</sup> and Jacob the father of Joseph, the husband of Mary,<sup>m</sup> and Mary was the mother of Jesus who is called the Messiah.<sup>n</sup>

<sup>17</sup> Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

## Joseph Accepts Jesus as His Son

<sup>18</sup> This is how the birth of Jesus the Messiah came about<sup>d</sup>: His mother

<sup>a</sup> 1 Or is an account of the origin <sup>b</sup> 1 Or Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18. <sup>c</sup> 11 That is, Jehoiachin; also in verse 12 <sup>d</sup> 18 Or The origin of Jesus the Messiah was like this

Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.<sup>o</sup> <sup>19</sup>Because Joseph her husband was faithful to the law, and yet<sup>a</sup> did not want to expose her to public disgrace, he had in mind to divorce<sup>p</sup> her quietly.

<sup>20</sup>But after he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. <sup>21</sup>She will give birth to a son, and you are to give him the name Jesus,<sup>bq</sup> because he will save his people from their sins.”<sup>r</sup>

<sup>22</sup>All this took place to fulfill what the Lord had said through the prophet: <sup>23</sup>“The virgin will conceive and give birth to a son, and they will call him Immanuel”<sup>cs</sup> (which means “God with us”).

<sup>24</sup>When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. <sup>25</sup>But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.<sup>t</sup>

### The Magi Visit the Messiah

**2** After Jesus was born in Bethlehem in Judea,<sup>u</sup> during the time of King Herod,<sup>v</sup> Magi<sup>d</sup> from the east came to Jerusalem <sup>2</sup>and asked, “Where is the one who has been born king of the Jews?”<sup>w</sup> We saw his star<sup>x</sup> when it rose and have come to worship him.”

<sup>3</sup>When King Herod heard this he was disturbed, and all Jerusalem with him. <sup>4</sup>When he had called together all the people’s chief priests and teachers of the law, he asked them where the Messiah was to be born. <sup>5</sup>“In Bethlehem<sup>y</sup> in Judea,” they replied, “for this is what the prophet has written:

<sup>6</sup>“‘But you, Bethlehem, in the land of Judah,

<sup>1:18</sup> <sup>o</sup> Lk 1:35  
<sup>1:19</sup> <sup>p</sup> Dt 24:1  
<sup>1:21</sup> <sup>q</sup> Lk 1:31  
<sup>r</sup> Lk 2:11; Ac 5:31;  
13:23, 28  
<sup>1:23</sup> <sup>s</sup> Isa 7:14;  
8:8, 10  
<sup>1:25</sup> <sup>t</sup> ver 21  
<sup>2:1</sup> <sup>u</sup> Lk 2:4-7  
<sup>v</sup> Lk 1:5  
<sup>2:2</sup> <sup>w</sup> Jer 23:5;  
Mt 27:11; Mk 15:2;  
Jn 1:49; 18:33-37  
<sup>x</sup> Nu 24:17  
<sup>2:5</sup> <sup>y</sup> Jn 7:42

are by no means least among the rulers of Judah;  
for out of you will come a ruler who will shepherd my people Israel.’<sup>e”z</sup>

<sup>7</sup>Then Herod called the Magi secretly and found out from them the exact time the star had appeared. <sup>8</sup>He sent them to Bethlehem and said, “Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him.”

<sup>9</sup>After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. <sup>10</sup>When they saw the star, they were overjoyed. <sup>11</sup>On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him.<sup>a</sup> Then they opened their treasures and presented him with gifts<sup>b</sup> of gold, frankincense and myrrh. <sup>12</sup>And having been warned<sup>c</sup> in a dream<sup>d</sup> not to go back to Herod, they returned to their country by another route.

### The Escape to Egypt

<sup>13</sup>When they had gone, an angel<sup>e</sup> of the Lord appeared to Joseph in a dream.<sup>f</sup> “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going 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 left for Egypt, <sup>15</sup>where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”<sup>fg</sup>

<sup>16</sup>When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned

<sup>2:6</sup> <sup>z</sup> 2Sa 5:2;  
Mic 5:2  
<sup>2:11</sup> <sup>a</sup> Isa 60:3  
<sup>b</sup> Ps 72:10  
<sup>2:12</sup> <sup>c</sup> Heb 11:7  
<sup>d</sup> ver 13, 19, 22;  
Mt 27:19  
<sup>2:13</sup> <sup>e</sup> Ac 5:19  
<sup>f</sup> ver 12, 19, 22  
<sup>2:15</sup> <sup>g</sup> Ex 4:22, 23;  
Hos 11:1

<sup>a</sup> 19 Or *was a righteous man and*      <sup>b</sup> 21 Jesus is the Greek form of *Joshua*, which means *the LORD saves*.

<sup>c</sup> 23 Isaiah 7:14      <sup>d</sup> 1 Traditionally *wise men*      <sup>e</sup> 6 Micah 5:2,4      <sup>f</sup> 15 Hosea 11:1

from the Magi. <sup>17</sup>Then what was said through the prophet Jeremiah was fulfilled:

<sup>18</sup>“A voice is heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children  
and refusing to be comforted,  
because they are no more.”<sup>ah</sup>

### The Return to Nazareth

<sup>19</sup>After Herod died, an angel of the Lord appeared in a dream<sup>i</sup> to Joseph in Egypt <sup>20</sup>and said, “Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead.”

<sup>21</sup>So he got up, took the child and his mother and went to the land of Israel. <sup>22</sup>But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream,<sup>j</sup> he withdrew to the district of Galilee,<sup>k</sup> <sup>23</sup>and he went and lived in a town called Nazareth.<sup>l</sup> So was fulfilled<sup>m</sup> what was said through the prophets, that he would be called a Nazarene.<sup>n</sup>

### John the Baptist Prepares the Way

3:1-12pp — Mk 1:3-8; Lk 3:2-17

**3** In those days John the Baptist<sup>o</sup> came, preaching in the wilderness of Judea <sup>2</sup>and saying, “Repent, for the kingdom of heaven<sup>p</sup> has come near.” <sup>3</sup>This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness,

‘Prepare the way for the Lord,  
make straight paths for him.’”<sup>bq</sup>

<sup>4</sup>John’s clothes were made of camel’s hair, and he had a leather belt around his waist.<sup>r</sup> His food was locusts<sup>s</sup> and wild honey. <sup>5</sup>People went out to him from Jerusalem and all Judea and the whole region of the Jordan. <sup>6</sup>Confessing their sins, they were baptized by him in the Jordan River.

<sup>2:18</sup> <sup>h</sup>Jer 31:15  
<sup>2:19</sup> <sup>i</sup>ver 12, 13, 22  
<sup>2:22</sup> <sup>j</sup>ver 12, 13, 19;  
Mt 27:19 <sup>k</sup>Lk 2:39  
<sup>2:23</sup> <sup>l</sup>Lk 1:26;  
Jn 1:45, 46  
<sup>m</sup>Mt 1:22 <sup>n</sup>Mk 1:24  
<sup>3:1</sup> <sup>o</sup>Lk 1:13, 57-66;  
3:2-19  
<sup>3:2</sup> <sup>p</sup>Da 2:44;  
Mt 4:17; 6:10;  
Lk 11:20; 21:31;  
Jn 3:3, 5; Ac 1:3, 6  
<sup>3:3</sup> <sup>q</sup>Isa 40:3;  
Mal 3:1; Lk 1:76;  
Jn 1:23  
<sup>3:4</sup> <sup>r</sup>2Ki 1:8  
<sup>s</sup>Lev 11:22

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers!<sup>t</sup> Who warned you to flee from the coming wrath?”<sup>u</sup> <sup>8</sup>Produce fruit in keeping with repentance.<sup>v</sup> <sup>9</sup>And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. <sup>10</sup>The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.<sup>w</sup>

<sup>11</sup>“I baptize you with<sup>c</sup> water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with<sup>c</sup> the Holy Spirit<sup>x</sup> and fire.<sup>y</sup> <sup>12</sup>His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”<sup>z</sup>

### The Baptism of Jesus

3:13-17pp — Mk 1:9-11; Lk 3:21,22;  
Jn 1:31-34

<sup>13</sup>Then Jesus came from Galilee to the Jordan to be baptized by John.<sup>a</sup> <sup>14</sup>But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

<sup>15</sup>Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

<sup>16</sup>As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God<sup>b</sup> descending like a dove and alighting on him. <sup>17</sup>And a voice from heaven<sup>c</sup> said, “This is my Son,<sup>d</sup> whom I love; with him I am well pleased.”<sup>e</sup>

### Jesus Is Tested in the Wilderness

4:1-11pp — Mk 1:12,13; Lk 4:1-13

**4** Then Jesus was led by the Spirit into the wilderness to be tempted<sup>d</sup> by the devil. <sup>2</sup>After fasting forty days

<sup>3:7</sup> <sup>t</sup>Mt 12:34;  
23:33 <sup>u</sup>Ro 1:18;  
1Th 1:10  
<sup>3:8</sup> <sup>v</sup>Ac 26:20  
<sup>3:10</sup> <sup>w</sup>Mt 7:19;  
Lk 13:6-9; Jn 15:2, 6  
<sup>3:11</sup> <sup>x</sup>Mk 1:8  
<sup>y</sup>Isa 4:4; Ac 2:3, 4  
<sup>3:12</sup> <sup>z</sup>Mt 13:30  
<sup>3:13</sup> <sup>a</sup>Mk 1:4  
<sup>3:16</sup> <sup>b</sup>Isa 11:2; 42:1  
<sup>3:17</sup> <sup>c</sup>Mt 17:5;  
Jn 12:28 <sup>d</sup>Ps 2:7;  
2Pe 1:17, 18  
<sup>e</sup>Isa 42:1; Mt 12:18;  
17:5; Mk 1:11; 9:7;  
Lk 9:35

<sup>a</sup> 18 Jer. 31:15    <sup>b</sup> 3 Isaiah 40:3    <sup>c</sup> 11 Or in    <sup>d</sup> 1 The Greek for *tempted* can also mean *tested*.

and forty nights,<sup>f</sup> he was hungry. <sup>3</sup>The tempter<sup>g</sup> came to him and said, “If you are the Son of God,<sup>h</sup> tell these stones to become bread.”

<sup>4</sup>Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’<sup>a</sup>”<sup>i</sup>

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

“He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”<sup>b</sup>”<sup>k</sup>

<sup>7</sup>Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’<sup>c</sup>”<sup>l</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>“All this I will give you,” he said, “if you will bow down and worship me.”

<sup>10</sup>Jesus said to him, “Away from me, Satan!”<sup>m</sup> For it is written: ‘Worship the Lord your God, and serve him only.’<sup>d</sup>”<sup>n</sup>

<sup>11</sup>Then the devil left him, and angels came and attended him.<sup>o</sup>

## Jesus Begins to Preach

<sup>12</sup>When Jesus heard that John had been put in prison,<sup>p</sup> he withdrew to Galilee.<sup>q</sup> <sup>13</sup>Leaving Nazareth, he went and lived in Capernaum,<sup>r</sup> which was by the lake in the area of Zebulun and Naphtali — <sup>14</sup>to fulfill what was said through the prophet Isaiah:

<sup>15</sup>“Land of Zebulun and land of Naphtali,  
the Way of the Sea, beyond the Jordan,  
Galilee of the Gentiles —  
<sup>16</sup>the people living in darkness  
have seen a great light;

<sup>4:2</sup> <sup>f</sup>Ex 34:28;  
1Ki 19:8  
<sup>4:3</sup> <sup>g</sup>1Th 3:5  
<sup>h</sup>Mt 3:17; Jn 5:25;  
Ac 9:20  
<sup>4:4</sup> <sup>i</sup>Dt 8:3  
<sup>4:5</sup> <sup>j</sup>Ne 11:1;  
Da 9:24; Mt 27:53  
<sup>4:6</sup> <sup>k</sup>Ps 91:11, 12  
<sup>4:7</sup> <sup>l</sup>Dt 6:16  
<sup>4:10</sup> <sup>m</sup>1Ch 21:1  
<sup>n</sup>Dt 6:13  
<sup>4:11</sup> <sup>o</sup>Mt 26:53;  
Lk 22:43; Heb 1:14  
<sup>4:12</sup> <sup>p</sup>Mt 14:3  
<sup>q</sup>Mk 1:14  
<sup>4:13</sup> <sup>r</sup>Mt 1:21;  
Lk 4:23, 31; Jn 2:12;  
4:46, 47

<sup>4:16</sup> <sup>s</sup>Isa 9:1, 2;  
Lk 2:32  
<sup>4:17</sup> <sup>t</sup>Mt 3:2  
<sup>4:18</sup> <sup>u</sup>Mt 15:29;  
Mk 7:31; Jn 6:1  
<sup>v</sup>Mt 16:17, 18  
<sup>4:19</sup> <sup>w</sup>Mk 10:21,  
28, 52  
<sup>4:21</sup> <sup>x</sup>Mt 20:20  
<sup>4:23</sup> <sup>y</sup>Mk 1:39;  
Lk 4:15, 44  
<sup>z</sup>Mt 9:35; 13:54;  
Mk 1:21; Lk 4:15;  
Jn 6:59 <sup>a</sup>Mk 1:14  
<sup>b</sup>Mt 3:2; Ac 20:25  
<sup>c</sup>Mt 8:16; 15:30;  
Ac 10:38  
<sup>4:24</sup> <sup>d</sup>Lk 2:2  
<sup>e</sup>Mt 8:16, 28; 9:32;  
15:22; Mk 1:32;  
5:15, 16, 18  
<sup>f</sup>Mt 17:15 <sup>g</sup>Mt 8:6;  
9:2; Mk 2:3  
<sup>4:25</sup> <sup>h</sup>Mk 3:7, 8;  
Lk 6:17

on those living in the land of the shadow of death  
a light has dawned.”<sup>es</sup>

<sup>17</sup>From that time on Jesus began to preach, “Repent, for the kingdom of heaven<sup>t</sup> has come near.”

## Jesus Calls His First Disciples

4:18-22pp — Mk 1:16-20; Lk 5:2-11;  
Jn 1:35-42

<sup>18</sup>As Jesus was walking beside the Sea of Galilee,<sup>u</sup> he saw two brothers, Simon called Peter<sup>v</sup> and his brother Andrew. They were casting a net into the lake, for they were fishermen. <sup>19</sup>“Come, follow me,”<sup>w</sup> Jesus said, “and I will send you out to fish for people.” <sup>20</sup>At once they left their nets and followed him.

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

## Jesus Heals the Sick

<sup>23</sup>Jesus went throughout Galilee,<sup>y</sup> teaching in their synagogues,<sup>z</sup> proclaiming the good news<sup>a</sup> of the kingdom,<sup>b</sup> and healing every disease and sickness among the people.<sup>c</sup> <sup>24</sup>News about him spread all over Syria,<sup>d</sup> and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed,<sup>e</sup> those having seizures,<sup>f</sup> and the paralyzed;<sup>g</sup> and he healed them. <sup>25</sup>Large crowds from Galilee, the Decapolis,<sup>f</sup> Jerusalem, Judea and the region across the Jordan followed him.<sup>h</sup>

## Introduction to the Sermon on the Mount

**5** Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, <sup>2</sup>and he began to teach them.

<sup>a</sup> 4 Deut. 8:3    <sup>b</sup> 6 Psalm 91:11,12    <sup>c</sup> 7 Deut. 6:16    <sup>d</sup> 10 Deut. 6:13    <sup>e</sup> 16 Isaiah 9:1,2    <sup>f</sup> 25 That is, the Ten Cities



## JESUS: TRUE TEACHER OF THE LAW

*Read God's Story: Matthew 5, 13:1–52; Mark 1:21–45*

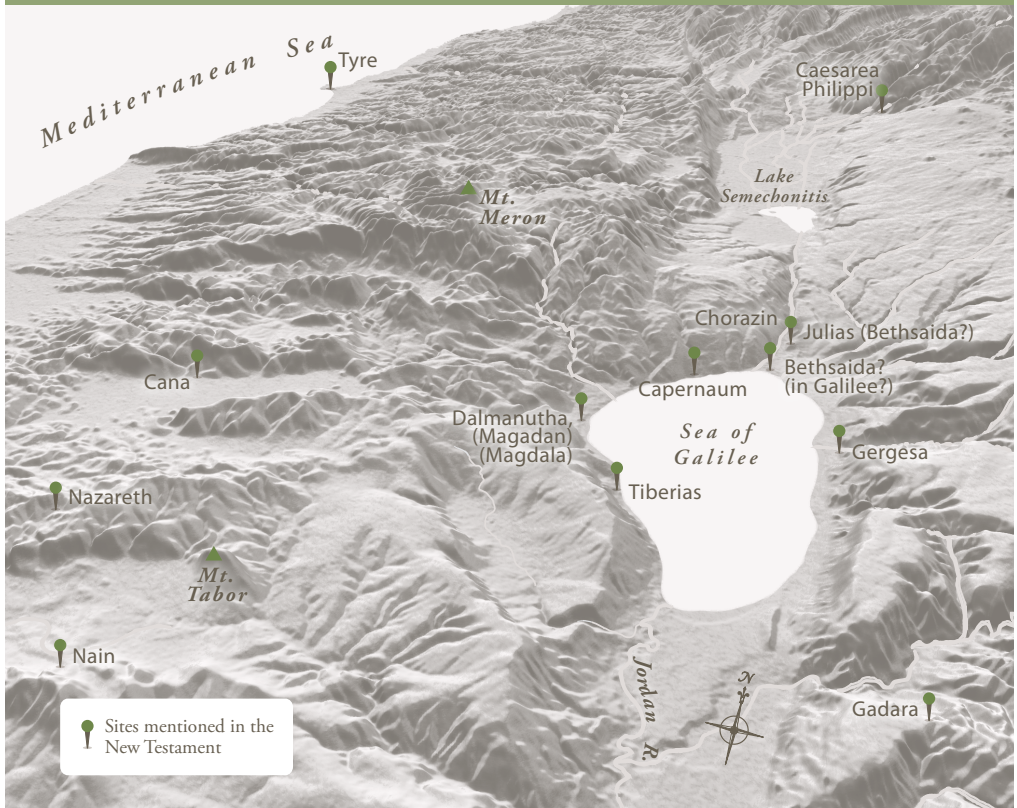
**Key Verse:** “Jesus replied, ‘Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.’” *Mark 1:38*



In the key verse above, Jesus emphasized the importance of his teaching ministry. His preaching was a critical part of his mission, and he taught primarily about the kingdom of God during his three years of public ministry. In his Sermon on the Mount (see Mt 5–7), Jesus explained what life in God’s kingdom looks like, which often contrasted with what the world imagined it to be. Likewise, Jesus’ parables often spoke about God’s dynamic reign and power and his work to renew individuals, communities and, ultimately, the whole earth. Israel had long awaited the coming of God’s kingdom, and through his teaching, Christ—God in the flesh—proclaimed that these prophecies were being fulfilled, even as the crowds listened. ■

*The Story continues: Matthew 27, p. 1201.*

### JESUS' MINISTRY IN GALILEE





## The Beatitudes

5:3-12pp — Lk 6:20-23

He said:

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

<sup>11</sup> “Blessed are you when people insult you,<sup>q</sup> persecute you and falsely say all kinds of evil against you because of me. <sup>12</sup> Rejoice and be glad,<sup>r</sup> because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.<sup>s</sup>

## Salt and Light

<sup>13</sup> “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.<sup>t</sup>

<sup>14</sup> “You are the light of the world.<sup>u</sup> A town built on a hill cannot be hidden. <sup>15</sup> Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.<sup>v</sup> <sup>16</sup> In the same way, let your light shine before others, that they may see your good deeds and glorify<sup>w</sup> your Father in heaven.

5:3 <sup>i</sup> ver 10, 19;  
Mt 25:34  
5:4 <sup>j</sup> Isa 61:2, 3;  
Rev 7:17  
5:5 <sup>k</sup> Ps 37:11;  
Ro 4:13  
5:6 <sup>l</sup> Isa 55:1, 2  
5:8 <sup>m</sup> Ps 24:3, 4  
<sup>n</sup> Heb 12:14;  
Rev 22:4  
5:9 <sup>o</sup> ver 44, 45;  
Ro 8:14  
5:10 <sup>p</sup> 1Pe 3:14  
5:11 <sup>q</sup> 1Pe 4:14  
5:12 <sup>r</sup> Ac 5:41;  
1Pe 4:13, 16  
<sup>s</sup> Mt 23:31, 37;  
Ac 7:52; 1Th 2:15  
5:13 <sup>t</sup> Mk 9:50;  
Lk 14:34, 35  
5:14 <sup>u</sup> Jn 8:12  
5:15 <sup>v</sup> Mk 4:21;  
Lk 8:16  
5:16 <sup>w</sup> Mt 9:8

## The Fulfillment of the Law

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.<sup>x</sup> <sup>18</sup> For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.<sup>y</sup> <sup>19</sup> Therefore anyone who sets aside one of the least of these commands<sup>z</sup> and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. <sup>20</sup> For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

## Murder

5:25,26pp — Lk 12:58,59

<sup>21</sup> “You have heard that it was said to the people long ago, ‘You shall not murder,<sup>aa</sup> and anyone who murders will be subject to judgment.’ <sup>22</sup> But I tell you that anyone who is angry with a brother or sister<sup>b,c</sup> will be subject to judgment.<sup>b</sup> Again, anyone who says to a brother or sister, ‘Raca,’<sup>d</sup> is answerable to the court.<sup>c</sup> And anyone who says, ‘You fool!’ will be in danger of the fire of hell.<sup>d</sup>

<sup>23</sup> “Therefore, if you are offering your gift at the altar and there 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 to them; then come and offer your gift.

<sup>25</sup> “Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you

5:17 <sup>x</sup> Ro 3:31  
5:18 <sup>y</sup> Lk 16:17  
5:19 <sup>z</sup> Jas 2:10  
5:21 <sup>a</sup> Ex 20:13;  
Dt 5:17  
5:22 <sup>b</sup> 1Jn 3:15  
<sup>c</sup> Mt 26:59 <sup>d</sup> Jas 3:6

<sup>a</sup> 21 Exodus 20:13    <sup>b</sup> 22 The Greek word for *brother or sister* (*adelphos*) refers here to a fellow disciple, whether man or woman; also in verse 23.    <sup>c</sup> 22 Some manuscripts *brother or sister without cause*    <sup>d</sup> 22 An Aramaic term of contempt

may be thrown into prison. <sup>26</sup>Truly I tell you, you will not get out until you have paid the last penny.

## Adultery

<sup>27</sup>“You have heard that it was said, ‘You shall not commit adultery.’<sup>a,e</sup>

<sup>28</sup>But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.<sup>f</sup>

<sup>29</sup>If your right eye causes you to stumble,<sup>g</sup> gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. <sup>30</sup>And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

## Divorce

<sup>31</sup>“It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’<sup>b,h</sup> <sup>32</sup>But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.<sup>i</sup>

## Oaths

<sup>33</sup>“Again, you have heard that it was said to the people long ago, ‘Do not break your oath,<sup>j</sup> but fulfill to the Lord the vows you have made.’<sup>k</sup> <sup>34</sup>But I tell you, do not swear an oath at all:<sup>l</sup> either by heaven, for it is God’s throne;<sup>m</sup> <sup>35</sup>or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.<sup>n</sup> <sup>36</sup>And do not swear by your head, for you cannot make even one hair white or black. <sup>37</sup>All you need to say is simply ‘Yes’ or ‘No’;<sup>o</sup> anything beyond this comes from the evil one.<sup>p</sup>

## Eye for Eye

<sup>38</sup>“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’<sup>d,q</sup>

<sup>39</sup>But I tell you, do not resist an evil person. If anyone slaps you on the

<sup>5:27</sup> <sup>e</sup> Ex 20:14;

Dt 5:18

<sup>5:28</sup> <sup>f</sup> Pr 6:25

<sup>5:29</sup> <sup>g</sup> Mt 18:6, 8, 9;

Mk 9:42-47

<sup>5:31</sup> <sup>h</sup> Dt 24:1-4

<sup>5:32</sup> <sup>i</sup> Lk 16:18

<sup>5:33</sup> <sup>j</sup> Lev 19:12

<sup>k</sup> Nu 30:2; Dt 23:21;

Mt 23:16-22

<sup>5:34</sup> <sup>l</sup> Jas 5:12

<sup>m</sup> Isa 66:1; Mt 23:22

<sup>5:35</sup> <sup>n</sup> Ps 48:2

<sup>5:37</sup> <sup>o</sup> Jas 5:12

<sup>p</sup> Mt 6:13; 13:19, 38;

Jn 17:15; 2Th 3:3;

1Jn 2:13, 14; 3:12;

5:18, 19

<sup>5:38</sup> <sup>q</sup> Ex 21:24;

Lev 24:20; Dt 19:21

right cheek, turn to them the other cheek also.<sup>r</sup> <sup>40</sup>And if anyone wants to sue you and take your shirt, hand over your coat as well. <sup>41</sup>If anyone forces you to go one mile, go with them two miles. <sup>42</sup>Give to the one who asks you, and do not turn away from the one who wants to borrow from you.<sup>s</sup>

## Love for Enemies

<sup>43</sup>“You have heard that it was said, ‘Love your neighbor<sup>t</sup> and hate your enemy.’<sup>u</sup> <sup>44</sup>But I tell you, love your enemies and pray for those who persecute you,<sup>v</sup> <sup>45</sup>that you may be children<sup>w</sup> of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.<sup>x</sup> <sup>46</sup>If you love those who love you, what reward will you get?<sup>y</sup> Are not even the tax collectors doing that? <sup>47</sup>And if you greet only your own people, what are you doing more than others? Do not even pagans do that? <sup>48</sup>Be perfect, therefore, as your heavenly Father is perfect.<sup>z</sup>

## Giving to the Needy

**6** “Be careful not to practice your righteousness in front of others to be seen by them.<sup>a</sup> If you do, you will have no reward from your Father in heaven.

<sup>2</sup>“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.<sup>b</sup>

## Prayer

6:9-13pp — Lk 11:2-4

<sup>5</sup>“And when you pray, do not be like the hypocrites, for they love to pray standing<sup>c</sup> in the synagogues and on

<sup>a</sup> 27 Exodus 20:14

<sup>b</sup> 31 Deut. 24:1

<sup>c</sup> 37 Or *from evil*

<sup>d</sup> 38 Exodus 21:24; Lev. 24:20; Deut. 19:21

<sup>e</sup> 43 Lev. 19:18

# COMMON GRACE (MATTHEW 5:45)

**F**rom Matthew 5:45 theologians have developed a doctrine known as common grace, which teaches that God gives grace, in some form or another, to all people. Whether we are good or evil, Christian or not, God providentially cares for us and his whole creation (see Mt 5:45; 6:26–34) and sustains our very existence (see Ac 17:28; Heb 1:2–3).

This grace, mediated by God's Spirit, highlights not just God's sovereignty over our broken world, but also his love and grace, which work to bless both those who have faith in Christ as well as those who do not. This common grace is distinct from special or saving grace, which refers to God's saving of sinners by the regenerating work of his Spirit.

## DEEPER IN TRUTH

Human rebellion has affected every part of creation. Without common grace, the world would quickly fall into disastrous ruin. Thus God, in his grace and through the power of his Spirit, prevents our world from succumbing to pure chaos. He restrains evil not only within individuals—keeping us from becoming the worst people we possibly could be—but also in society.

Yet common grace does more than simply restrain evil. According to theologian Abraham Kuyper, it also provides a “commonness” that allows believers and unbelievers to engage meaningfully together as God prepares this world for the return of Christ. Kuyper believed that “common grace has been incorporated in this grand restoration plan” and that it functions “to maintain the connection of God's people with the world. . . . It upheld in that world the honor of God's creational work.”<sup>1</sup> Commenting on Kuyper, Richard Mouw explained,

“Common grace is a means by which God prepares. Common grace aims at that which is yet to come. To acknowledge, for Kuyper, that God cares about art, athletics, education, business, politics, and entertainment is to acknowledge also that God will not ever give up on these areas of human cultural achievement.”<sup>2</sup>

The doctrine of common grace reminds us that God deeply loves his creation and is constantly working in and through us, by the power of his Spirit, not only to preserve our world, but also to direct it toward its intended goal.

## Connecting

Often times when we approach our work, we forget how God's grace operates in the people around us. God's Spirit does not work only in the lives of professing Christians. His power is at work to bring forth positive activity from all people, even from those from whom we would least expect it.

Common grace, then, helps us see the importance of working together toward a common goal. Even if our coworkers don't share our ultimate values, worldview or deepest faith commitments, we can work with them, knowing that God is at work to gather them to himself. God can work in the strangest and most unexpected places, and in so doing bring about unexpected beauty and blessing.

## PHOTOGRAPHER

Several years ago, I transitioned to full-time freelance photography. I didn't grow up thinking I would be a photographer. My first photo shoot—if you could even call it that—was when I was in my early twenties. I had no better equipment than a basic Kodak camera, and at sunrise I went to a graveyard near my apartment.

A graveyard might seem like an unlikely place to find beauty, but I found some incredible visual depth and interest there: the sun; the shadows; the varying states of the gravestones, some of which were standing tall, some of which were crumbling. As I took photos, I wondered, “Who were these people? What were their stories?”

There are a host of narrative trails each of us could follow when looking at a photograph, and I believe that these interpretive possibilities speak to God's presence and common grace in the world. He is living and active, and “in him we live and move and have our being” (Ac 17:28). But his divine reality isn't immediately obvious to our senses. We can't see God with our eyes. We can only notice the effects of his presence.

In my work, I can't capture God's image, but I can help people—whether or not they trust in God—see his effects. Sometimes I try to do this by highlighting obvious objects of marvel, such as a sunset or a snow-capped mountain. Mostly, though, I enjoy capturing shots of ordinary, weathered and even ugly things. And I love finding hidden, unexpected beauty.

Several years ago, I took a picture of a gnarled, naked tree. It had suffered damage from a violent wind, and its branches were tangled and scarred. I took a picture of the tree, but I didn't totally understand why I did so. It was only later, upon reviewing the various shapes and forms that the tree presented, that I recognized how there can be hidden beauty in objects that seem so broken.

My camera captures what is visibly seen, but what I appreciate as a photographer is that more happens beneath the surface. God's grace is at work in my world in ways I cannot understand. Yet somehow I can feel the effects of his Spirit in the beauty I experience, even in the most unlikely places.

Common grace gives me hope that God is at work even in places and in people in whom I would least expect him to be working. If he can bring life out of death, surely he can bring good from broken and perverse things. God is far more active than I could ever imagine. ■

**Common grace does more than simply restrain evil . . . “[C]ommon grace has been incorporated in [God's] grand restoration plan” and . . . functions “to maintain the connection of God's people with the world.”**

the street corners to be seen by others. Truly I tell you, they have received their reward in full. <sup>6</sup>But when you pray, go into your room, close the door and pray to your Father,<sup>d</sup> who is unseen. Then your Father, who sees what is done in secret, will reward you. <sup>7</sup>And when you pray, do not keep on babbling<sup>e</sup> like pagans, for they think they will be heard because of their many words.<sup>f</sup> <sup>8</sup>Do not be like them, for your Father knows what you need<sup>g</sup> before you ask him.

<sup>9</sup>“This, then, is how you should pray:

“Our Father in heaven,  
hallowed be your name,

<sup>10</sup>your kingdom<sup>h</sup> come,  
your will be done,<sup>i</sup>  
on earth as it is in heaven.

<sup>11</sup>Give us today our daily bread.<sup>j</sup>

<sup>12</sup>And forgive us our debts,  
as we also have forgiven our  
debtors.<sup>k</sup>

<sup>13</sup>And lead us not into temptation,<sup>al</sup>  
but deliver us from the evil  
one.<sup>b,m</sup>

<sup>14</sup>For if you forgive other people when they sin against you, your heavenly Father will also forgive you.<sup>n</sup> <sup>15</sup>But if you do not forgive others their sins, your Father will not forgive your sins.<sup>o</sup>

## Fasting

<sup>16</sup>“When you fast, do not look somber<sup>p</sup> as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. <sup>17</sup>But when you fast, put oil on your head and wash your face,<sup>18</sup> so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.<sup>q</sup>

## Treasures in Heaven

6:22,23pp — Lk 11:34-36

<sup>19</sup>“Do not store up for yourselves treasures on earth,<sup>r</sup> where moths and

6:6 <sup>d</sup> 2Ki 4:33

6:7 <sup>e</sup> Ecc 5:2

<sup>f</sup> 1Ki 18:26-29

6:8 <sup>g</sup> ver 32

6:10 <sup>h</sup> Mt 3:2

<sup>i</sup> Mt 26:39

6:11 <sup>j</sup> Pr 30:8

6:12 <sup>k</sup> Mt 18:21-35

6:13 <sup>l</sup> Jas 1:13

<sup>m</sup> Mt 5:37

6:14 <sup>n</sup> Mt 18:21-

35; Mk 11:25, 26;

Eph 4:32; Col 3:13

6:15 <sup>o</sup> Mt 18:35

6:16 <sup>p</sup> Isa 58:5

6:18 <sup>q</sup> ver 4, 6

6:19 <sup>r</sup> Pr 23:4;

Heb 13:5

vermin destroy,<sup>s</sup> and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven,<sup>t</sup> where moths and vermin do not destroy, and where thieves do not break in and steal.<sup>u</sup> <sup>21</sup>For where your treasure is, there your heart will be also.<sup>v</sup>

<sup>22</sup>“The eye is the lamp of the body. If your eyes are healthy,<sup>c</sup> your whole body will be full of light. <sup>23</sup>But if your eyes are unhealthy,<sup>d</sup> your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

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

## Do Not Worry

6:25-33pp — Lk 12:22-31

<sup>25</sup>“Therefore I tell you, do not worry<sup>x</sup> about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? <sup>26</sup>Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them.<sup>y</sup> Are you not much more valuable than they?<sup>z</sup> <sup>27</sup>Can any one of you by worrying add a single hour to your life?<sup>e,a</sup>

<sup>28</sup>“And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. <sup>29</sup>Yet I tell you that not even Solomon in all his splendor<sup>b</sup> was dressed like one of these. <sup>30</sup>If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you — you of little faith?<sup>c</sup> <sup>31</sup>So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup>For the pagans run after all these things, and your heavenly Father knows that you need them.<sup>d</sup>

<sup>a</sup> 13 The Greek for *temptation* can also mean *testing*.  
<sup>d</sup> 23 The Greek for *unhealthy* here implies *stingy*.

<sup>b</sup> 13 Or *from evil*; some late manuscripts *one*, / *for yours* is the kingdom and the power and the glory forever. Amen.  
<sup>e</sup> 22 The Greek for *healthy* here implies *generous*.

<sup>c</sup> 27 Or *single cubit* to your height



<sup>33</sup>But seek first his kingdom and his righteousness, and all these things will be given to you as well.<sup>e</sup> <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

### Judging Others

7:3-5pp — Lk 6:41,42

**7** “Do not judge, or you too will be judged.<sup>f</sup> <sup>2</sup>For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.<sup>g</sup>

<sup>3</sup>“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? <sup>4</sup>How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? <sup>5</sup>You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

<sup>6</sup>“Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

### Ask, Seek, Knock

7:7-11pp — Lk 11:9-13

<sup>7</sup>“Ask and it will be given to you; <sup>8</sup>seek and you will find; knock and the door will be opened to you. <sup>8</sup>For everyone who asks receives; the one who seeks finds;<sup>i</sup> and to the one who knocks, the door will be opened.

<sup>9</sup>“Which of you, if your son asks 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, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! <sup>12</sup>So in everything, do to others what you would have them do to you,<sup>j</sup> for this sums up the Law and the Prophets.<sup>k</sup>

### The Narrow and Wide Gates

<sup>13</sup>“Enter through the narrow gate.<sup>l</sup> For wide is the gate and broad is the

**6:33** <sup>e</sup>Mt 19:29; Mk 10:29-30  
**7:1** <sup>f</sup>Lk 6:37;  
 Ro 14:4, 10, 13;  
 1Co 4:5; Jas 4:11, 12  
**7:2** <sup>g</sup>Mk 4:24;  
 Lk 6:38  
**7:7** <sup>h</sup>Mt 21:22;  
 Mk 11:24;  
 Jn 14:13, 14;  
 15:7, 16; 16:23, 24;  
 Jas 1:5-8; 4:2, 3;  
 1Jn 3:22; 5:14, 15  
**7:8** <sup>i</sup>Pr 8:17;  
 Jer 29:12, 13  
**7:12** <sup>j</sup>Lk 6:31  
<sup>k</sup>Ro 13:8-10;  
 Gal 5:14  
**7:13** <sup>l</sup>Lk 13:24

road that leads to destruction, and many enter through it. <sup>14</sup>But small is the gate and narrow the road that leads to life, and only a few find it.

### True and False Prophets

<sup>15</sup>“Watch out for false prophets.<sup>m</sup> They come to you in sheep’s clothing, but inwardly they are ferocious wolves.<sup>n</sup> <sup>16</sup>By their fruit you will recognize them.<sup>o</sup> Do people pick grapes from thornbushes, or figs from thistles? <sup>17</sup>Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire.<sup>q</sup> <sup>20</sup>Thus, by their fruit you will recognize them.

### True and False Disciples

<sup>21</sup>“Not everyone who says to me, ‘Lord, Lord,’<sup>r</sup> will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.<sup>s</sup> <sup>22</sup>Many will say to me on that day,<sup>t</sup> ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’<sup>u</sup> <sup>23</sup>Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’<sup>v</sup>

### The Wise and Foolish Builders

7:24-27pp — Lk 6:47-49

<sup>24</sup>“Therefore everyone who hears these words of mine and puts them into practice<sup>w</sup> is like a wise man who built his house on the rock. <sup>25</sup>The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. <sup>26</sup>But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. <sup>27</sup>The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

**7:15** <sup>m</sup>Jer 23:16;  
 Mt 24:24; Mk 13:22;  
 Lk 6:26; 2Pe 2:1;  
 1Jn 4:1; Rev 16:13  
<sup>n</sup>Ac 20:29  
**7:16** <sup>o</sup>Mt 12:33;  
 Lk 6:44 <sup>p</sup>Jas 3:12  
**7:19** <sup>q</sup>Mt 3:10  
**7:21** <sup>r</sup>Hos 8:2;  
 Mt 25:11 <sup>s</sup>Ro 2:13;  
 Jas 1:22  
**7:22** <sup>t</sup>Mt 10:15  
<sup>u</sup>1Co 13:1-3  
**7:23** <sup>v</sup>Ps 6:8;  
 Mt 25:12, 41;  
 Lk 13:25-27  
**7:24** <sup>w</sup>Jas 1:22-25

<sup>28</sup>When Jesus had finished saying these things,<sup>x</sup> the crowds were amazed at his teaching,<sup>y</sup> <sup>29</sup>because he taught as one who had authority, and not as their teachers of the law.

### Jesus Heals a Man With Leprosy

8:2-4pp — Mk 1:40-44; Lk 5:12-14

**8** When Jesus came down from the mountainside, large crowds followed him. <sup>2</sup>A man with leprosy<sup>az</sup> came and knelt before him<sup>a</sup> and said, “Lord, if you are willing, you can make me clean.”

<sup>3</sup>Jesus reached out his hand and touched the man. “I am willing,” he said. “Be clean!” Immediately he was cleansed of his leprosy. <sup>4</sup>Then Jesus said to him, “See that you don’t tell anyone.<sup>b</sup> But go, show yourself to the priest and offer the gift Moses commanded,<sup>c</sup> as a testimony to them.”

### The Faith of the Centurion

8:5-13pp — Lk 7:1-10

<sup>5</sup>When Jesus had entered Capernaum, a centurion came to him, asking for help. <sup>6</sup>“Lord,” he said, “my servant lies at home paralyzed, suffering terribly.”

<sup>7</sup>Jesus said to him, “Shall I come and heal him?”

<sup>8</sup>The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.<sup>d</sup> <sup>9</sup>For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”

<sup>10</sup>When Jesus heard this, he was amazed and said to those following him, “Truly I tell you, I have not found anyone in Israel with such great faith.<sup>e</sup> <sup>11</sup>I say to you that many will come from the east and the west,<sup>f</sup> and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of

**7:28** <sup>x</sup>Mt 11:1; 13:53; 19:1; 26:1  
<sup>y</sup>Mt 13:54; Mk 1:22; 6:2; Lk 4:32; Jn 7:46  
**8:2** <sup>z</sup>Lk 5:12  
<sup>a</sup>Mt 9:18; 15:25; 18:26; 20:20  
**8:4** <sup>b</sup>Mt 9:30; Mk 5:43; 7:36; 8:30  
<sup>c</sup>Lev 14:2-32  
**8:8** <sup>d</sup>Ps 107:20  
**8:10** <sup>e</sup>Mt 15:28  
**8:11** <sup>f</sup>Ps 107:3; Isa 49:12; 59:19; Mal 1:11

**8:11** <sup>g</sup>Lk 13:29  
**8:12** <sup>h</sup>Mt 13:38  
<sup>i</sup>Mt 13:42, 50; 22:13; 24:51; 25:30; Lk 13:28  
**8:13** <sup>j</sup>Mt 9:22  
**8:16** <sup>k</sup>Mt 4:23, 24  
**8:17** <sup>l</sup>Mt 1:22  
<sup>m</sup>Isa 53:4  
**8:18** <sup>n</sup>Mk 4:35  
**8:20** <sup>o</sup>Da 7:13; Mt 12:8, 32, 40; 16:13, 27, 28; 17:9; 19:28; Mk 2:10; 8:31  
**8:22** <sup>p</sup>Mt 4:19

heaven.<sup>g</sup> <sup>12</sup>But the subjects of the kingdom<sup>h</sup> will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”<sup>i</sup>

<sup>13</sup>Then Jesus said to the centurion, “Go! Let it be done just as you believed it would.”<sup>j</sup> And his servant was healed at that moment.

### Jesus Heals Many

8:14-16pp — Mk 1:29-34; Lk 4:38-41

<sup>14</sup>When Jesus came into Peter’s house, he saw Peter’s mother-in-law lying in bed with a fever. <sup>15</sup>He touched her hand and the fever left her, and she got up and began to wait on him.

<sup>16</sup>When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.<sup>k</sup> <sup>17</sup>This was to fulfill<sup>l</sup> what was spoken through the prophet Isaiah:

“He took up our infirmities  
and bore our diseases.”<sup>bm</sup>

### The Cost of Following Jesus

8:19-22pp — Lk 9:57-60

<sup>18</sup>When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake.<sup>n</sup> <sup>19</sup>Then a teacher of the law came to him and said, “Teacher, I will follow you wherever you go.”

<sup>20</sup>Jesus replied, “Foxes have dens and birds have nests, but the Son of Man<sup>o</sup> has no place to lay his head.”

<sup>21</sup>Another disciple said to him, “Lord, first let me go and bury my father.”

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

### Jesus Calms the Storm

8:23-27pp — Mk 4:36-41; Lk 8:22-25

8:23-27Ref — Mt 14:22-33

<sup>23</sup>Then he got into the boat and his disciples followed him. <sup>24</sup>Suddenly a furious storm came up on the lake, so that the waves swept over the boat.

<sup>a</sup> 2 The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin.

<sup>b</sup> 17 Isaiah 53:4 (see Septuagint)

But Jesus was sleeping. <sup>25</sup>The disciples went and woke him, saying, “Lord, save us! We’re going to drown!”

<sup>26</sup>He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.<sup>f</sup>

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

## Jesus Restores Two Demon-Possessed Men

8:28-34pp — Mk 5:1-17; Lk 8:26-37

<sup>28</sup>When he arrived at the other side in the region of the Gadarenes,<sup>a</sup> two demon-possessed<sup>g</sup> men coming from the tombs met him. They were so violent that no one could pass that way. <sup>29</sup>“What do you want with us,<sup>h</sup> Son of God?” they shouted. “Have you come here to torture us before the appointed time?”<sup>u</sup>

<sup>30</sup>Some distance from them a large herd of pigs was feeding. <sup>31</sup>The demons begged Jesus, “If you drive us out, send us into the herd of pigs.”

<sup>32</sup>He said to them, “Go!” So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. <sup>33</sup>Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. <sup>34</sup>Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.<sup>v</sup>

## Jesus Forgives and Heals a Paralyzed Man

9:2-8pp — Mk 2:3-12; Lk 5:18-26

**9** Jesus stepped into a boat, crossed over and came to his own town.<sup>w</sup>

<sup>2</sup>Some men brought to him a paralyzed man,<sup>x</sup> lying on a mat. When Jesus saw their faith,<sup>y</sup> he said to the man, “Take heart,<sup>z</sup> son; your sins are forgiven.”<sup>a</sup>

<sup>3</sup>At this, some of the teachers of the

**8:26** <sup>g</sup>Mt 6:30  
<sup>f</sup>Ps 65:7; 89:9;  
107:29

**8:28** <sup>h</sup>Mt 4:24

**8:29** <sup>i</sup>Jdg 11:12;  
2Sa 16:10; 1Ki 17:18;

Mk 1:24; Lk 4:34;

Jn 2:4 <sup>u</sup>2Pe 2:4

**8:34** <sup>v</sup>Lk 5:8;

Ac 16:39

**9:1** <sup>w</sup>Mt 4:13

**9:2** <sup>x</sup>Mt 4:24

<sup>y</sup>ver 22 <sup>z</sup>Jn 16:33

<sup>a</sup>Lk 7:48

law said to themselves, “This fellow is blaspheming!”<sup>b</sup>

<sup>4</sup>Knowing their thoughts,<sup>c</sup> Jesus said, “Why do you entertain evil thoughts in your hearts? <sup>5</sup>Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? <sup>6</sup>But I want you to know that the Son of Man<sup>d</sup> has authority on earth to forgive sins.” So he said to the paralyzed man, “Get up, take your mat and go home.” <sup>7</sup>Then the man got up and went home. <sup>8</sup>When the crowd saw this, they were filled with awe; and they praised God,<sup>e</sup> who had given such authority to man.

## The Calling of Matthew

9:9-13pp — Mk 2:14-17; Lk 5:27-32

<sup>9</sup>As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him.

<sup>10</sup>While Jesus was having dinner at Matthew’s house, many tax collectors and sinners came and ate with him 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>f</sup>

<sup>12</sup>On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick. <sup>13</sup>But go and learn what this means: ‘I desire mercy, not sacrifice.’<sup>g</sup> <sup>h</sup>For I have not come to call the righteous, but sinners.”<sup>h</sup>

## Jesus Questioned About Fasting

9:14-17pp — Mk 2:18-22; Lk 5:33-39

<sup>14</sup>Then John’s disciples came and asked him, “How is it that we and the Pharisees fast often,<sup>i</sup> but your disciples do not fast?”

<sup>15</sup>Jesus answered, “How can the guests of the bridegroom mourn while he is with them?<sup>j</sup> The time will come when the bridegroom will be taken from them; then they will fast.<sup>k</sup>

<sup>16</sup>“No one sews a patch of unshrunk cloth on an old garment, for the patch

**9:3** <sup>b</sup>Mt 26:65;

Jn 10:33

**9:4** <sup>c</sup>Ps 94:11;

Mt 12:25; Lk 6:8;

9:47; 11:17

**9:6** <sup>d</sup>Mt 8:20

**9:8** <sup>e</sup>Mt 5:16; 15:31;

Lk 7:16; 13:13; 17:15;

23:47; Jn 15:8;

Ac 4:21; 11:18; 21:20

**9:11** <sup>f</sup>Mt 11:19;

Lk 5:30; 15:2;

Gal 2:15

**9:13** <sup>g</sup>Hos 6:6;

Mic 6:6-8; Mt 12:7

<sup>h</sup>1Ti 1:15

**9:14** <sup>i</sup>Lk 18:12

**9:15** <sup>j</sup>Jn 3:29

<sup>k</sup>Ac 13:2, 3; 14:23

<sup>a</sup> 28 Some manuscripts *Gergesenes*; other manuscripts *Gerasenes*

<sup>b</sup> 13 Hosea 6:6

will pull away from the garment, making the tear worse. <sup>17</sup>Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."

### Jesus Raises a Dead Girl and Heals a Sick Woman

9:18-26pp — Mk 5:22-43; Lk 8:41-56

<sup>18</sup>While he was saying this, a synagogue leader came and knelt before him<sup>l</sup> and said, "My daughter has just died. But come and put your hand on her,<sup>m</sup> and she will live." <sup>19</sup>Jesus got up and went with him, and so did his disciples.

<sup>20</sup>Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak.<sup>n</sup> <sup>21</sup>She said to herself, "If I only touch his cloak, I will be healed."

<sup>22</sup>Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you."<sup>o</sup> And the woman was healed at that moment.<sup>p</sup>

<sup>23</sup>When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes,<sup>q</sup> <sup>24</sup>he said, "Go away. The girl is not dead<sup>r</sup> but asleep."<sup>s</sup> But they laughed at him. <sup>25</sup>After the crowd had been put outside, he went in and took the girl by the hand, and she got up. <sup>26</sup>News of this spread through all that region.<sup>t</sup>

### Jesus Heals the Blind and the Mute

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

<sup>28</sup>When he had gone indoors, the blind men came to him, and he asked them, "Do you believe that I am able to do this?"

"Yes, Lord," they replied.

<sup>29</sup>Then he touched their eyes and said, "According to your faith let it be done to you";<sup>v</sup> <sup>30</sup>and their sight was

9:18<sup>l</sup> Mt 8:2

<sup>m</sup> Mk 5:23

9:20<sup>n</sup> Mt 14:36;

Mk 3:10

9:22<sup>o</sup> Mk 10:52;

Lk 7:50; 17:19; 18:42

<sup>p</sup> Mt 15:28

9:23<sup>q</sup> 2Ch 35:25;

Jer 9:17, 18

9:24<sup>r</sup> Ac 20:10

<sup>s</sup> Jn 11:11-14

9:26<sup>t</sup> Mt 4:24

9:27<sup>u</sup> Mt 15:22;

Mk 10:47;

Lk 18:38-39

9:29<sup>v</sup> ver 22

restored. Jesus warned them sternly, "See that no one knows about this."<sup>w</sup>

<sup>31</sup>But they went out and spread the news about him all over that region.<sup>x</sup>

<sup>32</sup>While they were going out, a man who was demon-possessed<sup>y</sup> and could not talk<sup>z</sup> was brought to Jesus. <sup>33</sup>And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel."<sup>a</sup>

<sup>34</sup>But the Pharisees said, "It is by the prince of demons that he drives out demons."<sup>b</sup>

### The Workers Are Few

<sup>35</sup>Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness.<sup>c</sup> <sup>36</sup>When he saw the crowds, he had compassion on them,<sup>d</sup> because they were harassed and helpless, like sheep without a shepherd.<sup>e</sup> <sup>37</sup>Then he said to his disciples, "The harvest<sup>f</sup> is plentiful but the workers are few."<sup>g</sup> <sup>38</sup>Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

### Jesus Sends Out the Twelve

10:2-4pp — Mk 3:16-19; Lk 6:14-16;

Ac 1:13

10:9-15pp — Mk 6:8-11; Lk 9:3-5; 10:4-12

10:19-22pp — Mk 13:11-13; Lk 21:12-17

10:26-33pp — Lk 12:2-9

10:34,35pp — Lk 12:51-53

**10** Jesus called his twelve disciples to him and gave them authority to drive out impure spirits<sup>h</sup> and to heal every disease and sickness.

<sup>2</sup>These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the Zealot and Judas Iscariot, who betrayed him.<sup>i</sup>

<sup>5</sup>These twelve Jesus sent out with the following instructions: "Do not go

9:30<sup>w</sup> Mt 8:4

9:31<sup>x</sup> ver 26;

Mk 7:36

9:32<sup>y</sup> Mt 4:24

<sup>z</sup> Mt 12:22-24

9:33<sup>a</sup> Mk 2:12

9:34<sup>b</sup> Mt 12:24;

Lk 11:15

9:35<sup>c</sup> Mt 4:23

9:36<sup>d</sup> Mt 14:14

<sup>e</sup> Nu 27:17;

Eze 34:5, 6;

Zec 10:2; Mk 6:34

9:37<sup>f</sup> Jn 4:35

<sup>g</sup> Lk 10:2

10:1<sup>h</sup> Mk 3:13-15;

Lk 9:1

10:4<sup>i</sup> Mt 26:14-

16, 25, 47;

Jn 13:2, 26, 27

among the Gentiles or enter any town of the Samaritans.<sup>j</sup> <sup>6</sup>Go rather to the lost sheep of Israel.<sup>k</sup> <sup>7</sup>As you go, proclaim this message: ‘The kingdom of heaven<sup>l</sup> has come near.’ <sup>8</sup>Heal the sick, raise the dead, cleanse those who have leprosy,<sup>a</sup> drive out demons. Freely you have received; freely give.

<sup>9</sup>“Do not get any gold or silver or copper to take with you in your belts<sup>m</sup> — <sup>10</sup>no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep.<sup>n</sup> <sup>11</sup>Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. <sup>12</sup>As you enter the home, give it your greeting.<sup>o</sup> <sup>13</sup>If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. <sup>14</sup>If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet.<sup>p</sup> <sup>15</sup>Truly I tell you, it will be more bearable for Sodom and Gomorrah<sup>q</sup> on the day of judgment<sup>r</sup> than for that town.<sup>s</sup>

<sup>16</sup>“I am sending you out like sheep among wolves.<sup>t</sup> Therefore be as shrewd as snakes and as innocent as doves.<sup>u</sup> <sup>17</sup>Be on your guard; you will be handed over to the local councils<sup>v</sup> and be flogged in the synagogues.<sup>w</sup> <sup>18</sup>On my account you will be brought before governors and kings<sup>x</sup> as witnesses to them and to the Gentiles. <sup>19</sup>But when they arrest you, do not worry about what to say or how to say it.<sup>y</sup> At that time you will be given what to say, <sup>20</sup>for it will not be you speaking, but the Spirit of your Father<sup>z</sup> speaking through you.

<sup>21</sup>“Brother will betray brother to death, and a father his child; children will rebel against their parents<sup>a</sup> and have them put to death. <sup>22</sup>You will be hated by everyone because of me, but the one who stands firm to the end will be saved.<sup>b</sup> <sup>23</sup>When you are persecuted in one place, flee to another. Truly I tell

<sup>10:5</sup> <sup>j</sup> 2Ki 17:24; Lk 9:52; Jn 4:26, 39, 40; Ac 8:5, 25  
<sup>10:6</sup> <sup>k</sup> Jer 50:6;  
Mt 15:24  
<sup>10:7</sup> <sup>l</sup> Mt 3:2  
<sup>10:9</sup> <sup>m</sup> Lk 22:35  
<sup>10:10</sup> <sup>n</sup> 1Ti 5:18  
<sup>10:12</sup> <sup>o</sup> 1Sa 25:6  
<sup>10:14</sup> <sup>p</sup> Ne 5:13; Lk 10:11; Ac 13:51  
<sup>10:15</sup> <sup>q</sup> 2Pe 2:6  
<sup>r</sup> Mt 12:36;  
2Pe 2:9; 1Jn 4:17  
<sup>s</sup> Mt 11:22, 24  
<sup>10:16</sup> <sup>t</sup> Lk 10:3  
<sup>u</sup> Ro 16:19  
<sup>10:17</sup> <sup>v</sup> Mt 5:22  
<sup>w</sup> Mt 23:34;  
Mk 13:9; Ac 5:40;  
26:11  
<sup>10:18</sup> <sup>x</sup> Ac 25:24-26  
<sup>10:19</sup> <sup>y</sup> Ex 4:12  
<sup>10:20</sup> <sup>z</sup> Ac 4:8  
<sup>10:21</sup> <sup>a</sup> ver 35, 36;  
Mic 7:6  
<sup>10:22</sup> <sup>b</sup> Mt 24:13;  
Mk 13:13

<sup>10:24</sup> <sup>c</sup> Lk 6:40;  
Jn 13:16; 15:20  
<sup>10:25</sup> <sup>d</sup> Mk 3:22  
<sup>10:26</sup> <sup>e</sup> Mk 4:22;  
Lk 8:17  
<sup>10:28</sup> <sup>f</sup> Isa 8:12, 13;  
Heb 10:31  
<sup>10:30</sup> <sup>g</sup> 1Sa 14:45;  
2Sa 14:11; Lk 21:18;  
Ac 27:34  
<sup>10:31</sup> <sup>h</sup> Mt 12:12  
<sup>10:32</sup> <sup>i</sup> Ro 10:9  
<sup>10:33</sup> <sup>j</sup> Mk 8:38;  
2Ti 2:12  
<sup>10:35</sup> <sup>k</sup> ver 21  
<sup>10:36</sup> <sup>l</sup> Mic 7:6

you, you will not finish going through the towns of Israel before the Son of Man comes.

<sup>24</sup>“The student is not above the teacher, nor a servant above his master.<sup>c</sup> <sup>25</sup>It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul,<sup>d</sup> how much more the members of his household!

<sup>26</sup>“So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known.<sup>e</sup> <sup>27</sup>What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. <sup>28</sup>Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One<sup>f</sup> who can destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care.<sup>g</sup> <sup>30</sup>And even the very hairs of your head are all numbered.<sup>h</sup> <sup>31</sup>So don’t be afraid; you are worth more than many sparrows.<sup>h</sup>

<sup>32</sup>“Whoever acknowledges me before others,<sup>i</sup> I will also acknowledge before my Father in heaven. <sup>33</sup>But whoever disowns me before others, I will disown before my Father in heaven.<sup>j</sup>

<sup>34</sup>“Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. <sup>35</sup>For I have come to turn

“ ‘a man against his father,  
a daughter against her mother,  
a daughter-in-law against her  
mother-in-law<sup>k</sup> —

<sup>36</sup> a man’s enemies will be the  
members of his own  
household.’<sup>cl</sup>

<sup>37</sup>“Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy

<sup>a</sup> 8 The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin. or knowledge <sup>c</sup> 36 Micah 7:6

<sup>b</sup> 29 Or *will*;



of me.<sup>m</sup> <sup>38</sup>Whoever does not take up their cross and follow me is not worthy of me.<sup>n</sup> <sup>39</sup>Whoever finds their life will lose it, and whoever loses their life for my sake will find it.<sup>o</sup>

<sup>40</sup>“Anyone who welcomes you welcomes me,<sup>p</sup> and anyone who welcomes me welcomes the one who sent me.<sup>q</sup>

<sup>41</sup>Whoever welcomes a prophet as a prophet will receive a prophet’s reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person’s reward.

<sup>42</sup>And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”<sup>r</sup>

## Jesus and John the Baptist

11:2-19pp — Lk 7:18-35

**11** After Jesus had finished instructing his twelve disciples,<sup>s</sup> he went on from there to teach and preach in the towns of Galilee.<sup>a</sup>

<sup>2</sup>When John, who was in prison,<sup>t</sup> heard about the deeds of the Messiah, he sent his disciples<sup>3</sup> to ask him, “Are you the one who is to come,<sup>u</sup> or should we expect someone else?”

<sup>4</sup>Jesus replied, “Go back and report to John what you hear and see: <sup>5</sup>The blind receive sight, the lame walk, those who have leprosy<sup>b</sup> are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.<sup>v</sup> <sup>6</sup>Blessed is anyone who does not stumble on account of me.”<sup>w</sup>

<sup>7</sup>As John’s<sup>x</sup> disciples were leaving, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? <sup>8</sup>If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings’ palaces. <sup>9</sup>Then what did you go out to see? A prophet?<sup>y</sup> Yes, I tell you, and more than a prophet. <sup>10</sup>This is the one about whom it is written:

**10:37** <sup>m</sup> Lk 14:26  
**10:38** <sup>n</sup> Mt 16:24;  
Lk 14:27  
**10:39** <sup>o</sup> Lk 17:33;  
Jn 12:25  
**10:40** <sup>p</sup> Mt 18:5;  
Gal 4:14 <sup>q</sup> Lk 9:48;  
Jn 12:44; 13:20  
**10:42** <sup>r</sup> Mt 25:40;  
Mk 9:41; Heb 6:10  
**11:1** <sup>s</sup> Mt 7:28  
**11:2** <sup>t</sup> Mt 14:3  
**11:3** <sup>u</sup> Ps 118:26;  
Jn 11:27; Heb 10:37  
**11:5** <sup>v</sup> Isa 35:4-6;  
61:1; Lk 4:18, 19  
**11:6** <sup>w</sup> Mt 13:21  
**11:7** <sup>x</sup> Mt 3:1  
**11:9** <sup>y</sup> Mt 21:26;  
Lk 1:76

“ ‘I will send my messenger ahead of you,  
who will prepare your way before you.’<sup>cz</sup>

<sup>11</sup> Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is 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 subjected to violence,<sup>d</sup> and violent people have been raiding it. <sup>13</sup>For all the Prophets and the Law prophesied until John. <sup>14</sup>And if you are willing to accept it, he is the Elijah who was to come.<sup>a</sup> <sup>15</sup>Whoever has ears, let them hear.<sup>b</sup>

<sup>16</sup>“To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others:

<sup>17</sup>“ ‘We played the pipe for you,  
and you did not dance;  
we sang a dirge,  
and you did not mourn.’

<sup>18</sup>For John came neither eating<sup>c</sup> nor drinking,<sup>d</sup> and they say, ‘He has a demon.’ <sup>19</sup>The Son of Man came eating and drinking, and they say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’<sup>e</sup> But wisdom is proved right by her deeds.”

## Woe on Unrepentant Towns

11:21-23pp — Lk 10:13-15

<sup>20</sup>Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. <sup>21</sup>“Woe to you, Chorazin! Woe to you, Bethsaida!<sup>f</sup> For if the miracles that were performed in you had been performed in Tyre and Sidon,<sup>g</sup> they would have repented long ago in sackcloth and ashes.<sup>h</sup> <sup>22</sup>But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.<sup>i</sup> <sup>23</sup>And you, Capernaum,<sup>j</sup> will you be lifted to the heavens? No, you will

**11:10** <sup>z</sup> Mal 3:1;  
Mk 1:2  
**11:14** <sup>a</sup> Mal 4:5;  
Mt 17:10-13;  
Mk 9:11-13; Lk 1:17;  
Jn 1:21  
**11:15** <sup>b</sup> Mt 13:9, 43;  
Mk 4:23; Lk 14:35;  
Rev 2:7  
**11:18** <sup>c</sup> Mt 3:4  
<sup>d</sup> Lk 1:15  
**11:19** <sup>e</sup> Mt 9:11  
**11:21** <sup>f</sup> Mk 6:45;  
Lk 9:10; Jn 12:21  
<sup>g</sup> Mt 15:21; Lk 6:17;  
Ac 12:20 <sup>h</sup> Jnh 3:5-9  
**11:22** <sup>i</sup> ver 24;  
Mt 10:15  
**11:23** <sup>j</sup> Mt 4:13

<sup>a</sup> 1 Greek in their towns <sup>b</sup> 5 The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin. <sup>c</sup> 10 Mal. 3:1 <sup>d</sup> 12 Or *been forcefully advancing*

go down to Hades.<sup>ak</sup> For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day.<sup>24</sup> But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”<sup>l</sup>

## The Father Revealed in the Son

11:25-27pp — Lk 10:21,22

<sup>25</sup>At that time Jesus said, “I praise you, Father,<sup>m</sup> Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.”<sup>n</sup>

<sup>26</sup>Yes, Father, for this is what you were pleased to do.

<sup>27</sup>“All things have been committed to me<sup>o</sup> by my Father.<sup>p</sup> No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.”<sup>q</sup>

<sup>28</sup>“Come to me,<sup>r</sup> all you who are weary and burdened, and I will give you rest.<sup>29</sup> Take my yoke upon you and learn from me,<sup>s</sup> for I am gentle and humble in heart, and you will find rest for your souls.<sup>t</sup> <sup>30</sup>For my yoke is easy and my burden is light.”<sup>u</sup>

## Jesus Is Lord of the Sabbath

12:1-8pp — Mk 2:23-28; Lk 6:1-5

12:9-14pp — Mk 3:1-6; Lk 6:6-11

**12** At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain<sup>v</sup> and eat them. <sup>2</sup>When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Sabbath.”<sup>w</sup>

<sup>3</sup>He answered, “Haven’t you read what David did when he and his companions were hungry?<sup>x</sup> <sup>4</sup>He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests.<sup>y</sup> <sup>5</sup>Or haven’t you read in the Law that the priests on Sabbath duty in the temple desecrate

11:23<sup>k</sup> Isa 14:13-15

11:24<sup>l</sup> Mt 10:15

11:25<sup>m</sup> Lk 22:42;

Jn 11:41

<sup>n</sup> 1Co 1:26-29

11:27<sup>o</sup> Mt 28:18

<sup>p</sup> Jn 3:35; 13:3; 17:2

<sup>q</sup> Jn 10:15

11:28<sup>r</sup> Jn 7:37

11:29<sup>s</sup> Jn 13:15;

Php 2:5; 1Pe 2:21;

1Jn 2:6<sup>t</sup> Jer 6:16

11:30<sup>u</sup> 1Jn 5:3

12:1<sup>v</sup> Dt 23:25

12:2<sup>w</sup> ver 10;

Lk 13:14; 14:3;

Jn 5:10; 7:23; 9:16

12:3<sup>x</sup> 1Sa 21:6

12:4<sup>y</sup> Lev 24:5, 9

the Sabbath<sup>z</sup> and yet are innocent? <sup>6</sup>I tell you that something greater than the temple is here.<sup>a</sup> <sup>7</sup>If you had known what these words mean, ‘I desire mercy, not sacrifice,’<sup>bb</sup> you would not have condemned the innocent. <sup>8</sup>For the Son of Man<sup>c</sup> is Lord of the Sabbath.”

<sup>9</sup>Going on from that place, he went into their synagogue,<sup>10</sup> and a man with a shriveled hand was there. Looking for a reason to bring charges against Jesus, they asked him, “Is it lawful to heal on the Sabbath?”<sup>d</sup>

<sup>11</sup>He said to them, “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?<sup>e</sup> <sup>12</sup>How much more valuable is a person than a sheep!<sup>f</sup> Therefore it is lawful to do good on the Sabbath.”

<sup>13</sup>Then he said to the man, “Stretch out your hand.” So he stretched it out and it was completely restored, just as sound as the other. <sup>14</sup>But the Pharisees went out and plotted how they might kill Jesus.<sup>g</sup>

## God’s Chosen Servant

<sup>15</sup>Aware of this, Jesus withdrew from that place. A large crowd followed him, and he healed all who were ill.<sup>h</sup> <sup>16</sup>He warned them not to tell others about him.<sup>i</sup> <sup>17</sup>This was to fulfill what was spoken through the prophet Isaiah:

<sup>18</sup>“Here is my servant whom I have chosen,  
the one I love, in whom I delight;<sup>j</sup>  
I will put my Spirit on him,  
and he will proclaim justice to the nations.  
<sup>19</sup>He will not quarrel or cry out;  
no one will hear his voice in the streets.  
<sup>20</sup>A bruised reed he will not break,  
and a smoldering wick he will not snuff out,  
till he has brought justice through to victory.  
<sup>21</sup>In his name the nations will put their hope.”<sup>ck</sup>

12:5<sup>z</sup> Nu 28:9, 10;

Jn 7:22, 23

12:6<sup>a</sup> ver 41, 42

12:7<sup>b</sup> Hos 6:6;

Mic 6:6-8; Mt 9:13

12:8<sup>c</sup> Mt 8:20

12:10<sup>d</sup> ver 2;

Lk 13:14; 14:3;

Jn 9:16

12:11<sup>e</sup> Lk 14:5

12:12<sup>f</sup> Mt 10:31

12:14<sup>g</sup> Mt 26:4;

27:1; Mk 3:6;

Lk 6:11; Jn 5:18;

11:53

12:15<sup>h</sup> Mt 4:23

12:16<sup>i</sup> Mt 8:4

12:18<sup>j</sup> Mt 3:17

12:21<sup>k</sup> Isa 42:1-4

<sup>a</sup> 23 That is, the realm of the dead <sup>b</sup> 7 Hosea 6:6 <sup>c</sup> 21 Isaiah 42:1-4

## Jesus and Beelzebul

12:25-29pp — Mk 3:23-27; Lk 11:17-22

<sup>22</sup>Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.<sup>1</sup> <sup>23</sup>All the people were astonished and said, "Could this be the Son of David?"<sup>m</sup>

<sup>24</sup>But when the Pharisees heard this, they said, "It is only by Beelzebul,<sup>n</sup> the prince of demons, that this fellow drives out demons."<sup>o</sup>

<sup>25</sup>Jesus knew their thoughts<sup>p</sup> and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. <sup>26</sup>If Satan<sup>q</sup> drives out Satan, he is divided against himself. How then can his kingdom stand? <sup>27</sup>And if I drive out demons by Beelzebul, by whom do your people<sup>r</sup> drive them out? So then, they will be your judges. <sup>28</sup>But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

<sup>29</sup>"Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house.

<sup>30</sup>"Whoever is not with me is against me, and whoever does not gather with me scatters.<sup>s</sup> <sup>31</sup>And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.<sup>t</sup> <sup>32</sup>Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age<sup>u</sup> or in the age to come.<sup>v</sup>

<sup>33</sup>"Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.<sup>w</sup> <sup>34</sup>You brood of vipers,<sup>x</sup> how can you who are evil say anything good? For the mouth speaks<sup>y</sup> what the heart is full of. <sup>35</sup>A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored

12:22<sup>1</sup> Mt 4:24;

9:32-33

12:23<sup>m</sup> Mt 9:27

12:24<sup>n</sup> Mk 3:22

<sup>o</sup> Mt 9:34

12:25<sup>p</sup> Mt 9:4

12:26<sup>q</sup> Mt 4:10

12:27<sup>r</sup> Ac 19:13

12:30<sup>s</sup> Mk 9:40;

Lk 11:23

12:31<sup>t</sup> Mk 3:28, 29;

Lk 12:10

12:32<sup>u</sup> Titus 2:12

<sup>v</sup> Mk 10:30;

Lk 20:34, 35;

Eph 1:21; Heb 6:5

12:33<sup>w</sup> Mt 7:16, 17;

Lk 6:43, 44

12:34<sup>x</sup> Mt 3:7;

23:33<sup>y</sup> Mt 15:18;

Lk 6:45

12:38<sup>z</sup> Mt 16:1;

Mk 8:11, 12;

Lk 11:16; Jn 2:18;

6:30; 1Co 1:22

12:39<sup>a</sup> Mt 16:4;

Lk 11:29

12:40<sup>b</sup> Jnh 1:17

<sup>c</sup> Mt 8:20<sup>d</sup> Mt 16:21

12:41<sup>e</sup> Jnh 1:2

<sup>f</sup> Jnh 3:5

12:42<sup>g</sup> 1Ki 10:1;

2Ch 9:1

12:45<sup>h</sup> 2Pe 2:20

12:46<sup>i</sup> Mt 1:18;

2:11, 13, 14, 20;

Lk 1:43;

2:33, 34, 48, 51;

Jn 2:1, 5; 19:25, 26

<sup>j</sup> Mt 13:55; Jn 2:12;

7:3, 5; Ac 1:14;

1Co 9:5; Gal 1:19

up in him. <sup>36</sup>But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. <sup>37</sup>For by your words you will be acquitted, and by your words you will be condemned."

## The Sign of Jonah

12:39-42pp — Lk 11:29-32

12:43-45pp — Lk 11:24-26

<sup>38</sup>Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."<sup>z</sup>

<sup>39</sup>He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.<sup>a</sup> <sup>40</sup>For as Jonah was three days and three nights in the belly of a huge fish,<sup>b</sup> so the Son of Man<sup>c</sup> will be three days and three nights in the heart of the earth.<sup>d</sup> <sup>41</sup>The men of Nineveh<sup>e</sup> will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah,<sup>f</sup> and now something greater than Jonah is here. <sup>42</sup>The Queen of the South will rise at the judgment with this generation and condemn it; for she came<sup>g</sup> from the ends of the earth to listen to Solomon's wisdom, and now something greater than Solomon is here.

<sup>43</sup>"When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. <sup>44</sup>Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. <sup>45</sup>Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.<sup>h</sup> That is how it will be with this wicked generation."

## Jesus' Mother and Brothers

12:46-50pp — Mk 3:31-35; Lk 8:19-21

<sup>46</sup>While Jesus was still talking to the crowd, his mother<sup>i</sup> and brothers<sup>j</sup> stood outside, wanting to speak to him.

<sup>47</sup>Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.”

<sup>48</sup>He replied to him, “Who is my mother, and who are my brothers?”

<sup>49</sup>Pointing to his disciples, he said, “Here are my mother and my brothers. <sup>50</sup>For whoever does the will of my Father in heaven<sup>k</sup> is my brother and sister and mother.”

### The Parable of the Sower

13:1-15pp — Mk 4:1-12; Lk 8:4-10

13:16,17pp — Lk 10:23,24

13:18-23pp — Mk 4:13-20; Lk 8:11-15

**13** That same day Jesus went out of the house<sup>l</sup> and sat by the lake.

<sup>2</sup>Such large crowds gathered around him that he got into a boat<sup>m</sup> and sat in it, while all the people stood on the shore. <sup>3</sup>Then he told them many things in parables, saying: “A farmer went out to sow his seed. <sup>4</sup>As he was scattering the seed, some fell along the path, and the birds came and ate it up. <sup>5</sup>Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. <sup>6</sup>But when the sun came up, the plants were scorched, and they withered because they had no root. <sup>7</sup>Other seed fell among thorns, which grew up and choked the plants. <sup>8</sup>Still other seed fell on good soil, where it produced a crop — a hundred,<sup>n</sup> sixty or thirty times what was sown. <sup>9</sup>Whoever has ears, let them hear.”<sup>o</sup>

<sup>10</sup>The disciples came to him and asked, “Why do you speak to the people in parables?”

<sup>11</sup>He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you,<sup>p</sup> but not to them. <sup>12</sup>Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. <sup>q</sup><sup>13</sup>This is why I speak to them in parables:

“Though seeing, they do not see;  
though hearing, they do not hear  
or understand.”<sup>r</sup>

**12:50**<sup>k</sup> Jn 15:14

**13:1**<sup>l</sup> ver 36;  
Mt 9:28

**13:2**<sup>m</sup> Lk 5:3

**13:8**<sup>n</sup> Ge 26:12

**13:9**<sup>o</sup> Mt 11:15

**13:11**<sup>p</sup> Mt 11:25;  
16:17; 19:11; Jn 6:65;

<sup>1</sup>Co 2:10, 14;

Col 1:27;

<sup>1</sup>Jn 2:20, 27

**13:12**<sup>q</sup> Mt 25:29;  
Lk 19:26

**13:13**<sup>r</sup> Dt 29:4;  
Jer 5:21; Eze 12:2

<sup>14</sup>In them is fulfilled the prophecy of Isaiah:

“‘You will be ever hearing but  
never understanding;  
you will be ever seeing but never  
perceiving.

<sup>15</sup>For this people’s heart has become  
calloused;

they hardly hear with their ears,  
and they have closed their eyes.

Otherwise they might see with  
their eyes,

hear with their ears,  
understand with their hearts

and turn, and I would heal them.”<sup>as</sup>

<sup>16</sup>But blessed are your eyes because they see, and your ears because they hear. <sup>t</sup><sup>17</sup>For truly I tell you, many prophets and righteous people longed to see what you see<sup>u</sup> but did not see it, and to hear what you hear but did not hear it.

<sup>18</sup>“Listen then to what the parable of the sower means: <sup>19</sup>When anyone hears the message about the kingdom<sup>v</sup> and does not understand it, the evil one<sup>w</sup> comes and snatches away what was sown in their heart. This is the seed sown along the path. <sup>20</sup>The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. <sup>21</sup>But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.<sup>x</sup> <sup>22</sup>The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth<sup>y</sup> choke the word, making it unfruitful. <sup>23</sup>But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”<sup>z</sup>

### The Parable of the Weeds

<sup>24</sup>Jesus told them another parable: “The kingdom of heaven is like<sup>a</sup> a man who sowed good seed in his field.

**13:15**<sup>s</sup> Isa 6:9, 10;

Jn 12:40;

Ac 28:26, 27;

Ro 11:8

**13:16**<sup>t</sup> Mt 16:17

**13:17**<sup>u</sup> Jn 8:56;

Heb 11:13;

<sup>1</sup>Pe 1:10-12

**13:19**<sup>v</sup> Mt 4:23

<sup>w</sup> Mt 5:37

**13:21**<sup>x</sup> Mt 11:6

**13:22**<sup>y</sup> Mt 19:23;

<sup>1</sup>Ti 6:9, 10, 17

**13:23**<sup>z</sup> ver 8

**13:24**<sup>a</sup> ver 31, 33,

45, 47; Mt 18:23;

20:1; 22:2; 25:1;

Mk 4:26, 30

<sup>a</sup> 15 Isaiah 6:9,10 (see Septuagint)

<sup>25</sup>But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. <sup>26</sup>When the wheat sprouted and formed heads, then the weeds also appeared.

<sup>27</sup>"The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'

<sup>28</sup>"'An enemy did this,' he replied.

"The servants asked him, 'Do you want us to go and pull them up?'

<sup>29</sup>"'No,' he answered, 'because while you are pulling the weeds, you may uproot the wheat with them. <sup>30</sup>Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.'"<sup>b</sup>

## The Parables of the Mustard Seed and the Yeast

13:31,32pp — Mk 4:30-32

13:31-33pp — Lk 13:18-21

<sup>31</sup>He told them another parable: "The kingdom of heaven is like<sup>c</sup> a mustard seed,<sup>d</sup> which a man took and planted in his field. <sup>32</sup>Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches."<sup>e</sup>

<sup>33</sup>He told them still another parable: "The kingdom of heaven is like<sup>f</sup> yeast that a woman took and mixed into about sixty pounds<sup>a</sup> of flour<sup>g</sup> until it worked all through the dough."<sup>h</sup>

<sup>34</sup>Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable.<sup>i</sup>

<sup>35</sup>So was fulfilled what was spoken through the prophet:

"I will open my mouth in parables,  
I will utter things hidden since  
the creation of the world."<sup>bj</sup>

## The Parable of the Weeds Explained

<sup>36</sup>Then he left the crowd and went

13:30<sup>b</sup> Mt 3:12

13:31<sup>c</sup> ver 24

<sup>d</sup> Mt 17:20; Lk 17:6

13:32<sup>e</sup> Ps 104:12;

Eze 17:23; 31:6;

Da 4:12

13:33<sup>f</sup> ver 24

<sup>g</sup> Ge 18:6<sup>h</sup> Gal 5:9

13:34<sup>i</sup> Mk 4:33;

Jn 16:25

13:35<sup>j</sup> Ps 78:2;

Ro 16:25,26;

1Co 2:7; Eph 3:9;

Col 1:26

into the house. His disciples came to him and said, "Explain to us the parable<sup>k</sup> of the weeds in the field."

<sup>37</sup>He answered, "The one who sowed the good seed is the Son of Man.<sup>l</sup> <sup>38</sup>The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one,<sup>m</sup> <sup>39</sup>and the enemy who sows them is the devil. The harvest<sup>n</sup> is the end of the age,<sup>o</sup> and the harvesters are angels.<sup>p</sup>

<sup>40</sup>"As the weeds are pulled up and burned in the fire, so it will be at the end of the age. <sup>41</sup>The Son of Man<sup>q</sup> will send out his angels,<sup>r</sup> and they will weed out of his kingdom everything that causes sin and all who do evil.

<sup>42</sup>They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.<sup>s</sup> <sup>43</sup>Then the righteous will shine like the sun<sup>t</sup> in the kingdom of their Father. Whoever has ears, let them hear.<sup>u</sup>

## The Parables of the Hidden Treasure and the Pearl

<sup>44</sup>"The kingdom of heaven is like<sup>v</sup> treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.<sup>w</sup>

<sup>45</sup>"Again, the kingdom of heaven is like<sup>x</sup> a merchant looking for fine pearls. <sup>46</sup>When he found one of great value, he went away and sold everything he had and bought it.

## The Parable of the Net

<sup>47</sup>"Once again, the kingdom of heaven is like<sup>y</sup> a net that was let down into the lake and caught all kinds<sup>z</sup> of fish. <sup>48</sup>When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away.

<sup>49</sup>This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous<sup>a</sup> <sup>50</sup>and throw them into the blazing

13:36<sup>k</sup> Mt 15:15

13:37<sup>l</sup> Mt 8:20

13:38<sup>m</sup> Jn 8:44, 45;

1Jn 3:10

13:39<sup>n</sup> Joel 3:13

<sup>o</sup> Mt 24:3; 28:20

<sup>p</sup> Rev 14:15

13:41<sup>q</sup> Mt 8:20

<sup>r</sup> Mt 24:31

13:42<sup>s</sup> ver 50;

Mt 8:12

13:43<sup>t</sup> Da 12:3

<sup>u</sup> Mt 11:15

13:44<sup>v</sup> ver 24

<sup>w</sup> Isa 55:1; Php 3:7,8

13:45<sup>x</sup> ver 24

13:47<sup>y</sup> ver 24

<sup>z</sup> Mt 22:10

13:49<sup>a</sup> Mt 25:32

<sup>a</sup> 33 Or about 27 kilograms <sup>b</sup> 35 Psalm 78:2



furnace, where there will be weeping and gnashing of teeth.<sup>b</sup>

<sup>51</sup>“Have you understood all these things?” Jesus asked.

“Yes,” they replied.

<sup>52</sup>He said to them, “Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”

## A Prophet Without Honor

13:54-58pp — Mk 6:1-6

<sup>53</sup>When Jesus had finished these parables,<sup>c</sup> he moved on from there.

<sup>54</sup>Coming to his hometown, he began teaching the people in their synagogue,<sup>d</sup> and they were amazed.<sup>e</sup> “Where did this man get this wisdom and these miraculous powers?” they asked. <sup>55</sup>“Isn’t this the carpenter’s son?<sup>f</sup> Isn’t his mother’s<sup>g</sup> name Mary, and aren’t his brothers James, Joseph, Simon and Judas? <sup>56</sup>Aren’t all his sisters with us? Where then did this man get all these things?” <sup>57</sup>And they took offense<sup>h</sup> at him.

But Jesus said to them, “A prophet is not without honor except in his own town and in his own home.”<sup>i</sup>

<sup>58</sup>And he did not do many miracles there because of their lack of faith.

## John the Baptist Beheaded

14:1-12pp — Mk 6:14-29

**14** At that time Herod<sup>j</sup> the tetrarch<sup>k</sup> heard the reports about Jesus,<sup>2</sup> and he said to his attendants, “This is John the Baptist;<sup>l</sup> he has risen from the dead! That is why miraculous powers are at work in him.”

<sup>3</sup>Now Herod had arrested John and bound him and put him in prison<sup>m</sup> because of Herodias, his brother Philip’s wife,<sup>n</sup> <sup>4</sup>for John had been saying to him: “It is not lawful for you to have her.”<sup>o</sup> <sup>5</sup>Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet.<sup>p</sup>

<sup>6</sup>On Herod’s birthday the daugh-

13:50<sup>b</sup> Mt 8:12

13:53<sup>c</sup> Mt 7:28

13:54<sup>d</sup> Mt 4:23

<sup>e</sup> Mt 7:28

13:55<sup>f</sup> Lk 3:23;

Jn 6:42<sup>g</sup> Mt 12:46

13:57<sup>h</sup> Jn 6:61

<sup>i</sup> Lk 4:24; Jn 4:44

14:1<sup>j</sup> Mk 8:15;

Lk 3:1, 19; 13:31;

23:7, 8; Ac 4:27; 12:1

<sup>k</sup> Lk 9:7-9

14:2<sup>l</sup> Mt 3:1

14:3<sup>m</sup> Mt 4:12;

11:2<sup>n</sup> Lk 3:19, 20

14:4<sup>o</sup> Lev 18:16;

20:21

14:5<sup>p</sup> Mt 11:9

ter of Herodias danced for the guests and pleased Herod so much <sup>7</sup>that he promised with an oath to give her whatever she asked. <sup>8</sup>Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.” <sup>9</sup>The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted <sup>10</sup>and had John beheaded<sup>q</sup> in the prison. <sup>11</sup>His head was brought in on a platter and given to the girl, who carried it to her mother. <sup>12</sup>John’s disciples came and took his body and buried it.<sup>r</sup> Then they went and told Jesus.

## Jesus Feeds the Five Thousand

14:13-21pp — Mk 6:32-44; Lk 9:10-17;

Jn 6:1-13

14:13-21Ref — Mt 15:32-38

<sup>13</sup>When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. <sup>14</sup>When Jesus landed and saw a large crowd, he had compassion on them<sup>s</sup> and healed their sick.<sup>t</sup>

<sup>15</sup>As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.”

<sup>16</sup>Jesus replied, “They do not need to go away. You give them something to eat.”

<sup>17</sup>“We have here only five loaves<sup>u</sup> of bread and two fish,” they answered.

<sup>18</sup>“Bring them here to me,” he said.

<sup>19</sup>And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves.<sup>v</sup> Then he gave them to the disciples, and the disciples gave them to the people. <sup>20</sup>They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. <sup>21</sup>The number of those who ate was about five thousand men, besides women and children.

14:10<sup>q</sup> Mt 17:12

14:12<sup>r</sup> Ac 8:2

14:14<sup>s</sup> Mt 9:36

<sup>t</sup> Mt 4:23

14:17<sup>u</sup> Mt 16:9

14:19<sup>v</sup> 1Sa 9:13;

Mt 26:26; Mk 8:6;

Lk 24:30; Ac 2:42;

27:35; 1Ti 4:4

## Jesus Walks on the Water

14:22-33pp — Mk 6:45-51; Jn 6:16-21  
14:34-36pp — Mk 6:53-56

<sup>22</sup>Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. <sup>23</sup>After he had dismissed them, he went up on a mountainside by himself to pray.<sup>w</sup> Later that night, he was there alone, <sup>24</sup>and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

<sup>25</sup>Shortly before dawn Jesus went out to them, walking on the lake. <sup>26</sup>When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,”<sup>x</sup> they said, and cried out in fear.

<sup>27</sup>But Jesus immediately said to them: “Take courage!<sup>y</sup> It is I. Don’t be afraid.”<sup>z</sup>

<sup>28</sup>“Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

<sup>29</sup>“Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. <sup>30</sup>But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”

<sup>31</sup>Immediately Jesus reached out his hand and caught him. “You of little faith,”<sup>a</sup> he said, “why did you doubt?”

<sup>32</sup>And when they climbed into the boat, the wind died down. <sup>33</sup>Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”<sup>b</sup>

<sup>34</sup>When they had crossed over, they landed at Gennesaret. <sup>35</sup>And when the men of that place recognized Jesus, they sent word to all the surrounding country. People brought all their sick to him <sup>36</sup>and begged him to let the sick just touch the edge of his cloak,<sup>c</sup> and all who touched it were healed.

## That Which Defiles

15:1-20pp — Mk 7:1-23

**15** Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked,

14:23 <sup>w</sup> Lk 3:21  
14:26 <sup>x</sup> Lk 24:37  
14:27 <sup>y</sup> Mt 9:2;  
Ac 23:11 <sup>z</sup> Da 10:12;  
Mt 17:7; 28:10;  
Lk 1:13, 30; 2:10;  
Ac 18:9; 23:11;  
Rev 1:17  
14:31 <sup>a</sup> Mt 6:30  
14:33 <sup>b</sup> Ps 2:7;  
Mt 4:3  
14:36 <sup>c</sup> Mt 9:20

<sup>2</sup>“Why do your disciples break the tradition of the elders? They don’t wash their hands before they eat!”<sup>d</sup>

<sup>3</sup>Jesus replied, “And why do you break the command of God for the sake of your tradition? <sup>4</sup>For God said, ‘Honor your father and mother’<sup>ae</sup> and ‘Anyone who curses their father or mother is to be put to death.’<sup>bf</sup> <sup>5</sup>But you say that if anyone declares that what might have been used to help their father or mother is ‘devoted to God,’ <sup>6</sup>they are not to ‘honor their father or mother’ with it. Thus you nullify the word of God for the sake of your tradition. <sup>7</sup>You hypocrites! Isaiah was right when he prophesied about you:

<sup>8</sup>“These people honor me with their lips,

but their hearts are far from me.

<sup>9</sup>They worship me in vain;  
their teachings are merely  
human rules.”<sup>gch</sup>

<sup>10</sup>Jesus called the crowd to him and said, “Listen and understand. <sup>11</sup>What goes into someone’s mouth does not defile them,<sup>i</sup> but what comes out of their mouth, that is what defiles them.”<sup>j</sup>

<sup>12</sup>Then the disciples came to him and asked, “Do you know that the Pharisees were offended when they heard this?”

<sup>13</sup>He replied, “Every plant that my heavenly Father has not planted<sup>k</sup> will be pulled up by the roots. <sup>14</sup>Leave them; they are blind guides.<sup>dl</sup> If the blind lead the blind, both will fall into a pit.”<sup>m</sup>

<sup>15</sup>Peter said, “Explain the parable to us.”<sup>n</sup>

<sup>16</sup>“Are you still so dull?”<sup>o</sup> Jesus asked them. <sup>17</sup>“Don’t you see that whatever enters the mouth goes into the stomach and then out of the body? <sup>18</sup>But the things that come out of a person’s mouth come from the heart,<sup>p</sup> and these defile them. <sup>19</sup>For out of the heart come evil thoughts — murder, adul-

15:2 <sup>d</sup> Lk 11:38  
15:4 <sup>e</sup> Ex 20:12;  
Dt 5:16; Eph 6:2  
<sup>f</sup> Ex 21:17; Lev 20:9  
15:9 <sup>g</sup> Col 2:20-22  
<sup>h</sup> Isa 29:13; Mal 2:2  
15:11 <sup>i</sup> Ac 10:14, 15  
<sup>j</sup> ver 18  
15:13 <sup>k</sup> Isa 60:21;  
61:3; Jn 15:2  
15:14 <sup>l</sup> Mt 23:16, 24;  
Ro 2:19 <sup>m</sup> Lk 6:39  
15:15 <sup>n</sup> Mt 13:36  
15:16 <sup>o</sup> Mt 16:9  
15:18 <sup>p</sup> Mt 12:34;  
Lk 6:45; Jas 3:6

<sup>a</sup> 4 Exodus 20:12; Deut. 5:16  
guides of the blind

<sup>b</sup> 4 Exodus 21:17; Lev. 20:9

<sup>c</sup> 9 Isaiah 29:13

<sup>d</sup> 14 Some manuscripts *blind*

tery, sexual immorality, theft, false testimony, slander.<sup>q</sup> <sup>20</sup>These are what defile a person;<sup>r</sup> but eating with unwashed hands does not defile them.”

### The Faith of a Canaanite Woman

15:21-28pp — Mk 7:24-30

<sup>21</sup>Leaving that place, Jesus withdrew to the region of Tyre and Sidon.<sup>5</sup>

<sup>22</sup>A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David,<sup>t</sup> have mercy on me! My daughter is demon-possessed and suffering terribly.”<sup>u</sup>

<sup>23</sup>Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

<sup>24</sup>He answered, “I was sent only to the lost sheep of Israel.”<sup>v</sup>

<sup>25</sup>The woman came and knelt before him.<sup>w</sup> “Lord, help me!” she said.

<sup>26</sup>He replied, “It is not right to take the children’s bread and toss it to the dogs.”

<sup>27</sup>“Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

<sup>28</sup>Then Jesus said to her, “Woman, you have great faith!<sup>x</sup> Your request is granted.” And her daughter was healed at that moment.

### Jesus Feeds the Four Thousand

15:29-31pp — Mk 7:31-37

15:32-39pp — Mk 8:1-10

15:32-39Ref — Mt 14:13-21

<sup>29</sup>Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down. <sup>30</sup>Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.<sup>y</sup> <sup>31</sup>The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.<sup>z</sup>

<sup>32</sup>Jesus called his disciples to him and said, “I have compassion for these

15:19 <sup>q</sup>Gal 5:19-21

15:20 <sup>r</sup>Ro 14:14

15:21 <sup>s</sup>Mt 11:21

15:22 <sup>t</sup>Mt 9:27

<sup>u</sup>Mt 4:24

15:24 <sup>v</sup>Mt 10:6, 23;

Ro 15:8

15:25 <sup>w</sup>Mt 8:2

15:28 <sup>x</sup>Mt 9:22

15:30 <sup>y</sup>Mt 4:23

15:31 <sup>z</sup>Mt 9:8

people;<sup>a</sup> they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way.”

<sup>33</sup>His disciples answered, “Where could we get enough bread in this remote place to feed such a crowd?”

<sup>34</sup>“How many loaves do you have?” Jesus asked.

“Seven,” they replied, “and a few small fish.”

<sup>35</sup>He told the crowd to sit down on the ground. <sup>36</sup>Then he took the seven loaves and the fish, and when he had given thanks, he broke them<sup>b</sup> and gave them to the disciples, and they in turn to the people. <sup>37</sup>They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.<sup>c</sup> <sup>38</sup>The number of those who ate was four thousand men, besides women and children. <sup>39</sup>After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

### The Demand for a Sign

16:1-12pp — Mk 8:11-21

**16** The Pharisees and Sadducees<sup>d</sup> came to Jesus and tested him by asking him to show them a sign from heaven.<sup>e</sup>

<sup>2</sup>He replied, “When evening comes, you say, ‘It will be fair weather, for the sky is red,’<sup>3</sup> and in the morning, ‘Today it will be stormy, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.<sup>af</sup>

<sup>4</sup>A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah.”<sup>g</sup> Jesus then left them and went away.

### The Yeast of the Pharisees and Sadducees

<sup>5</sup>When they went across the lake, the disciples forgot to take bread. <sup>6</sup>“Be careful,” Jesus said to them. “Be on your guard against the yeast of the Pharisees and Sadducees.”<sup>h</sup>

15:32 <sup>a</sup>Mt 9:36

15:36 <sup>b</sup>Mt 14:19

15:37 <sup>c</sup>Mt 16:10

16:1 <sup>d</sup>Ac 4:1

<sup>e</sup>Mt 12:38

16:3 <sup>f</sup>Lk 12:54-56

16:4 <sup>g</sup>Mt 12:39

16:6 <sup>h</sup>Lk 12:1

<sup>a</sup> 2,3 Some early manuscripts do not have *When evening comes . . . of the times*.

<sup>7</sup>They discussed this among themselves and said, “It is because we didn’t bring any bread.”

<sup>8</sup>Aware of their discussion, Jesus asked, “You of little faith,<sup>i</sup> why are you talking among yourselves about having no bread? <sup>9</sup>Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many basketfuls you gathered?<sup>j</sup> <sup>10</sup>Or the seven loaves for the four thousand, and how many basketfuls you gathered?<sup>k</sup> <sup>11</sup>How is it you don’t understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees.” <sup>12</sup>Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.<sup>l</sup>

### Peter Declares That Jesus Is the Messiah

16:13-16pp — Mk 8:27-29; Lk 9:18-20

<sup>13</sup>When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

<sup>14</sup>They replied, “Some say John the Baptist;<sup>m</sup> others say Elijah; and still others, Jeremiah or one of the prophets.”<sup>n</sup>

<sup>15</sup>“But what about you?” he asked. “Who do you say I am?”

<sup>16</sup>Simon Peter answered, “You are the Messiah, the Son of the living God.”<sup>o</sup>

<sup>17</sup>Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood,<sup>p</sup> but by my Father in heaven. <sup>18</sup>And I tell you that you are Peter,<sup>q</sup> and on this rock I will build my church,<sup>r</sup> and the gates of Hades<sup>b</sup> will not overcome it. <sup>19</sup>I will give you the keys<sup>s</sup> of the kingdom of heaven; whatever you bind on earth will be<sup>c</sup> bound in heaven, and whatever you loose on earth will be<sup>c</sup>

16:8 <sup>i</sup> Mt 6:30  
16:9 <sup>j</sup> Mt 14:17-21  
16:10 <sup>k</sup> Mt 15:34-38  
16:12 <sup>l</sup> Ac 4:1  
16:14 <sup>m</sup> Mt 3:1;  
14:2 <sup>n</sup> Mk 6:15;  
Jn 1:21  
16:16 <sup>o</sup> Mt 4:3;  
Ps 42:2; Jn 11:27;  
Ac 14:15; 2Co 6:16;  
1Th 1:9; 1Ti 3:15;  
Heb 10:31; 12:22  
16:17 <sup>p</sup> 1Co 15:50;  
Gal 1:16; Eph 6:12;  
Heb 2:14  
16:18 <sup>q</sup> Jn 1:42  
<sup>r</sup> Eph 2:20  
16:19 <sup>s</sup> Isa 22:22;  
Rev 3:7

loosed in heaven.”<sup>t</sup> <sup>20</sup>Then he ordered his disciples not to tell anyone<sup>u</sup> that he was the Messiah.

### Jesus Predicts His Death

16:21-28pp — Mk 8:31–9:1; Lk 9:22-27

<sup>21</sup>From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things<sup>v</sup> at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day<sup>w</sup> be raised to life.<sup>x</sup>

<sup>22</sup>Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

<sup>23</sup>Jesus turned and said to Peter, “Get behind me, Satan!<sup>y</sup> You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

<sup>24</sup>Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me.<sup>z</sup> <sup>25</sup>For whoever wants to save their life<sup>d</sup> will lose it, but whoever loses their life for me will find it.<sup>a</sup> <sup>26</sup>What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? <sup>27</sup>For the Son of Man<sup>b</sup> is going to come<sup>c</sup> in his Father’s glory with his angels, and then he will reward each person according to what they have done.<sup>d</sup>

<sup>28</sup>“Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

### The Transfiguration

17:1-8pp — Lk 9:28-36

17:1-13pp — Mk 9:2-13

**17** After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. <sup>2</sup>There he was transfigured before them. His face shone like the sun, and his clothes

16:19 <sup>a</sup> Mt 18:18;  
Jn 20:23  
16:20 <sup>u</sup> Mt 8:30  
16:21 <sup>v</sup> Mk 10:34;  
Lk 17:25 <sup>w</sup> Jn 2:19  
<sup>x</sup> Mt 17:22, 23;  
27:63; Mk 9:31;  
Lk 9:22; 18:31-33;  
24:6, 7  
16:23 <sup>y</sup> Mt 4:10  
16:24 <sup>z</sup> Mt 10:38;  
Lk 14:27  
16:25 <sup>a</sup> Jn 12:25  
16:27 <sup>b</sup> Mt 8:20  
<sup>c</sup> Ac 1:11 <sup>d</sup> Job 34:11;  
Ps 62:12; Jer 17:10;  
Ro 2:6; 2Co 5:10;  
Rev 22:12

<sup>a</sup> 18 The Greek word for *Peter* means *rock*.

<sup>b</sup> 18 That is, the realm of the dead

<sup>c</sup> 19 Or *will have been*

<sup>d</sup> 25 The Greek word means either *life* or *soul*; also in verse 26.

became as white as the light. <sup>3</sup>Just then there appeared before them Moses and Elijah, talking with Jesus.

<sup>4</sup>Peter said to Jesus, “Lord, it is good for us to be here. If you wish, I will put up three shelters — one for you, one for Moses and one for Elijah.”

<sup>5</sup>While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. <sup>e</sup> Listen to him!”<sup>f</sup>

<sup>6</sup>When the disciples heard this, they fell facedown to the ground, terrified. <sup>7</sup>But Jesus came and touched them. “Get up,” he said. “Don’t be afraid.”<sup>g</sup> <sup>8</sup>When they looked up, they saw no one except Jesus.

<sup>9</sup>As they were coming down the mountain, Jesus instructed them, “Don’t tell anyone<sup>h</sup> what you have seen, until the Son of Man<sup>i</sup> has been raised from the dead.”<sup>j</sup>

<sup>10</sup>The disciples asked him, “Why then do the teachers of the law say that Elijah must come first?”

<sup>11</sup>Jesus replied, “To be sure, Elijah comes and will restore all things.<sup>k</sup> <sup>12</sup>But I tell you, Elijah has already come,<sup>l</sup> and they did not recognize him, but have done to him everything they wished.<sup>m</sup> In the same way the Son of Man is going to suffer<sup>n</sup> at their hands.” <sup>13</sup>Then the disciples understood that he was talking to them about John the Baptist.

## Jesus Heals a Demon-Possessed Boy

17:14-19pp — Mk 9:14-28; Lk 9:37-42

<sup>14</sup>When they came to the crowd, a man approached Jesus and knelt before him. <sup>15</sup>“Lord, have mercy on my son,” he said. “He has seizures<sup>o</sup> and is suffering greatly. He often falls into the fire or into the water. <sup>16</sup>I brought him to your disciples, but they could not heal him.”

<sup>17</sup>“You unbelieving and perverse generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy here

17:5 <sup>e</sup> Mt 3:17;

2Pe 1:17

<sup>f</sup> Ac 3:22, 23

17:7 <sup>g</sup> Mt 14:27

17:9 <sup>h</sup> Mk 8:30

<sup>i</sup> Mt 8:20 <sup>j</sup> Mt 16:21

17:11 <sup>k</sup> Mal 4:6;

Lk 1:16, 17

17:12 <sup>l</sup> Mt 11:14

<sup>m</sup> Mt 14:3, 10

<sup>n</sup> Mt 16:21

17:15 <sup>o</sup> Mt 4:24

to me.” <sup>18</sup>Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment.

<sup>19</sup>Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?”

<sup>20</sup>He replied, “Because you have so little faith. Truly I tell you, if you have faith<sup>p</sup> as small as a mustard seed,<sup>q</sup> you can say to this mountain, ‘Move from here to there,’ and it will move.<sup>r</sup> Nothing will be impossible for you.” <sup>[21]</sup><sup>a</sup>

## Jesus Predicts His Death a Second Time

<sup>22</sup>When they came together in Galilee, he said to them, “The Son of Man<sup>s</sup> is going to be delivered into the hands of men. <sup>23</sup>They will kill him,<sup>t</sup> and on the third day<sup>u</sup> he will be raised to life.”<sup>v</sup> And the disciples were filled with grief.

## The Temple Tax

<sup>24</sup>After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax<sup>w</sup> came to Peter and asked, “Doesn’t your teacher pay the temple tax?”

<sup>25</sup>“Yes, he does,” he replied.

When Peter came into the house, Jesus was the first to speak. “What do you think, Simon?” he asked. “From whom do the kings of the earth collect duty and taxes<sup>x</sup> — from their own children or from others?”

<sup>26</sup>“From others,” Peter answered.

“Then the children are exempt,” Jesus said to him. <sup>27</sup>“But so that we may not cause offense,<sup>y</sup> go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”

## The Greatest in the Kingdom of Heaven

18:1-5pp — Mk 9:33-37; Lk 9:46-48

**18** At that time the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?”

17:20 <sup>p</sup> Mt 21:21

<sup>q</sup> Mt 13:31;

Mk 11:23; Lk 17:6

<sup>r</sup> 1Co 13:2

17:22 <sup>s</sup> Mt 8:20

17:23 <sup>t</sup> Ac 2:23;

3:13 <sup>u</sup> Mt 16:21

<sup>v</sup> Mt 16:21

17:24 <sup>w</sup> Ex 30:13

17:25 <sup>x</sup> Mt 22:17-

21; Ro 13:7

17:27 <sup>y</sup> Jn 6:61

<sup>a</sup> 21 Some manuscripts include here words similar to Mark 9:29.



<sup>2</sup>He called a little child to him, and placed the child among them. <sup>3</sup>And he said: “Truly I tell you, unless you change and become like little children,<sup>z</sup> you will never enter the kingdom of heaven.<sup>a</sup> <sup>4</sup>Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven.<sup>b</sup> <sup>5</sup>And whoever welcomes one such child in my name welcomes me.<sup>c</sup>

## Causing to Stumble

<sup>6</sup>“If anyone causes one of these little ones — those who believe in me — to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea.<sup>d</sup> <sup>7</sup>Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come!<sup>e</sup> <sup>8</sup>If your hand or your foot causes you to stumble,<sup>f</sup> cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. <sup>9</sup>And if your eye causes you to stumble,<sup>g</sup> gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.<sup>h</sup>

## The Parable of the Wandering Sheep

18:12-14pp — Lk 15:4-7

<sup>10</sup>“See that you do not despise one of these little ones. For I tell you that their angels<sup>i</sup> in heaven always see the face of my Father in heaven.<sup>[11]</sup><sup>a</sup>

<sup>12</sup>“What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off?<sup>b</sup> <sup>13</sup>And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not

**18:3** <sup>z</sup>Mt 19:14; 1Pe 2:2 <sup>a</sup>Mt 3:2  
**18:4** <sup>b</sup>Mk 9:35  
**18:5** <sup>c</sup>Mt 10:40  
**18:6** <sup>d</sup>Mk 9:42; Lk 17:2  
**18:7** <sup>e</sup>Lk 17:1  
**18:8** <sup>f</sup>Mt 5:29; Mk 9:43, 45  
**18:9** <sup>g</sup>Mt 5:29  
<sup>h</sup>Mt 5:22  
**18:10** <sup>i</sup>Ge 48:16; Ps 34:7; Ac 12:11, 15; Heb 1:14

wander off. <sup>14</sup>In the same way your Father in heaven is not willing that any of these little ones should perish.

## Dealing With Sin in the Church

<sup>15</sup>“If your brother or sister<sup>b</sup> sins,<sup>c</sup> go and point out their fault,<sup>j</sup> just between the two of you. If they listen to you, you have won them over. <sup>16</sup>But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’<sup>dk</sup> <sup>17</sup>If they still refuse to listen, tell it to the church;<sup>l</sup> and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.<sup>m</sup>

<sup>18</sup>“Truly I tell you, whatever you bind on earth will be<sup>e</sup> bound in heaven, and whatever you loose on earth will be<sup>e</sup> loosed in heaven.<sup>n</sup>

<sup>19</sup>“Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them<sup>o</sup> by my Father in heaven. <sup>20</sup>For where two or three gather in my name, there am I with them.”

## The Parable of the Unmerciful Servant

<sup>21</sup>Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me?<sup>p</sup> Up to seven times?”<sup>q</sup>

<sup>22</sup>Jesus answered, “I tell you, not seven times, but seventy-seven times.<sup>fr</sup>

<sup>23</sup>“Therefore, the kingdom of heaven is like<sup>s</sup> a king who wanted to settle accounts<sup>t</sup> with his servants. <sup>24</sup>As he began the settlement, a man who owed him ten thousand bags of gold<sup>g</sup> was brought to him. <sup>25</sup>Since he was not able to pay,<sup>u</sup> the master ordered that he and his wife and his children and all that he had be sold<sup>v</sup> to repay the debt.

<sup>26</sup>“At this the servant fell on his knees before him.<sup>w</sup> ‘Be patient with

**18:15** <sup>j</sup>Lev 19:17; Lk 17:3; Gal 6:1; Jas 5:19, 20  
**18:16** <sup>k</sup>Nu 35:30; Dt 17:6; 19:15; Jn 8:17; 2Co 13:1; 1Ti 5:19; Heb 10:28  
**18:17** <sup>l</sup>1Co 6:1-6 <sup>m</sup>Ro 16:17; 2Th 3:6, 14  
**18:18** <sup>n</sup>Mt 16:19; Jn 20:23  
**18:19** <sup>o</sup>Mt 7:7  
**18:21** <sup>p</sup>Mt 6:14  
<sup>q</sup>Lk 17:4  
**18:22** <sup>r</sup>Ge 4:24  
**18:23** <sup>s</sup>Mt 13:24  
<sup>t</sup>Mt 25:19  
**18:25** <sup>u</sup>Lk 7:42  
<sup>v</sup>Lev 25:39; 2Ki 4:1; Ne 5:5, 8  
**18:26** <sup>w</sup>Mt 8:2

<sup>a</sup> 11 Some manuscripts include here the words of Luke 19:10. <sup>b</sup> 15 The Greek word for *brother or sister* (*adelphos*) refers here to a fellow disciple, whether man or woman; also in verses 21 and 35. <sup>c</sup> 15 Some manuscripts *sins against you* <sup>d</sup> 16 Deut. 19:15 <sup>e</sup> 18 Or *will have been* <sup>f</sup> 22 Or *seventy times seven* <sup>g</sup> 24 Greek *ten thousand talents*; a talent was worth about 20 years of a day laborer's wages.

me,' he begged, 'and I will pay back everything.'<sup>27</sup> The servant's master took pity on him, canceled the debt and let him go.

<sup>28</sup> "But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins.<sup>a</sup> He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded.

<sup>29</sup> "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay it back.'

<sup>30</sup> "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. <sup>31</sup> When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

<sup>32</sup> "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. <sup>33</sup> Shouldn't you have had mercy on your fellow servant just as I had on you?' <sup>34</sup> In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

<sup>35</sup> "This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart."<sup>x</sup>

## Divorce

19:1-9pp — Mk 10:1-12

**19** When Jesus had finished saying these things,<sup>y</sup> he left Galilee and went into the region of Judea to the other side of the Jordan. <sup>2</sup> Large crowds followed him, and he healed them<sup>z</sup> there.

<sup>3</sup> Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife<sup>a</sup> for any and every reason?"

<sup>4</sup> "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'<sup>bb</sup> <sup>5</sup> and

18:35<sup>x</sup> Mt 6:14;  
Jas 2:13  
19:1<sup>y</sup> Mt 7:28  
19:2<sup>z</sup> Mt 4:23  
19:3<sup>a</sup> Mt 5:31  
19:4<sup>b</sup> Ge 1:27; 5:2

said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'<sup>c</sup>?<sup>c</sup> <sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

<sup>7</sup> "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"<sup>d</sup>

<sup>8</sup> Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. <sup>9</sup> I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery."<sup>e</sup>

<sup>10</sup> The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

<sup>11</sup> Jesus replied, "Not everyone can accept this word, but only those to whom it has been given.<sup>f</sup> <sup>12</sup> For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others — and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

## The Little Children and Jesus

19:13-15pp — Mk 10:13-16; Lk 18:15-17

<sup>13</sup> Then people brought little children to Jesus for him to place his hands on them<sup>g</sup> and pray for them. But the disciples rebuked them.

<sup>14</sup> Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs<sup>h</sup> to such as these."<sup>i</sup> <sup>15</sup> When he had placed his hands on them, he went on from there.

## The Rich and the Kingdom of God

19:16-29pp — Mk 10:17-30; Lk 18:18-30

<sup>16</sup> Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"<sup>k</sup>

19:5<sup>c</sup> Ge 2:24;  
1Co 6:16; Eph 5:31  
19:7<sup>d</sup> Dt 24:1-4;  
Mt 5:31  
19:9<sup>e</sup> Mt 5:32;  
Lk 16:18  
19:11<sup>f</sup> Mt 13:11;  
1Co 7:7-9, 17  
19:13<sup>g</sup> Mk 5:23  
19:14<sup>h</sup> Mt 25:34  
1<sup>i</sup> Mt 18:3; 1Pe 2:2  
19:16<sup>j</sup> Mt 25:46  
k Lk 10:25

<sup>a</sup> 28 Greek a *hundred denarii*; a denarius was the usual daily wage of a day laborer (see 20:2).

<sup>c</sup> 5 Gen. 2:24

<sup>b</sup> 4 Gen. 1:27

<sup>17</sup>“Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.”<sup>1</sup>

<sup>18</sup>“Which ones?” he inquired.

Jesus replied, “‘You shall not murder, you shall not commit adultery,<sup>m</sup> you shall not steal, you shall not give false testimony,<sup>19</sup> honor your father and mother,’<sup>an</sup> and ‘love your neighbor as yourself.’<sup>b”o</sup>

<sup>20</sup>“All these I have kept,” the young man said. “What do I still lack?”

<sup>21</sup>Jesus answered, “If you want to be perfect,<sup>p</sup> go, sell your possessions and give to the poor,<sup>q</sup> and you will have treasure in heaven.<sup>r</sup> Then come, follow me.”

<sup>22</sup>When the young man heard this, he went away sad, because he had great wealth.

<sup>23</sup>Then Jesus said to his disciples, “Truly I tell you, it is hard for someone who is rich<sup>s</sup> to enter the kingdom of heaven. <sup>24</sup>Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

<sup>25</sup>When the disciples heard this, they were greatly astonished and asked, “Who then can be saved?”

<sup>26</sup>Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”<sup>t</sup>

<sup>27</sup>Peter answered him, “We have left everything to follow you!<sup>u</sup> What then will there be for us?”

<sup>28</sup>Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne,<sup>v</sup> you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.<sup>w</sup> <sup>29</sup>And everyone who has left houses or brothers or sisters or father or mother or wife<sup>c</sup> or children or fields for my sake will receive a hundred times as much and will inherit eternal life.<sup>x</sup> <sup>30</sup>But many who are first will be last, and many who are last will be first.<sup>y</sup>

<sup>19:17</sup> <sup>1</sup>Lev 18:5

<sup>19:18</sup> <sup>m</sup>Jas 2:11

<sup>19:19</sup> <sup>n</sup>Ex 20:12-

16; Dt 5:16-20

<sup>o</sup>Lev 19:18; Mt 5:43

<sup>19:21</sup> <sup>p</sup>Mt 5:48

<sup>q</sup>Lk 12:33; Ac 2:45;

4:34-35 <sup>r</sup>Mt 6:20

<sup>19:23</sup> <sup>s</sup>Mt 13:22;

1Ti 6:9, 10

<sup>19:26</sup> <sup>t</sup>Ge 18:14;

Job 42:2; Jer 32:17;

Zec 8:6; Lk 1:37;

18:27; Ro 4:21

<sup>19:27</sup> <sup>u</sup>Mt 4:19

<sup>19:28</sup> <sup>v</sup>Mt 20:21;

25:31 <sup>w</sup>Lk 22:28-

30; Rev 3:21; 4:4;

20:4

<sup>19:29</sup> <sup>x</sup>Mt 6:33;

25:46

<sup>19:30</sup> <sup>y</sup>Mt 20:16;

Mk 10:31; Lk 13:30

## The Parable of the Workers in the Vineyard

**20** “For the kingdom of heaven is like<sup>z</sup> a landowner who went out early in the morning to hire workers for his vineyard.<sup>a</sup> <sup>2</sup>He agreed to pay them a denarius<sup>d</sup> for the day and sent them into his vineyard.

<sup>3</sup>“About nine in the morning he went out and saw others standing in the marketplace doing nothing. <sup>4</sup>He told them, ‘You also go and work in my vineyard, and I will pay you whatever is right.’ <sup>5</sup>So they went.

“He went out again about noon and about three in the afternoon and did the same thing. <sup>6</sup>About five in the afternoon he went out and found still others standing around. He asked them, ‘Why have you been standing here all day long doing nothing?’

<sup>7</sup>“‘Because no one has hired us,’ they answered.

“He said to them, ‘You also go and work in my vineyard.’

<sup>8</sup>“When evening came,<sup>b</sup> the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’

<sup>9</sup>“The workers who were hired about five in the afternoon came and each received a denarius. <sup>10</sup>So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. <sup>11</sup>When they received it, they began to grumble<sup>c</sup> against the landowner. <sup>12</sup>‘These who were hired last worked only one hour,’ they said, ‘and you have made them equal to us who have borne the burden of the work and the heat<sup>d</sup> of the day.’

<sup>13</sup>“But he answered one of them, ‘I am not being unfair to you, friend.<sup>e</sup> Didn’t you agree to work for a denarius? <sup>14</sup>Take your pay and go. I want to give the one who was hired last the same as I gave you. <sup>15</sup>Don’t I have the

<sup>20:1</sup> <sup>z</sup>Mt 13:24

<sup>a</sup>Mt 21:28, 33

<sup>20:8</sup> <sup>b</sup>Lev 19:13;

Dt 24:15

<sup>20:11</sup> <sup>c</sup>Jnh 4:1

<sup>20:12</sup> <sup>d</sup>Jnh 4:8;

Lk 12:55; Jas 1:11

<sup>20:13</sup> <sup>e</sup>Mt 22:12;

26:50

<sup>a</sup> 19 Exodus 20:12-16; Deut. 5:16-20

<sup>b</sup> 19 Lev. 19:18

<sup>c</sup> 29 Some manuscripts do not have *or wife*.

<sup>d</sup> 2 A denarius

was the usual daily wage of a day laborer.

right to do what I want with my own money? Or are you envious because I am generous?<sup>f</sup>

<sup>16</sup>“So the last will be first, and the first will be last.”<sup>g</sup>

## Jesus Predicts His Death a Third Time

20:17-19pp — Mk 10:32-34; Lk 18:31-33

<sup>17</sup>Now Jesus was going up to Jerusalem. On the way, he took the Twelve aside and said to them, <sup>18</sup>“We are going up to Jerusalem,<sup>h</sup> and the Son of Man<sup>i</sup> will be delivered over to the chief priests and the teachers of the law.<sup>j</sup> They will condemn him to death <sup>19</sup>and will hand him over to the Gentiles to be mocked and flogged<sup>k</sup> and crucified.<sup>l</sup> On the third day<sup>m</sup> he will be raised to life!”<sup>n</sup>

## A Mother's Request

20:20-28pp — Mk 10:35-45

<sup>20</sup>Then the mother of Zebedee's sons<sup>o</sup> came to Jesus with her sons and, kneeling down,<sup>p</sup> asked a favor of him.

<sup>21</sup>“What is it you want?” he asked.

She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”<sup>q</sup>

<sup>22</sup>“You don't know what you are asking,” Jesus said to them. “Can you drink the cup<sup>r</sup> I am going to drink?”

“We can,” they answered.

<sup>23</sup>Jesus said to them, “You will indeed drink from my cup,<sup>s</sup> but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father.”

<sup>24</sup>When the ten heard about this, they were indignant<sup>t</sup> with the two brothers. <sup>25</sup>Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. <sup>26</sup>Not so with you. Instead, whoever wants to become great among you must be your servant,<sup>u</sup>

<sup>20:15</sup> <sup>f</sup>Dt 15:9;

Mk 7:22

<sup>20:16</sup> <sup>g</sup>Mt 19:30

<sup>20:18</sup> <sup>h</sup>Lk 9:51

<sup>i</sup>Mt 8:20 <sup>j</sup>Mt 16:21;

27:1, 2

<sup>20:19</sup> <sup>k</sup>Mt 16:21

<sup>l</sup>Ac 2:23 <sup>m</sup>Mt 16:21

<sup>n</sup>Mt 16:21

<sup>20:20</sup> <sup>o</sup>Mt 4:21

<sup>p</sup>Mt 8:2

<sup>20:21</sup> <sup>q</sup>Mt 19:28

<sup>20:22</sup>

<sup>r</sup>Isa 51:17, 22;

Jer 49:12;

Mt 26:39, 42;

Mk 14:36; Lk 22:42;

Jn 18:11

<sup>20:23</sup> <sup>s</sup>Ac 12:2;

Rev 1:9

<sup>20:24</sup> <sup>t</sup>Lk 22:24, 25

<sup>20:26</sup> <sup>u</sup>Mt 23:11;

Mk 9:35

<sup>27</sup>and whoever wants to be first must be your slave — <sup>28</sup>just as the Son of Man<sup>v</sup> did not come to be served, but to serve,<sup>w</sup> and to give his life as a ransom<sup>x</sup> for many.”

## Two Blind Men Receive Sight

20:29-34pp — Mk 10:46-52; Lk 18:35-43

<sup>29</sup>As Jesus and his disciples were leaving Jericho, a large crowd followed him. <sup>30</sup>Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, “Lord, Son of David,<sup>y</sup> have mercy on us!”

<sup>31</sup>The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!”

<sup>32</sup>Jesus stopped and called them. “What do you want me to do for you?” he asked.

<sup>33</sup>“Lord,” they answered, “we want our sight.”

<sup>34</sup>Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

## Jesus Comes to Jerusalem as King

21:1-9pp — Mk 11:1-10; Lk 19:29-38

21:4-9pp — Jn 12:12-15

**21** As they approached Jerusalem and came to Bethphage on the Mount of Olives,<sup>z</sup> Jesus sent two disciples, <sup>2</sup>saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. <sup>3</sup>If anyone says anything to you, say that the Lord needs them, and he will send them right away.”

<sup>4</sup>This took place to fulfill what was spoken through the prophet:

<sup>5</sup>“Say to Daughter Zion,  
‘See, your king comes to you,  
gentle and riding on a donkey,  
and on a colt, the foal of a  
donkey.’”<sup>aa</sup>

<sup>20:28</sup> <sup>v</sup>Mt 8:20

<sup>w</sup>Lk 22:27;

Jn 13:13-16; 2Co 8:9;

Php 2:7 <sup>x</sup>Isa 53:10;

Mt 26:28; 1Ti 2:6;

Titus 2:14;

Heb 9:28;

1Pe 1:18, 19

<sup>20:30</sup> <sup>y</sup>Mt 9:27

<sup>21:1</sup> <sup>z</sup>Mt 24:3;

26:30; Mk 14:26;

Lk 19:37; 21:37;

22:39; Jn 8:1;

Ac 1:12

<sup>21:5</sup> <sup>a</sup>Isa 62:11;

Zec 9:9

<sup>6</sup>The disciples went and did as Jesus had instructed them. <sup>7</sup>They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. <sup>8</sup>A very large crowd spread their cloaks<sup>b</sup> on the road, while others cut branches from the trees and spread them on the road. <sup>9</sup>The crowds that went ahead of him and those that followed shouted,

“Hosanna<sup>a</sup> to the Son of David!”<sup>c</sup>

“Blessed is he who comes in the name of the Lord!”<sup>bd</sup>

“Hosanna<sup>a</sup> in the highest heaven!”<sup>e</sup>

<sup>10</sup>When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

<sup>11</sup>The crowds answered, “This is Jesus, the prophet<sup>f</sup> from Nazareth in Galilee.”

## Jesus at the Temple

21:12-16pp — Mk 11:15-18; Lk 19:45-47

<sup>12</sup>Jesus entered the temple courts and drove out all who were buying<sup>g</sup> and selling there. He overturned the tables of the money changers<sup>h</sup> and the benches of those selling doves.<sup>i</sup> <sup>13</sup>“It is written,” he said to them, “‘My house will be called a house of prayer,’<sup>cj</sup> but you are making it ‘a den of robbers.’”<sup>dk</sup>

<sup>14</sup>The blind and the lame came to him at the temple, and he healed them.<sup>l</sup> <sup>15</sup>But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, “Hosanna to the Son of David,”<sup>m</sup> they were indignant.<sup>n</sup>

<sup>16</sup>“Do you hear what these children are saying?” they asked him.

“Yes,” replied Jesus, “have you never read,

“‘From the lips of children and infants  
you, Lord, have called forth your  
praise’<sup>e</sup>?”<sup>o</sup>

21:8 <sup>b</sup> 2Ki 9:13  
21:9 <sup>c</sup> ver 15;  
Mt 9:27 <sup>d</sup> Ps 118:26;  
Mt 23:39 <sup>e</sup> Lk 2:14  
21:11 <sup>f</sup> Lk 7:16, 39;  
24:19; Jn 1:21, 25;  
6:14; 7:40  
21:12 <sup>g</sup> Dt 14:26  
<sup>h</sup> Ex 30:13 <sup>i</sup> Lev 1:14  
21:13 <sup>j</sup> Isa 56:7  
<sup>k</sup> Jer 7:11  
21:14 <sup>l</sup> Mt 4:23  
21:15 <sup>m</sup> ver 9;  
Mt 9:27 <sup>n</sup> Lk 19:39  
21:16 <sup>o</sup> Ps 8:2

<sup>17</sup>And he left them and went out of the city to Bethany,<sup>p</sup> where he spent the night.

## Jesus Curses a Fig Tree

21:18-22pp — Mk 11:12-14, 20-24

<sup>18</sup>Early in the morning, as Jesus was on his way back to the city, he was hungry. <sup>19</sup>Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered.<sup>q</sup>

<sup>20</sup>When the disciples saw this, they were amazed. “How did the fig tree wither so quickly?” they asked.

<sup>21</sup>Jesus replied, “Truly I tell you, if you have faith and do not doubt,<sup>r</sup> not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. <sup>22</sup>If you believe, you will receive whatever you ask for<sup>s</sup> in prayer.”

## The Authority of Jesus Questioned

21:23-27pp — Mk 11:27-33; Lk 20:1-8

<sup>23</sup>Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. “By what authority<sup>t</sup> are you doing these things?” they asked. “And who gave you this authority?”

<sup>24</sup>Jesus replied, “I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. <sup>25</sup>John’s baptism — where did it come from? Was it from heaven, or of human origin?”

They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’” <sup>26</sup>But if we say, ‘Of human origin’ — we are afraid of the people, for they all hold that John was a prophet.”<sup>u</sup>

<sup>27</sup>So they answered Jesus, “We don’t know.”

Then he said, “Neither will I tell you by what authority I am doing these things.

21:17 <sup>p</sup> Mt 26:6;  
Mk 11:1; Lk 24:50;  
Jn 11:1, 18; 12:1  
21:19 <sup>q</sup> Isa 34:4;  
Jer 8:13  
21:21 <sup>r</sup> Mt 17:20;  
Lk 17:6; 1Co 13:2;  
Jas 1:6  
21:22 <sup>s</sup> Mt 7:7  
21:23 <sup>t</sup> Ac 4:7; 7:27  
21:26 <sup>u</sup> Mt 11:9;  
Mk 6:20

<sup>a</sup> 9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 15

<sup>b</sup> 9 Psalm 118:25, 26 <sup>c</sup> 13 Isaiah 56:7 <sup>d</sup> 13 Jer. 7:11 <sup>e</sup> 16 Psalm 8:2 (see Septuagint)



## The Parable of the Two Sons

<sup>28</sup> “What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’<sup>v</sup>

<sup>29</sup> “‘I will not,’ he answered, but later he changed his mind and went.

<sup>30</sup> “Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go.

<sup>31</sup> “Which of the two did what his father wanted?”

“The first,” they answered.

Jesus said to them, “Truly I tell you, the tax collectors<sup>w</sup> and the prostitutes<sup>x</sup> are entering the kingdom of God ahead of you. <sup>32</sup>For John came to you to show you the way of righteousness,<sup>y</sup> and you did not believe him, but the tax collectors<sup>z</sup> and the prostitutes<sup>a</sup> did. And even after you saw this, you did not repent<sup>b</sup> and believe him.

## The Parable of the Tenants

21:33–46pp — Mk 12:1–12; Lk 20:9–19

<sup>33</sup> “Listen to another parable: There was a landowner who planted<sup>c</sup> a vineyard. He put a wall around it, dug a winepress in it and built a watchtower.<sup>d</sup> Then he rented the vineyard to some farmers and moved to another place.<sup>e</sup> <sup>34</sup>When the harvest time approached, he sent his servants<sup>f</sup> to the tenants to collect his fruit.

<sup>35</sup> “The tenants seized his servants; they beat one, killed another, and stoned a third.<sup>g</sup> <sup>36</sup>Then he sent other servants<sup>h</sup> to them, more than the first time, and the tenants treated them the same way. <sup>37</sup>Last of all, he sent his son to them. ‘They will respect my son,’ he said.

<sup>38</sup> “But when the tenants saw the son, they said to each other, ‘This is the heir.<sup>i</sup> Come, let’s kill him<sup>j</sup> and take his inheritance.’<sup>k</sup> <sup>39</sup>So they took him and threw him out of the vineyard and killed him.

<sup>40</sup> “Therefore, when the owner of the vineyard comes, what will he do to those tenants?”

<sup>21:28</sup> <sup>v</sup> ver 33;

Mt 20:1

<sup>21:31</sup> <sup>w</sup> Lk 7:29

<sup>x</sup> Lk 7:50

<sup>21:32</sup> <sup>y</sup> Mt 3:1–

12 <sup>z</sup> Lk 3:12, 13;

7:29 <sup>a</sup> Lk 7:36–50

<sup>b</sup> Lk 7:30

<sup>21:33</sup> <sup>c</sup> Ps 80:8

<sup>d</sup> Isa 5:1–7

<sup>e</sup> Mt 25:14, 15

<sup>21:34</sup> <sup>f</sup> Mt 22:3

<sup>21:35</sup> <sup>g</sup> 2Ch 24:21;

Mt 23:34, 37;

Heb 11:36, 37

<sup>21:36</sup> <sup>h</sup> Mt 22:4

<sup>21:38</sup> <sup>i</sup> Heb 1:2

<sup>j</sup> Mt 12:14 <sup>k</sup> Ps 2:8

<sup>41</sup> “He will bring those wretches to a wretched end,”<sup>l</sup> they replied, “and he will rent the vineyard to other tenants,<sup>m</sup> who will give him his share of the crop at harvest time.”

<sup>42</sup> Jesus said to them, “Have you never read in the Scriptures:

“‘The stone the builders rejected  
has become the cornerstone;  
the Lord has done this,  
and it is marvelous in our  
eyes’<sup>a?</sup>”<sup>n</sup>

<sup>43</sup> “Therefore I tell you that the kingdom of God will be taken away from you<sup>o</sup> and given to a people who will produce its fruit. <sup>44</sup>Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”<sup>b?</sup>

<sup>45</sup> When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them.

<sup>46</sup> They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.<sup>q</sup>

## The Parable of the Wedding Banquet

22:2–14Ref — Lk 14:16–24

**22** Jesus spoke to them again in parables, saying: <sup>2</sup> “The kingdom of heaven is like<sup>r</sup> a king who prepared a wedding banquet for his son.

<sup>3</sup> He sent his servants<sup>s</sup> to those who had been invited to the banquet to tell them to come, but they refused to come.

<sup>4</sup> “Then he sent some more servants<sup>t</sup> and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

<sup>5</sup> “But they paid no attention and went off—one to his field, another to his business. <sup>6</sup> The rest seized his servants, mistreated them and killed them. <sup>7</sup> The king was enraged. He sent

<sup>21:41</sup> <sup>l</sup> Mt 8:11, 12

<sup>m</sup> Ac 13:46; 18:6;

28:28

<sup>21:42</sup> <sup>n</sup> Ps 118:22,

23; Ac 4:11; 1Pe 2:7

<sup>21:43</sup> <sup>o</sup> Mt 8:12

<sup>21:44</sup> <sup>p</sup> Lk 2:34

<sup>21:46</sup> <sup>q</sup> ver 11, 26

<sup>22:2</sup> <sup>r</sup> Mt 13:24

<sup>22:3</sup> <sup>s</sup> Mt 21:34

<sup>22:4</sup> <sup>t</sup> Mt 21:36

<sup>a</sup> 42 Psalm 118:22,23      <sup>b</sup> 44 Some manuscripts do not have verse 44.

his army and destroyed those murderers<sup>u</sup> and burned their city.

<sup>8</sup>“Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. <sup>9</sup>So go to the street corners<sup>v</sup> and invite to the banquet anyone you find.’ <sup>10</sup>So the servants went out into the streets and gathered all the people they could find, the bad as well as the good,<sup>w</sup> and the wedding hall was filled with guests.

<sup>11</sup>“But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. <sup>12</sup>He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

<sup>13</sup>“Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’<sup>y</sup>

<sup>14</sup>“For many are invited, but few are chosen.”<sup>z</sup>

## Paying the Imperial Tax to Caesar

22:15-22pp — Mk 12:13-17; Lk 20:20-26

<sup>15</sup>Then the Pharisees went out and laid plans to trap him in his words. <sup>16</sup>They sent their disciples to him along with the Herodians.<sup>a</sup> “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are. <sup>17</sup>Tell us then, what is your opinion? Is it right to pay the imperial tax<sup>ab</sup> to Caesar or not?”

<sup>18</sup>But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? <sup>19</sup>Show me the coin used for paying the tax.” They brought him a denarius, <sup>20</sup>and he asked them, “Whose image is this? And whose inscription?”

<sup>21</sup>“Caesar’s,” they replied.

Then he said to them, “So give back to Caesar what is Caesar’s,<sup>c</sup> and to God what is God’s.”

22:7 <sup>u</sup> Lk 19:27  
22:9 <sup>v</sup> Eze 21:21  
22:10 <sup>w</sup> Mt 13:47, 48  
22:12 <sup>x</sup> Mt 20:13;  
26:50  
22:13 <sup>y</sup> Mt 8:12  
22:14 <sup>z</sup> Rev 17:14  
22:16 <sup>a</sup> Mk 3:6  
22:17 <sup>b</sup> Mt 17:25  
22:21 <sup>c</sup> Ro 13:7

<sup>22</sup>When they heard this, they were amazed. So they left him and went away.<sup>d</sup>

## Marriage at the Resurrection

22:23-33pp — Mk 12:18-27; Lk 20:27-40

<sup>23</sup>That same day the Sadducees,<sup>e</sup> who say there is no resurrection,<sup>f</sup> came to him with a question. <sup>24</sup>“Teacher,” they said, “Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him.<sup>g</sup> <sup>25</sup>Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. <sup>26</sup>The same thing happened to the second and third brother, right on down to the seventh. <sup>27</sup>Finally, the woman died. <sup>28</sup>Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?”

<sup>29</sup>Jesus replied, “You are in error because you do not know the Scriptures<sup>h</sup> or the power of God. <sup>30</sup>At the resurrection people will neither marry nor be given in marriage;<sup>i</sup> they will be like the angels in heaven. <sup>31</sup>But about the resurrection of the dead — have you not read what God said to you, <sup>32</sup>‘I am the God of Abraham, the God of Isaac, and the God of Jacob’<sup>b?j</sup> He is not the God of the dead but of the living.”

<sup>33</sup>When the crowds heard this, they were astonished at his teaching.<sup>k</sup>

## The Greatest Commandment

22:34-40pp — Mk 12:28-31

<sup>34</sup>Hearing that Jesus had silenced the Sadducees,<sup>l</sup> the Pharisees got together. <sup>35</sup>One of them, an expert in the law,<sup>m</sup> tested him with this question: <sup>36</sup>“Teacher, which is the greatest commandment in the Law?”

<sup>37</sup>Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’<sup>cn</sup> <sup>38</sup>This is the first and greatest

22:22 <sup>d</sup> Mk 12:12  
22:23 <sup>e</sup> Ac 4:1  
<sup>f</sup> Ac 23:8; 1Co 15:12  
22:24 <sup>g</sup> Dt 25:5, 6  
22:29 <sup>h</sup> Jn 20:9  
22:30 <sup>i</sup> Mt 24:38  
22:32 <sup>j</sup> Ex 3:6;  
Ac 7:32  
22:33 <sup>k</sup> Mt 7:28  
22:34 <sup>l</sup> Ac 4:1  
22:35 <sup>m</sup> Lk 7:30;  
10:25; 11:45; 14:3  
22:37 <sup>n</sup> Dt 6:5

<sup>a</sup> 17 A special tax levied on subject peoples, not on Roman citizens

<sup>b</sup> 32 Exodus 3:6

<sup>c</sup> 37 Deut. 6:5

commandment. <sup>39</sup>And the second is like it: ‘Love your neighbor as yourself.’<sup>ao</sup> <sup>40</sup>All the Law and the Prophets hang on these two commandments.”<sup>p</sup>

### Whose Son Is the Messiah?

22:41-46pp — Mk 12:35-37; Lk 20:41-44

<sup>41</sup>While the Pharisees were gathered together, Jesus asked them, <sup>42</sup>“What do you think about the Messiah? Whose son is he?”

“The son of David,”<sup>q</sup> they replied.

<sup>43</sup>He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,

<sup>44</sup>“ ‘The Lord said to my Lord:  
“Sit at my right hand  
until I put your enemies  
under your feet.” ’<sup>br</sup>

<sup>45</sup>If then David calls him ‘Lord,’ how can he be his son?” <sup>46</sup>No one could say a word in reply, and from that day on no one dared to ask him any more questions.<sup>s</sup>

### A Warning Against Hypocrisy

23:1-7pp — Mk 12:38,39; Lk 20:45,46  
23:37-39pp — Lk 13:34,35

**23** Then Jesus said to the crowds and to his disciples: <sup>2</sup>“The teachers of the law<sup>t</sup> and the Pharisees sit in Moses’ seat. <sup>3</sup>So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. <sup>4</sup>They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.”<sup>u</sup>

<sup>5</sup>“Everything they do is done for people to see:<sup>v</sup> They make their phylacteries<sup>cw</sup> wide and the tassels on their garments<sup>x</sup> long; <sup>6</sup>they love the place of honor at banquets and the most important seats in the synagogues;<sup>y</sup> <sup>7</sup>they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others.<sup>z</sup>

**22:39** <sup>o</sup> Lev 19:18; Mt 5:43; 19:19; Gal 5:14

**22:40** <sup>p</sup> Mt 7:12

**22:42** <sup>q</sup> Mt 9:27

**22:44** <sup>r</sup> Ps 110:1;

Ac 2:34, 35;

1Co 15:25; Heb 1:13;

10:13

**22:46** <sup>s</sup> Mk 12:34;

Lk 20:40

**23:2** <sup>t</sup> Ezr 7:6, 25;

Ne 8:4

**23:4** <sup>u</sup> Lk 11:46;

Ac 15:10; Gal 6:13

**23:5**

<sup>v</sup> Mt 6:1, 2, 5, 16

<sup>w</sup> Ex 13:9; Dt 6:8

<sup>x</sup> Nu 15:38; Dt 22:12

**23:6** <sup>y</sup> Lk 11:43;

14:7; 20:46

**23:7** <sup>z</sup> ver 8; Mk 9:5;

10:51; Jn 1:38, 49

<sup>8</sup>“But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. <sup>9</sup>And do not call anyone on earth ‘father,’ for you have one Father,<sup>a</sup> and he is in heaven. <sup>10</sup>Nor are you to be called instructors, for you have one Instructor, the Messiah. <sup>11</sup>The greatest among you will be your servant.<sup>b</sup> <sup>12</sup>For those who exalt themselves will be humbled, and those who humble themselves will be exalted.<sup>c</sup>

### Seven Woes on the Teachers of the Law and the Pharisees

<sup>13</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites!<sup>d</sup> You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to.<sup>e</sup> [14]<sup>d</sup>

<sup>15</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert,<sup>f</sup> and when you have succeeded, you make them twice as much a child of hell<sup>g</sup> as you are.

<sup>16</sup>“Woe to you, blind guides!<sup>h</sup> You say, ‘If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.’<sup>i</sup> <sup>17</sup>You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?<sup>j</sup> <sup>18</sup>You also say, ‘If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.’<sup>k</sup> <sup>19</sup>You blind men! Which is greater: the gift, or the altar that makes the gift sacred?<sup>k</sup> <sup>20</sup>Therefore, anyone who swears by the altar swears by it and by everything on it. <sup>21</sup>And anyone who swears by the temple swears by it and by the one who dwells<sup>l</sup> in it. <sup>22</sup>And anyone who swears by heaven swears by God’s throne and by the one who sits on it.<sup>m</sup>

<sup>23</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth<sup>n</sup> of your spices — mint,

**23:9** <sup>a</sup> Mal 1:6;

Mt 7:11

**23:11** <sup>b</sup> Mt 20:26;

Mk 9:35

**23:12** <sup>c</sup> Lk 14:11

**23:13** <sup>d</sup> ver 15, 23,

25, 27, 29 <sup>e</sup> Lk 11:52

**23:15** <sup>f</sup> Ac 2:11; 6:5;

13:43 <sup>g</sup> Mt 5:22

**23:16** <sup>h</sup> ver 24;

Mt 15:14

<sup>i</sup> Mt 5:33-35

**23:17** <sup>j</sup> Ex 30:29

**23:19** <sup>k</sup> Ex 29:37

**23:21** <sup>l</sup> 1Ki 8:13;

Ps 26:8

**23:22** <sup>m</sup> Ps 11:4;

Mt 5:34

**23:23** <sup>n</sup> Lev 27:30

<sup>a</sup> 39 Lev. 19:18    <sup>b</sup> 44 Psalm 110:1    <sup>c</sup> 5 That is, boxes containing Scripture verses, worn on forehead and arm

<sup>d</sup> 14 Some manuscripts include here words similar to Mark 12:40 and Luke 20:47.

dill and cumin. But you have neglected the more important matters of the law — justice, mercy and faithfulness.<sup>o</sup> You should have practiced the latter, without neglecting the former. <sup>24</sup>You blind guides!<sup>p</sup> You strain out a gnat but swallow a camel.

<sup>25</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish,<sup>q</sup> but inside they are full of greed and self-indulgence.” <sup>26</sup>Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

<sup>27</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs,<sup>s</sup> which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. <sup>28</sup>In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

<sup>29</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets<sup>t</sup> and decorate the graves of the righteous. <sup>30</sup>And you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ <sup>31</sup>So you testify against yourselves that you are the descendants of those who murdered the prophets. <sup>u</sup><sup>32</sup>Go ahead, then, and complete<sup>v</sup> what your ancestors started!

<sup>33</sup>“You snakes! You brood of vipers!<sup>w</sup> How will you escape being condemned to hell?<sup>x</sup> <sup>34</sup>Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify;<sup>y</sup> others you will flog in your synagogues<sup>z</sup> and pursue from town to town.” <sup>35</sup>And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel<sup>b</sup> to the blood of Zechariah son of Bereki-ah,<sup>c</sup> whom you murdered between the temple and the altar. <sup>d</sup><sup>36</sup>Truly I tell you, all this will come on this generation.<sup>e</sup>

<sup>23:23</sup> <sup>o</sup>Mic 6:8;

Lk 11:42

<sup>23:24</sup> <sup>p</sup>ver 16

<sup>23:25</sup> <sup>q</sup>Mk 7:4

<sup>r</sup>Lk 11:39

<sup>23:27</sup> <sup>s</sup>Lk 11:44;

Ac 23:3

<sup>23:29</sup> <sup>t</sup>Lk 11:47, 48

<sup>23:31</sup> <sup>u</sup>Ac 7:51-52

<sup>23:32</sup> <sup>v</sup>1Th 2:16

<sup>23:33</sup> <sup>w</sup>Mt 3:7;

12:34 <sup>x</sup>Mt 5:22

<sup>23:34</sup> <sup>y</sup>2Ch 36:15,

16; Lk 11:49

<sup>z</sup>Mt 10:17

<sup>a</sup>Mt 10:23

<sup>23:35</sup> <sup>b</sup>Ge 4:8;

Heb 11:4 <sup>c</sup>Zec 1:1

<sup>d</sup>2Ch 24:21

<sup>23:36</sup> <sup>e</sup>Mt 10:23;

24:34

<sup>37</sup>“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you,<sup>f</sup> how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. <sup>38</sup>Look, your house is left to you desolate.” <sup>39</sup>For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’<sup>g</sup><sup>h</sup>

## The Destruction of the Temple and Signs of the End Times

24:1-51pp — Mk 13:1-37; Lk 21:5-36

**24** Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. <sup>2</sup>“Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another;<sup>i</sup> every one will be thrown down.”

<sup>3</sup>As Jesus was sitting on the Mount of Olives,<sup>j</sup> the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

<sup>4</sup>Jesus answered: “Watch out that no one deceives you. <sup>5</sup>For many will come in my name, claiming, ‘I am the Messiah,’ and will deceive many.<sup>k</sup> <sup>6</sup>You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. <sup>7</sup>Nation will rise against nation, and kingdom against kingdom. <sup>l</sup>There will be famines<sup>m</sup> and earthquakes in various places. <sup>8</sup>All these are the beginning of birth pains.

<sup>9</sup>“Then you will be handed over to be persecuted<sup>n</sup> and put to death,<sup>o</sup> and you will be hated by all nations because of me. <sup>10</sup>At that time many will turn away from the faith and will betray and hate each other, <sup>11</sup>and many false prophets<sup>p</sup> will appear and deceive many people. <sup>12</sup>Because of the increase of wickedness, the love of most will grow cold,<sup>13</sup> but the one who

<sup>23:37</sup> <sup>f</sup>2Ch 24:21;

Mt 5:12

<sup>23:38</sup> <sup>g</sup>1Ki 9:7, 8;

Jer 22:5

<sup>23:39</sup> <sup>h</sup>Ps 118:26;

Mt 21:9

<sup>24:2</sup> <sup>i</sup>Lk 19:44

<sup>24:3</sup> <sup>j</sup>Mt 21:1

<sup>24:5</sup> <sup>k</sup>ver 11, 23, 24;

1Jn 2:18

<sup>24:7</sup> <sup>l</sup>Isa 19:2

<sup>m</sup>Ac 11:28

<sup>24:9</sup> <sup>n</sup>Mt 10:17

<sup>o</sup>Jn 16:2

<sup>24:11</sup> <sup>p</sup>Mt 7:15

<sup>a</sup> 39 Psalm 118:26

stands firm to the end will be saved.<sup>q</sup>  
<sup>14</sup>And this gospel of the kingdom<sup>r</sup> will be preached in the whole world<sup>s</sup> as a testimony to all nations, and then the end will come.

<sup>15</sup>“So when you see standing in the holy place<sup>t</sup> ‘the abomination that causes desolation,’<sup>au</sup> spoken of through the prophet Daniel — let the reader understand — <sup>16</sup>then let those who are in Judea flee to the mountains. <sup>17</sup>Let no one on the housetop<sup>v</sup> go down to take anything out of the house. <sup>18</sup>Let no one in the field go back to get their cloak. <sup>19</sup>How dreadful it will be in those days for pregnant women and nursing mothers!<sup>w</sup> <sup>20</sup>Pray that your flight will not take place in winter or on the Sabbath. <sup>21</sup>For then there will be great distress, unequaled from the beginning of the world until now — and never to be equaled again.<sup>x</sup>

<sup>22</sup>“If those days had not been cut short, no one would survive, but for the sake of the elect<sup>y</sup> those days will be shortened. <sup>23</sup>At that time if anyone says to you, ‘Look, here is the Messiah!’ or, ‘There he is!’ do not believe it.<sup>z</sup> <sup>24</sup>For false messiahs and false prophets will appear and perform great signs and wonders<sup>a</sup> to deceive, if possible, even the elect. <sup>25</sup>See, I have told you ahead of time.

<sup>26</sup>“So if anyone tells you, ‘There he is, out in the wilderness,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe it. <sup>27</sup>For as lightning<sup>b</sup> that comes from the east is visible even in the west, so will be the coming of the Son of Man.<sup>c</sup> <sup>28</sup>Wherever there is a carcass, there the vultures will gather.<sup>d</sup>

<sup>29</sup>“Immediately after the distress of those days

“the sun will be darkened,  
 and the moon will not give its  
 light;  
 the stars will fall from the sky,  
 and the heavenly bodies will be  
 shaken.’<sup>be</sup>

<sup>24:13</sup> <sup>q</sup> Mt 10:22  
<sup>24:14</sup> <sup>r</sup> Mt 4:23  
<sup>s</sup> Lk 2:1; 4:5;  
 Ac 11:28; 17:6;  
 Ro 10:18;  
 Col 1:6, 23; Rev 3:10;  
 16:14  
<sup>24:15</sup> <sup>t</sup> Ac 6:13  
<sup>u</sup> Da 9:27; 11:31;  
 12:11  
<sup>24:17</sup> <sup>v</sup> 1Sa 9:25;  
 Mt 10:27; Lk 12:3;  
 Ac 10:9  
<sup>24:19</sup> <sup>w</sup> Lk 23:29  
<sup>24:21</sup> <sup>x</sup> Da 12:1;  
 Joel 2:2  
<sup>24:22</sup> <sup>y</sup> ver 24, 31  
<sup>24:23</sup> <sup>z</sup> Lk 17:23;  
 21:8  
<sup>24:24</sup> <sup>a</sup> 2Th 2:9-11;  
 Rev 13:13  
<sup>24:27</sup> <sup>b</sup> Lk 17:24  
<sup>c</sup> Mt 8:20  
<sup>24:28</sup> <sup>d</sup> Lk 17:37  
<sup>24:29</sup> <sup>e</sup> 1Sa 13:10;  
 34:4; Eze 32:7;  
 Joel 2:10, 31;  
 Zep 1:15;  
 Rev 6:12, 13; 8:12

<sup>24:30</sup> <sup>f</sup> Da 7:13;  
 Rev 1:7  
<sup>24:31</sup> <sup>g</sup> Mt 13:41  
<sup>h</sup> 1Sa 27:13; Zec 9:14;  
 1Co 15:52; 1Th 4:16;  
 Rev 8:2; 10:7; 11:15  
<sup>24:33</sup> <sup>i</sup> Jas 5:9  
<sup>24:34</sup> <sup>j</sup> Mt 16:28;  
 23:36  
<sup>24:35</sup> <sup>k</sup> Mt 5:18  
<sup>24:36</sup> <sup>l</sup> Ac 1:7  
<sup>24:37</sup> <sup>m</sup> Ge 6:5;  
 7:6-23  
<sup>24:38</sup> <sup>n</sup> Mt 22:30  
<sup>24:40</sup> <sup>o</sup> Lk 17:34  
<sup>24:41</sup> <sup>p</sup> Lk 17:35  
<sup>24:42</sup> <sup>q</sup> Mt 25:13;  
 Lk 12:40  
<sup>24:43</sup> <sup>r</sup> Lk 12:39

<sup>30</sup>“Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth<sup>c</sup> will mourn when they see the Son of Man coming on the clouds of heaven,<sup>f</sup> with power and great glory.<sup>d</sup> <sup>31</sup>And he will send his angels<sup>g</sup> with a loud trumpet call,<sup>h</sup> and they will gather his elect from the four winds, from one end of the heavens to the other.

<sup>32</sup>“Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. <sup>33</sup>Even so, when you see all these things, you know that it<sup>e</sup> is near, right at the door.<sup>i</sup> <sup>34</sup>Truly I tell you, this generation will certainly not pass away until all these things have happened.<sup>j</sup> <sup>35</sup>Heaven and earth will pass away, but my words will never pass away.<sup>k</sup>

## The Day and Hour Unknown

24:37-39pp — Lk 17:26,27

24:45-51pp — Lk 12:42-46

<sup>36</sup>“But about that day or hour no one knows, not even the angels in heaven, nor the Son,<sup>f</sup> but only the Father.<sup>l</sup> <sup>37</sup>As it was in the days of Noah,<sup>m</sup> so it will be at the coming of the Son of Man. <sup>38</sup>For in the days before the flood, people were eating and drinking, marrying and giving in marriage,<sup>n</sup> up to the day Noah entered the ark;<sup>39</sup> and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. <sup>40</sup>Two men will be in the field; one will be taken and the other left.<sup>o</sup> <sup>41</sup>Two women will be grinding with a hand mill; one will be taken and the other left.<sup>p</sup>

<sup>42</sup>“Therefore keep watch, because you do not know on what day your Lord will come.<sup>q</sup> <sup>43</sup>But understand this: If the owner of the house had known at what time of night the thief was coming,<sup>r</sup> he would have kept watch and would not have let his

<sup>a</sup> 15 Daniel 9:27; 11:31; 12:11    <sup>b</sup> 29 Isaiah 13:10; 34:4    <sup>c</sup> 30 Or *the tribes of the land*    <sup>d</sup> 30 See Daniel 7:13-14.

<sup>e</sup> 33 Or *he*    <sup>f</sup> 36 Some manuscripts do not have *nor the Son*.



house be broken into. <sup>44</sup>So you also must be ready,<sup>5</sup> because the Son of Man will come at an hour when you do not expect him.

<sup>45</sup>“Who then is the faithful and wise servant,<sup>t</sup> whom the master has put in charge of the servants in his household to give them their food at the proper time? <sup>46</sup>It will be good for that servant whose master finds him doing so when he returns.<sup>u</sup> <sup>47</sup>Truly I tell you, he will put him in charge of all his possessions.<sup>v</sup> <sup>48</sup>But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ <sup>49</sup>and he then begins to beat his fellow servants and to eat and drink with drunkards.<sup>w</sup> <sup>50</sup>The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. <sup>51</sup>He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.<sup>x</sup>

### The Parable of the Ten Virgins

**25** “At that time the kingdom of heaven will be like<sup>y</sup> ten virgins who took their lamps<sup>z</sup> and went out to meet the bridegroom.<sup>a</sup> <sup>2</sup>Five of them were foolish and five were wise.<sup>b</sup> <sup>3</sup>The foolish ones took their lamps but did not take any oil with them. <sup>4</sup>The wise ones, however, took oil in jars along with their lamps. <sup>5</sup>The bridegroom was a long time in coming, and they all became drowsy and fell asleep.<sup>c</sup>

<sup>6</sup>“At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

<sup>7</sup>“Then all the virgins woke up and trimmed their lamps. <sup>8</sup>The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’<sup>d</sup>

<sup>9</sup>“‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

<sup>10</sup>“But while they were on their way to buy the oil, the bridegroom arrived.

24:44 <sup>e</sup> 1Th 5:6  
24:45 <sup>f</sup> Mt 25:21, 23  
24:46 <sup>g</sup> Rev 16:15  
24:47 <sup>h</sup> Mt 25:21, 23  
24:49 <sup>i</sup> Lk 21:34  
24:51 <sup>j</sup> Mt 8:12  
25:1 <sup>k</sup> Mt 13:24  
<sup>l</sup> Lk 12:35-38;  
Ac 20:8; Rev 4:5  
<sup>m</sup> Rev 19:7; 21:2  
25:2 <sup>n</sup> Mt 24:45  
25:5 <sup>o</sup> 1Th 5:6  
25:8 <sup>p</sup> Lk 12:35

The virgins who were ready went in with him to the wedding banquet.<sup>e</sup> And the door was shut.

<sup>11</sup>“Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’

<sup>12</sup>“But he replied, ‘Truly I tell you, I don’t know you.’

<sup>13</sup>“Therefore keep watch, because you do not know the day or the hour.<sup>f</sup>

### The Parable of the Bags of Gold

25:14-30Ref — Lk 19:12-27

<sup>14</sup>“Again, it will be like a man going on a journey,<sup>g</sup> who called his servants and entrusted his wealth to them. <sup>15</sup>To one he gave five bags of gold, to another two bags, and to another one bag,<sup>h</sup> each according to his ability.<sup>i</sup> Then he went on his journey. <sup>16</sup>The man who had received five bags of gold went at once and put his money to work and gained five bags more. <sup>17</sup>So also, the one with two bags of gold gained two more. <sup>18</sup>But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.

<sup>19</sup>“After a long time the master of those servants returned and settled accounts with them.<sup>i</sup> <sup>20</sup>The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’

<sup>21</sup>“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things.<sup>j</sup> Come and share your master’s happiness!’

<sup>22</sup>“The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’

<sup>23</sup>“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things.<sup>k</sup> Come and share your master’s happiness!’

25:10 <sup>q</sup> Rev 19:9  
25:13 <sup>r</sup> Mt 24:42, 44;  
Mk 13:35; Lk 12:40  
25:14 <sup>s</sup> Mt 21:33;  
Lk 19:12  
25:15 <sup>t</sup> Mt 18:24, 25  
25:19 <sup>u</sup> Mt 18:23  
25:21 <sup>v</sup> ver 23;  
Mt 24:45, 47;  
Lk 16:10  
25:23 <sup>w</sup> ver 21

<sup>a</sup> 15 Greek *five talents . . . two talents . . . one talent*; also throughout this parable; a talent was worth about 20 years of a day laborer’s wage.

<sup>24</sup>“Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. <sup>25</sup>So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’

<sup>26</sup>“His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? <sup>27</sup>Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

<sup>28</sup>“‘So take the bag of gold from him and give it to the one who has ten bags. <sup>29</sup>For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.’ <sup>30</sup>And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’<sup>m</sup>

## The Sheep and the Goats

<sup>31</sup>“When the Son of Man comes<sup>n</sup> in his glory, and all the angels with him, he will sit on his glorious throne.<sup>o</sup> <sup>32</sup>All the nations will be gathered before him, and he will separate<sup>p</sup> the people one from another as a shepherd separates the sheep from the goats.<sup>q</sup> <sup>33</sup>He will put the sheep on his right and the goats on his left.

<sup>34</sup>“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom’ prepared for you since the creation of the world.’<sup>s</sup> <sup>35</sup>For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,<sup>t</sup> <sup>36</sup>I needed clothes and you clothed me,<sup>u</sup> I was sick and you looked after me,<sup>v</sup> I was in prison and you came to visit me.’<sup>w</sup>

<sup>37</sup>“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? <sup>38</sup>When did

<sup>25:29</sup><sup>1</sup> Mt 13:12; Mk 4:25; Lk 8:18; 19:26

<sup>25:30</sup><sup>m</sup> Mt 8:12

<sup>25:31</sup><sup>1</sup> Mt 16:27; Lk 17:30 <sup>o</sup> Mt 19:28

<sup>25:32</sup><sup>p</sup> Mal 3:18

<sup>q</sup> Eze 34:17, 20

<sup>25:34</sup><sup>1</sup> Mt 3:2;

5:3, 10, 19; 19:14;

Ac 20:32; 1Co 15:50;

Gal 5:21; Jas 2:5

<sup>5</sup> Heb 4:3; 9:26;

Rev 13:8; 17:8

<sup>25:35</sup><sup>1</sup> Job 31:32;

Isa 58:7; Eze 18:7;

Heb 13:2

<sup>25:36</sup><sup>u</sup> Isa 58:7;

Eze 18:7;

Jas 2:15, 16

<sup>v</sup> Jas 1:27 <sup>w</sup> 2Ti 1:16

we see you a stranger and invite you in, or needing clothes and clothe you?

<sup>39</sup>When did we see you sick or in prison and go to visit you?’

<sup>40</sup>“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’<sup>x</sup>

<sup>41</sup>“Then he will say to those on his left, ‘Depart from me,’<sup>y</sup> you who are cursed, into the eternal fire<sup>z</sup> prepared for the devil and his angels.’<sup>a</sup> <sup>42</sup>For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, <sup>43</sup>I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’

<sup>44</sup>“They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

<sup>45</sup>“He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’<sup>b</sup>

<sup>46</sup>“Then they will go away to eternal punishment, but the righteous to eternal life.”<sup>c</sup><sup>d</sup>

## The Plot Against Jesus

26:2-5pp — Mk 14:1,2; Lk 22:1,2

**26** When Jesus had finished saying all these things,<sup>e</sup> he said to his disciples, <sup>2</sup>“As you know, the Passover<sup>f</sup> is two days away — and the Son of Man will be handed over to be crucified.”

<sup>3</sup>Then the chief priests and the elders of the people assembled<sup>g</sup> in the palace of the high priest, whose name was Caiaphas,<sup>h</sup> <sup>4</sup>and they schemed to arrest Jesus secretly and kill him.<sup>i</sup> <sup>5</sup>“But not during the festival,” they said, “or there may be a riot<sup>j</sup> among the people.”

## Jesus Anointed at Bethany

26:6-13pp — Mk 14:3-9

26:6-13Ref — Lk 7:37,38; Jn 12:1-8

<sup>6</sup>While Jesus was in Bethany<sup>k</sup> in the home of Simon the Leper, <sup>7</sup>a woman came to him with an alabaster jar of

<sup>25:40</sup><sup>x</sup> Pr 19:17;

Mt 10:40, 42;

Heb 6:10; 13:2

<sup>25:41</sup><sup>y</sup> Mt 7:23

<sup>z</sup> Isa 66:24; Mt 3:12;

5:22; Mk 9:43, 48;

Lk 3:17; Jude 7

<sup>a</sup> 2Pe 2:4

<sup>25:45</sup><sup>b</sup> Pr 14:31;

17:5

<sup>25:46</sup><sup>c</sup> Mt 19:29;

Jn 3:15, 16, 36;

17:2, 3; Ro 2:7;

Gal 6:8; 5:11, 13, 20

<sup>d</sup> Da 12:2; Jn 5:29;

Ac 24:15; Ro 2:7, 8;

Gal 6:8

<sup>26:1</sup><sup>e</sup> Mt 7:28

<sup>26:2</sup><sup>f</sup> Jn 11:55; 13:1

<sup>26:3</sup><sup>g</sup> Ps 2:2

<sup>h</sup> ver 57; Jn 11:47-

53; 18:13, 14, 24, 28

<sup>26:4</sup><sup>i</sup> Mt 12:14

<sup>26:5</sup><sup>j</sup> Mt 27:24

<sup>26:6</sup><sup>k</sup> Mt 21:17

very expensive perfume, which she poured on his head as he was reclining at the table.

<sup>8</sup>When the disciples saw this, they were indignant. “Why this waste?” they asked. <sup>9</sup>“This perfume could have been sold at a high price and the money given to the poor.”

<sup>10</sup>Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. <sup>11</sup>The poor you will always have with you,<sup>a1</sup> but you will not always have me. <sup>12</sup>When she poured this perfume on my body, she did it to prepare me for burial.<sup>m</sup> <sup>13</sup>Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

### Judas Agrees to Betray Jesus

26:14-16pp — Mk 14:10,11; Lk 22:3-6

<sup>14</sup>Then one of the Twelve — the one called Judas Iscariot<sup>n</sup> — went to the chief priests <sup>15</sup>and asked, “What are you willing to give me if I deliver him over to you?” So they counted out for him thirty pieces of silver.<sup>o</sup> <sup>16</sup>From then on Judas watched for an opportunity to hand him over.

### The Last Supper

26:17-19pp — Mk 14:12-16; Lk 22:7-13  
26:20-24pp — Mk 14:17-21  
26:26-29pp — Mk 14:22-25; Lk 22:17-20;  
1Co 11:23-25

<sup>17</sup>On the first day of the Festival of Unleavened Bread,<sup>p</sup> the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

<sup>18</sup>He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time<sup>q</sup> is near. I am going to celebrate the Passover with my disciples at your house.’” <sup>19</sup>So the disciples did as Jesus had directed them and prepared the Passover.

<sup>20</sup>When evening came, Jesus was reclining at the table with the Twelve.

26:11 <sup>1</sup>Dt 15:11  
26:12 <sup>m</sup>Jn 19:40  
26:14 <sup>n</sup>ver 25, 47;  
Mt 10:4

26:15 <sup>o</sup>Ex 21:32;  
Zec 11:12  
26:17 <sup>p</sup>Ex 12:18-20  
26:18 <sup>q</sup>Jn 7:6, 8, 30;  
12:23; 13:1; 17:1

26:21 <sup>r</sup>Lk 22:21-23;  
Jn 13:21

26:23 <sup>s</sup>Ps 41:9;  
Jn 13:18  
26:24 <sup>t</sup>Isa 53;  
Da 9:26; Mk 9:12;  
Lk 24:25-27, 46;  
Ac 17:2, 3; 26:22, 23

26:25 <sup>u</sup>Mt 23:7  
26:26 <sup>v</sup>Mt 14:19;  
1Co 10:16

26:28 <sup>w</sup>Ex 24:6-8;  
Heb 9:20

<sup>x</sup>Mt 20:28; Mk 1:4  
26:29 <sup>y</sup>Ac 10:41

26:30 <sup>z</sup>Mt 21:1;  
Mk 14:26

26:31 <sup>a</sup>Mt 11:6  
<sup>b</sup>Zec 13:7; Jn 16:32

26:32 <sup>c</sup>Mt 28:7, 10,  
16

26:34 <sup>d</sup>ver 75;  
Jn 13:38

<sup>21</sup>And while they were eating, he said, “Truly I tell you, one of you will betray me.”<sup>r</sup>

<sup>22</sup>They were very sad and began to say to him one after the other, “Surely you don’t mean me, Lord?”

<sup>23</sup>Jesus replied, “The one who has dipped his hand into the bowl with me will betray me.<sup>s</sup> <sup>24</sup>The Son of Man will go just as it is written about him.<sup>t</sup> But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

<sup>25</sup>Then Judas, the one who would betray him, said, “Surely you don’t mean me, Rabbi?”<sup>u</sup>

Jesus answered, “You have said so.”

<sup>26</sup>While they were eating, Jesus took bread, and when he had given thanks, he broke it<sup>v</sup> and gave it to his disciples, saying, “Take and eat; this is my body.”

<sup>27</sup>Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. <sup>28</sup>This is my blood of the<sup>b</sup> covenant,<sup>w</sup> which is poured out for many for the forgiveness of sins.<sup>x</sup> <sup>29</sup>I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you<sup>y</sup> in my Father’s kingdom.”

<sup>30</sup>When they had sung a hymn, they went out to the Mount of Olives.<sup>z</sup>

### Jesus Predicts Peter’s Denial

26:31-35pp — Mk 14:27-31; Lk 22:31-34

<sup>31</sup>Then Jesus told them, “This very night you will all fall away on account of me,<sup>a</sup> for it is written:

“‘I will strike the shepherd,  
and the sheep of the flock will be  
scattered.’<sup>cb</sup>

<sup>32</sup>But after I have risen, I will go ahead of you into Galilee.”<sup>c</sup>

<sup>33</sup>Peter replied, “Even if all fall away on account of you, I never will.”

<sup>34</sup>“Truly I tell you,” Jesus answered, “this very night, before the rooster crows, you will disown me three times.”<sup>d</sup>

<sup>a</sup> 11 See Deut. 15:11. <sup>b</sup> 28 Some manuscripts *the new* <sup>c</sup> 31 Zech. 13:7

<sup>35</sup>But Peter declared, “Even if I have to die with you,<sup>e</sup> I will never disown you.” And all the other disciples said the same.

## Gethsemane

26:36-46pp — Mk 14:32-42; Lk 22:40-46

<sup>36</sup>Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” <sup>37</sup>He took Peter and the two sons of Zebedee<sup>f</sup> along with him, and he began to be sorrowful and troubled. <sup>38</sup>Then he said to them, “My soul is overwhelmed with sorrow<sup>g</sup> to the point of death. Stay here and keep watch with me.”<sup>h</sup>

<sup>39</sup>Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup<sup>i</sup> be taken from me. Yet not as I will, but as you will.”<sup>j</sup>

<sup>40</sup>Then he returned to his disciples and found them sleeping. “Couldn’t you men keep watch with me<sup>k</sup> for one hour?” he asked Peter. <sup>41</sup>“Watch and pray so that you will not fall into temptation.<sup>l</sup> The spirit is willing, but the flesh is weak.”

<sup>42</sup>He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

<sup>43</sup>When he came back, he again found them sleeping, because their eyes were heavy. <sup>44</sup>So he left them and went away once more and prayed the third time, saying the same thing.

<sup>45</sup>Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour<sup>m</sup> has come, and the Son of Man is delivered into the hands of sinners. <sup>46</sup>Rise! Let us go! Here comes my betrayer!”

## Jesus Arrested

26:47-56pp — Mk 14:43-50; Lk 22:47-53

<sup>47</sup>While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords

26:35 <sup>e</sup> Jn 13:37

26:37 <sup>f</sup> Mt 4:21

26:38 <sup>g</sup> Jn 12:27

<sup>h</sup> ver 40, 41

26:39 <sup>i</sup> Mt 20:22

<sup>j</sup> ver 42; Ps 40:6-8;

Isa 50:5; Jn 5:30;

6:38

26:40 <sup>k</sup> ver 38

26:41 <sup>l</sup> Mt 6:13

26:45 <sup>m</sup> ver 18

and clubs, sent from the chief priests and the elders of the people. <sup>48</sup>Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him.” <sup>49</sup>Going at once to Jesus, Judas said, “Greetings, Rabbi!”<sup>n</sup> and kissed him.

<sup>50</sup>Jesus replied, “Do what you came for, friend.”<sup>ao</sup>

Then the men stepped forward, seized Jesus and arrested him. <sup>51</sup>With that, one of Jesus’ companions reached for his sword,<sup>p</sup> drew it out and struck the servant of the high priest, cutting off his ear.<sup>q</sup>

<sup>52</sup>“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.”<sup>r</sup> <sup>53</sup>Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?<sup>s</sup> <sup>54</sup>But how then would the Scriptures be fulfilled<sup>t</sup> that say it must happen in this way?”

<sup>55</sup>In that hour Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching,<sup>u</sup> and you did not arrest me. <sup>56</sup>But this has all taken place that the writings of the prophets might be fulfilled.”<sup>v</sup> Then all the disciples deserted him and fled.

## Jesus Before the Sanhedrin

26:57-68pp — Mk 14:53-65;

Jn 18:12,13,19-24

<sup>57</sup>Those who had arrested Jesus took him to Caiaphas<sup>w</sup> the high priest, where the teachers of the law and the elders had assembled. <sup>58</sup>But Peter followed him at a distance, right up to the courtyard of the high priest.<sup>x</sup> He entered and sat down with the guards<sup>y</sup> to see the outcome.

<sup>59</sup>The chief priests and the whole Sanhedrin<sup>z</sup> were looking for false evidence against Jesus so that they could put him to death. <sup>60</sup>But they did not find any, though many false witnesses<sup>a</sup> came forward.

26:49 <sup>n</sup> ver 25

26:50 <sup>o</sup> Mt 20:13;

22:12

26:51 <sup>p</sup> Lk 22:36, 38

<sup>q</sup> Jn 18:10

26:52 <sup>r</sup> Ge 9:6;

Rev 13:10

26:53 <sup>s</sup> 2Ki 6:17;

Da 7:10; Mt 4:11

26:54 <sup>t</sup> ver 24

26:55 <sup>u</sup> Mk 12:35;

Lk 21:37; Jn 7:14, 28;

18:20

26:56 <sup>v</sup> ver 24

26:57 <sup>w</sup> ver 3

26:58 <sup>x</sup> Jn 18:15

<sup>y</sup> Jn 7:32, 45, 46

26:59 <sup>z</sup> Mt 5:22

26:60 <sup>a</sup> Ps 27:12;

35:11; Ac 6:13

<sup>a</sup> 50 Or “Why have you come, friend?”

Finally two<sup>b</sup> came forward <sup>61</sup>and declared, “This fellow said, ‘I am able to destroy the temple of God and rebuild it in three days.’”<sup>c</sup>

<sup>62</sup>Then the high priest stood up and said to Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?”  
<sup>63</sup>But Jesus remained silent.<sup>d</sup>

The high priest said to him, “I charge you under oath<sup>e</sup> by the living God:<sup>f</sup> Tell us if you are the Messiah, the Son of God.”

<sup>64</sup>“You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One<sup>g</sup> and coming on the clouds of heaven.”<sup>ah</sup>

<sup>65</sup>Then the high priest tore his clothes<sup>i</sup> and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. <sup>66</sup>What do you think?”

“He is worthy of death,”<sup>j</sup> they answered.

<sup>67</sup>Then they spit in his face and struck him with their fists.<sup>k</sup> Others slapped him <sup>68</sup>and said, “Prophecy to us, Messiah. Who hit you?”<sup>l</sup>

### Peter Disowns Jesus

26:69-75pp — Mk 14:66-72; Lk 22:55-62; Jn 18:16-18,25-27

<sup>69</sup>Now Peter was sitting out in the courtyard, and a servant girl came to him. “You also were with Jesus of Galilee,” she said.

<sup>70</sup>But he denied it before them all. “I don’t know what you’re talking about,” he said.

<sup>71</sup>Then he went out to the gateway, where another servant girl saw him and said to the people there, “This fellow was with Jesus of Nazareth.”

<sup>72</sup>He denied it again, with an oath: “I don’t know the man!”

<sup>73</sup>After a little while, those standing there went up to Peter and said, “Surely you are one of them; your accent gives you away.”

26:60 <sup>b</sup> Dt 19:15  
26:61 <sup>c</sup> Jn 2:19  
26:63 <sup>d</sup> Mt 27:12, 14  
<sup>e</sup> Lev 5:1 <sup>f</sup> Mt 16:16  
26:64 <sup>g</sup> Ps 110:1  
<sup>h</sup> Da 7:13; Rev 1:7  
26:65 <sup>i</sup> Mk 14:63  
26:66 <sup>j</sup> Lev 24:16;  
Jn 19:7  
26:67 <sup>k</sup> Mt 16:21;  
27:30  
26:68 <sup>l</sup> Lk 22:63-65

<sup>74</sup>Then he began to call down curses, and he swore to them, “I don’t know the man!”

Immediately a rooster crowed. <sup>75</sup>Then Peter remembered the word Jesus had spoken: “Before the rooster crows, you will disown me three times.”<sup>m</sup> And he went outside and wept bitterly.

### Judas Hangs Himself

**27** Early in the morning, all the chief priests and the elders of the people made their plans how to have Jesus executed.<sup>n</sup> <sup>2</sup>So they bound him, led him away and handed him over<sup>o</sup> to Pilate the governor.<sup>p</sup>

<sup>3</sup>When Judas, who had betrayed him,<sup>q</sup> saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver<sup>r</sup> to the chief priests and the elders. <sup>4</sup>“I have sinned,” he said, “for I have betrayed innocent blood.”

“What is that to us?” they replied. “That’s your responsibility.”<sup>s</sup>

<sup>5</sup>So Judas threw the money into the temple<sup>t</sup> and left. Then he went away and hanged himself.<sup>u</sup>

<sup>6</sup>The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.” <sup>7</sup>So they decided to use the money to buy the potter’s field as a burial place for foreigners. <sup>8</sup>That is why it has been called the Field of Blood<sup>v</sup> to this day. <sup>9</sup>Then what was spoken by Jeremiah the prophet was fulfilled:<sup>w</sup> “They took the thirty pieces of silver, the price set on him by the people of Israel,<sup>10</sup> and they used them to buy the potter’s field, as the Lord commanded me.”<sup>bx</sup>

### Jesus Before Pilate

27:11-26pp — Mk 15:2-15; Lk 23:2,3,18-25; Jn 18:29-19:16

<sup>11</sup>Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?”<sup>y</sup>

26:75 <sup>m</sup> ver 34;  
Jn 13:38  
27:1 <sup>n</sup> Mt 12:14;  
Mk 15:1; Lk 22:66  
27:2 <sup>o</sup> Mt 20:19  
<sup>p</sup> Mk 15:1; Lk 13:1;  
Ac 3:13; 1Ti 6:13  
27:3 <sup>q</sup> Mt 10:4  
<sup>r</sup> Mt 26:14, 15  
27:4 <sup>s</sup> ver 24  
27:5 <sup>t</sup> Lk 1:9, 21  
<sup>u</sup> Ac 1:18  
27:8 <sup>v</sup> Ac 1:19  
27:9 <sup>w</sup> Mt 1:22  
27:10 <sup>x</sup> Zec 11:12, 13;  
Jer 32:6-9  
27:11 <sup>y</sup> Mt 2:2

<sup>a</sup> 64 See Psalm 110:1; Daniel 7:13. <sup>b</sup> 10 See Zech. 11:12,13; Jer. 19:1-13; 32:6-9.



“You have said so,” Jesus replied.

<sup>12</sup>When he was accused by the chief priests and the elders, he gave no answer.<sup>z</sup> <sup>13</sup>Then Pilate asked him, “Don’t you hear the testimony they are bringing against you?”<sup>a</sup> <sup>14</sup>But Jesus made no reply,<sup>b</sup> not even to a single charge — to the great amazement of the governor.

<sup>15</sup>Now it was the governor’s custom at the festival to release a prisoner<sup>c</sup> chosen by the crowd. <sup>16</sup>At that time they had a well-known prisoner whose name was Jesus<sup>a</sup> Barabbas. <sup>17</sup>So when the crowd had gathered, Pilate asked them, “Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?”<sup>d</sup> <sup>18</sup>For he knew it was out of self-interest that they had handed Jesus over to him.

<sup>19</sup>While Pilate was sitting on the judge’s seat,<sup>e</sup> his wife sent him this message: “Don’t have anything to do with that innocent<sup>f</sup> man, for I have suffered a great deal today in a dream<sup>g</sup> because of him.”

<sup>20</sup>But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.<sup>h</sup>

<sup>21</sup>“Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they answered.

<sup>22</sup>“What shall I do, then, with Jesus who is called the Messiah?”<sup>i</sup> Pilate asked.

They all answered, “Crucify him!”

<sup>23</sup>“Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

<sup>24</sup>When Pilate saw that he was getting nowhere, but that instead an uproar<sup>j</sup> was starting, he took water and washed his hands<sup>k</sup> in front of the crowd. “I am innocent of this man’s blood,”<sup>l</sup> he said. “It is your responsibility!”<sup>m</sup>

<sup>25</sup>All the people answered, “His blood is on us and on our children!”<sup>n</sup>

<sup>26</sup>Then he released Barabbas to them. But he had Jesus flogged,<sup>o</sup> and handed him over to be crucified.

<sup>27:12</sup> <sup>z</sup> Mt 26:63;

Mk 14:61; Jn 19:9

<sup>27:13</sup> <sup>a</sup> Mt 26:62

<sup>27:14</sup> <sup>b</sup> Mk 14:61

<sup>27:15</sup> <sup>c</sup> Jn 18:39

<sup>27:17</sup> <sup>d</sup> ver 22;

Mt 1:16

<sup>27:19</sup> <sup>e</sup> Jn 19:13

<sup>f</sup> ver 24 <sup>g</sup> Ge 20:6;

Nu 12:6; 1Ki 3:5;

Job 33:14–16;

Mt 1:20; 2:12, 13,

19, 22

<sup>27:20</sup> <sup>h</sup> Ac 3:14

<sup>27:22</sup> <sup>i</sup> Mt 1:16

<sup>27:24</sup> <sup>j</sup> Mt 26:5

<sup>k</sup> Ps 26:6 <sup>l</sup> Dt 21:6–8

<sup>m</sup> ver 4

<sup>27:25</sup> <sup>n</sup> Jos 2:19;

Ac 5:28

<sup>27:26</sup> <sup>o</sup> Isa 53:5;

Jn 19:1

## The Soldiers Mock Jesus

27:27–31pp — Mk 15:16–20

<sup>27</sup>Then the governor’s soldiers took Jesus into the Praetorium<sup>p</sup> and gathered the whole company of soldiers around him. <sup>28</sup>They stripped him and put a scarlet robe on him,<sup>q</sup> <sup>29</sup>and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. “Hail, king of the Jews!” they said.<sup>r</sup> <sup>30</sup>They spit on him, and took the staff and struck him on the head again and again.<sup>s</sup> <sup>31</sup>After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.<sup>t</sup>

## The Crucifixion of Jesus

27:33–44pp — Mk 15:22–32; Lk 23:33–43; Jn 19:17–24

<sup>32</sup>As they were going out,<sup>u</sup> they met a man from Cyrene,<sup>v</sup> named Simon, and they forced him to carry the cross.<sup>w</sup> <sup>33</sup>They came to a place called Golgotha (which means “the place of the skull”).<sup>x</sup> <sup>34</sup>There they offered Jesus wine to drink, mixed with gall;<sup>y</sup> but after tasting it, he refused to drink it. <sup>35</sup>When they had crucified him, they divided up his clothes by casting lots.<sup>z</sup> <sup>36</sup>And sitting down, they kept watch<sup>a</sup> over him there. <sup>37</sup>Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

<sup>38</sup>Two rebels were crucified with him,<sup>b</sup> one on his right and one on his left. <sup>39</sup>Those who passed by hurled insults at him, shaking their heads<sup>c</sup> <sup>40</sup>and saying, “You who are going to destroy the temple and build it in three days,<sup>d</sup> save yourself!<sup>e</sup> Come down from the cross, if you are the Son of God!”<sup>f</sup> <sup>41</sup>In the same way the chief priests, the teachers of the law and the elders mocked him. <sup>42</sup>“He saved others,” they said, “but he can’t save himself! He’s the king of Israel!”<sup>g</sup> Let him come down now from the cross, and we will believe<sup>h</sup> in him. <sup>43</sup>He trusts

<sup>27:27</sup> <sup>p</sup> Jn 18:28,

33; 19:9

<sup>27:28</sup> <sup>q</sup> Jn 19:2

<sup>27:29</sup> <sup>r</sup> Isa 53:3;

Jn 19:2, 3

<sup>27:30</sup> <sup>s</sup> Mt 16:21;

26:67

<sup>27:31</sup> <sup>t</sup> Isa 53:7

<sup>27:32</sup> <sup>u</sup> Heb 13:12

<sup>v</sup> Ac 2:10; 6:9; 11:20;

13:1 <sup>w</sup> Mk 15:21;

Lk 23:26

<sup>27:33</sup> <sup>x</sup> Jn 19:17

<sup>27:34</sup> <sup>y</sup> ver 48;

Ps 69:21

<sup>27:35</sup> <sup>z</sup> Ps 22:18

<sup>27:36</sup> <sup>a</sup> ver 54

<sup>27:38</sup> <sup>b</sup> Isa 53:12

<sup>27:39</sup> <sup>c</sup> Ps 22:7;

109:25; La 2:15

<sup>27:40</sup> <sup>d</sup> Mt 26:61;

Jn 2:19 <sup>e</sup> ver 42

<sup>f</sup> Mt 4:3, 6

<sup>27:42</sup> <sup>g</sup> Jn 1:49;

12:13 <sup>h</sup> Jn 3:15

<sup>a</sup> 16 Many manuscripts do not have *Jesus*; also in verse 17.

## JESUS' SUFFERING AND DEATH

*Read God's Story: Matthew 27:32–55; Isaiah 53; Hebrews 10*

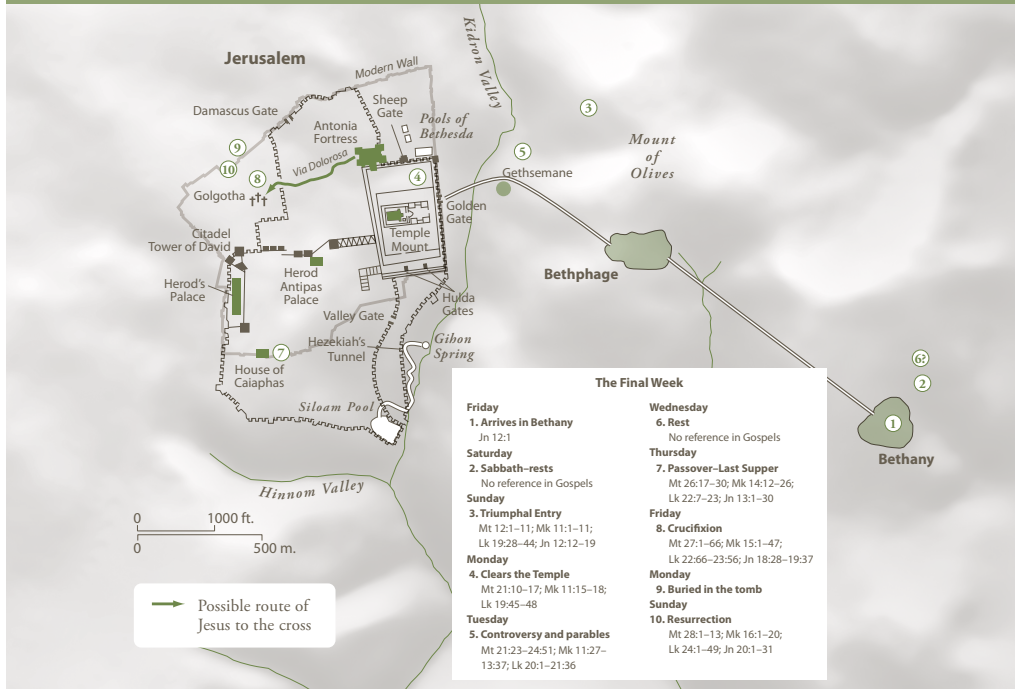
**Key Verse:** “In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered.” *Hebrews 2:10*



Jesus' ministry was filled with persecution and rejection. From his birth, he was destined to suffer and die for the sake of God's people, yet in God's unfathomable wisdom, the suffering and death of Christ would be the means by which God would bring both mercy and justice to this fallen world. Despite his blameless life, Jesus was wrongfully accused of sedition, unjustly tried, and condemned as a blasphemer. We cannot fathom the full extent of Christ's extraordinary suffering, although Matthew 26 gives us a glimpse of the pain that Christ endured. From Judas' betrayal to the excruciating physical torture, Christ endured tremendous emotional, physical and spiritual agony. However, this suffering was not without a purpose, but was planned by God to reconcile humanity to himself. Christ's death ushered in the new covenant prophesied in the Old Testament and washed away our sins forever through his blood. God's justice and mercy met at the cross, and Christ's suffering on the cross designated him as our only high priest. ■

*The Story continues: Luke 24, p. 1276.*

### THE LAST WEEK BEFORE JESUS' CRUCIFIXION



in God. Let God rescue him<sup>i</sup> now if he wants him, for he said, ‘I am the Son of God.’” <sup>44</sup>In the same way the rebels who were crucified with him also heaped insults on him.

## The Death of Jesus

27:45-56pp — Mk 15:33-41; Lk 23:44-49; Jn 19:29-30

<sup>45</sup>From noon until three in the afternoon darkness<sup>j</sup> came over all the land. <sup>46</sup>About three in the afternoon Jesus cried out in a loud voice, “*Eli, Eli,<sup>a</sup> lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”).<sup>bk</sup>

<sup>47</sup>When some of those standing there heard this, they said, “He’s calling Elijah.”

<sup>48</sup>Immediately one of them ran and got a sponge. He filled it with wine vinegar,<sup>l</sup> put it on a staff, and offered it to Jesus to drink. <sup>49</sup>The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.”

<sup>50</sup>And when Jesus had cried out again in a loud voice, he gave up his spirit.<sup>m</sup>

<sup>51</sup>At that moment the curtain of the temple<sup>n</sup> was torn in two from top to bottom. The earth shook, the rocks split<sup>o</sup> <sup>52</sup>and the tombs broke open. The bodies of many holy people who had died were raised to life. <sup>53</sup>They came out of the tombs after Jesus’ resurrection and<sup>c</sup> went into the holy city<sup>p</sup> and appeared to many people.

<sup>54</sup>When the centurion and those with him who were guarding<sup>q</sup> Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, “Surely he was the Son of God!”<sup>r</sup>

<sup>55</sup>Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs.<sup>s</sup> <sup>56</sup>Among them were Mary Magdalene, Mary the mother of James and Joseph,<sup>d</sup> and the mother of Zebedee’s sons.<sup>t</sup>

27:43<sup>i</sup> Ps 22:8  
27:45<sup>j</sup> Am 8:9  
27:46<sup>k</sup> Ps 22:1  
27:48<sup>l</sup> ver 34;  
Ps 69:21  
27:50<sup>m</sup> Jn 19:30  
27:51<sup>n</sup> Ex 26:31-33; Heb 9:3, 8  
<sup>o</sup> ver 54  
27:53<sup>p</sup> Mt 4:5  
27:54<sup>q</sup> ver 36  
<sup>r</sup> Mt 4:3; 17:5  
27:55<sup>s</sup> Lk 8:2, 3  
27:56<sup>t</sup> Mk 15:47; Lk 24:10; Jn 19:25

## The Burial of Jesus

27:57-61pp — Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

<sup>57</sup>As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. <sup>58</sup>Going to Pilate, he asked for Jesus’ body, and Pilate ordered that it be given to him. <sup>59</sup>Joseph took the body, wrapped it in a clean linen cloth,<sup>u</sup> and placed it in his own new tomb<sup>v</sup> that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. <sup>61</sup>Mary Magdalene and the other Mary were sitting there opposite the tomb.

## The Guard at the Tomb

<sup>62</sup>The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. <sup>63</sup>“Sir,” they said, “we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’”<sup>v</sup> <sup>64</sup>So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”

<sup>65</sup>“Take a guard,”<sup>w</sup> Pilate answered. “Go, make the tomb as secure as you know how.” <sup>66</sup>So they went and made the tomb secure by putting a seal<sup>x</sup> on the stone<sup>y</sup> and posting the guard.<sup>z</sup>

## Jesus Has Risen

28:1-8pp — Mk 16:1-8; Lk 24:1-10; Jn 20:1-8

**28** After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary<sup>a</sup> went to look at the tomb.

<sup>2</sup>There was a violent earthquake,<sup>b</sup> for an angel<sup>c</sup> of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. <sup>3</sup>His appearance was like lightning,

27:60<sup>u</sup> Mt 27:66;  
28:2; Mk 16:4  
27:63<sup>v</sup> Mt 16:21  
27:65<sup>w</sup> ver 66;  
Mt 28:11  
27:66<sup>x</sup> Da 6:17  
<sup>y</sup> ver 60; Mt 28:2  
<sup>z</sup> Mt 28:11  
28:1<sup>a</sup> Mt 27:56  
28:2<sup>b</sup> Mt 27:51  
<sup>c</sup> Jn 20:12

<sup>a</sup> 46 Some manuscripts *Eloi*, *Eloi* <sup>b</sup> 46 Psalm 22:1 <sup>c</sup> 53 Or *tombs*, and after Jesus’ resurrection they

<sup>d</sup> 56 Greek *Joses*, a variant of *Joseph*

and his clothes were white as snow.<sup>d</sup>

<sup>4</sup>The guards were so afraid of him that they shook and became like dead men.

<sup>5</sup>The angel said to the women, “Do not be afraid,<sup>e</sup> for I know that you are looking for Jesus, who was crucified. <sup>6</sup>He is not here; he has risen, just as he said.<sup>f</sup> Come and see the place where he lay. <sup>7</sup>Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee.’ <sup>9</sup>There you will see him.’ Now I have told you.”

<sup>8</sup>So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. <sup>9</sup>Suddenly Jesus met them.<sup>h</sup> “Greetings,” he said. They came to him, clasped his feet and worshiped him. <sup>10</sup>Then Jesus said to them, “Do not be afraid. Go and tell my brothers<sup>i</sup> to go to Galilee; there they will see me.”

## The Guards’ Report

<sup>11</sup>While the women were on their way, some of the guards<sup>j</sup> went into the city and reported to the chief priests everything that had happened. <sup>12</sup>When the chief priests had met with

<sup>28:3</sup> <sup>d</sup> Da 10:6;

Mk 9:3; Jn 20:12

<sup>28:5</sup> <sup>e</sup> ver 10;

Mt 14:27

<sup>28:6</sup> <sup>f</sup> Mt 16:21

<sup>28:7</sup> <sup>g</sup> ver 10, 16;

Mt 26:32

<sup>28:9</sup> <sup>h</sup> Jn 20:14-18

<sup>28:10</sup> <sup>i</sup> Jn 20:17;

Ro 8:29; Heb 2:11-13, 17

<sup>28:11</sup> <sup>j</sup> Mt 27:65, 66

<sup>28:14</sup> <sup>k</sup> Mt 27:2

<sup>28:16</sup> <sup>l</sup> ver 7, 10;

Mt 26:32

<sup>28:18</sup> <sup>m</sup> Da 7:13, 14;

Lk 10:22; Jn 3:35;

17:2; 1Co 15:27;

Eph 1:20-22;

Php 2:9, 10

<sup>28:19</sup> <sup>n</sup> Mk 16:15,

16; Lk 24:47; Ac 1:8;

14:21 <sup>o</sup> Ac 2:38;

8:16; Ro 6:3, 4

<sup>28:20</sup> <sup>p</sup> Ac 2:42

<sup>q</sup> Mt 18:20; Ac 18:10

<sup>r</sup> Mt 13:39

the elders and devised a plan, they gave the soldiers a large sum of money,<sup>13</sup> telling them, “You are to say, ‘His disciples came during the night and stole him away while we were asleep.’ <sup>14</sup>If this report gets to the governor,<sup>k</sup> we will satisfy him and keep you out of trouble.” <sup>15</sup>So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

## The Great Commission

<sup>16</sup>Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.<sup>l</sup> <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.<sup>m</sup> <sup>19</sup>Therefore go and make disciples of all nations,<sup>n</sup> baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>o</sup> <sup>20</sup>and teaching<sup>p</sup> them to obey everything I have commanded you. And surely I am with you<sup>q</sup> always, to the very end of the age.”<sup>r</sup>

# TABLE OF WEIGHTS AND MEASURES

	BIBLICAL UNIT	APPROXIMATE AMERICAN EQUIVALENT	APPROXIMATE METRIC EQUIVALENT
<b>Weights</b>	talent (60 minas)	75 pounds	34 kilograms
	mina (50 shekels)	1 $\frac{1}{4}$ pounds	560 grams
	shekel (2 bekas)	$\frac{2}{5}$ ounce	11.5 grams
	pim ( $\frac{2}{3}$ shekel)	$\frac{1}{4}$ ounce	7.8 grams
	beka (10 gerahs)	$\frac{1}{5}$ ounce	5.7 grams
	gerah	$\frac{1}{50}$ ounce	0.6 gram
	daric	$\frac{1}{3}$ ounce	8.4 grams
<b>Length</b>	cubit	18 inches	45 centimeters
	span	9 inches	23 centimeters
	handbreadth	3 inches	7.5 centimeters
	stadion (pl. stadia)	600 feet	183 meters
<b>Capacity</b>			
<i>Dry Measure</i>	cor [homer] (10 ephahs)	6 bushels	220 liters
	letheke (5 ephahs)	3 bushels	110 liters
	ephah (10 omers)	$\frac{3}{5}$ bushel	22 liters
	seah ( $\frac{1}{3}$ ephah)	7 quarts	7.5 liters
	omer ( $\frac{1}{10}$ ephah)	2 quarts	2 liters
	cab ( $\frac{1}{18}$ ephah)	1 quart	1 liter
<i>Liquid Measure</i>	bath (1 ephah)	6 gallons	22 liters
	hin ( $\frac{1}{6}$ bath)	1 gallon	3.8 liters
	log ( $\frac{1}{72}$ bath)	$\frac{1}{3}$ quart	0.3 liter

The figures of the table are calculated on the basis of a shekel equaling 11.5 grams, a cubit equaling 18 inches and an ephah equaling 22 liters. The quart referred to is either a dry quart (slightly larger than a liter) or a liquid quart (slightly smaller than a liter), whichever is applicable. The ton referred to in the footnotes is the American ton of 2,000 pounds. These weights are calculated relative to the particular commodity involved. Accordingly, the same measure of capacity in the text may be converted into different weights in the footnotes.

This table is based upon the best available information, but it is not intended to be mathematically precise; like the measurement equivalents in the footnotes, it merely gives approximate amounts and distances. Weights and measures differed somewhat at various times and places in the ancient world. There is uncertainty particularly about the ephah and the bath; further discoveries may shed more light on these units of capacity. ■



# THE GOSPEL AND WORK

*Jon Tyson*



**H**ave you ever arrived at the end of an exhausting week at work and asked yourself what it was all for? Have you ever neglected your relationships so you could accomplish more at work? Have you ever let the pressure and pace of life drown out the quiet longings of your soul? Or have you ever been to church with these questions weighing on your mind only to leave feeling guilty and confused, with no answers in sight? If so, you're not alone.

Dorothy Sayers famously said, "How can anyone remain interested in a religion which seems to have no concern for nine-tenths of his life?"<sup>1</sup> Many of us sense a disconnect between the good news we hear at church and what we do all week. Sure, we hear that our sins are forgiven, and that we anticipate life with God in eternity. But what does the gospel have to do with God in the workplace? How does the atonement impact office culture? How does regeneration impact the way we think about revenue? What does it mean to be great in the kingdom by becoming a servant, yet bear the responsibility of leading a firm?

I felt this tension early in my faith journey. I became a Christian at a Pentecostal revival when I was 16. I sensed that God was doing something powerful and unique at the time. The church services were electric. I felt God's presence so tangibly that I did not want to leave. I was transformed by the gospel and I wanted the whole world to know.

My world, however, did not reciprocate. I had recently dropped out of high school to work as a butcher in a meat factory, and no matter how hard I tried, I couldn't get any of the other butchers to come to church. After months of pleading with them, I became deeply discouraged. What was my value in the world if I wasn't winning souls? Why did I even bother having a job if I couldn't recruit people to come to church? This kick-started my theological journey to try to understand how the gospel and work connect with each other.

## THE GOSPEL'S PERVASIVE INFLUENCE

In Colossians, Paul says, "God was pleased to have all his fullness dwell in [Christ], and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." (1:19–20). What God was doing in Christ impacts, and draws into redemption, every aspect of human life. Paul Marshall says,

The gospel is for all things, and he makes a threefold statement about the Lordship of Christ. Everything was made by and for Jesus Christ. Everything holds together in Jesus Christ. Everything will be reconciled by Jesus Christ. The "everything" that is reconciled is the same everything that was made. The scope of redemption is the same as the scope of creation. The Creator and Redeemer are one and the same. Things in heaven, things in earth, things visible and invisible, dominions, and authorities will be reconciled by the cross of Jesus Christ.<sup>2</sup>

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<sup>1</sup> Dorothy Sayers, *Creed or Chaos?* (Manchester: Sophia Institute Press, 1974), 106.

<sup>2</sup> Paul Marshall, *Heaven Is Not My Home* (Nashville: Thomas Nelson, 1999), 46.

The apostle Paul says elsewhere that the reason for Christ's ascension was "to fill the whole universe" (Eph 4:10). Christ not only saves us *from* sin; he also saves us *for* his mission of renewal and redemption, so that the universe may be filled with the beauty of Christ. This means that our jobs are key to the way we live out the gospel and advance God's kingdom.

The gospel informs our work by giving us a context for the work we do. Scottish philosopher Alasdair MacIntyre said, "I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?'"<sup>3</sup> <sup>4</sup> In order to understand how the gospel relates to our work, we need a broad theological base that is grounded in Scripture. Much of evangelical theology starts with sin and ends with salvation. We start with Genesis 3 and end with Revelation 20. This is like entering a movie 15 minutes late and leaving 15 minutes early. As a result, we struggle and strain to make sense of what is happening in the overall story. Knowing that we were created in the image of God and given dominion over the earth helps us see work as central to what it means to be human. As Steve Garber has said, "Vocation is integral, not incidental, to the *missio dei*."<sup>5</sup>

The gospel calls us not to retreat from the world into the church, but to embody the values of God's kingdom wherever we are, especially in the workplace.

### RELIEF FROM THE "WINNER'S SCRIPT"

The gospel also gives us a new, secure identity in Christ. So much of what happens in the workplace is driven by competitiveness and people trying to prove their worth. Locating our identity in our performance can get exhausting. People are only as secure as their current results. People living in this way are following what Richard Rohr calls the "winners script."<sup>6</sup> The winner's script demands that we raise ourselves up out of nothing and make ourselves into something to which the world aspires and that it envies. Thus, life becomes as a series of straining for vocational accomplishments that will move us toward acceptance and worth in the eyes of those around us.

The winner's script has at times crept into the church. We often desire to win the esteem and praise of others. But in so doing, we construct fragile identities for ourselves and tire out our souls. The gospel liberates us from the winner's script. We do not have to build our own identity in our work. Rather, our work stems from our identity in Christ.

Think about the order of the life of Jesus. If our modern society wrote the gospel, it would order it as follows: Christ would live his life of compassion and love. He would confront the Pharisees, teach his disciples, cast out demons, heal the sick and then go to the cross. After his victory, he would rise in glory and restore his disciples. And right at the moment of his ascension, the heavens would open and the Father would say, "This is my son, whom I love. With him I am well pleased." In other words, God's approval would come as a result of Jesus' work.

But that is not the gospel. Before Jesus does any of these things, the Father announces his love for him. Jesus is given his baptismal identity before he begins his ministry, not after he accomplishes it. And in a similar way, in Christ God accepts us as his children, not on the basis of our works but on the basis of Christ's redeeming work on our behalf.

In Christ, every spiritual blessing is ours. We therefore can be freed from the impulse to prove or impress others, because we know that God has already accepted us. So instead of using our jobs to prove our worth, we can use our jobs to love, serve and bless others. Our identity does not stem from the size of our portfolio, the impressiveness of our job description or the quality of our peer

3 Alasdair MacIntyre, *After Virtue*, Third Edition (Notre Dame: University of Notre Dame Press, 2007), 201.

4 Steven Garber, "Vocation is Integral," Q Ideas: <http://qideas.org/videos/vocation-is-integral/>, last accessed 9/2/2015.

5 Steven Garber, "Vocation is Integral," Q Ideas: <http://qideas.org/videos/vocation-is-integral/>, last accessed 9/2/2015.

6 See Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life* (Jossey-Bass, 2001).

reviews. And our identity is not destroyed by the loss of a job, the decline of our accounts or the lack of recognition. Knowing we are secure lets us work for God's glory and serve others.

### SEEKING GOD'S GLORY IN OUR WORK

The gospel reveals God's glory. Not only do we come to know God's glory—how awesome he is—by being in relationship with him, we are also called to seek God's glory—his honor—in everything we do. Paul urges, “So whether you eat or drink or whatever you do, do it all for the glory of God” (1Co 10:31). But how do we approach this challenge? Are some areas of life more God-glorifying than others? Are some things sacred while others are secular?

The Jewish Rabbis used to teach that the key to glorifying God in the world was through the power of holy intent. This practice was called *kavanah*. Abraham Heschel says, “Kavanah is direction to God and requires the involvement and redirection of the whole person. It is the act of bringing together the scattered forces of the self; it means the participation of heart and soul, not only of will and mind.”<sup>7</sup>

One of the meanings of the word *glory* is “weight or significance.” When we take our ordinary, everyday work and with holy intent seek to make it an act of worship before God, the mundane is transformed into something weighty and sacred. We infuse the ordinary stuff of life with holy intent and so make even the most trivial tasks artifacts and objects of glory.

Martin Buber articulates this vision well. He quotes a Hasidic anecdote and points out the interrelation between direction and redemption:

Enoch was a cobbler, and with every stitch of his awl that drew together the top and bottom of the leather, he joined God and the Shekinah. . . . Man exerts influence on the eternal, and this is not done by any special works, but by the intention with which he does all his works. This is the teaching of the hallowing of the everyday. The issue is not to attain to a new type of acting which, owing to its object, would be sacred or mystical; the issue is to do the one appointed task, the common, obvious tasks of daily life, according to their truth and according to their meaning.<sup>8</sup>

One of the congregants in my church used to work as a barista in a coffee shop. For him, this was a temporary job that caused him to wrestle to find meaning and joy in his work. But the concept of redeeming the ordinary through holy intent deeply inspired him. One day, I got a coffee from him, and instead of my name written on the cup, the word *kavanah* was written. He smiled and told me, “When I place the cup on the lid, I consciously do it as an act of worship and blessing, and it has transformed what I do here.” Imagine if Christians had this vision of glory in every part of life. Buildings would be designed with holy intent, food would be cooked with holy intent, children would be taught with holy intent and court cases would be tried with holy intent. And slowly but surely, in every sphere of our world, life would take on a new weight and significance as the stuff of life became the stuff of glory.

### REDEEMING WORK

The gospel is also about redemption. Despite our rebellion against him, God has redeemed and restored us. He has liberated us from sin and called us his children. Not only that, but he has also redeployed us into the world as his laborers, who work with him to usher in the redemption of all things.

First, he redeems our hearts. He gives us new life and reorients our desires so that we now seek to

<sup>7</sup> Quoted in Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Nashville: Hendrickson Publishers, Kindle Edition, 2009), 129.

<sup>8</sup> Quoted in Frost and Hirsch, *The Shaping of Things to Come*, 130.

please him and advance the spread of his kingdom. This isn't simply a personal matter. God wants the change we experience inwardly to flow out to the world around us. As Henry Van Til has said, culture is religion externalized.<sup>9</sup> This means that God is not just about the redemption of our hearts alone, but also the entire world—and he wants to use us in his plan to do that.

James K. A. Smith put it well: “Redemption includes the reorientation of our culture-making capacities.”<sup>10</sup> Our world and culture is in desperate need of redemption. It is broken. What we do in our work can have a significant impact not only on those we work with but also in the world. We can contribute to either renewal or decline. In our work, we can participate in God's plan to move the world toward its intended end.

What would the world look like if Wall Street had people working according to Biblical stewardship rather than greed? If the people in fashion worked to reveal true beauty rather than surface-level exploitation? If food was processed for health rather than convenience? If educators prepared students for real-life flourishing rather than tests?

I remember when I first started to grasp the link between the gospel and my work. Instead of seeing the butcher shop as an outgrowth of the curse, plagued by thorns and labored in sweat, I began to see it as a place of opportunity. I began to see it as a place for formation, contribution and worship. I would go into work early, and get down on my knees and silently hold my knives up to God. With holy intent, I would ask him to use them for his glory, and my life for his kingdom, so my small part of the world could move toward redemption. And over the course of time, by God's grace, it did. I can't help but imagine how things would change in the world if this became a common practice. What if seamstresses and restaurant servers, analysts and artists, mechanics and moms all saw their work as sacred, and held it to God with holy intent, and did things for his glory so that the mundane became miraculous because it all played a part in the story of redemption?

So at the end of your next work week, rather than questions, may you find hope. And as you find your place in the story of God, serve from a secure identity, work with holy intent and seek redemption where you are. May you savor the joy of joining with God as he is making all things new. ■

<sup>9</sup> Henry R. Van Til, *The Calvinist Concept of Culture* (Grand Rapids: Baker Academic, 2001), 42.

<sup>10</sup> James K. A. Smith, *Discipleship in the Present Tense: Reflections on Faith and Culture* (Grand Rapids: Calvin College Press, 2013), 5.

# OUR NEED FOR THEOLOGY

*Richard Mouw*



**T**he *Imitation of Christ*, written by Thomas à Kempis in the fifteenth century, is a spiritual classic. I have read it several times, always to my spiritual profit.

There is one point in the book, however, where the writer makes me uneasy. In arguing that an intellectual understanding of some basic Christian teaching does you no good unless that teaching is an integral part of your personal relationship with God, Kempis uses the doctrine of the Trinity to bring home his point. “What use is it to you to argue loftily about the Trinity,” he says, “if by your lack of humility you are displeasing to the Trinity? For lofty words make no man holy or just; but a life of virtue endears a man to God.”

It’s not that I disagree with the basic point he is making. Kempis is certainly right to impress upon us the need to live in ways that please the triune God. This means that simply being able to say some true things about the Trinity doesn’t do us any spiritual good unless we also have a heartfelt personal relationship with God.

My uneasiness has to do with the either/or manner in which he argues his case. It is dangerous, I think, to pit personal spirituality over against doctrinal formulation. My own view is that a vital relationship with the triune God has to be grounded in a solid understanding of the doctrine of the Trinity. Not that every lover of the Trinity must be skilled in theological argumentation. But a healthy Christian community will want to be sure that our spiritual devotion is supported by sound thinking.

Actually, it is significant that Kempis uses the Christian’s relationship to the Trinity as his example in making his point. The Bible itself never uses the word *Trinity*. Theologians invented the term to capture the sense of the Bible’s portrayal of the God who calls us to a life of obedience. If you see the Bible as nothing more than a book of disconnected sayings or laws, you might get the impression that there are three different gods: one who created the world, one who came into the world to die on the cross and rise to life again, and one who arrived later as a spirit who empowers believers to do important spiritual and religious things.

But, as the great theologians of the church throughout the ages have argued, the Bible does not present us with three different gods, each doing his own thing. Nor does the Bible allow us, on the other extreme, to conclude that “Father,” “Son” and “Holy Spirit” are simply three different names for one divine person. We have not understood the overall message of the Scripture, Christian theologians tell us, unless we see that there is one God in three Persons—a blessed Trinity to whom we direct our worship and service.

## THE IMPORTANCE OF DOCTRINES

Doctrines are important. While they are not more important than our lives of spiritual devotion, they play a vital role in helping us understand not just who we are, but also what truths are necessary to guide us in living lives that please the Lord.



A doctrine is fundamentally a *teaching*. It is often said that the Bible is not a textbook of doctrines, and that is correct. The Bible contains many writings that are not in themselves teachings: prayers, dreams and visions; accounts of battles and journeys; letters; proverbs; poems and hymns; and genealogies.

However, it is important for us to ask what the Bible intends to *teach* us in its various modes of expression. Isaiah 11:12, for example, says that the earth has four quarters, or corners. It may *say* that, but it does not intend to *teach* that. The real point of that verse is not to tell us something important about the shape of the earth, but rather that God will gather together again his people who have been scattered in many different nations after a period of exile. The *teaching* here is that God is faithful to his promises.

There have been many arguments about doctrine throughout church history. Christians have not always treated each other with love, grace and respect while engaging in theological arguments. The history of our doctrinal disputes has been characterized by much mean-spiritedness—and even worse, the differences sometimes have led to actual wars and persecutions. But the arguments have often been about extremely important matters.

Take, for example, the questions about Christ's divinity that led up to the famous Council of Nicea in 325, where the great Nicene Creed was formulated, and which continues to be a key doctrinal reference point for traditional Christianity. Some Christian thinkers had begun to teach that Christ was not fully God. He was, to be sure, a savior who came from heaven to accomplish our redemption. But he was not fully divine like the Father. He was more like a highly exalted angel—much greater than a human being but not quite “up there” with the Father.

Gifted theologians saw this as a serious deviation from Biblical teaching, and church leaders gathered at Nicea to settle the dispute. In reflecting on the many things the Bible actually says about Jesus, they decided that it was necessary, if Jesus was able to accomplish what the New Testament says he accomplished, that Jesus be—and this is the great passage on the subject from the Nicene Creed—“God from God, Light from Light, True God from True God, begotten, not made, of one Being with the Father.”

In one sense, of course, that wonderful formulation went “beyond” the actual words of the Bible. And it *had* to do so, because it was giving authoritative guidance in a situation where people had gotten into a lengthy argument about how to put together—into one coherent understanding—the core meaning of a variety of verses in the Bible that talk about the person and work of Jesus. Beyond all the many things the Bible *says* about Jesus, Nicea tells us what the Bible *teaches*.

## DOCTRINE AND OUR WORK

This Bible on faith and work highlights for us many doctrinal emphases and themes that are important for understanding God's call to us to serve the goals of his kingdom in our daily lives. The kinds of doctrinal emphases spelled out in these pages have meant much to me in my own journey of discipleship.

In the kind of evangelicalism in which I was raised, when preachers and Bible teachers used the word *world*, they typically were referring to something dangerous. We were warned against “worldliness.” Out there—beyond the walls of the church—there were forces at work in “the world” that were bent on destroying our faith.

And the folks who spoke in this way could easily find Bible verses to support their point. The apostle John told the early Christians that they ought “not love the world or anything in the world” (1Jn 2:15). Jesus himself is recorded as warning his disciples that since they “do not belong to the world” they should not be surprised if “the world hates you” (Jn 15:19). And in one of the most poignant asides in his epistles, Paul tells us that his friend Demas had “deserted me and has gone to

Thessalonica” because he “loved this world” (2Ti 4:10).

The fact is, then, that you can find condemnations of “worldliness” in the Bible, even from Jesus himself. Of course, there is also a sense of “world” in the Bible that does not have that negative connotation. When people talked in my youth about sending out missionaries, they would point to Jesus’ command that we are to “Go into all the world and preach the gospel to all creation” (Mk 16:15). That was a more neutral sense of “world,” referring to the vast geographic expanse of the planet we inhabit.

The bad sense of “world” nagged at me as I grew older because there were so many things in the larger culture, beyond the walls of churches, that I became convinced God cared about: novels written by non-Christians, Hollywood films, chamber orchestras, race relations, the environment. Was all of that the stuff of “the world” that God wanted me to avoid?

One of my most important discoveries on this subject was that in John 3:16–17, verses that I knew well as an evangelical, the word for *world* in the Greek was *kosmos*, which referred to the created order. God loved the original created order so much that he sent his only Son into that creation to save sinners. But there was more: verse 17 tells us that Jesus came into the cosmos—creation—not to condemn the cosmos, but that the cosmos might be saved through him.

That opened up a whole new “world” for me—the world, the original creation, that God still loved so much that he sent Jesus into that world to reclaim it. And that idea fit nicely with the opening verses of the Bible. In Genesis 1, God creates many things before he gets around to creating human beings. And each time he creates something, he sees that it is good. Light—“That’s good!” Rivers and creeks—“That’s good!” Birds and insects—“That’s good!” Chipmunks and otters—“That’s good!”

And then, when the Lord God gets around to creating human beings, his first instructions to the man and the woman are that they *take care* of all of those good things on his behalf. Human beings are given the assignment in the creation to be caretakers of all the wonderful things that the Lord God has made (see Ge 1:26–28).

Of course, sin messes that up in significant ways. But when God calls Israel to be his special people, he gives them detailed instructions about how to farm, how to deal with finances, how to engage in family life, how to do politics, music and art. God still cares about how human beings take care of the world that he originally made and declared “good.”

To be sure, those negative teachings in my youth about “the world” still make good sense. We are to avoid “the world,” in the sense of the sinful rebellious way of living in God’s creation. But we ought also to do our part to honor God’s continuing purposes for the good creation that Jesus came to reclaim.

Thinking about what the Bible teaches us about “the world” means not just focusing on a particular verse in which *world* appears. It means getting the overall sense of what the Bible says on the subject. God’s original purposes for creation have become corrupted and distorted as a result of our sinful rebellion. To love that disordered “world” is to be attached to those things that are, from the perspective of Christ’s kingdom, transitory and illusionary—it is to adopt the values of the sinful social order.

But God himself is still a lover of the world as he originally fashioned it—a place of goodness and beauty. So he now sends us into the sinful order, not to conform to it, but to confront its rebellion. As Jesus prayed to the Father on behalf of his disciples, “My prayer is not that you take them out of the world but that you protect them from the evil one” (Jn 17:15). God wants us to identify with all that is good in the cosmos, the good creation. The psalmist’s proclamation was not limited to a specific period of time: “The earth is the Lord’s, and everything in it, the world, and all who live in it” (Ps 24:1).

I love the opening words of the Westminster Shorter Catechism in this regard: Our “chief end” as human beings “is to glorify God and to enjoy him forever.” That is rich doctrine—a good capturing of an important teaching of Scripture. We were created to honor God’s creating purposes for the world that he declared to be good. We are to enjoy him—and all that he enjoys. This is the vision—informed by sound doctrines—that should inspire us in relating our faith to our daily work. ■

# FINDING OUR STORY IN GOD'S STORY

*Nancy Ortberg*



**T**he Bible is far more than a collection of stories. That may seem obvious, but it is an important aspect for us to grasp, and it is often overlooked. Weaving together what can seem like a collection of random stories, teachings, propositions and other kinds of literature in an overarching narrative is critical to understanding God's revelation of himself in Scripture, as well as our own sense of calling. And the story of God is the thread that ties all of our stories together.

Sitting cross-legged on a braided rug in Sunday school, I was captivated by the story—and stories—of Scripture. Whether on a flannelgraph, through a song or simply by the telling of Mr. Yarborough, these stories enthralled me. And I saw the truths and values conveyed in them being lived out in the lives of the seventy-some folks who made up Pioneer Baptist Church. Over time, I began to understand that the stories of Adam and Eve, Abraham and Sarah, Moses and Miriam, Deborah, Samuel, David and so many others all anticipated Jesus. They were the prequel, as it were.

After Adam and Eve disobeyed God and subjected our world to sin and death, God promised a redeemer (see Ge 3:15). With Abraham, God began to form a nation of people. He gave Abraham the land of Canaan, the eventual promised land and place where the Savior of the world would be born.

When I went to seminary, I was in danger of thinking that a more doctrinal or systematic framework was what I needed to truly understand Scripture. While I certainly needed those, I quickly realized that those perspectives served to help me understand the story of Scripture. Taken all together, the accounts, teachings, propositions and other forms of literature communicate a grand narrative that many are surprised exists in the Bible.

While in seminary, I found it interesting that three-point and expository sermons were the model that my instructors prescribed for us. But when I read and re-read the Gospels, I realized that the literary tool of story was Jesus' consistent go-to for communicating to his listeners about the kingdom of God.

All of the various forms of literature in the Bible impact us in different ways. But of all of them, story often does more to capture our imagination. It challenges our mind and touches our heart. It forces us to integrate the message of God with our lives.

To be sure, the systematic and doctrinal approach to Scripture study helps us to draw critical elements and principles from the story. But I find it is the overall story of Scripture that connects most deeply with us in our current situations. Stories tend to linger with us longer, and they shape and transform us.

I learned many important truths from my grandmother, but what remains with me most was her story. Similarly, truths about God are important to know and teach. But I feel that truths about God stick with us and impact us most deeply when we encounter stories of how those truths were manifested in history, in our world and in our lives.

## GOD'S STORY AND WORK

God's story starts with the intersection of creativity and work: the creation of all things. And this story sets into motion the human epic. God creates humanity to participate in his story—to work alongside him in cultivating the earth—which is both a gift and a responsibility. It is a way of continuing and developing the story of God that has already begun.

Often when we're introduced to new characters in this grand story, we learn about their occupation soon after we learn their name. Time and again I've heard people say they wish conversations with people they've just met didn't begin with the question "What do you do?" I understand that these sorts of interactions can quickly devolve to subconscious and comparative assessments of "How important are you?" But in fact what we do says a lot about who we are.

Jesus spent 33 years, give or take, on earth to do what he came to do. And he probably spent all but the last three years under his parents' roof, and much of his adulthood working alongside Joseph as a carpenter. His story means something for our story. In the incarnation, God the Son embraced all of humanity in order to redeem it. If it was fitting for him to embrace ordinary and often mundane human work, then it's fitting for us, too. He affirmed the goodness of human work.

## MY STORY

I started college as a laser-focused pre-med major and kept on that track through my sophomore year. But as a junior, I changed my major to nursing and picked up a minor in speech communications. I was planning to start my seminary education part-time while I worked as a nurse.

After college, I began working as a nurse at a large Catholic hospital 30 minutes from where I lived. Since I was new to the profession, I was watched very closely. I was placed in a three-month apprentice program and was never let out of sight of my mentor. I worked the day shift so they could watch me even more closely. I had classroom experience, but they wanted to ensure I could do real work on real people—and that I didn't accidentally kill someone.

Toward the end of my three-month program, I knew that I would be placed on either the second or third shift for my permanent position. But that didn't present a problem for me. My then-boyfriend was still in school, and I wouldn't see him till Christmas break. My biggest dilemma, however, was asking the director of nursing—who was also a nun, a formidable one who caused the neurosurgeons to scramble and hide when they saw her walking down the hallway—if I could have a two-week extension on the day shift so I could spend time with my long-distance boyfriend in the evenings during his break. I practiced my speech, and it took me several attempts to approach her, but I finally mustered the courage to intercept her and mutter, "Sister Judy, my name is Nancy Berg, and I work on 3East. You don't know me, but . . ." and then she interrupted me: "I know who you are."

"Really?" I thought to myself.

She continued, "From the reports I've received, I'm guessing we will consider you for a head nurse position in the next year if you continue learning and working like you are."

I was shocked. And she graciously approved my request. But after all these years, what has stood out to me most is that phrase: "I know who you are." Every day when I showed up to work as a new and terrified young nurse, learning the ropes from a mentor, the director of nursing was paying attention. That knowledge deeply impacted my work from then on, and to this day it has shaped my work ethic and my own leadership.

Can you imagine a phrase more poised to locate you in God's own story? "I know who you are." God knows who we are, individually, and he wants us to participate in his story.

When I feel alone, even at work, I am reminded by the gospel that I am not actually alone. When I need help, I know I can turn to the One who knows me much more completely than I know



myself. Jesus embraced our humanity in its fullness and can relate to us no matter where we are or how we feel. My relationship with God is not based on fear or even obedience. It is based on his knowing me and accepting me.

### A MEMORABLE PATIENT

Four years into my nursing career, I took a position in the hospital emergency department. Late one night, I was assigned a new patient just before my shift ended at 11:30 p.m. I was tired and I did not want a new patient. Taking a new patient meant adding 20 to 30 minutes to my shift before I could hand her over to the nurses coming in. Additionally, the attending physician had ordered some preliminary lab work, which meant that I would need to stay until those results came back.

I don't think I let my unhappiness leak out, but I was fairly cursory in my questions, not paying much attention to my new patient. And it seemed to me that she had the flu. I wondered to myself, "Who comes to the ER for the flu? Just wait until the morning and go see your doctor. This is the ER, where people with serious conditions are treated."

As I recorded her vital signs, she talked to me even though I wasn't asking her many questions. She had been feeling weak and achy for a few days. Her husband and her two young children had left the day before for a vacation in Tahoe. She was planning to meet them in a day or two, after she had finished a work project. But tonight she felt "weird." She couldn't pinpoint exactly what she was feeling, so she thought she had better get examined before she left for Tahoe. I smiled and nodded at her as she told me this, but inside I thought again, "Why couldn't you have waited until the morning to see your primary doctor? This doesn't seem like an emergency to me."

I quickly recorded her blood pressure, pulse and temperature. I helped her change into a hospital gown, instructed her to give us a urine sample and then left the room. On my way to hand over her chart to the nurse who would be taking over, I tore off the incoming lab reports.

I scanned the numbers and remember feeling like I had walked in to a brick wall. Her blood count results looked like a ridiculous mistake and made no sense at all after my initial read. Then as my brain frantically started registering what I saw, the doctor, who was reading over my shoulder, told me, "Set up a bone marrow biopsy tray." It appeared that she had Leukemia. In a moment, I was setting up a tray without telling my patient what the procedure was for or what it would be like. I then thought to myself, "Do I know who she is?"

In the next 30 minutes, before the doctor would arrive at her bedside to do the painful biopsy, I pulled up a chair so I was eye level with her. I then asked her some questions—about her family, where she grew up, her job and so on. She was intermittently animated and nervous, but she didn't have a clue as to what was going on.

Six weeks later she died. She never left the Intensive Care Unit room that we sent her to later that night.

That night, I stayed at her bedside until 3 a.m., after clocking out much earlier, not getting paid for this volunteer time. I stayed with her during the procedure and when the doctor explained the most likely diagnosis. I stayed with her when she asked me to dial a phone number that woke up her husband in Tahoe.

I stayed with her as we wheeled her on a gurney up to the ICU, with an oxygen tube in her nose, an IV in her arm and an electrocardiogram monitor beeping away.

I visited her almost daily. I was with her when her husband burst through the curtain to see her, and later that day I brought their two little girls in, against ICU rules, to see their momma.

I watched her body bloat and turn dusky, and become unresponsive to any treatment. And I watched as her body began to shut down, system by system, and eventually die. I watched two little girls and a crushed husband weep over her.

By the end of those six weeks, I knew who she was.

Our jobs, as Dallas Willard was fond of saying, “are our primary places of discipleship.”<sup>1</sup> Joining God’s creative work in this world means we not only participate in what he is doing, but also are known and shaped by him. My skills and my impatience, my contributions and my pride are all part of my story. And when it intersects with God’s story, I can truly delight in my skills and contributions—for I know he does.

Every one of the 66 books of the Bible tells God’s story of “I know who you are.” He is the Creator of all that is, and he knows us intimately—better than we know ourselves. He sent his Son to be with us and die for us because he knows us and wants us to know him. This truth helps us not only understand God’s Word but also who we are and how our work fits into his grand story. ■

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<sup>1</sup> Dallas Willard, “The Gentle Art of Disciplemaking,” *The Burner*, June 27, 2012, <http://theburnerblog.com/dmin/dallas-willard-on-making-disciples-the-gentle-art-of-disciplemaking/>.

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 Humanity—Adoption: Galatians 4:7  
 Humanity—Calling: 2 Corinthians 12:10  
 Humanity—Cultural Mandate: Mark 15:16  
 Humanity—Sin and Disordered Desires: Psalm 100:3  
 Humanity—Image of God: Ecclesiastes 3:11  
 Humanity—Image of God: Isaiah 1:17  
 Humanity—Prayer: 1 Thessalonians 5:17  
 Humanity—Vice Regents: Isaiah 11:8–9  
 Priesthood of All Believers: Revelation 5:10  
 Redemption—Faith: Ephesians 6:10–18  
 Redemption—Freedom from Sin: James 5:16  
 Redemption—Mortification: Colossians 3:5  
 Redemption—Perseverance: James 1:12  
 Redemption—Repentance: Lamentations 3:40  
 Redemption—Sanctification: Ezekiel 36:26



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