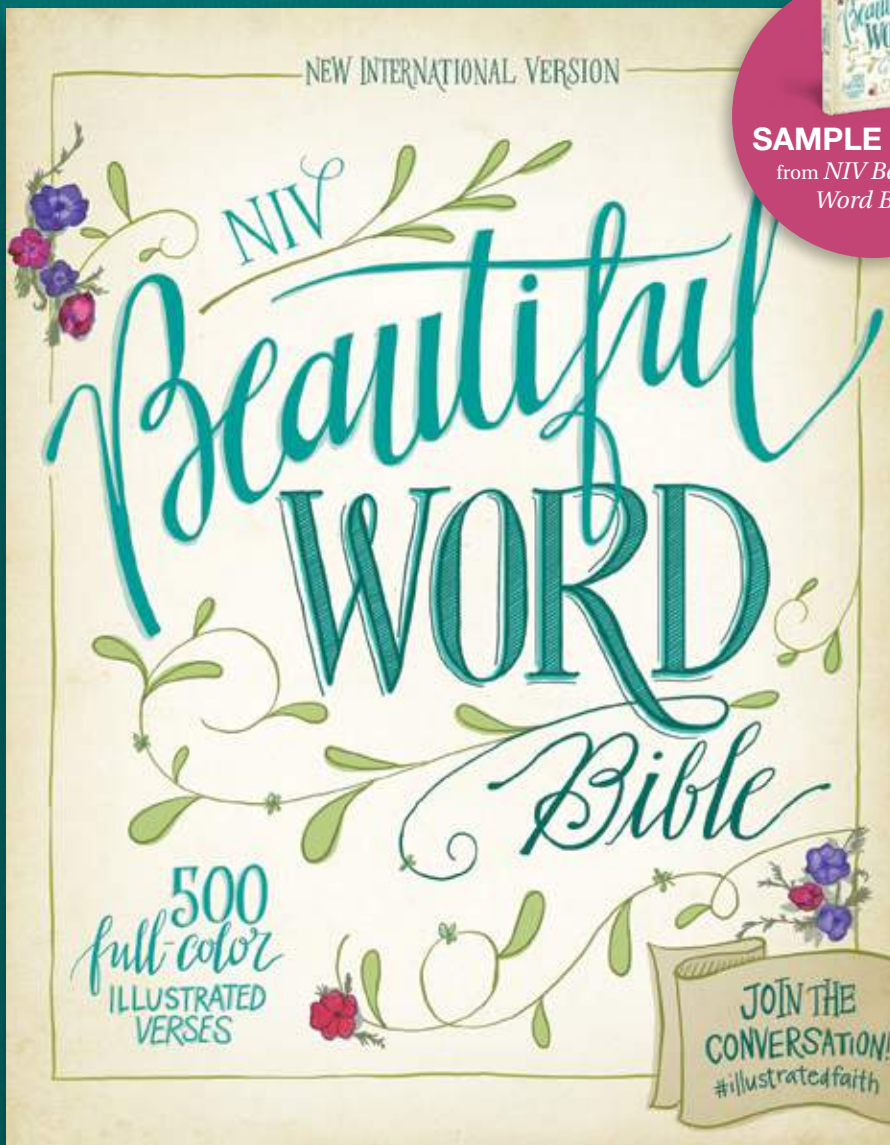


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across the stream, he sent over all his possessions. <sup>24</sup>So Jacob was left alone, and a man wrestled with him till daybreak. <sup>25</sup>When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip 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>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>a</sup> because you have struggled with God and with humans and have overcome."

<sup>29</sup>Jacob said, "Please tell me your name."

But he replied, "Why do you ask my name?" Then he blessed him there.

<sup>30</sup>So Jacob called the place Peniel,<sup>b</sup> saying, "It is because I saw God face to face, 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.

### Jacob Meets Esau

**33** Jacob looked up and there was Esau, coming with his four hundred men; 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 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>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>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?"

"To find favor in your eyes, my lord," 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, now that you have received me favorably. <sup>11</sup>Please accept the present that was brought to you, for God has been gracious to me 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. 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>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>16</sup>So that day Esau started on his way back to Seir. <sup>17</sup>Jacob, however, went to Sukkoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Sukkoth.<sup>d</sup>

<sup>18</sup>After Jacob came from Paddan Aram,<sup>e</sup> he arrived safely at the city of Shechem in Canaan and camped within sight of the city. <sup>19</sup>For a hundred pieces

of silver,<sup>f</sup> he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent. <sup>20</sup>There he set up an altar and called it El Elohe Israel.<sup>g</sup>

### Dinah and the Shechemites

**34** Now Dinah, 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>7</sup>Meanwhile, Jacob's sons had come in from the fields as soon as they heard what had happened. They were shocked and furious, because Shechem had done an outrageous thing in<sup>c</sup> Israel by sleeping with Jacob's daughter — a thing that should not be done.

<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; the land is open to you. Live in it, trade<sup>d</sup> in it, 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 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. 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>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>20</sup>So Hamor and his son Shechem went to the gate of their city 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; 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 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 and attacked the unsuspecting city, killing every male. <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>e</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

<sup>a</sup> 28 Israel probably means *he struggles with God*. <sup>b</sup> 30 Peniel means *face of God*.

<sup>c</sup> 31 Hebrew *Penuel*, a variant of *Peniel* <sup>d</sup> 17 *Sukkoth* means *shelters*. <sup>e</sup> 18 That is, Northwest Mesopotamia

<sup>a</sup> 19 Hebrew *hundred kesitahs*; a kesitah was a unit of money of unknown weight and value. <sup>b</sup> 20 El Elohe Israel can mean *El is the God of Israel* or *mighty is the God of Israel*.

<sup>c</sup> 7 Or *against* <sup>d</sup> 10 Or *move about freely*; also in verse 21 <sup>e</sup> 27 Or *because*





making me obnoxious to the Canaanites and Perizzites, the people living in this land. We are few in number, 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 and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau.”

<sup>2</sup>So Jacob said to his household and to all who were with him, “Get rid of the foreign gods you have with you, and purify yourselves and change your clothes. <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 and who has been with me wherever I have gone.” <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>5</sup>Then they set out, and the terror of God 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 (that is, Bethel) in the land of Canaan. <sup>7</sup>There he built an altar, and he called the place El Bethel,<sup>a</sup> because it was there that God revealed himself to him when he was fleeing from his brother.

<sup>8</sup>Now Deborah, Rebekah’s nurse, died and was buried under the oak outside Bethel. So it was named Allon Bakuth.<sup>b</sup>

<sup>9</sup>After Jacob returned from Paddan Aram,<sup>c</sup> God appeared to him again and blessed him. <sup>10</sup>God said to him, “Your name is Jacob,<sup>d</sup> but you will no longer be called Jacob; your name will be Israel.”<sup>e</sup> So he named him Israel.

<sup>11</sup>And God said to him, “I am God Almighty<sup>f</sup>; be fruitful and increase in number. A nation and a community of nations will come from you, and kings will be among your descendants. <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>13</sup>Then God went up from him 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>15</sup>Jacob called the place where God had talked with him Bethel.<sup>g</sup>

**The Deaths of Rachel and Isaac**

<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>18</sup>As she breathed her last—for she was dying—she named her son Ben-Oni.<sup>h</sup> But his father named him Benjamin.<sup>i</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>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 Bilhah, and Israel heard of it.

Jacob had twelve sons:

<sup>23</sup>The sons of Leah:

Reuben the firstborn of Jacob,  
Simeon, Levi, Judah, Issachar and Zebulun.

<sup>24</sup>The sons of Rachel:

Joseph and Benjamin.

<sup>a</sup> 7 El Bethel means *God of Bethel*. <sup>b</sup> 8 Allon Bakuth means *oak of weeping*. <sup>c</sup> 9 That is, Northwest Mesopotamia; also in verse 26 <sup>d</sup> 10 Jacob means *he grasps the heel*, a Hebrew idiom for *he deceives*. <sup>e</sup> 10 Israel probably means *he struggles with God*. <sup>f</sup> 11 Hebrew El-Shaddai <sup>g</sup> 15 Bethel means *house of God*. <sup>h</sup> 18 Ben-Oni means *son of my trouble*. <sup>i</sup> 18 Benjamin means *son of my right hand*.

<sup>25</sup>The sons of Rachel’s servant Bilhah:  
Dan and Naphtali.

<sup>26</sup>The sons of Leah’s servant Zilpah:  
Gad and Asher.

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, near Kiriath Arba (that is, Hebron), where Abraham and Isaac had stayed. <sup>28</sup>Isaac lived a hundred and eighty years. <sup>29</sup>Then he breathed his last and died and was gathered to his people, old and full of years. And his sons Esau and Jacob buried him.

**Esau’s Descendants**

**36** This is the account of the family line of Esau (that is, Edom).

<sup>2</sup>Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah 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>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, 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>8</sup>So Esau (that is, Edom) settled in the hill country of Seir.

<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:

Teman, Omar, Zepho, Gatam and Kenaz.

<sup>12</sup>Esau’s son Eliphaz also had a concubine named Timna, who bore him Amalek. These were grandsons of Esau’s wife Adah.

<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 among Esau’s descendants:

The sons of Eliphaz the firstborn of Esau:

Chiefs Teman, 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>17</sup>The sons of Esau’s son Reuel:

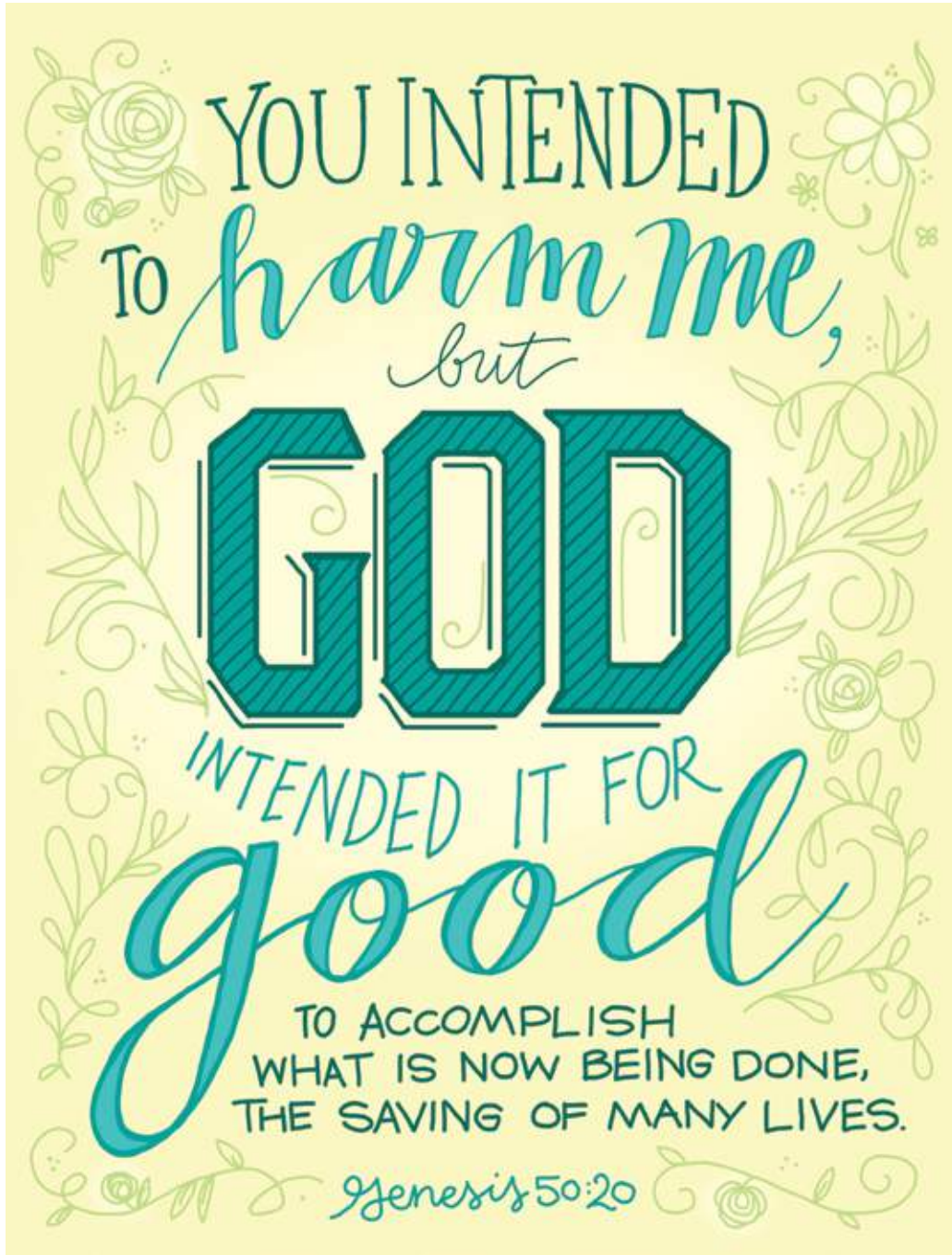
Chiefs Nahath, Zerah, Shammah and Mizzah. These were the chiefs descended from Reuel in Edom; they were grandsons of Esau’s wife Basemath.

<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), and these were their chiefs.

<sup>a</sup> 16 Masoretic Text; Samaritan Pentateuch (also verse 11 and 1 Chron. 1:36) does not have *Korah*.



### 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>23</sup>and saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees.<sup>a</sup>

<sup>24</sup>Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob." <sup>25</sup>And Joseph made the Israelites swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place."

<sup>26</sup>So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

<sup>a</sup> <sup>23</sup> That is, were counted as his

<sup>12</sup> Calamity is hungry for him;  
disaster is ready for him when he falls.  
<sup>13</sup> It eats away parts of his skin;  
death's firstborn devours his limbs.  
<sup>14</sup> He is torn from the security of his tent  
and marched off to the king of terrors.  
<sup>15</sup> Fire resides<sup>a</sup> in his tent;  
burning sulfur is scattered over his dwelling.  
<sup>16</sup> His roots dry up below  
and his branches wither above.  
<sup>17</sup> The memory of him perishes from the earth;  
he has no name in the land.  
<sup>18</sup> He is driven from light into the realm of darkness  
and is banished from the world.  
<sup>19</sup> He has no offspring or descendants among his people,  
no survivor where once he lived.  
<sup>20</sup> People of the west are appalled at his fate;  
those of the east are seized with horror.  
<sup>21</sup> Surely such is the dwelling of an evil man;  
such is the place of one who does not know God."

**Job**  
**19** Then Job replied:

<sup>2</sup> "How long will you torment me  
and crush me with words?  
<sup>3</sup> Ten times now you have reproached me;  
shamelessly you attack me.  
<sup>4</sup> If it is true that I have gone astray,  
my error remains my concern alone.  
<sup>5</sup> If indeed you would exalt yourselves above me  
and use my humiliation against me,  
<sup>6</sup> then know that God has wronged me  
and drawn his net around me.  
<sup>7</sup> "Though I cry, 'Violence!' I get no response;  
though I call for help, there is no justice.  
<sup>8</sup> He has blocked my way so I cannot pass;  
he has shrouded my paths in darkness.  
<sup>9</sup> He has stripped me of my honor  
and removed the crown from my head.  
<sup>10</sup> He tears me down on every side till I am gone;  
he uproots my hope like a tree.  
<sup>11</sup> His anger burns against me;  
he counts me among his enemies.  
<sup>12</sup> His troops advance in force;  
they build a siege ramp against me  
and encamp around my tent.  
<sup>13</sup> "He has alienated my family from me;  
my acquaintances are completely estranged from me.  
<sup>14</sup> My relatives have gone away;  
my closest friends have forgotten me.  
<sup>15</sup> My guests and my female servants count me a foreigner;  
they look on me as on a stranger.  
<sup>16</sup> I summon my servant, but he does not answer,  
though I beg him with my own mouth.

<sup>a</sup> 15 Or Nothing he had remains

<sup>17</sup> My breath is offensive to my wife;  
I am loathsome to my own family.  
<sup>18</sup> Even the little boys scorn me;  
when I appear, they ridicule me.  
<sup>19</sup> All my intimate friends detest me;  
those I love have turned against me.  
<sup>20</sup> I am nothing but skin and bones;  
I have escaped only by the skin of my teeth.<sup>a</sup>  
<sup>21</sup> "Have pity on me, my friends, have pity,  
for the hand of God has struck me.  
<sup>22</sup> Why do you pursue me as God does?  
Will you never get enough of my flesh?  
<sup>23</sup> "Oh, that my words were recorded,  
that they were written on a scroll,  
<sup>24</sup> that they were inscribed with an iron tool on<sup>b</sup> lead,  
or engraved in rock forever!  
<sup>25</sup> I know that my redeemer<sup>c</sup> lives,  
and that in the end he will stand on the earth.<sup>d</sup>  
<sup>26</sup> And after my skin has been destroyed,  
yet<sup>e</sup> in<sup>f</sup> my flesh I will see God;  
<sup>27</sup> I myself will see him  
with my own eyes — I, and not another.  
How my heart yearns within me!  
<sup>28</sup> "If you say, 'How we will hound him,  
since the root of the trouble lies in him,<sup>g</sup>'  
<sup>29</sup> you should fear the sword yourselves;  
for wrath will bring punishment by the sword,  
and then you will know that there is judgment.<sup>h</sup>"

**Zophar**  
**20** Then Zophar the Naamathite replied:

<sup>2</sup> "My troubled thoughts prompt me to answer  
because I am greatly disturbed.  
<sup>3</sup> I hear a rebuke that dishonors me,  
and my understanding inspires me to reply.  
<sup>4</sup> "Surely you know how it has been from of old,  
ever since mankind<sup>i</sup> was placed on the earth,  
<sup>5</sup> that the mirth of the wicked is brief,  
the joy of the godless lasts but a moment.  
<sup>6</sup> Though the pride of the godless person reaches to the  
heavens  
and his head touches the clouds,  
<sup>7</sup> he will perish forever, like his own dung;  
those who have seen him will say, 'Where is he?'  
<sup>8</sup> Like a dream he flies away, no more to be found,  
banished like a vision of the night.  
<sup>9</sup> The eye that saw him will not see him again;  
his place will look on him no more.  
<sup>10</sup> His children must make amends to the poor;  
his own hands must give back his wealth.

<sup>a</sup> 20 Or only by my gums <sup>b</sup> 24 Or and <sup>c</sup> 25 Or vindicator <sup>d</sup> 25 Or on my grave  
<sup>e</sup> 26 Or And after I awake, / though this body has been destroyed, / then <sup>f</sup> 26 Or destroyed, /  
apart from <sup>g</sup> 28 Many Hebrew manuscripts, Septuagint and Vulgate; most Hebrew  
manuscripts me <sup>h</sup> 29 Or sword, / that you may come to know the Almighty <sup>i</sup> 4 Or Adam



<sup>11</sup> The youthful vigor that fills his bones  
will lie with him in the dust.  
<sup>12</sup> “Though evil is sweet in his mouth  
and he hides it under his tongue,  
<sup>13</sup> though he cannot bear to let it go  
and lets it linger in his mouth,  
<sup>14</sup> yet his food will turn sour in his stomach;  
it will become the venom of serpents within him.  
<sup>15</sup> He will spit out the riches he swallowed;  
God will make his stomach vomit them up.  
<sup>16</sup> He will suck the poison of serpents;  
the fangs of an adder will kill him.  
<sup>17</sup> He will not enjoy the streams,  
the rivers flowing with honey and cream.  
<sup>18</sup> What he toiled for he must give back uneaten;  
he will not enjoy the profit from his trading.  
<sup>19</sup> For he has oppressed the poor and left them destitute;  
he has seized houses he did not build.  
<sup>20</sup> “Surely he will have no respite from his craving;  
he cannot save himself by his treasure.  
<sup>21</sup> Nothing is left for him to devour;  
his prosperity will not endure.  
<sup>22</sup> In the midst of his plenty, distress will overtake him;  
the full force of misery will come upon him.  
<sup>23</sup> When he has filled his belly,  
God will vent his burning anger against him  
and rain down his blows on him.  
<sup>24</sup> Though he flees from an iron weapon,  
a bronze-tipped arrow pierces him.  
<sup>25</sup> He pulls it out of his back,  
the gleaming point out of his liver.  
Terrors will come over him;  
<sup>26</sup> total darkness lies in wait for his treasures.  
A fire unfanned will consume him  
and devour what is left in his tent.  
<sup>27</sup> The heavens will expose his guilt;  
the earth will rise up against him.  
<sup>28</sup> A flood will carry off his house,  
rushing waters<sup>a</sup> on the day of God’s wrath.  
<sup>29</sup> Such is the fate God allots the wicked,  
the heritage appointed for them by God.”

Job

**21** Then Job replied:

<sup>2</sup> “Listen carefully to my words;  
let this be the consolation you give me.  
<sup>3</sup> Bear with me while I speak,  
and after I have spoken, mock on.  
<sup>4</sup> “Is my complaint directed to a human being?  
Why should I not be impatient?  
<sup>5</sup> Look at me and be appalled;  
clap your hand over your mouth.  
<sup>6</sup> When I think about this, I am terrified;  
trembling seizes my body.

<sup>a</sup> 28 Or *The possessions in his house will be carried off, / washed away*

<sup>7</sup> Why do the wicked live on,  
growing old and increasing in power?  
<sup>8</sup> They see their children established around them,  
their offspring before their eyes.  
<sup>9</sup> Their homes are safe and free from fear;  
the rod of God is not on them.  
<sup>10</sup> Their bulls never fail to breed;  
their cows calve and do not miscarry.  
<sup>11</sup> They send forth their children as a flock;  
their little ones dance about.  
<sup>12</sup> They sing to the music of timbrel and lyre;  
they make merry to the sound of the pipe.  
<sup>13</sup> They spend their years in prosperity  
and go down to the grave in peace.<sup>a</sup>  
<sup>14</sup> Yet they say to God, ‘Leave us alone!  
We have no desire to know your ways.  
<sup>15</sup> Who is the Almighty, that we should serve him?  
What would we gain by praying to him?’  
<sup>16</sup> But their prosperity is not in their own hands,  
so I stand aloof from the plans of the wicked.  
<sup>17</sup> “Yet how often is the lamp of the wicked snuffed out?  
How often does calamity come upon them,  
the fate God allots in his anger?  
<sup>18</sup> How often are they like straw before the wind,  
like chaff swept away by a gale?  
<sup>19</sup> It is said, ‘God stores up the punishment of the wicked for their children.’  
Let him repay the wicked, so that they themselves will experience it!  
<sup>20</sup> Let their own eyes see their destruction;  
let them drink the cup of the wrath of the Almighty.  
<sup>21</sup> For what do they care about the families they leave behind  
when their allotted months come to an end?  
<sup>22</sup> “Can anyone teach knowledge to God,  
since he judges even the highest?  
<sup>23</sup> One person dies in full vigor,  
completely secure and at ease,  
<sup>24</sup> well nourished in body,<sup>b</sup>  
bones rich with marrow.  
<sup>25</sup> Another dies in bitterness of soul,  
never having enjoyed anything good.  
<sup>26</sup> Side by side they lie in the dust,  
and worms cover them both.  
<sup>27</sup> “I know full well what you are thinking,  
the schemes by which you would wrong me.  
<sup>28</sup> You say, ‘Where now is the house of the great,  
the tents where the wicked lived?’  
<sup>29</sup> Have you never questioned those who travel?  
Have you paid no regard to their accounts —  
<sup>30</sup> that the wicked are spared from the day of calamity,  
that they are delivered from<sup>c</sup> the day of wrath?  
<sup>31</sup> Who denounces their conduct to their face?  
Who repays them for what they have done?  
<sup>32</sup> They are carried to the grave,  
and watch is kept over their tombs.

<sup>a</sup> 13 Or *in an instant*      <sup>b</sup> 24 The meaning of the Hebrew for this word is uncertain.

<sup>c</sup> 30 Or *wicked are reserved for the day of calamity, / that they are brought forth to*



prophetess, and she conceived and gave birth to a son. And the LORD said to me, “Name him Maher-Shalal-Hash-Baz. <sup>4</sup>For before the boy knows how to say ‘My father’ or ‘My mother,’ the wealth of Damascus and the plunder of Samaria will be carried off by the king of Assyria.”

<sup>5</sup>The LORD spoke to me again:

<sup>6</sup>“Because this people has rejected  
the gently flowing waters of Shiloah  
and rejoices over Rezin  
and the son of Remaliah,

<sup>7</sup>therefore the Lord is about to bring against them  
the mighty floodwaters of the Euphrates —  
the king of Assyria with all his pomp.

It will overflow all its channels,  
run over all its banks  
<sup>8</sup>and sweep on into Judah, swirling over it,  
passing through it and reaching up to the neck.  
Its outspread wings will cover the breadth of your land,  
Immanuel!<sup>a</sup>”

<sup>9</sup>Raise the war cry,<sup>b</sup> you nations, and be shattered!  
Listen, all you distant lands.  
Prepare for battle, and be shattered!  
Prepare for battle, and be shattered!

<sup>10</sup>Devise your strategy, but it will be thwarted;  
propose your plan, but it will not stand,  
for God is with us.<sup>c</sup>

<sup>11</sup>This is what the LORD says to me with his strong hand upon me, warning me  
not to follow the way of this people:

<sup>12</sup>“Do not call conspiracy  
everything this people calls a conspiracy;  
do not fear what they fear,  
and do not dread it.

<sup>13</sup>The LORD Almighty is the one you are to regard  
as holy,  
he is the one you are to fear,  
he is the one you are to dread.

<sup>14</sup>He will be a holy place;  
for both Israel and Judah he will be  
a stone that causes people to stumble  
and a rock that makes them fall.  
And for the people of Jerusalem he will be  
a trap and a snare.

<sup>15</sup>Many of them will stumble;  
they will fall and be broken,  
they will be snared and captured.”

<sup>16</sup>Bind up this testimony of warning  
and seal up God’s instruction among my disciples.

<sup>17</sup>I will wait for the LORD,  
who is hiding his face from the descendants  
of Jacob.  
I will put my trust in him.

<sup>18</sup>Here am I, and the children the LORD has given me. We are signs and symbols in Israel from the LORD Almighty, who dwells on Mount Zion.

<sup>a</sup> 8 Immanuel means *God with us*. <sup>b</sup> 9 Or *Do your worst* <sup>c</sup> 10 Hebrew *Immanuel*

**The Darkness Turns to Light**

<sup>19</sup>When someone tells you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? <sup>20</sup>Consult God’s instruction and the testimony of warning. If anyone does not speak according to this word, they have no light of dawn. <sup>21</sup>Distressed and hungry, they will roam through the land; when they are famished, they will become enraged and, looking upward, will curse their king and their God. <sup>22</sup>Then they will look toward the earth and see only distress and darkness and fearful gloom, and they will be thrust into utter darkness.

<sup>9</sup><sup>a</sup> Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan —

<sup>2</sup>The people walking in darkness  
have seen a great light;  
on those living in the land of deep darkness  
a light has dawned.

<sup>3</sup>You have enlarged the nation  
and increased their joy;  
they rejoice before you  
as people rejoice at the harvest,  
as warriors rejoice  
when dividing the plunder.

<sup>4</sup>For as in the day of Midian’s defeat,  
you have shattered  
the yoke that burdens them,  
the bar across their shoulders,  
the rod of their oppressor.

<sup>5</sup>Every warrior’s boot used in battle  
and every garment rolled in blood  
will be destined for burning,  
will be fuel for the fire.

<sup>6</sup>For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.

And he will be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

<sup>7</sup>Of the greatness of his government and peace  
there will be no end.

He will reign on David’s throne  
and over his kingdom,  
establishing and upholding it  
with justice and righteousness  
from that time on and forever.

The zeal of the LORD Almighty  
will accomplish this.

**The LORD’s Anger Against Israel**

<sup>8</sup>The Lord has sent a message against Jacob;  
it will fall on Israel.

<sup>9</sup>All the people will know it —  
Ephraim and the inhabitants of Samaria —  
who say with pride  
and arrogance of heart,

<sup>a</sup> In Hebrew texts 9:1 is numbered 8:23, and 9:2-21 is numbered 9:1-20.





<sup>10</sup> “The bricks have fallen down,  
but we will rebuild with dressed stone;  
the fig trees have been felled,  
but we will replace them with cedars.”  
<sup>11</sup> But the LORD has strengthened Rezin’s foes against them  
and has spurred their enemies on.  
<sup>12</sup> Arameans from the east and Philistines from the west  
have devoured Israel with open mouth.  
  
Yet for all this, his anger is not turned away,  
his hand is still upraised.  
  
<sup>13</sup> But the people have not returned to him who struck them,  
nor have they sought the LORD Almighty.  
<sup>14</sup> So the LORD will cut off from Israel both head and tail,  
both palm branch and reed in a single day;  
<sup>15</sup> the elders and dignitaries are the head,  
the prophets who teach lies are the tail.  
<sup>16</sup> Those who guide this people mislead them,  
and those who are guided are led astray.  
<sup>17</sup> Therefore the Lord will take no pleasure in the young men,  
nor will he pity the fatherless and widows,  
for everyone is ungodly and wicked,  
every mouth speaks folly.  
  
Yet for all this, his anger is not turned away,  
his hand is still upraised.  
  
<sup>18</sup> Surely wickedness burns like a fire;  
it consumes briars and thorns,  
it sets the forest thickets ablaze,  
so that it rolls upward in a column of smoke.  
<sup>19</sup> By the wrath of the LORD Almighty  
the land will be scorched  
and the people will be fuel for the fire;  
they will not spare one another.  
<sup>20</sup> On the right they will devour,  
but still be hungry;  
on the left they will eat,  
but not be satisfied.  
Each will feed on the flesh of their own offspring<sup>a</sup>:  
<sup>21</sup> Manasseh will feed on Ephraim, and Ephraim on  
Manasseh;  
together they will turn against Judah.  
  
Yet for all this, his anger is not turned away,  
his hand is still upraised.

**10** Woe to those who make unjust laws,  
to those who issue oppressive decrees,  
<sup>2</sup> to deprive the poor of their rights  
and withhold justice from the oppressed of my people,  
making widows their prey  
and robbing the fatherless.  
<sup>3</sup> What will you do on the day of reckoning,  
when disaster comes from afar?  
To whom will you run for help?  
Where will you leave your riches?

<sup>a</sup> 20 Or *arm*

<sup>4</sup> Nothing will remain but to cringe among the captives  
or fall among the slain.  
  
Yet for all this, his anger is not turned away,  
his hand is still upraised.

**God’s Judgment on Assyria**

<sup>5</sup> “Woe to the Assyrian, the rod of my anger,  
in whose hand is the club of my wrath!  
<sup>6</sup> I send him against a godless nation,  
I dispatch him against a people who anger me,  
to seize loot and snatch plunder,  
and to trample them down like mud in the streets.  
<sup>7</sup> But this is not what he intends,  
this is not what he has in mind;  
his purpose is to destroy,  
to put an end to many nations.  
<sup>8</sup> ‘Are not my commanders all kings?’ he says.  
<sup>9</sup> ‘Has not Kalno fared like Carchemish?  
Is not Hamath like Arpad,  
and Samaria like Damascus?’  
<sup>10</sup> As my hand seized the kingdoms of the idols,  
kingdoms whose images excelled those of Jerusalem and  
Samaria —  
<sup>11</sup> shall I not deal with Jerusalem and her images  
as I dealt with Samaria and her idols?’ ”  
  
<sup>12</sup> When the Lord has finished all his work against Mount Zion and Jerusalem,  
he will say, “I will punish the king of Assyria for the willful pride of his heart and  
the haughty look in his eyes. <sup>13</sup> For he says:  
  
“ ‘By the strength of my hand I have done this,  
and by my wisdom, because I have understanding.  
I removed the boundaries of nations,  
I plundered their treasures;  
like a mighty one I subdued<sup>a</sup> their kings.  
<sup>14</sup> As one reaches into a nest,  
so my hand reached for the wealth of the nations;  
as people gather abandoned eggs,  
so I gathered all the countries;  
not one flapped a wing,  
or opened its mouth to chirp.’ ”  
  
<sup>15</sup> Does the ax raise itself above the person who swings it,  
or the saw boast against the one who uses it?  
As if a rod were to wield the person who lifts it up,  
or a club brandish the one who is not wood!  
<sup>16</sup> Therefore, the Lord, the LORD Almighty,  
will send a wasting disease upon his sturdy warriors;  
under his pomp a fire will be kindled  
like a blazing flame.  
<sup>17</sup> The Light of Israel will become a fire,  
their Holy One a flame;  
in a single day it will burn and consume  
his thorns and his briars.  
<sup>18</sup> The splendor of his forests and fertile fields  
it will completely destroy,  
as when a sick person wastes away.

<sup>a</sup> 13 Or *treasures*; / I subdued the mighty,

Woe to you who laugh now,  
for you will mourn and weep.  
<sup>26</sup>Woe to you when everyone speaks well of you,  
for that is how their ancestors treated the false prophets.

Love for Enemies

<sup>27</sup>“But to you who are listening I say: Love your enemies, do good to those who hate you, <sup>28</sup>bless those who curse you, pray for those who mistreat you. <sup>29</sup>If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. <sup>30</sup>Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. <sup>31</sup>Do to others as you would have them do to you.  
<sup>32</sup>“If you love those who love you, what credit is that to you? Even sinners love those who love them. <sup>33</sup>And if you do good to those who are good to you, what credit is that to you? Even sinners do that. <sup>34</sup>And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. <sup>35</sup>But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. <sup>36</sup>Be merciful, just as your Father is merciful.

Judging Others

<sup>37</sup>“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. <sup>38</sup>Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”  
<sup>39</sup>He also told them this parable: “Can the blind lead the blind? Will they not both fall into a pit? <sup>40</sup>The student is not above the teacher, but everyone who is fully trained will be like their teacher.  
<sup>41</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>42</sup>How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

A Tree and Its Fruit

<sup>43</sup>“No good tree bears bad fruit, nor does a bad tree bear good fruit. <sup>44</sup>Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. <sup>45</sup>A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

The Wise and Foolish Builders

<sup>46</sup>“Why do you call me, ‘Lord, Lord,’ and do not do what I say? <sup>47</sup>As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. <sup>48</sup>They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. <sup>49</sup>But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

The Faith of the Centurion

**7** When Jesus had finished saying all this to the people who were listening, he entered Capernaum. <sup>2</sup>There a centurion’s servant, whom his master valued highly, was sick and about to die. <sup>3</sup>The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. <sup>4</sup>When they

came to Jesus, they pleaded earnestly with him, “This man deserves to have you do this,” <sup>5</sup>because he loves our nation and has built our synagogue.” <sup>6</sup>So Jesus went with them.  
He was not far from the house when the centurion sent friends to say to him: “Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. <sup>7</sup>That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. <sup>8</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>9</sup>When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in Israel.” <sup>10</sup>Then the men who had been sent returned to the house and found the servant well.  
**Jesus Raises a Widow’s Son**  
<sup>11</sup>Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. <sup>12</sup>As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. <sup>13</sup>When the Lord saw her, his heart went out to her and he said, “Don’t cry.”  
<sup>14</sup>Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” <sup>15</sup>The dead man sat up and began to talk, and Jesus gave him back to his mother.  
<sup>16</sup>They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” <sup>17</sup>This news about Jesus spread throughout Judea and the surrounding country.  
**Jesus and John the Baptist**  
<sup>18</sup>John’s disciples told him about all these things. Calling two of them, <sup>19</sup>he sent them to the Lord to ask, “Are you the one who is to come, or should we expect someone else?”  
<sup>20</sup>When the men came to Jesus, they said, “John the Baptist sent us to you to ask, ‘Are you the one who is to come, or should we expect someone else?’”  
<sup>21</sup>At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. <sup>22</sup>So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy<sup>a</sup> are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. <sup>23</sup>Blessed is anyone who does not stumble on account of me.”  
<sup>24</sup>After John’s messengers left, 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>25</sup>If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. <sup>26</sup>But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup>This is the one about whom it is written:  
“‘I will send my messenger ahead of you,  
who will prepare your way before you.’<sup>b</sup>  
<sup>28</sup>I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.”  
<sup>29</sup>(All the people, even the tax collectors, when they heard Jesus’ words, acknowledged that God’s way was right, because they had been baptized by John. <sup>30</sup>But the Pharisees and the experts in the law rejected God’s purpose for themselves, because they had not been baptized by John.)  
<sup>31</sup>Jesus went on to say, “To what, then, can I compare the people of this



<sup>a</sup> 22 The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin. <sup>b</sup> 27 Mal. 3:1

generation? What are they like? <sup>32</sup>They are like children sitting in the market-place and calling out to each other:

“ ‘We played the pipe for you,  
and you did not dance;  
we sang a dirge,  
and you did not cry.’

<sup>33</sup>For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ <sup>34</sup>The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ <sup>35</sup>But wisdom is proved right by all her children.”

Jesus Anointed by a Sinful Woman

<sup>36</sup>When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table. <sup>37</sup>A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. <sup>38</sup>As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

<sup>39</sup>When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is — that she is a sinner.”

<sup>40</sup>Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

<sup>41</sup>“Two people owed money to a certain moneylender. One owed him five hundred denarii,<sup>a</sup> and the other fifty. <sup>42</sup>Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

<sup>43</sup>Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

<sup>44</sup>Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. <sup>45</sup>You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. <sup>46</sup>You did not put oil on my head, but she has poured perfume on my feet. <sup>47</sup>Therefore, I tell you, her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little.”

<sup>48</sup>Then Jesus said to her, “Your sins are forgiven.”

<sup>49</sup>The other guests began to say among themselves, “Who is this who even forgives sins?”

<sup>50</sup>Jesus said to the woman, “Your faith has saved you; go in peace.”

The Parable of the Sower

**O** After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, <sup>2</sup>and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; <sup>3</sup>Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means.

<sup>4</sup>While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup>“A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup>Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup>Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup>Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.”

<sup>a</sup> <sup>41</sup> A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

When he said this, he called out, “Whoever has ears to hear, let them hear.”

<sup>9</sup>His disciples asked him what this parable meant. <sup>10</sup>He said, “The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that,

“ ‘though seeing, they may not see;  
though hearing, they may not understand.’<sup>a</sup>

<sup>11</sup>“This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. <sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life’s worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

A Lamp on a Stand

<sup>16</sup>“No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. <sup>17</sup>For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. <sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.”

Jesus’ Mother and Brothers

<sup>19</sup>Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup>Someone told him, “Your mother and brothers are standing outside, wanting to see you.”

<sup>21</sup>He replied, “My mother and brothers are those who hear God’s word and put it into practice.”

Jesus Calms the Storm

<sup>22</sup>One day Jesus said to his disciples, “Let us go over to the other side of the lake.” So they got into a boat and set out. <sup>23</sup>As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

<sup>24</sup>The disciples went and woke him, saying, “Master, Master, we’re going to drown!”

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. <sup>25</sup>“Where is your faith?” he asked his disciples.

In fear and amazement they asked one another, “Who is this? He commands even the winds and the water, and they obey him.”

Jesus Restores a Demon-Possessed Man

<sup>26</sup>They sailed to the region of the Gerasenes,<sup>b</sup> which is across the lake from Galilee. <sup>27</sup>When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. <sup>28</sup>When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? I beg you, don’t torture me!” <sup>29</sup>For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

<sup>a</sup> <sup>10</sup> Isaiah 6:9      <sup>b</sup> <sup>26</sup> Some manuscripts *Gadarenes*; other manuscripts *Gergesenes*; also in verse 37



chose Silas and left, commended by the believers to the grace of the Lord. <sup>41</sup>He went through Syria and Cilicia, strengthening the churches.

Timothy Joins Paul and Silas

**16** Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. <sup>2</sup>The believers at Lystra and Iconium spoke well of him. <sup>3</sup>Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. <sup>4</sup>As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. <sup>5</sup>So the churches were strengthened in the faith and grew daily in numbers.

Paul’s Vision of the Man of Macedonia

<sup>6</sup>Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. <sup>7</sup>When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. <sup>8</sup>So they passed by Mysia and went down to Troas. <sup>9</sup>During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” <sup>10</sup>After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

Lydia’s Conversion in Philippi

<sup>11</sup>From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. <sup>12</sup>From there we traveled to Philippi, a Roman colony and the leading city of that district<sup>a</sup> of Macedonia. And we stayed there several days.

<sup>13</sup>On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. <sup>14</sup>One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul’s message. <sup>15</sup>When she and the members of her household were baptized, she invited us to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my house.” And she persuaded us.

Paul and Silas in Prison

<sup>16</sup>Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. <sup>17</sup>She followed Paul and the rest of us, shouting, “These men are servants of the Most High God, who are telling you the way to be saved.” <sup>18</sup>She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” At that moment the spirit left her.

<sup>19</sup>When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. <sup>20</sup>They brought them before the magistrates and said, “These men are Jews, and are throwing our city into an uproar <sup>21</sup>by advocating customs unlawful for us Romans to accept or practice.”

<sup>22</sup>The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. <sup>23</sup>After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. <sup>24</sup>When he received these orders, he put them in the inner cell and fastened their feet in the stocks.

<sup>a</sup> 12 The text and meaning of the Greek for *the leading city of that district* are uncertain.

<sup>25</sup>About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. <sup>26</sup>Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone’s chains came loose. <sup>27</sup>The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. <sup>28</sup>But Paul shouted, “Don’t harm yourself! We are all here!”

<sup>29</sup>The jailer called for lights, rushed in and fell trembling before Paul and Silas. <sup>30</sup>He then brought them out and asked, “Sirs, what must I do to be saved?”

<sup>31</sup>They replied, “Believe in the Lord Jesus, and you will be saved — you and your household.” <sup>32</sup>Then they spoke the word of the Lord to him and to all the others in his house. <sup>33</sup>At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. <sup>34</sup>The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God — he and his whole household.

<sup>35</sup>When it was daylight, the magistrates sent their officers to the jailer with the order: “Release those men.” <sup>36</sup>The jailer told Paul, “The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace.”

<sup>37</sup>But Paul said to the officers: “They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out.”

<sup>38</sup>The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. <sup>39</sup>They came to appease them and escorted them from the prison, requesting them to leave the city. <sup>40</sup>After Paul and Silas came out of the prison, they went to Lydia’s house, where they met with the brothers and sisters and encouraged them. Then they left.

In Thessalonica

**17** When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. <sup>2</sup>As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, <sup>3</sup>explaining and proving that the Messiah had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Messiah,” he said. <sup>4</sup>Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.

<sup>5</sup>But other Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason’s house in search of Paul and Silas in order to bring them out to the crowd. <sup>6</sup>But when they did not find them, they dragged Jason and some other believers before the city officials, shouting: “These men who have caused trouble all over the world have now come here, <sup>7</sup>and Jason has welcomed them into his house. They are all defying Caesar’s decrees, saying that there is another king, one called Jesus.” <sup>8</sup>When they heard this, the crowd and the city officials were thrown into turmoil. <sup>9</sup>Then they made Jason and the others post bond and let them go.

In Berea

<sup>10</sup>As soon as it was night, the believers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. <sup>11</sup>Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. <sup>12</sup>As a result, many of them believed, as did also a number of prominent Greek women and many Greek men.

<sup>13</sup>But when the Jews in Thessalonica learned that Paul was preaching the

<sup>a</sup> 5 Or *the assembly of the people*



word of God at Berea, some of them went there too, agitating the crowds and stirring them up.<sup>14</sup> The believers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.<sup>15</sup> Those who escorted Paul brought him to Athens and then left with instructions for Silas and Timothy to join him as soon as possible.

In Athens

<sup>16</sup>While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols.<sup>17</sup> So he reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.<sup>18</sup> A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, “What is this babbler trying to say?” Others remarked, “He seems to be advocating foreign gods.” They said this because Paul was preaching the good news about Jesus and the resurrection.<sup>19</sup> Then they took him and brought him to a meeting of the Areopagus, where they said to him, “May we know what this new teaching is that you are presenting?<sup>20</sup> You are bringing some strange ideas to our ears, and we would like to know what they mean.”<sup>21</sup> (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)

<sup>22</sup>Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious.<sup>23</sup> For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship — and this is what I am going to proclaim to you.

<sup>24</sup>“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands.<sup>25</sup> And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else.<sup>26</sup> From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.<sup>27</sup> God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.<sup>28</sup> ‘For in him we live and move and have our being.’<sup>a</sup> As some of your own poets have said, ‘We are his offspring.’<sup>b</sup>

<sup>29</sup>“Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone — an image made by human design and skill.<sup>30</sup> In the past God overlooked such ignorance, but now he commands all people everywhere to repent.<sup>31</sup> For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.”

<sup>32</sup>When they heard about the resurrection of the dead, some of them sneered, but others said, “We want to hear you again on this subject.”<sup>33</sup> At that, Paul left the Council.<sup>34</sup> Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.

In Corinth

**18** After this, Paul left Athens and went to Corinth.<sup>2</sup> There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them,<sup>3</sup> and because he was a tentmaker as they were, he stayed and worked with them.<sup>4</sup> Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

<sup>5</sup>When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Messiah.<sup>6</sup> But when they opposed Paul and became abusive, he shook out his clothes in protest and

said to them, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.”

<sup>7</sup>Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God.<sup>8</sup> Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptized.

<sup>9</sup>One night the Lord spoke to Paul in a vision: “Do not be afraid; keep on speaking, do not be silent.<sup>10</sup> For I am with you, and no one is going to attack and harm you, because I have many people in this city.”<sup>11</sup> So Paul stayed in Corinth for a year and a half, teaching them the word of God.

<sup>12</sup>While Gallio was proconsul of Achaia, the Jews of Corinth made a united attack on Paul and brought him to the place of judgment.<sup>13</sup> “This man,” they charged, “is persuading the people to worship God in ways contrary to the law.”

<sup>14</sup>Just as Paul was about to speak, Gallio said to them, “If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you.<sup>15</sup> But since it involves questions about words and names and your own law — settle the matter yourselves. I will not be a judge of such things.”<sup>16</sup> So he drove them off.<sup>17</sup> Then the crowd there turned on Sosthenes the synagogue leader and beat him in front of the proconsul; and Gallio showed no concern whatever.

Priscilla, Aquila and Apollos

<sup>18</sup>Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchreae because of a vow he had taken.<sup>19</sup> They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.<sup>20</sup> When they asked him to spend more time with them, he declined.<sup>21</sup> But as he left, he promised, “I will come back if it is God’s will.” Then he set sail from Ephesus.<sup>22</sup> When he landed at Caesarea, he went up to Jerusalem and greeted the church and then went down to Antioch.

<sup>23</sup>After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

<sup>24</sup>Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.<sup>25</sup> He had been instructed in the way of the Lord, and he spoke with great fervor<sup>a</sup> and taught about Jesus accurately, though he knew only the baptism of John.<sup>26</sup> He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

<sup>27</sup>When Apollos wanted to go to Achaia, the brothers and sisters encouraged him and wrote to the disciples there to welcome him. When he arrived, he was a great help to those who by grace had believed.<sup>28</sup> For he vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah.

Paul in Ephesus

**19** While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples<sup>2</sup> and asked them, “Did you receive the Holy Spirit when<sup>b</sup> you believed?”

They answered, “No, we have not even heard that there is a Holy Spirit.”

<sup>3</sup>So Paul asked, “Then what baptism did you receive?”

“John’s baptism,” they replied.

<sup>4</sup>Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.”<sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus.<sup>6</sup> When Paul placed his hands on



<sup>a</sup> 28 From the Cretan philosopher Epimenides      <sup>b</sup> 28 From the Cilician Stoic philosopher Aratus

<sup>a</sup> 25 Or with fervor in the Spirit      <sup>b</sup> 2 Or after





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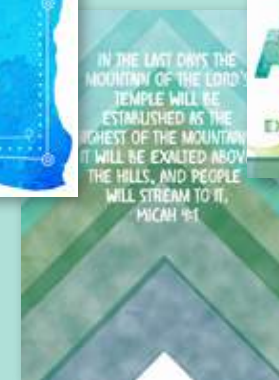
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