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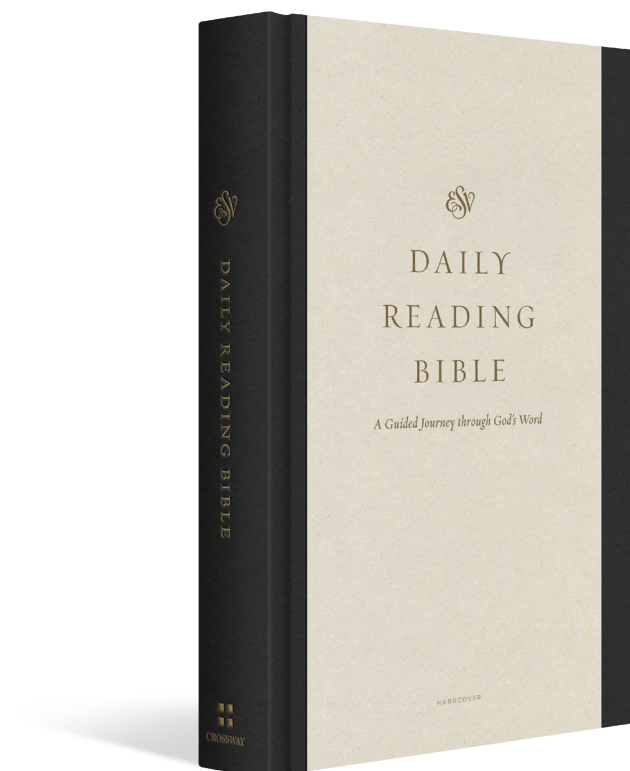
## NEW RELEASES

SUMMER/FALL 2023



**DAILY READING BIBLE**  
*A Guided Journey through God's Word*

SEPTEMBER 7, 2023





- **500+ Daily Readings:** Each reading takes approximately 8–10 minutes and features an introduction by Greg Gilbert and Alex Duke, 2–3 chapters of Scripture, and a reflection question to engage with the text
- **Accessible Reading Plan:** Guides readers through the entire Bible over the course of two years
- **Connects Relevant Scripture Passages:** 90 “New Testament Connections” included throughout the Old Testament help readers see how the Old and New Testaments fit together
- **Broad Audience:** Short readings make this perfect for middle school and high school students, new believers, and seasoned Christians looking to incorporate the Bible into their daily lives in a thoughtful manner

GENESIS 26:31

38

he made them a feast, and they ate and drank. <sup>31</sup>In the morning they rose early and exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. <sup>32</sup>That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." <sup>33</sup>He called it Shibah; <sup>1</sup>therefore the name of the city is Beersheba to this day.

<sup>34</sup>When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, <sup>35</sup>and they made life bitter for Isaac and Rebekah.

**Question:** Immediately after God confirms his covenant promises to Isaac (26:3–4), Isaac utters the exact same lie about his wife that his father did—even in the same place (Gerar), with possibly the same king (Abimelech; see ch. 20). Nevertheless, the Lord blesses Isaac abundantly in that land. He has so many possessions that the Philistines envy him! Why do you think this account of blessing (26:12–16) is juxtaposed with the account of Isaac's deception (26:7–11)? What does this suggest about the nature of God's blessing in our lives?

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**□ Genesis 27–28:** When Jacob was born, he was grasping at the heel of his older brother. That is why he was named Jacob (which means "he cheats" or "he grasps"). What we are about to read underscores the appropriateness of his name. That said, we should notice what happens to him—yet again, we might be surprised by God's plan.

**27** When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." <sup>2</sup>He said, "Behold, I am old; I do not know the day of my death. <sup>3</sup>Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, <sup>4</sup>and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die."

<sup>5</sup>Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, <sup>6</sup>Rebekah said to her son Jacob, "I heard your father speak to your brother Esau,

<sup>1</sup> Shibah sounds like the Hebrew for oath

39

GENESIS 27:29

<sup>7</sup>"Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die." <sup>8</sup>Now therefore, my son, obey my voice as I command you. <sup>9</sup>Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. <sup>10</sup>And you shall bring it to your father to eat, so that he may bless you before he dies." <sup>11</sup>But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. <sup>12</sup>Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing." <sup>13</sup>His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

<sup>14</sup>So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. <sup>15</sup>Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. <sup>16</sup>And the skins of the young goats she put on his hands and on the smooth part of his neck. <sup>17</sup>And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup>So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" <sup>19</sup>Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." <sup>20</sup>But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." <sup>21</sup>Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not." <sup>22</sup>So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." <sup>23</sup>And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. <sup>24</sup>He said, "Are you really my son Esau?" He answered, "I am." <sup>25</sup>Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

<sup>26</sup>Then his father Isaac said to him, "Come near and kiss me, my son." <sup>27</sup>So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said,

"See, the smell of my son  
is as the smell of a field that the LORD has blessed!  
<sup>28</sup> May God give you of the dew of heaven  
and of the fatness of the earth  
and plenty of grain and wine.  
<sup>29</sup> Let peoples serve you,  
and nations bow down to you.  
Be lord over your brothers,  
and may your mother's sons bow down to you.  
Cursed be everyone who curses you,  
and blessed be everyone who blesses you!"

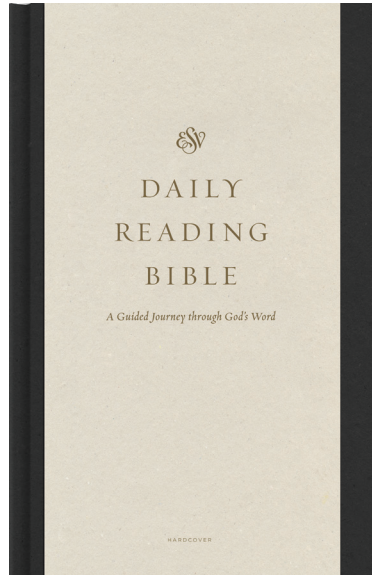




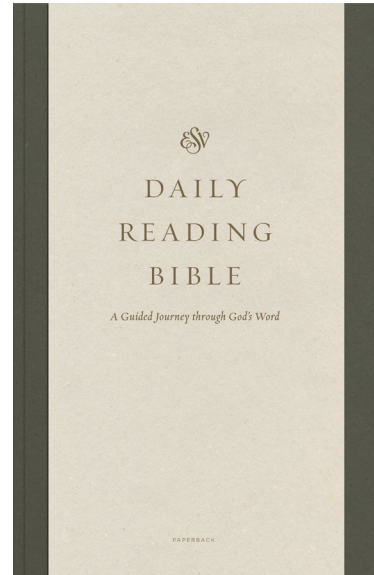
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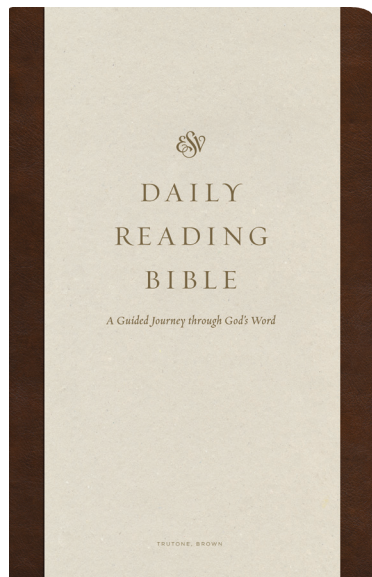
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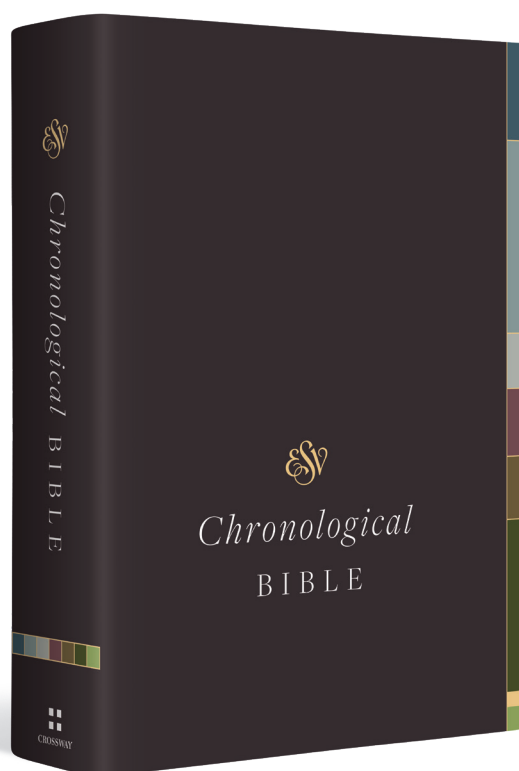


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# CHRONOLOGICAL BIBLE

OCTOBER 5, 2023





## CHRONOLOGICAL BIBLE

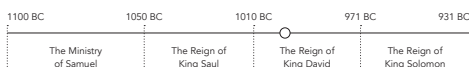
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- **Presents the ESV Text in Chronological Order:** The entire Bible is divided into 8 distinct eras and organized in the order the events occurred
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- **Edited by Andrew Steinman:** Expert in biblical chronology and author of *From Abraham to Paul: A Biblical Chronology*

6" x 9" | 9-point Lexicon (text) | 8.5-point Lexicon (notes) | Single-column format

### READING 75 | THE UNITED MONARCHY

#### David and Bathsheba



1 Chronicles 20 and 2 Samuel 10–12 depict David's domination of the Ammonites and Syrian kingdoms. His continued success offers evidence of God's fulfilling his covenant promise of establishing David's house for eternity (cf. 2 Samuel 7). These military victories, ironically, frame the story of David's great sin and its tragic consequences. Psalm 51 offers personal insight into David's response after Nathan confronted him.

1 Chronicles 20; 2 Samuel 10–12:15; Psalm 51; 2 Samuel 12:15–31

1 Chronicles  
20:1–8

**20** In the spring of the year, the time when kings go out to battle, Joab led out the army and ravaged the country of the Ammonites and came and besieged Rabbah. But David remained at Jerusalem. And Joab struck down Rabbah and overthrew it. <sup>2</sup>And David took the crown of their king from his head. He found that it weighed a talent<sup>1</sup> of gold, and in it was a precious stone. And it was placed on David's head. And he brought out the spoil of the city, a very great amount. <sup>3</sup>And he brought out the people who were in it and set them to labor<sup>2</sup> with saws and iron picks and axes. <sup>4</sup>And thus David did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

<sup>5</sup>And after this there arose war with the Philistines at Gezer. Then Sibbecai the Hushathite struck down Sippai, who was one of the descendants of the giants, and the Philistines were subdued. <sup>6</sup>And there was again war with the Philistines, and Elhanan the son of Jair struck down Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. <sup>7</sup>And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number, and he also was descended from the giants. <sup>8</sup>And when he taunted Israel, Jonathan the son of Shimea, David's brother, struck him down. <sup>9</sup>These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

2 Samuel  
10:1–12:15

**10** After this the king of the Ammonites died, and Hanun his son reigned in his place. <sup>2</sup>And David said, "I will deal loyally<sup>3</sup> with Hanun the son of Nahash, as his father dealt loyally with me." So David sent by his servants to console him concerning his father. And David's servants came into the land of the Ammonites. <sup>3</sup>But the princes of the Ammonites said to Hanun their lord, "Do you think, because David has sent comforters to you, that he is honoring your father? Has not David sent his servants to you to search the

<sup>1</sup> A talent was about 75 pounds or 34 kilograms <sup>2</sup> Compare 2 Samuel 12:31; Hebrew he sowed <sup>3</sup> Compare 2 Samuel 12:31; Hebrew sows <sup>4</sup> Or kindly; twice in this verse

city and to spy it out and to overthrow it?" <sup>4</sup>So Hanun took David's servants and shaved off half the beard of each and cut off their garments in the middle, at their hips, and sent them away. <sup>5</sup>When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, "Remain at Jericho until your beards have grown and then return."

<sup>6</sup>When the Ammonites saw that they had become a stench to David, the Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob, 12,000 men. <sup>7</sup>And when David heard of it, he sent Joab and all the host of the mighty men. <sup>8</sup>And the Ammonites came out and drew up in battle array at the entrance of the gate, and the Syrians of Zobah and of Rehob and the men of Tob and Maacah were by themselves in the open country.

<sup>9</sup>When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. <sup>10</sup>The rest of his men he put in the charge of Abishai his brother, and he arrayed them against the Ammonites. <sup>11</sup>And he said, "If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will come and help you. <sup>12</sup>Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the LORD do what seems good to him." <sup>13</sup>So Joab and the people who were with him drew near to battle against the Syrians, and they fled before him. <sup>14</sup>And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai and entered the city. Then Joab returned from fighting against the Ammonites and came to Jerusalem.

<sup>15</sup>But when the Syrians saw that they had been defeated by Israel, they gathered themselves together. <sup>16</sup>And Hadadezer sent and brought out the Syrians who were beyond the Euphrates. <sup>17</sup>They came to Helam, with Shobach the commander of the army of Hadadezer at their head. <sup>18</sup>And when it was told David, he gathered all Israel together and crossed the Jordan and came to Helam. The Syrians arrayed themselves against David and fought with him. <sup>19</sup>And the Syrians fled before Israel, and David killed of the Syrians the men of 700 chariots, and 40,000 horsemen, and wounded Shobach the commander of their army, so that he died there. <sup>20</sup>And when all the kings who were servants of Hadadezer saw that they had been defeated by Israel, they made peace with Israel and became subject to them. So the Syrians were afraid to save the Ammonites anymore.

**11** In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

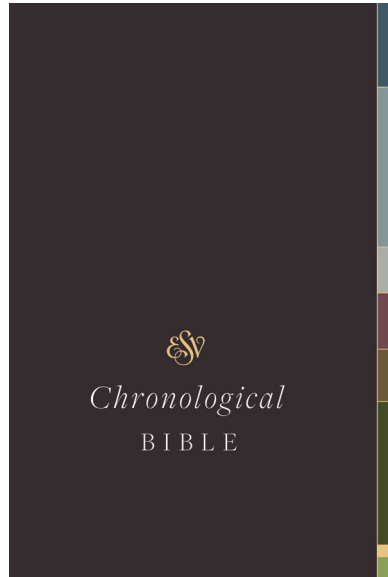
<sup>2</sup>It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. <sup>3</sup>And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" <sup>4</sup>So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying

<sup>1</sup> Hebrew the River



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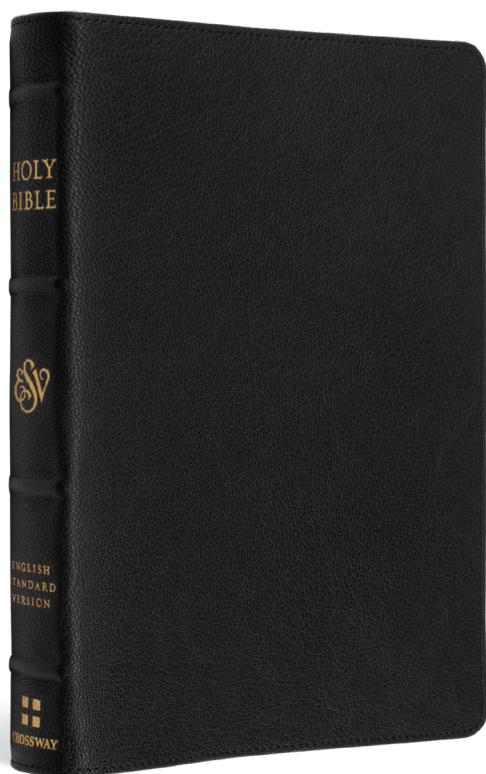


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# HEIRLOOM BIBLE, ALPHA EDITION

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## HEIRLOOM BIBLE, ALPHA EDITION

The *ESV Heirloom Bible, Alpha Edition* is printed and bound with unparalleled craftsmanship by Royal Jongbloed in the Netherlands and features premium materials and a readable typesetting.

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- **Convenient:** Portable trim size

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### GENESIS 5:25

6

<sup>25</sup>When Methuselah had lived 187 years, he fathered Lamech. <sup>26</sup>Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. <sup>27</sup>Thus all the days of Methuselah were 969 years, and he died.

<sup>28</sup>When Lamech had lived 182 years, he fathered a son <sup>29</sup>and called his name Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief<sup>1</sup> from our work and from the painful toil of our hands." <sup>30</sup>Lamech lived after he fathered Noah 595 years and had other sons and daughters. <sup>31</sup>Thus all the days of Lamech were 777 years, and he died.

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

#### Increasing Corruption on Earth

**6** When man began to multiply on the face of the land and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. <sup>3</sup>Then the LORD said, "My Spirit shall not abide in<sup>2</sup> man forever, for he is flesh: his days shall be 120 years." <sup>4</sup>The Nephilim<sup>3</sup> were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

<sup>5</sup>The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. <sup>6</sup>And the LORD regretted that he had made man on the earth, and it grieved him to his heart. <sup>7</sup>So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." <sup>8</sup>But Noah found favor in the eyes of the LORD.

<sup>1</sup>Noah sounds like the Hebrew for rest. <sup>2</sup>Or My Spirit shall not contend with. <sup>3</sup>Or giants. <sup>4</sup>Hebrew The end of all flesh has come before me. <sup>5</sup>An unknown kind of tree; transliterated from Hebrew. <sup>6</sup>A cubit was about 18 inches or 45 centimeters. <sup>7</sup>Or skylight.

#### Noah and the Flood

<sup>9</sup>These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. <sup>10</sup>And Noah had three sons, Shem, Ham, and Japheth.

<sup>11</sup>Now the earth was corrupt in God's sight, and the earth was filled with violence. <sup>12</sup>And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. <sup>13</sup>And God said to Noah, "I have determined to make an end of all flesh,<sup>4</sup> for the earth is filled with violence through them. Behold, I will destroy them with the earth. <sup>14</sup>Make yourself an ark of gopher wood. <sup>15</sup>Make rooms in the ark, and cover it inside and out with pitch. <sup>16</sup>This is how you are to make it: the length of the ark 300 cubits,<sup>6</sup> its breadth 50 cubits, and its height 30 cubits. <sup>17</sup>Make a roof<sup>7</sup> for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. <sup>18</sup>For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. <sup>19</sup>But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. <sup>20</sup>And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. <sup>21</sup>Of the birds according to their kinds, and of the animals according to their kinds, and of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. <sup>22</sup>Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." <sup>23</sup>Noah did this; he did all that God commanded him.

**7** Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are right-

7

### GENESIS 8:7

teous before me in this generation. <sup>2</sup>Take with you seven pairs of all clean animals,<sup>1</sup> the male and his mate, and a pair of the animals that are not clean, the male and his mate, <sup>3</sup>and seven pairs<sup>2</sup> of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. <sup>4</sup>For in seven days I will send rain on the earth forty days and forty nights, and every living thing<sup>3</sup> that I have made I will blot out from the face of the ground." <sup>5</sup>And Noah did all that the LORD had commanded him.

<sup>6</sup>Noah was six hundred years old when the flood of waters came upon the earth. <sup>7</sup>And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. <sup>8</sup>Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, <sup>9</sup>two and two, male and female, went into the ark with Noah, as God had commanded Noah. <sup>10</sup>And after seven days the waters of the flood came upon the earth.

<sup>11</sup>In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. <sup>12</sup>And rain fell upon the earth forty days and forty nights. <sup>13</sup>On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, <sup>14</sup>they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. <sup>15</sup>They went into the ark with Noah, two and two of all flesh in which there was the breath of life. <sup>16</sup>And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

<sup>17</sup>The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. <sup>19</sup>And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. <sup>20</sup>The waters prevailed above the mountains, covering them fifteen cubits<sup>4</sup> deep. <sup>21</sup>And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. <sup>22</sup>Everything on the dry land in whose nostrils was the breath of life died. <sup>23</sup>He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. <sup>24</sup>And the waters prevailed on the earth 150 days.

#### The Flood Subsides

**8** But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. <sup>2</sup>The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, <sup>3</sup>and the waters receded from the earth continually. At the end of 150 days the waters had abated, <sup>4</sup>and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. <sup>5</sup>And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

<sup>6</sup>At the end of forty days Noah opened the window of the ark that he had made and sent forth a raven. It went to and fro

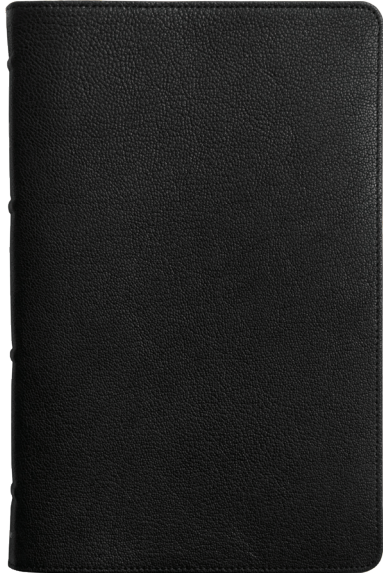
<sup>1</sup>Or seven of each kind of clean animal. <sup>2</sup>Or seven of each kind. <sup>3</sup>Hebrew all existence; also verse 23. <sup>4</sup>A cubit was about 18 inches or 45 centimeters.

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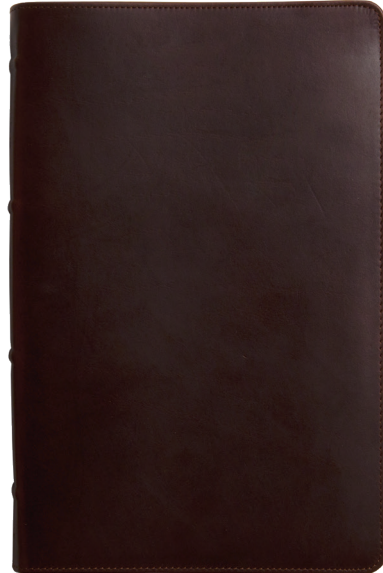


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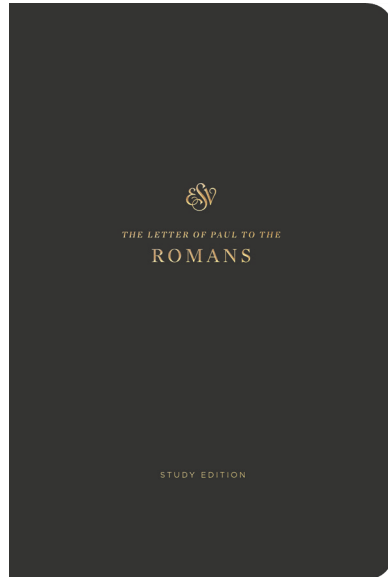
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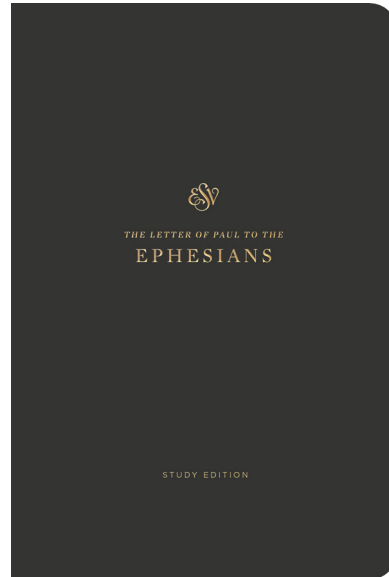


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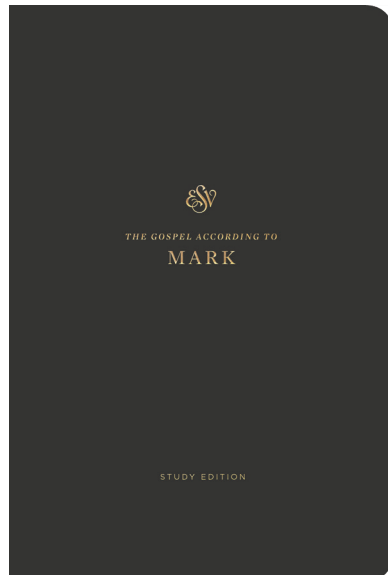
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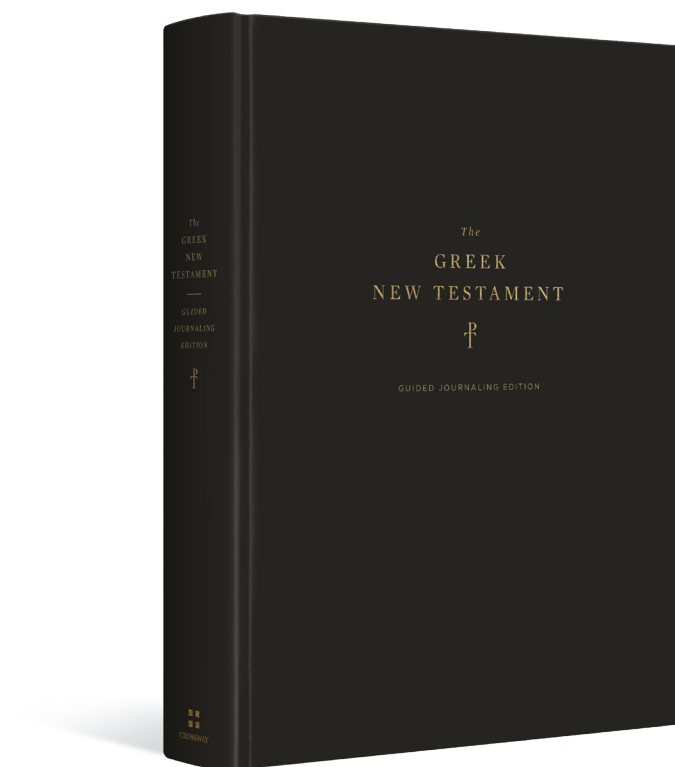


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# THE GREEK NEW TESTAMENT, PRODUCED AT TYNDALE HOUSE, CAMBRIDGE, GUIDED JOURNALING EDITION

OCTOBER 19, 2023





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This reader's edition of *The Greek New Testament, Produced at Tyndale House, Cambridge* allows readers to translate and annotate as they study the Greek text.

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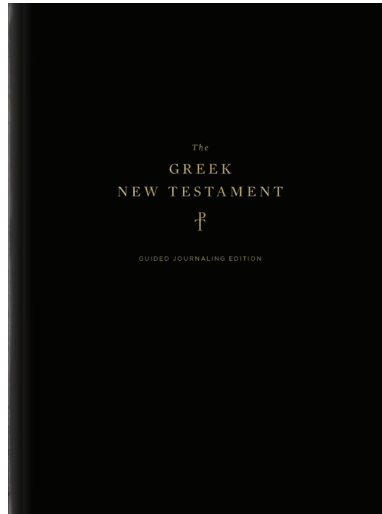
13:49	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ	56	57	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ	14:10
αἰγιαλόν. <sup>1</sup> καὶ καθίσαντες συνέλεξαν <sup>2</sup> τὰ καλὰ εἰς ἀγγῆ. <sup>3</sup> τὰ δὲ σαπρά <sup>4</sup> ἔξω ἔβαλον. <sup>5</sup>			Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος <sup>6</sup> εἰ μὴ ἐν τῇ πατρίδι <sup>7</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>8</sup> καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν <sup>9</sup> αὐτῶν.		
<sup>49</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ <sup>6</sup> τοῦ αἰῶνος· ἐξελεύσονται <sup>9</sup> οἱ ἄγγελοι καὶ ἀφοριοῦσιν <sup>4</sup> τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων <sup>80</sup> καὶ βαλοῦσιν <sup>9</sup> αὐτοὺς εἰς τὴν κάμινον <sup>10</sup> τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός <sup>11</sup> καὶ ὁ βρυγμός <sup>12</sup> τῶν ὀδόντων. <sup>13</sup> <sup>81</sup> συνήκατε <sup>14</sup> ταῦτα πάντα· λέγουσιν αὐτῷ· ναί.			<b>14</b> Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης <sup>4</sup> τὴν ἀκοήν <sup>5</sup> Ἰησοῦ <sup>2</sup> καὶ εἶπεν τοῖς παισὶν <sup>6</sup> αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· <sup>7</sup> αὐτὸς ἡγέρθη <sup>8</sup> ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν <sup>9</sup> ἐν αὐτῷ. <sup>3</sup> ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἀπέθετο <sup>10</sup> διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> Ἐλεγεν γὰρ αὐτῷ ὁ Ἰωάννης· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. <sup>5</sup> καὶ θέλων αὐτὸν ἀποκτείνει <sup>11</sup> ἐφοβήθη τὸν ὄχλον ὅτι ὡς προφήτην αὐτὸν εἶχον.		
<sup>82</sup> Ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς <sup>15</sup> τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίως ἔστιν ἀνθρώπῳ οἰκοδεσπότη <sup>16</sup> ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ <sup>17</sup> αὐτοῦ καινὰ καὶ παλαιά. <sup>18</sup>			<sup>6</sup> Γενεσίους <sup>12</sup> δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο <sup>13</sup> ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρρεσεν <sup>14</sup> τῷ Ἡρώδῃ <sup>7</sup> ὅθεν <sup>15</sup> μεθ' ὅρκου <sup>16</sup> ὠμολόγησεν αὐτῇ δοῦναι <sup>17</sup> ὃ ἔαν αἰτήσῃται. <sup>8</sup> ἡ δὲ προβαβάσθεῖσα <sup>18</sup> ὑπὸ τῆς μητρὸς αὐτῆς· <sup>9</sup> δόξ <sup>19</sup> μοι φησὶν ὧδε ἐπὶ πίνακι <sup>20</sup> τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>21</sup> <sup>9</sup> καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους <sup>22</sup> καὶ τοὺς συνανακειμένους <sup>23</sup> ἐκέλευσεν <sup>24</sup> δοθῆναι. <sup>25</sup> <sup>10</sup> καὶ πέμψας		
<sup>1</sup> αἰγιαλός <i>n acc sg masc shore</i> <sup>2</sup> συνέλεγον <i>v 3rd pl, aor act indic</i> gather, collect <sup>3</sup> ἄγγος <i>n acc pl neut container</i> <sup>4</sup> σαπρός <i>adj acc pl neut bad, rotten</i> <sup>5</sup> βάλλον <i>v 3rd pl, aor act indic</i> <sup>6</sup> συντέλεια <i>n dat sg fem end, completion</i> <sup>7</sup> ἐξορίζω <i>v 3rd pl, fut mid indic</i> <sup>8</sup> ἀφορίζω <i>v 3rd pl, fut act indic</i> separate, take away, exclude; set apart <sup>9</sup> βάλλω <i>v 3rd pl, fut act indic</i> <sup>10</sup> κάμινος <i>n acc sg fem furnace, oven</i> <sup>11</sup> κλαυθμός <i>n nom sg masc weeping</i> <sup>12</sup> βρυγμός <i>n nom sg masc gnashing</i> <sup>13</sup> ὀδούς <i>n gen pl masc tooth</i>		<sup>14</sup> συνέκατε <i>v 2nd pl, aor act indic</i> <sup>15</sup> μαθητεύω <i>v aor pass ptcp, nom sg masc</i> make a disciple of, make a student of <sup>16</sup> οἰκοδεσπότης <i>n dat sg masc household master</i> <sup>17</sup> θησαυρός <i>n gen sg masc treasure; treasury</i> <sup>18</sup> παλαιός <i>adj acc pl neut old, obsolete</i> <sup>19</sup> μετῴρω <i>v 3rd sg, aor act indic</i> go away <sup>20</sup> πατρίς <i>n acc sg fem hometown; homeland</i> <sup>21</sup> ἐκπλήσσομαι <i>v pres pass infin</i> be astonished, be amazed <sup>22</sup> τέκτων <i>n gen sg masc carpenter, builder</i> <sup>23</sup> ἀδελφὴ <i>n nom pl fem sister</i>	<sup>11</sup> ἀτιμος <i>adj nom sg masc</i> unhonored, dishonored, insignificant <sup>12</sup> πατρίς <i>n dat sg fem</i> hometown; homeland <sup>13</sup> ἀπιστία <i>n acc sg fem</i> disbelief, unfaithfulness <sup>14</sup> τετράρχης <i>n nom sg masc tetrarch</i> <sup>15</sup> ἀκοή <i>n acc sg fem</i> report, rumor; hearing; listening; ear <sup>16</sup> παῖς <i>n dat pl masc</i> (male) servant, slave; boy, child <sup>17</sup> βαπτιστής <i>n nom sg masc baptizer, ritual washer</i> <sup>18</sup> ἐγείρω <i>v 3rd sg, aor pass indic</i> <sup>19</sup> ἐνεργέω <i>v 3rd pl, pres act indic</i> work, operate <sup>20</sup> ἀποτίθημι <i>v 3rd sg, aor mid indic</i> put away; put off; lay down <sup>21</sup> ἀποκτείνω <i>v aor act infin</i> <sup>22</sup> γενέσθω <i>n dat pl neut</i> birthday party <sup>23</sup> ἀρχέομαι <i>v 3rd sg, aor mid indic</i> dance <sup>24</sup> ἀρέσκειο <i>v 3rd sg, aor act indic</i> please		<sup>11</sup> ὅθεν <i>conj</i> for which reason; from where <sup>12</sup> ὅρκος <i>n gen sg masc</i> oath <sup>13</sup> πίνος <i>n dat sg masc</i> plate; writing tablet <sup>14</sup> προβαβάσθεῖσα <i>v aor pass ptcp, nom sg fem</i> cause to step forward <sup>15</sup> διδοῦναι <i>v 2nd sg, aor act impv</i> <sup>16</sup> πίναξ <i>n dat sg masc</i> plate; writing tablet <sup>17</sup> βαπτιστής <i>n gen sg masc</i> baptizer, ritual washer <sup>18</sup> ὅρκος <i>n acc pl masc</i> oath <sup>19</sup> συνανακειμένοι <i>v pres mid ptcp, acc pl masc</i> recline at table with <sup>20</sup> κελεύω <i>v 3rd sg, aor act indic</i> command <sup>21</sup> διδοῦναι <i>v aor pass infin</i>

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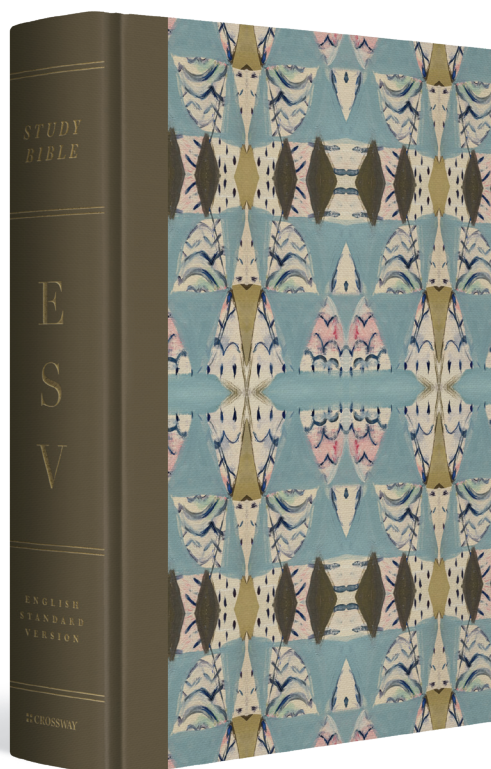
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#### GENESIS 6:9

62

##### Noah and the Flood

<sup>9</sup>These are the generations of Noah. <sup>10</sup>Noah was a righteous man, <sup>11</sup>blameless in his generation. Noah <sup>12</sup>walked with God. <sup>13</sup>And Noah had three sons, Shem, Ham, and Japheth.

<sup>14</sup>Now the earth was corrupt in God's sight, and the earth was filled with violence. <sup>15</sup>And God <sup>16</sup>saw the earth, and behold, it was corrupt, <sup>17</sup>for all flesh had corrupted their way on the earth. <sup>18</sup>And God said to Noah, <sup>19</sup>"I have determined to make an end of all flesh, <sup>20</sup>for the earth is filled with violence through them. Behold, I will destroy them with the earth. <sup>21</sup>"Make yourself an ark of gopher wood.<sup>2</sup> Make rooms in the ark, and cover it inside and out with pitch. <sup>22</sup>This is how you are to make it: the length of the ark 300 cubits,<sup>3</sup> its breadth 50 cubits, and its height 30 cubits. <sup>23</sup>Make a roof<sup>4</sup> for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. <sup>24</sup>For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. <sup>25</sup>But <sup>26</sup>"I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. <sup>27</sup>And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. <sup>28</sup>Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. <sup>29</sup>Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." <sup>30</sup>And Noah did this; he did all that God commanded him.

<sup>7</sup>Then the LORD said to Noah, <sup>8</sup>"Go into the ark, you and all your household, for I have seen that <sup>9</sup>you are righteous before me in this generation. <sup>10</sup>Take with you seven pairs of all 'clean animals,' the male and his mate, and a pair of the animals that are not

<sup>1</sup> Hebrew The end of all flesh has come before me <sup>2</sup> An unknown kind of tree; translated from Hebrew <sup>3</sup> A cubit was about 18 inches or 45 centimeters <sup>4</sup> Or skylight <sup>5</sup> Or seven of each kind of clean animal

**6:9–9:29 Noah's Descendants:** Centered on Noah and his descendants, this section of Genesis is dominated by the account of the flood that brings about a renewal of the earth, which has similarities to 1:1–2:3. While the land is cleansed of the defilement caused by human wrongdoing and a new start is made possible by God, the people's nature has not been transformed, as the final short episode in 9:20–28 reveals. The inclination of the human heart is still toward evil.

**6:9–9:19 Noah and the Flood:** This long section recounts how Noah and his immediate family are rescued from the flood. By echoing ch. 1, the whole process is presented as the undoing of creation and then the "re-creation" of the earth as it emerges from the flood. But after the flood not everything returns to a pristine condition. Human nature is not renewed.

**6:9 These are the generations of Noah.** A new heading introduces this section of Genesis (see note on 2:4). Noah's personal righteousness explains why he is warned about the forthcoming deluge. The Hebrew for **blameless** conveys the sense of being perfect, without evident flaw (although not necessarily sinless). **walked with God.** See note on 5:22–24. Like Noah, Abraham is later required by God to walk before him and to be blameless (see 17:1). The positive attributes listed here are rarely ascribed to human beings in the OT.

**6:11–12** In contrast to Noah, the earth was corrupt in God's sight. These verses confirm what has already been indicated in vv. 1–7. Here, however, particular emphasis is given to the **violence** that fills the earth. The mention of "corruption" here may lie behind Paul's "bondage to corruption" (Rom. 8:21): the creation suffers as mankind corrupts its way, and as God punishes that corruption. Originally delegated to govern the earth on God's behalf, humans have aggressively and viciously asserted their rule over others, including both people and other living creatures. The ancient Near Eastern epic of Gilgamesh and Akkadian also tell of a flood sent to punish human beings. In those stories, however, it is merely the disruptive noise of humanity that leads to their destruction. Genesis emphasizes that God destroys the people he has created because of their immoral behavior.

**6:13–17** In a long speech, God gives Noah directions for the construction of an ark (v. 14) that will be sufficiently large to house his family and a wide variety of other living creatures.

**6:15** In modern measurements, the ark would have been around 450 feet

(140 m) long, 75 feet (23 m) wide, and 45 feet (14 m) high, yielding a displacement of about 43,000 tons (about 39 million kg). The inside capacity would have been 1.4 million cubic feet (39,644 cubic m), with an approximate total deck area of 95,700 square feet (8,891 square m).

**6:17 Everything that is on the earth shall die.** Although God intends the flood to destroy every person and his remarks have a strong universal emphasis, this in itself does not necessarily mean that the flood had to cover the whole earth. Since the geographical perspective of ancient people was more limited than that of contemporary readers, it is possible that the flood, while universal from their viewpoint, did not cover the entire globe. Indeed, Genesis implies that prior to the Tower of Babel incident (see 11:1–9), people had not yet spread throughout the earth. Many interpreters, therefore, argue that a huge regional flood may have been all that was necessary for God to destroy all human beings. The expression "all the earth" (7:3; cf. 8:9, "the whole earth") does not exclude such a possibility; later, "all the earth" came to Joseph to buy grain (41:57), with "all the earth" clearly referring to the eastern Mediterranean seaboard. In support of the view that the flood covered all the earth, other interpreters point out that the text says that "all the high mountains under the whole heaven were covered" (7:19) and that the water was "fifteen cubits" above the tops of the mountains. If "the mountains of Ararat" (8:4) refers to the range that includes present-day Mount Ararat in Turkey (elevation 16,854 feet or 5,137 m), the amount of water necessary to cover it would be at least 16,854 feet above sea level.

**6:18–22** God indicates that he will establish a covenant with Noah (see notes on 9:9–11; 9:12–17). By taking into the ark two of **every living thing**, including birds, animals, and creeping things, Noah displays the caring oversight that people were expected to have for other living creatures.

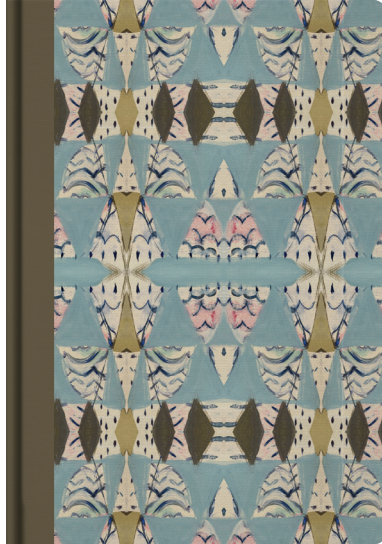
**7:1–5** Having made the ark according to God's direction, Noah is now told to embark. He is instructed to take on board **seven pairs of all clean animals** and a pair of the animals that are not clean. On the distinction between clean and unclean creatures, see Lev. 11:1–47 and Deut. 14:4–20. Since after the flood some clean animals will be offered as sacrifices (see Gen. 8:20) and some will be eaten as food (see 9:3), to ensure their survival it was necessary to have more than one pair of each kind in the ark.

<sup>6</sup> Gen. 7:1, Exod. 14:14, 20:7, Lev. 25:7, Num. 1:1, 8:1, Luke 1:6 (ch. 5:22, 24, 30), 11:7, 12:1, 13:1, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1, 101:1, 102:1, 103:1, 104:1, 105:1, 106:1, 107:1, 108:1, 109:1, 110:1, 111:1, 112:1, 113:1, 114:1, 115:1, 116:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1, 151:1, 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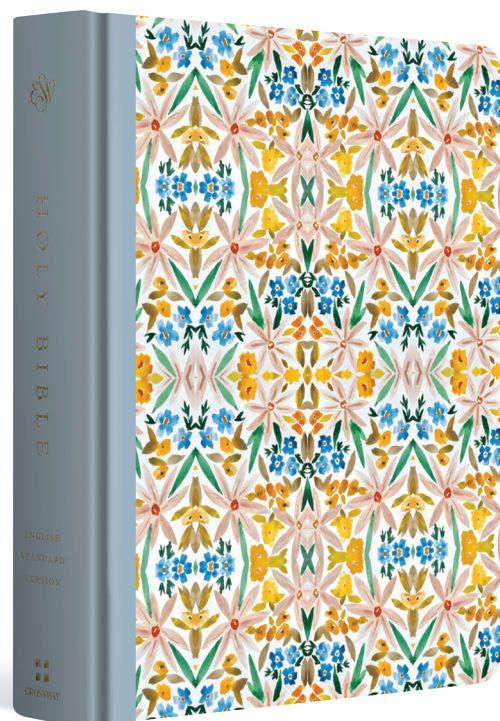
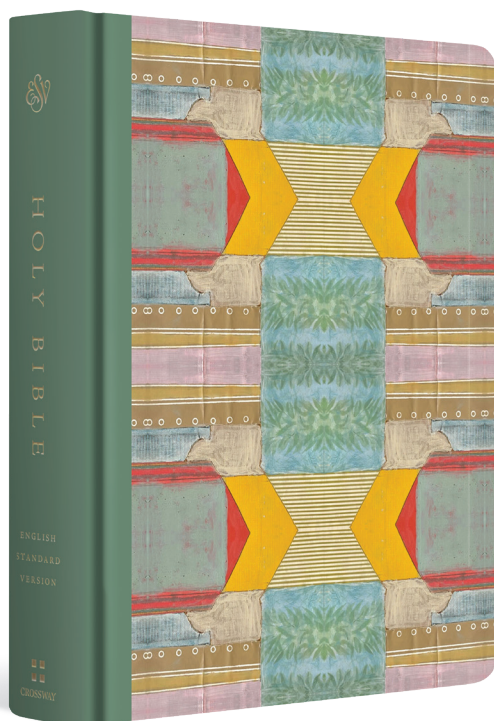


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<p>JOHN 2:16</p> <p>temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. <sup>16</sup>And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." <sup>17</sup>His disciples remembered that it was written, "Zeal for your house will consume me."</p> <p><sup>18</sup>So the Jews said to him, "What sign do you show us for doing these things?" <sup>19</sup>Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup>The Jews then said, "It has taken forty-six years to build this temple," and will you raise it up in three days? <sup>21</sup>But he was speaking about the temple of his body. <sup>22</sup>When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.</p> <p><i>Jesus Knows What Is in Man</i></p> <p><sup>23</sup>Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. <sup>24</sup>But Jesus on his part did not entrust himself to them, because he knew all people <sup>25</sup>and needed no one to bear witness about man, for he himself knew what was in man.</p> <p><i>You Must Be Born Again</i></p> <p><b>3</b> Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>This man came to Jesus<sup>1</sup> by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." <sup>3</sup>Jesus answered him, "Truly, truly, I say to you, unless one is born again<sup>1</sup> he cannot see the kingdom of God." <sup>4</sup>Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" <sup>5</sup>Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." <sup>7</sup>Do not marvel that I said to you, "You must be born again." <sup>8</sup>The wind<sup>2</sup> blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."</p> <p><sup>9</sup>Nicodemus said to him, "How can these things be?" <sup>10</sup>Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? <sup>11</sup>Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. <sup>12</sup>If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? <sup>13</sup>No one has ascended into heaven except he who descended from heaven, the Son of Man." <sup>14</sup>And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life."</p> <p><i>For God So Loved the World</i></p> <p><sup>16</sup>For God so loved the world, <sup>17</sup>that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>18</sup>For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. <sup>19</sup>Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. <sup>20</sup>And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. <sup>21</sup>For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. <sup>22</sup>But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."</p> <p><sup>1</sup>Or: This temple was built forty-six years ago. <sup>2</sup>Greek him. <sup>3</sup>Or from above: the Greek is purposely ambiguous and can mean both again and from above; also verse 7. <sup>4</sup>The same Greek word means both wind and spirit. <sup>5</sup>The Greek for you is plural here. <sup>6</sup>The same Greek word means both wind and spirit. <sup>7</sup>The Greek for you is plural here; also four times in verse 12. <sup>8</sup>Some manuscripts add who is in heaven. <sup>9</sup>Some interpreters hold that the quotation ends at verse 15. <sup>10</sup>Or for this is how God loved the world. <sup>11</sup>ESV</p> <p>1158</p>	<p>JOHN 4:24</p> <p><i>John the Baptist Exalts Christ</i></p> <p><sup>22</sup>After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. <sup>23</sup>John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized <sup>24</sup>(for John had not yet been put in prison).</p> <p><sup>25</sup>Now a discussion arose between some of John's disciples and a Jew over purification. <sup>26</sup>And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him." <sup>27</sup>John answered, "A person cannot receive even one thing unless it is given him from heaven. <sup>28</sup>You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.' <sup>29</sup>The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. <sup>30</sup>He must increase, but I must decrease."<sup>1</sup></p> <p><sup>31</sup>He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. <sup>32</sup>He bears witness to what he has seen and heard, yet no one receives his testimony. <sup>33</sup>Whoever receives his testimony sets his seal to this, that God is true. <sup>34</sup>For he whom God has sent utters the words of God, for he gives the Spirit without measure. <sup>35</sup>The Father loves the Son and has given all things into his hand. <sup>36</sup>Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.</p> <p><i>Jesus and the Woman of Samaria</i></p> <p><b>4</b> Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself did not baptize, but only his disciples), <sup>3</sup>he left Judea and departed again for Galilee. <sup>4</sup>And he had to pass through Samaria. <sup>5</sup>So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. <sup>6</sup>Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.<sup>2</sup></p> <p><sup>7</sup>A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup>For his disciples had gone away into the city to buy food. <sup>9</sup>The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (for Jews have no dealings with Samaritans.) <sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup>The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?" <sup>12</sup>Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." <sup>13</sup>Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup>but whoever drinks of the water that I will give him will never be thirsty again." <sup>15</sup>The water that I will give him will become in him a spring of water welling up to eternal life." <sup>16</sup>The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."</p> <p><sup>17</sup>Jesus said to her, "Go, call your husband, and come here." <sup>18</sup>The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>19</sup>for you have had five husbands, and the one you now have is not your husband. What you have said is true." <sup>20</sup>The woman said to him, "Sir, I perceive that you are a prophet. <sup>21</sup>Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." <sup>22</sup>Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>23</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>24</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. <sup>25</sup>God is spirit, and those who worship him</p> <p><sup>1</sup>Some interpreters hold that the quotation continues through verse 36. <sup>2</sup>That is, about noon. <sup>3</sup>Greek forever</p> <p>1159</p>
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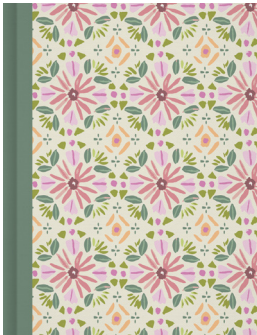
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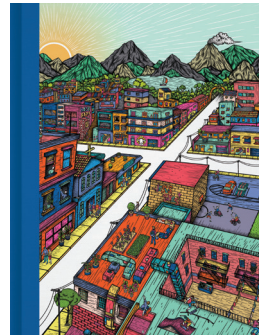
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### THE GOSPEL ACCORDING TO JOHN

#### *The Word Became Flesh*

**1** In the beginning was the Word, and the Word was with God, and the Word was God.<sup>2</sup> He was in the beginning with God.<sup>3</sup> All things were made through him, and without him was not any thing made that was made.<sup>4</sup> In him was life,<sup>5</sup> and the life was the light of men.<sup>6</sup> The light shines in the darkness, and the darkness has not overcome it.

<sup>8</sup> There was a man sent from God, whose name was John.<sup>7</sup> He came as a witness, to bear witness about the light, that all might believe through him.<sup>8</sup> He was not the light, but came to bear witness about the light.

<sup>9</sup> The true light, which gives light to everyone, was coming into the world.<sup>10</sup> He was in the world, and the world was made through him, yet the world did not know him.<sup>11</sup> He came to his own,<sup>12</sup> and his own people<sup>13</sup> did not receive him.<sup>12</sup> But to all who did receive him, who believed in his name, he gave the right to become children of God,<sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son<sup>14</sup> from the Father, full of grace and truth.<sup>15</sup> (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")<sup>16</sup> For from his fullness we have all received, grace upon grace.<sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ.<sup>18</sup> No one has ever seen God; the only God,<sup>19</sup> who is at the Father's side,<sup>7</sup> he has made him known.

#### *The Testimony of John the Baptist*

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"<sup>20</sup> He confessed, and did not deny, but confessed, "I am not the Christ."<sup>21</sup> And they asked him, "What then? Are you Elijah?" He said, "I am not."<sup>22</sup> "Are you the Prophet?" And he answered, "No."<sup>23</sup> So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?"<sup>24</sup> He said, "I am 'the

voice of one crying out in the wilderness,' 'Make straight<sup>25</sup> the way of the Lord,' as the prophet Isaiah said."

<sup>24</sup> (Now they had been sent from the Pharisees.)<sup>25</sup> They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?"<sup>26</sup> John answered them, "I baptize with water, but among you stands one you do not know,<sup>27</sup> even he who comes after me, the strap of whose sandal I am not worthy to untie."<sup>28</sup> These things took place in Bethany across the Jordan, where John was baptizing.

#### *Behold, the Lamb of God*

<sup>29</sup> The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"<sup>30</sup> This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'<sup>31</sup> I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."<sup>32</sup> And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him."<sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'<sup>34</sup> And I have seen and have borne witness that this is the Son<sup>35</sup> of God."

#### *Jesus Calls the First Disciples*

<sup>36</sup> The next day again John was standing with two of his disciples,<sup>36</sup> and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"<sup>37</sup> The two disciples heard him say this, and they followed Jesus.<sup>38</sup> Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"<sup>39</sup> He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.<sup>40</sup> One of the two who heard John speak and followed Jesus<sup>41</sup> was Andrew, Simon Peter's brother.<sup>42</sup> He first found his own brother Simon and said to him, "We have found the Messiah"

<sup>1</sup> Or was not any thing made. That which has been made was life in him. <sup>2</sup> Greek to his own things; that is, to his own domain, or to his own people. <sup>3</sup> People is implied in Greek. <sup>4</sup> Or only One, or unique One. <sup>5</sup> Or grace in place of grace. <sup>6</sup> Or the only One, who is God; some manuscripts the only Son. <sup>7</sup> Greek in the bosom of the Father. <sup>8</sup> Or crying out, 'In the wilderness make straight.' <sup>9</sup> Some manuscripts the Chosen One. <sup>10</sup> That is, about 4 P.M. <sup>11</sup> Greek him. <sup>12</sup> Isa. 40:3.

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JOHN 3:3

(which means Christ).<sup>42</sup> He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter<sup>43</sup>).

#### *Jesus Calls Philip and Nathanael*

<sup>44</sup> The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."

<sup>45</sup> Now Philip was from Bethsaida, the city of Andrew and Peter.<sup>46</sup> Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

<sup>47</sup> Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."<sup>48</sup> Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

<sup>49</sup> Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."<sup>50</sup> Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

<sup>51</sup> Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."<sup>52</sup> And he said to him, "Truly, truly, I say to you,<sup>53</sup> you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

#### *The Wedding at Cana*

**2** On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there.<sup>2</sup> Jesus also was invited to the wedding with his disciples.<sup>3</sup> When the wine ran out, the mother of Jesus said to him, "They have no wine."<sup>4</sup> And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."<sup>5</sup> His mother said to the servants, "Do whatever he tells you."

<sup>6</sup> Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.<sup>7</sup> Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.<sup>8</sup> And he said to them, "Now draw some out and take it to the master of the feast." So they took it.<sup>9</sup> When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom<sup>10</sup> and said to him, "Everyone

serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."<sup>11</sup> This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

<sup>12</sup> After this he went down to Capernaum, with his mother and his brothers<sup>14</sup> and his disciples, and they stayed there for a few days.

#### *Jesus Cleanses the Temple*

<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem.<sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.<sup>15</sup> And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables.<sup>16</sup> And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade."<sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me."

<sup>18</sup> So the Jews said to him, "What sign do you show us for doing these things?"<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."<sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple,<sup>21</sup> and will you raise it up in three days?"<sup>22</sup> But he was speaking about the temple of his body.<sup>23</sup> When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

#### *Jesus Knows What Is in Man*

<sup>24</sup> Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.<sup>25</sup> But Jesus on his part did not entrust himself to them, because he knew all people<sup>26</sup> and needed no one to bear witness about man, for he himself knew what was in man.

#### *You Must Be Born Again*

**3** Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.<sup>2</sup> This man came to Jesus<sup>3</sup> by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him."<sup>4</sup> Jesus answered him, "Truly, truly, I say to you, unless

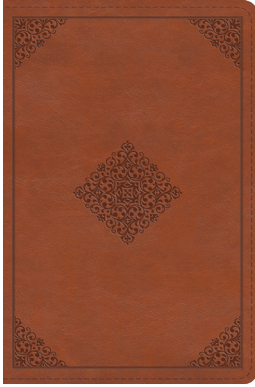
<sup>1</sup> Cephas and Peter are from the word for rock in Aramaic and Greek, respectively. <sup>2</sup> The Greek for you is plural; twice in this verse. <sup>3</sup> Greek two or three measures (metretas); a metretas was about 10 gallons or 35 liters. <sup>4</sup> Or brothers and sisters. In New Testament usage, depending on the context, the plural Greek word adelphoi (translated "brothers") may refer either to brothers or to brothers and sisters. <sup>5</sup> Or This temple was built forty-six years ago. <sup>6</sup> Greek him. <sup>7</sup> Ps. 69:9.

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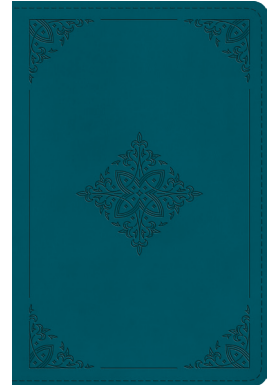
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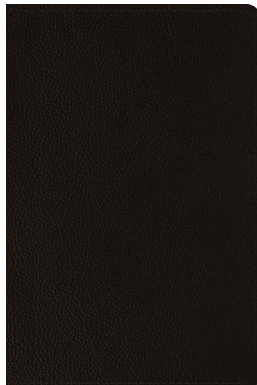
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GENESIS 1:17

2

lesser light to rule the night—and the stars. <sup>17</sup>And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup>to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup>And there was evening and there was morning, the fourth day.

<sup>20</sup>And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." <sup>21</sup>So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." <sup>23</sup>And there was evening and there was morning, the fifth day.

<sup>24</sup>And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. <sup>25</sup>And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

<sup>26</sup>Then God said, "Let us make man<sup>1</sup> in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

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

<sup>28</sup>And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." <sup>29</sup>And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. <sup>30</sup>And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. <sup>31</sup>And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

<sup>1</sup>Or flying things; see Leviticus 11:19–20 <sup>2</sup>The Hebrew word for man (adam) is the generic term for mankind and becomes the proper name Adam

3

GENESIS 2:19

### *The Seventh Day, God Rests*

**2** Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup>And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. <sup>3</sup>So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

### *The Creation of Man and Woman*

<sup>4</sup> These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

<sup>5</sup>When no bush of the field<sup>1</sup> was yet in the land<sup>2</sup> and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, <sup>6</sup>and a mist<sup>3</sup> was going up from the land and was watering the whole face of the ground—<sup>7</sup> then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. <sup>8</sup>And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. <sup>9</sup>And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup>A river flowed out of Eden to water the garden, and there it divided and became four rivers. <sup>11</sup>The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. <sup>12</sup>And the gold of that land is good; bdellium and onyx stone are there. <sup>13</sup>The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. <sup>14</sup>And the name of the third river is the Tigris, which flows east of Assyria. 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 keep it. <sup>16</sup>And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat<sup>4</sup> of it you shall surely die."

<sup>18</sup>Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for<sup>5</sup> him." <sup>19</sup>Now out of the ground

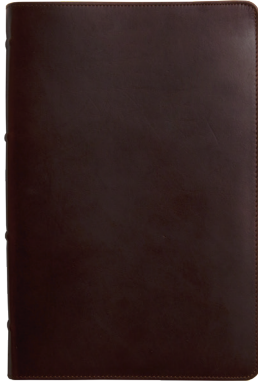
<sup>1</sup>Or open country <sup>2</sup>Or earth; also verse 6 <sup>3</sup>Or spring <sup>4</sup>Or when you eat <sup>5</sup>Or corresponding to; also verse 20

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### THE GOSPEL ACCORDING TO JOHN

#### The Word Became Flesh

**1** "In the beginning was <sup>1</sup>the Word, and <sup>2</sup>'the Word was with God, and <sup>3</sup>'the Word was God. <sup>4</sup>"He was in the beginning with God. <sup>5</sup>"All things were made through him, and without him was not any thing made that was made. <sup>6</sup>"In him was life, and <sup>7</sup>the life was the light of men. <sup>8</sup>"The light shines in the darkness, and the darkness has not overcome it.

<sup>9</sup>"There was a man <sup>10</sup>sent from God, whose name was <sup>11</sup>John. <sup>12</sup>He came as a <sup>13</sup>witness, to bear witness about the light, that all might believe through him. <sup>14</sup>"He was not the light, but came to bear witness about the light.

<sup>15</sup>"The true light, which gives light to everyone, was coming into the world. <sup>16</sup>He was in the world, and the world was made through him, yet <sup>17</sup>'the world did not know him. <sup>18</sup>He came to <sup>19</sup>his own, and <sup>20</sup>'his own people" <sup>21</sup>did not receive him. <sup>22</sup>But to all who did receive him, 'who believed in his name,' he gave the right <sup>23</sup>'to become <sup>24</sup>'children of God. <sup>25</sup>"who "were born, <sup>26</sup>'not of blood <sup>27</sup>'nor of the will of the flesh nor of the will of man, but of God. <sup>28</sup>"And <sup>29</sup>'the Word <sup>30</sup>'became flesh and <sup>31</sup>'dwelt among us, and we have seen his glory, glory as of the only Son <sup>32</sup>'from the Father, full of <sup>33</sup>'grace and <sup>34</sup>'truth. <sup>35</sup>"John bore witness about him, and cried out, <sup>36</sup>"This was he of whom I said, <sup>37</sup>'He who comes after me ranks before me, because he was before me.' <sup>38</sup>"For from <sup>39</sup>his fullness we have all received, <sup>40</sup>'grace upon grace. <sup>41</sup>"For <sup>42</sup>'the law was given through Moses; <sup>43</sup>'grace and truth came through Jesus Christ. <sup>44</sup>"No one has ever seen God; <sup>45</sup>'the only God, <sup>46</sup>who is at the Father's side; <sup>47</sup>'he has made him known.

#### The Testimony of John the Baptist

<sup>19</sup>And this is the <sup>20</sup>testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, <sup>21</sup>"Who are you?" <sup>22</sup>He

confessed, and did not deny, but confessed, "I am not the Christ." <sup>23</sup>And they asked him, "What then? 'Are you Elijah?" He said, "I am not." "Are you 'the Prophet?" And he answered, "No." <sup>24</sup>So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?" <sup>25</sup>He said, "I am 'the voice of one crying out in the wilderness, 'Make straight <sup>26</sup>'the way of the Lord," as the prophet Isaiah said.

<sup>27</sup>(Now they had been sent from the Pharisees.) <sup>28</sup>They asked him, <sup>29</sup>"Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" <sup>30</sup>John answered them, <sup>31</sup>"I baptize with water, but among you stands one you do not know, <sup>32</sup>even <sup>33</sup>'he who comes after me, the strap of whose sandal I am not worthy to untie." <sup>34</sup>These things took place in Bethany across the Jordan, where John was baptizing.

#### Behold, the Lamb of God

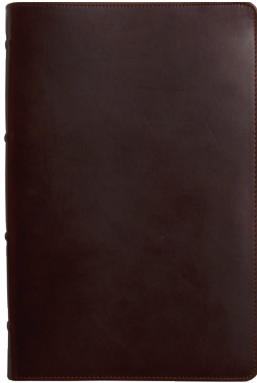
<sup>29</sup>The next day he saw Jesus coming toward him, and said, "Behold, <sup>30</sup>'the Lamb of God, who <sup>31</sup>'takes away the sin <sup>32</sup>'of the world!" <sup>33</sup>This is he of whom I said, <sup>34</sup>"After me comes a man who ranks before me, because he was before me." <sup>35</sup>I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel. <sup>36</sup>And John <sup>37</sup>'bore witness: <sup>38</sup>"I saw the Spirit descend from heaven like a dove, and <sup>39</sup>'it remained on

**Chapter 1** <sup>1</sup>Gen. 1:1; Gal. 1:1; 1 John 1:1; Rev. 14, 17, 19, 21, 22; 22:13; 22:14; 22:15; 22:16; 22:17; 22:18; 22:19; 22:20; 22:21; 22:22; 22:23; 22:24; 22:25; 22:26; 22:27; 22:28; 22:29; 22:30; 22:31; 22:32; 22:33; 22:34; 22:35; 22:36; 22:37; 22:38; 22:39; 22:40; 22:41; 22:42; 22:43; 22:44; 22:45; 22:46; 22:47; 22:48; 22:49; 22:50; 22:51; 22:52; 22:53; 22:54; 22:55; 22:56; 22:57; 22:58; 22:59; 22:60; 22:61; 22:62; 22:63; 22:64; 22:65; 22:66; 22:67; 22:68; 22:69; 22:70; 22:71; 22:72; 22:73; 22:74; 22:75; 22:76; 22:77; 22:78; 22:79; 22:80; 22:81; 22:82; 22:83; 22:84; 22:85; 22:86; 22:87; 22:88; 22:89; 22:90; 22:91; 22:92; 22:93; 22:94; 22:95; 22:96; 22:97; 22:98; 22:99; 23:1; 23:2; 23:3; 23:4; 23:5; 23:6; 23:7; 23:8; 23:9; 23:10; 23:11; 23:12; 23:13; 23:14; 23:15; 23:16; 23:17; 23:18; 23:19; 23:20; 23:21; 23:22; 23:23; 23:24; 23:25; 23:26; 23:27; 23:28; 23:29; 23:30; 23:31; 23:32; 23:33; 23:34; 23:35; 23:36; 23:37; 23:38; 23:39; 23:40; 23:41; 23:42; 23:43; 23:44; 23:45; 23:46; 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### GENESIS 1:26

2

ground according to its kind. And God saw that it was good.

<sup>26</sup>Then God said, "Let us make man<sup>1</sup> in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

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

<sup>28</sup>And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."<sup>29</sup>And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.<sup>30</sup> And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.<sup>31</sup> And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

#### *The Seventh Day, God Rests*

<sup>2</sup> Thus the heavens and the earth were finished, and all the host of them.<sup>2</sup> And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.<sup>3</sup> So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

<sup>1</sup> The Hebrew word for man (*adam*) is the generic term for mankind and becomes the proper name *Adam*. <sup>2</sup> Or open country <sup>3</sup> Or earth; also verse 6 <sup>4</sup> Or spring

#### *The Creation of Man and Woman*

<sup>4</sup> These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

<sup>5</sup> When no bush of the field<sup>2</sup> was yet in the land<sup>3</sup> and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist<sup>4</sup> was going up from the land and was watering the whole face of the ground—<sup>7</sup> then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. <sup>8</sup> And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. <sup>9</sup> And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup> A river flowed out of Eden to water the garden, and there it divided and became four rivers. <sup>11</sup> The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. <sup>12</sup> And the gold of that land is good; bdellium and onyx stone are there. <sup>13</sup> The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. <sup>14</sup> And the name of the third river is the Tigris, which flows east of Assyria. 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 keep it. <sup>16</sup> And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, <sup>17</sup> but of the tree of the knowledge of good and evil you

3

### GENESIS 3:15

shall not eat, for in the day that you eat<sup>1</sup> of it you shall surely die."

<sup>18</sup> Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for<sup>2</sup> him." <sup>19</sup> Now out of the ground the LORD God had formed<sup>3</sup> every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. <sup>20</sup> The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>4</sup> there was not found a helper fit for him. <sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. <sup>22</sup> And the rib that the LORD God had taken from the man he made<sup>5</sup> into a woman and brought her to the man.

<sup>23</sup> Then the man said,

"This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."<sup>6</sup>

<sup>24</sup> Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. <sup>25</sup> And the man and his wife were both naked and were not ashamed.

#### *The Fall*

<sup>3</sup> Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, "Did God actually say, 'You<sup>7</sup> shall not eat of any tree in the garden?'" <sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, <sup>3</sup> but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall

you touch it, lest you die.'" <sup>4</sup> But the serpent said to the woman, "You will not surely die. <sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." <sup>6</sup> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,<sup>8</sup> she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. <sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup> And they heard the sound of the LORD God walking in the garden in the cool<sup>9</sup> of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man and said to him, "Where are you?" <sup>10</sup> And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." <sup>11</sup> He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" <sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." <sup>13</sup> Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

<sup>14</sup> The LORD God said to the serpent,

"Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

<sup>15</sup> I will put enmity between you and the woman, and between your offspring<sup>11</sup> and her offspring;

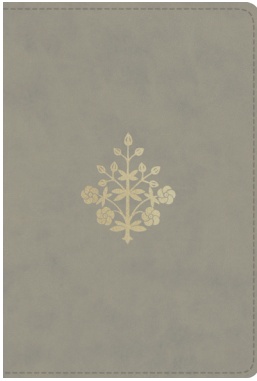
<sup>1</sup> Or when you eat <sup>2</sup> Or corresponding to; also verse 20 <sup>3</sup> Or And out of the ground the LORD God formed <sup>4</sup> Or the man <sup>5</sup> Hebrew built <sup>6</sup> The Hebrew words for woman (*ishah*) and man (*ish*) sound alike <sup>7</sup> In Hebrew you is plural in verses 1-5 <sup>8</sup> Or to give insight <sup>9</sup> Hebrew wind <sup>10</sup> In Hebrew you is singular in verses 9 and 11 <sup>11</sup> Hebrew seed; so throughout Genesis

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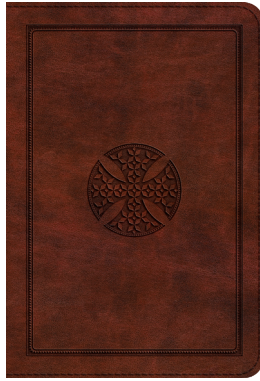


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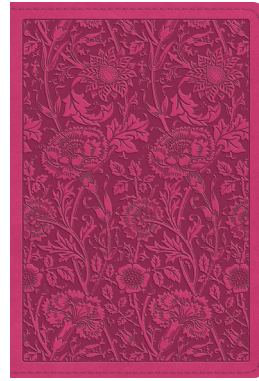
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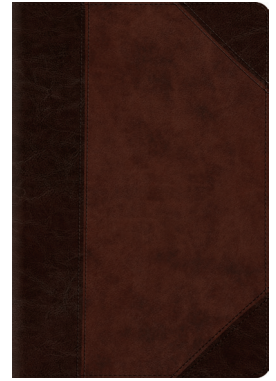
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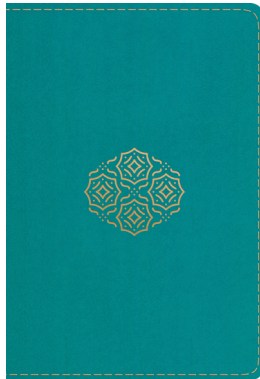
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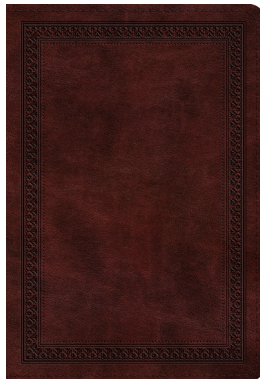
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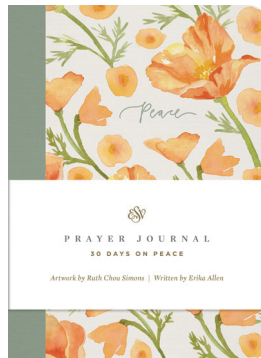


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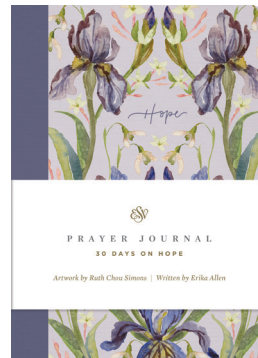
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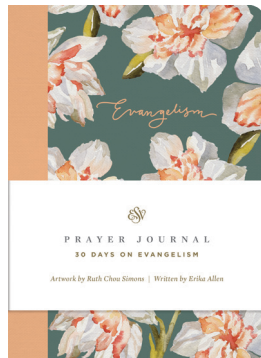
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### JOHN 1:15

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among us, “and we have seen his glory, glory as of the only Son” from the Father, full of “grace and ‘truth.”<sup>15</sup> (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) <sup>16</sup>For from “his fullness we have all received, ‘grace upon grace.”<sup>17</sup> For “the law was given through Moses; <sup>18</sup>grace and truth came through Jesus Christ. <sup>19</sup>No one has ever seen God; “the only God,<sup>2</sup> who is at the Father’s side,<sup>4</sup> “he has made him known.

#### The Testimony of John the Baptist

<sup>19</sup>And this is the <sup>6</sup>testimony of John, when the Jews sent priests and Levites from Jerusalem

<sup>1</sup>Or only One, or unique One <sup>2</sup>Or grace in place of grace <sup>3</sup>Or the only One, who is God; some manuscripts the only Son <sup>4</sup>Greek in the bosom of the Father <sup>5</sup>Or crying out, “In the wilderness make straight

#### PROFILE: JOHN THE BAPTIST

Zechariah and Elizabeth were childless and advanced in age when Gabriel announced that Elizabeth would bear a son. The baby would be named John, and he would “be filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15). John lived and preached in the wilderness of Judea, where he wore clothes made of camel’s hair and ate locusts and wild honey (Mark 1:4–6). John prepared the way for Jesus the Messiah by calling people to repentance, as the OT prophets had predicted (Isa. 40:3; Mal. 3:1). Those who accepted his message were baptized as an outward sign of their inward cleansing from sin. Although Jesus needed no repentance or cleansing, he was baptized by John in order to identify with the sinful people he came to save. After angering the royal Herod family, John was imprisoned and eventually beheaded (Matt. 14:6–12).

KEY REFERENCE: JOHN 1:29–34

God the Father, “The Greek for “only” means “one of a kind, unique” (compare Gen. 22:2).

**1:15 bore witness.** Jesus speaks of several witnesses who bear testimony concerning him (see chart, p. 1405).

**1:16–17** In the law, God graciously revealed his character and the

#### The First Week of Jesus’ Ministry

Day 1	John the Baptist’s witness concerning Jesus	1:19–28
Day 2	John the Baptist’s encounter with Jesus	1:29–34
Day 3	John the Baptist’s referral of disciples to Jesus	1:35–39
Day 4	Andrew’s introduction of his brother Peter to Jesus	1:40–42
Day 5	The recruitment of Philip and Nathanael	1:43–51
Day 6		
Day 7	The wedding at Cana	2:1–11

to ask him, ““Who are you?”” <sup>20</sup>He confessed, and did not deny, but confessed, “I am not the Christ.” <sup>21</sup>And they asked him, “What then? ‘Are you Elijah?’” He said, “I am not.” “Are you ‘the Prophet?’” And he answered, “No.” <sup>22</sup>So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” <sup>23</sup>He said, “I am ‘the voice of one crying out in the wilderness, ‘Make straight’ the way of the Lord,’ as the prophet Isaiah said.”

<sup>24</sup>(Now they had been sent from the Pharisees.) <sup>25</sup>They asked him, ““Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?”” <sup>26</sup>John answered them, ““I baptize with

things he required of his people. Jesus, however, is the final, definitive revelation of God’s grace and truth.

**1:18 No one has ever seen God,** that is, in a full and complete way (see 6:46); **the only God.** Some ancient manuscripts say “the only Son” here (see *esv* footnote); the earliest manuscripts say “the only God.” John refers here to two different persons as “God”: as he did in 1:1. Thus John concludes the prologue by emphasizing what he taught in v. 1: Jesus is God, and he has revealed and explained God to humanity.

**1:19–12:50 Signs of the Messiah, with Teaching about Life in Him.** The first half of John’s Gospel features Jesus’ demonstration of his messianic identity through several selected “signs” (see note on 2:11). The section ends with a reference to the Jewish nation’s rejection of the Messiah (12:36–37).

**1:19–2:11** These verses tell of the first week of Jesus’ ministry. He is hailed by John the Baptist as “God’s lamb” (1:29, 36), is followed by his first disciples (1:37–51), and performs his first miraculous “sign” (see Introduction: Theme and Purpose), turning water into wine at the wedding at Cana (2:1–11).

**1:19 The Jews** is an expression John often uses to refer to hostile Jewish opponents of Jesus. The phrase does not mean all Jews, for Jesus, John the Baptist, and the apostles were also Jews. See *esv* footnote on 5:10, etc. **Jerusalem.** See Jerusalem in the Time of Jesus, pp. 1286–1287.

**1:20–21** John the Baptist denies being the Christ or Elijah. Elijah, who never died (2 Kings 2:11), was expected to return in the end times (Mal. 4:5) to “restore all things” (Matt. 17:11). John the Baptist did resemble Elijah in his rugged lifestyle (Matt. 3:4; compare 2 Kings 1:8). And Jesus, with his deeper understanding of OT prophecy, saw John as fulfilling the prophecy about Elijah (see Matt. 11:14). John also denied being the Prophet, whose coming was predicted by Moses in Deut. 18:15, 18 (see Acts 3:22) and was expected in Jesus’ day (see John 6:14, 7:40–41; and notes).

**1:23 the voice of one crying out in the wilderness.** See Isa. 40:3; compare Matt. 3:3; Mark 1:3; Luke 3:4. This messenger was to prepare the way for the Lord to come to his people.

**1:24 Pharisees.** A small but influential group of Jews who emphasized observance of the law and their own traditions as the path to

14 ch. 2:1; Luke 9:32; 2 Pet. 1:16, 17; 1 John 1:1; 4:14 “See ver. 7 [ch. 14:6]” 15 See ver. 7 ver. 21, 30; Matt. 3:11 16 Eph. 1:23; 3:9; 4:13; Col. 1:19, 29 [Matt. 25:29] 17 Gen. 2:8, 9; 20:1 ver. 14; (Rom. 5:2) 18 ch. 5:27; 6:46; Ex. 33:20; Col. 1:15; 1 Tim. 6:16; 1 John 4:12, 20 [ch. 12:45] “ver. 14; See ch. 3:16 [Matt. 11:27] See ch. 3:32 19 ch. 3:26 [ch. 8:25] 20 ver. 8; ch. 3:28; Acts 13:25; [Luke 3:5] 21 [Matt. 11:14; 16:4] See Deut. 18:15, 18 22 Cited from Isa. 40:3; See Matt. 3:3 23 Matt. 3:6; Mark 1:4; Luke 3:3, 7 26 Matt. 3:11; Mark 1:7, 8; Luke 3:16; Acts 1:5, 12:5

water, but among you stands one you do not know, <sup>27</sup>even “he who comes after me, the strap of whose sandal I am not worthy to untie.” <sup>28</sup>These things took place in Bethany across the Jordan, where John was baptizing.

#### Behold, the Lamb of God

<sup>29</sup>The next day he saw Jesus coming toward him, and said, “Behold, ‘the Lamb of God, who ‘takes away the sin ‘of the world!’” <sup>30</sup>This is he of whom I said, “After me comes a man who ranks before me, because he was before me.” <sup>31</sup>I myself did not know him, but <sup>32</sup>for this purpose I came baptizing with water, that he might be revealed to Israel.” <sup>33</sup>And John <sup>34</sup>bore witness: ““I saw the Spirit descend from heaven like a dove, and ‘it remained on him. <sup>35</sup>I myself did not know him, but ‘he who sent me to baptize ‘with water said to me, ‘He on whom you see the Spirit descend and remain,’ ‘this is he who baptizes ‘with the Holy Spirit.’” <sup>36</sup>And I have seen and have borne witness that this is the Son ‘of God.”

#### Jesus Calls the First Disciples

<sup>37</sup>The next day again John was standing with two of his disciples, <sup>38</sup>and he looked at Jesus as he walked by and said, “Behold, ‘the Lamb of God!’” <sup>39</sup>The two disciples heard him say this, and they followed Jesus. <sup>40</sup>Jesus turned and saw them following and said to them, “What are you

<sup>1</sup>Some manuscripts the Chosen One <sup>2</sup>That is, about 4 p.m. <sup>3</sup>Greek him <sup>4</sup>Cephas and Peter are from the word for rock in Aramaic and Greek, respectively

righteousness. Many Pharisees opposed Jesus, but some followed him (3:1–5; 7:50; 19:39–40). See note on Matt. 3:7.

**1:28 John was baptizing.** Compare Luke 3:3. John’s baptism was an outward sign reflecting inward repentance (see Matt. 3:6; compare later Christian baptisms at Matt. 28:19; Rom. 6:3; 1 Pet. 3:21). The **Bethany across (east of) the Jordan** (see John 3:26; 10:40) is different from Lazarus’s village near Jerusalem.

**1:29 Jesus,** by his sacrifice, fulfills the symbolism of the Passover Lamb and other OT sacrifices (Lev. 1:1–5:19; 14:25; 1 Cor. 5:7; Heb. 10:1–14; Rev. 5:6–13). **takes away the sin of the world.** See Heb. 2:17; 1 John 4:10; and notes on 1 Pet. 2:24; 3:18.

**1:31 I myself did not know him.** John probably means he did not know that Jesus was the Messiah until he saw the sign mentioned in vv. 32–33.

**1:32–34** The Spirit did not merely descend on Jesus. He remained on him, which was a sign of Jesus’ divine anointing as Messiah (Isa. 11:2; 61:1; see Luke 4:18). See note on John 1:41.

**1:35 Lamb of God.** See note on v. 29.

**1:36 One of the two . . . was Andrew.** The name of the other disciple is not stated; most likely he was John, the author of this Gospel.

**1:41** The terms **Messiah** (Hebrew) and **Christ** (Greek) both mean “anointed.” In the NT and early Judaism, “Messiah” combines many OT expectations about an “anointed one” who would lead, teach, and save God’s people (see, e.g., 2 Sam. 7:5–16; Ps. 110:1–4; Isa. 9:6–7).

**1:42 Cephas** is an Aramaic word meaning “rock” (see Matt. 16:16–18). In the Bible, God frequently changes people’s names to indicate their special calling; see Gen. 17:5; 32:28.

**1:43 Galilee.** The region west of the Jordan and the Sea of Galilee and north of Samaria.

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### JOHN 1:48

seeking?” And they said to him, ““Rabbi” (which means Teacher), “where are you staying?”” <sup>39</sup>He said to them, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.” <sup>40</sup>One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother. <sup>41</sup>He first found his own brother Simon and said to him, “We have found “the Messiah” (which means Christ). <sup>42</sup>He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of ‘John. You shall be called ‘Cephas” (which means “Peter”).

#### Jesus Calls Philip and Nathanael

<sup>43</sup>“The next day Jesus decided ‘to go to Galilee. He found Philip and said to him, “Follow me.”” <sup>44</sup>Now ‘Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip found ‘Nathanael and said to him, “We have found him of whom ‘Moses in the Law and also the prophets wrote, Jesus ‘of Nazareth, ‘the son of Joseph.” <sup>46</sup>Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” <sup>47</sup>Jesus saw Nathanael coming toward him and said of him, “Behold, ‘an Israelite indeed, ‘in whom there is no deceit!” <sup>48</sup>Nathanael said to him, “How ‘do you know me?”” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw

#### DID YOU KNOW?

**Finding their true master.** John reports that two of Jesus’ disciples had previously followed John the Baptist (1:35–40). One of them was Andrew; the other was probably John himself. They believed John the Baptist’s testimony about Jesus, and became his disciples instead.

**1:44 Bethsaida** was just northeast of where the Jordan flows into the Sea of Galilee from the north.

**1:45 Nathanael** (see also 21:2) may be the personal name of Bartholomew (see Matt. 10:3; Mark 3:18; Luke 6:34). **The Law and . . . the prophets** commonly referred to the entire OT (e.g., Matt. 5:17).

**1:46 Nazareth.** Nazareth was a town of no more than 2,000 people. See note on Luke 1:26.

**1:48 I saw you.** Jesus displays supernatural knowledge, thus confirming his identity as the Messiah. **The fig tree** often is a symbol for Israel. See note on Mark 11:13–14. Jesus sees Nathanael as an honest Jew.

27 [ver. 15, 30, 29] ver. 36; Ex. 12:3; Isa. 53:7; Acts 8:32; 1 Pet. 1:19; [Gen. 22:8; Rev. 5:6] 1 John 3:5; [Heb. 10:4, 11] [ch. 3:18; 17:44; 12:47; 1 John 22:44] 30 ver. 15, 27 31 Luke 1:7, 76, 77 32 See ver. 7 33 Matt. 3:16; Mark 1:10; Luke 3:22 [Isa. 11:2; Acts 10:38] 34 ver. 6; Luke 3:2 [ch. 3:5] 35 Matt. 3:17; Mark 1:8; Luke 3:16; Acts 1:5 36 See ver. 29 38 ch. 3:4, 7, 20:5 ver. 48; ch. 3:2, 26; 6:25 [ch. 20:16; Mark 10:51] 40 For ver. 40–42, Matt. 4:18–22; Mark 1:16–20; Luke 5:27–31 41 ch. 4:25 42 ch. 2:15–17 1 Cor. 10:32; 22 Matt. 16:18 43 [ver. 35, ch. 21] [ver. 28] 44 ch. 12:21 45 ch. 2:22 See Luke 16:18; 24:27 See Matt. 2:23 [ch. 6:42; Luke 3:23] 46 [ch. 7:41, 52] 47 Ps. 73:1; Rom. 9:4, 6 Ps. 32:2; [Zeph. 3:1; Rev. 14:5] 48 ch. 2:24, 25

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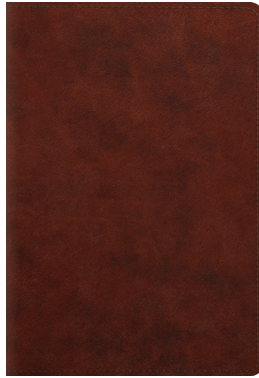


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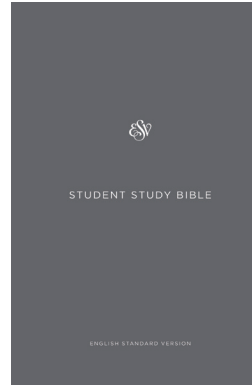
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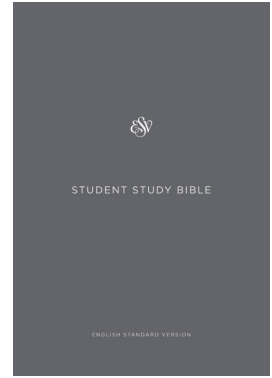
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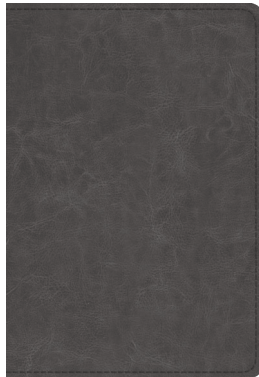
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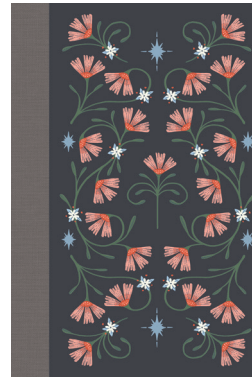
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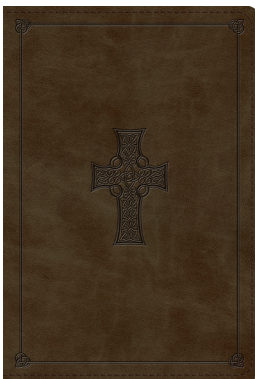
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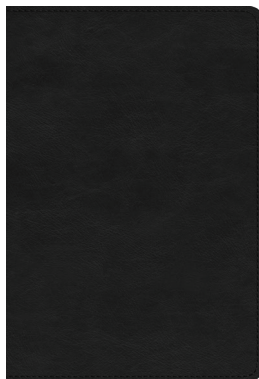
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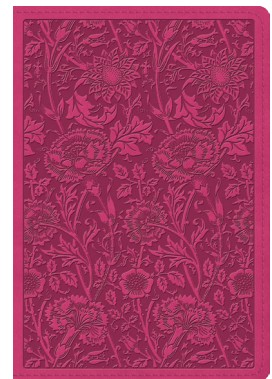
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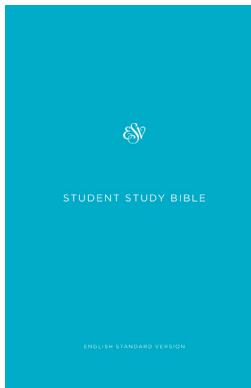


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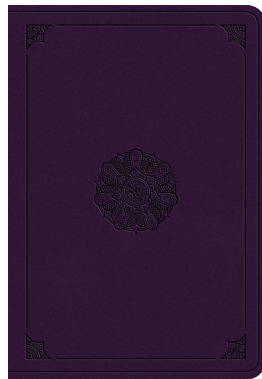




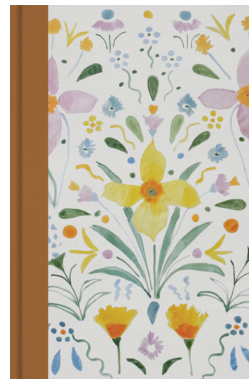
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### GENESIS 2:6

2

for the LORD God had not caused it to rain on the land, and there was no man to work the ground,<sup>6</sup> and a mist<sup>7</sup> was going up from the land and was watering the whole face of the ground—<sup>7</sup> then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.<sup>8</sup> And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.<sup>9</sup> And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup> A river flowed out of Eden to water the garden, and there it divided and became four rivers.<sup>11</sup> The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.<sup>12</sup> And the gold of that land is good; bdellium and onyx stone are there.<sup>13</sup> The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.<sup>14</sup> And the name of the third river is the Tigris, which flows east of Assyria. 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 keep it.<sup>16</sup> And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat<sup>2</sup> of it you shall surely die."

<sup>18</sup> Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for<sup>3</sup> him."<sup>19</sup> Now out of the ground the LORD God had formed<sup>4</sup> every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.<sup>20</sup> The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>5</sup> there was not found a helper fit for him.<sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.<sup>22</sup> And the rib that the LORD God had taken from the man he made<sup>6</sup> into a woman and brought her to the man.<sup>23</sup> Then the man said,

"This at last is bone of my bones  
and flesh of my flesh;  
she shall be called Woman,  
because she was taken out of Man."<sup>7</sup>

<sup>24</sup> Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.<sup>25</sup> And the man and his wife were both naked and were not ashamed.

#### The Fall

**3** Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say,

"You<sup>8</sup> shall not eat of any tree in the garden?"<sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,<sup>3</sup> but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'<sup>4</sup> But the serpent said to the woman, "You will not surely die.<sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."<sup>6</sup> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,<sup>7</sup> she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup> And they heard the sound of the LORD God walking in the garden in the cool<sup>10</sup> of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.<sup>9</sup> But the LORD God called to the man and said to him, "Where are you?"<sup>11</sup> And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."<sup>12</sup> He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"<sup>13</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."<sup>14</sup> Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

<sup>15</sup> The LORD God said to the serpent,

"Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life."

<sup>16</sup> I will put enmity between you and the woman,  
and between your offspring<sup>12</sup> and her off-  
spring;  
he shall bruise your head,  
and you shall bruise his heel."

<sup>17</sup> To the woman he said,

"I will surely multiply your pain in childbear-  
ing;  
in pain you shall bring forth children.  
Your desire shall be contrary to<sup>13</sup> your husband,  
but he shall rule over you."

<sup>18</sup> And to Adam he said,

"Because you have listened to the voice of your  
wife  
and have eaten of the tree  
of which I commanded you,  
'You shall not eat of it,'

3

### GENESIS 5:17

cursed is the ground because of you;  
in pain you shall eat of it all the days of  
your life;

<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.

<sup>19</sup> By the sweat of your face  
you shall eat bread,  
till you return to the ground,  
for out of it you were taken;  
for you are dust,  
and to dust you shall return."

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living.<sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.

<sup>22</sup> Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" <sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. <sup>24</sup> He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

#### Cain and Abel

**4** Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten<sup>2</sup> a man with the help of the LORD."<sup>2</sup> And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.<sup>3</sup> In the course of time Cain brought to the LORD an offering of the fruit of the ground,<sup>4</sup> and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,<sup>5</sup> but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.<sup>6</sup> The LORD said to Cain, "Why are you angry, and why has your face fallen?<sup>7</sup> If you do well, will you not be accepted?<sup>8</sup> And if you do not do well, sin is crouching at the door. Its desire is contrary to<sup>9</sup> you, but you must rule over it."

<sup>8</sup> Cain spoke to Abel his brother.<sup>9</sup> And when they were in the field, Cain rose up against his brother Abel and killed him.<sup>10</sup> The LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"<sup>11</sup> And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.<sup>12</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.<sup>13</sup> When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."<sup>14</sup> Cain said to the LORD, "My punishment is greater than I can bear."<sup>15</sup> Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."<sup>16</sup> Then the LORD said to him, "Not so! If anyone kills Cain,

vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.<sup>17</sup> Then Cain went away from the presence of the LORD and settled in the land of Nod,<sup>18</sup> east of Eden.

<sup>19</sup> Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.<sup>20</sup> To Enoch was born Irad, and Irad fathered Mehujah, and Mehujah fathered Methushael, and Methushael fathered Lamech.<sup>21</sup> And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.<sup>22</sup> Adah bore Jabal; he was the father of those who dwell in tents and have livestock.<sup>23</sup> His brother's name was Jubah; he was the father of all those who play the lyre and pipe.<sup>24</sup> Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

<sup>25</sup> Lamech said to his wives:

"Adah and Zillah, hear my voice;  
you wives of Lamech, listen to what I say:  
I have killed a man for wounding me,  
a young man for striking me.

<sup>26</sup> If Cain's revenge is sevenfold,  
then Lamech's is seventy-sevenfold."

<sup>27</sup> And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed<sup>8</sup> for me another offspring instead of Abel, for Cain killed him."<sup>28</sup> To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

#### Adam's Descendants to Noah

**5** This is the book of the generations of Adam.<sup>1</sup> When God created man, he made him in the likeness of God.<sup>2</sup> Male and female he created them, and he blessed them and named them Man<sup>3</sup> when they were created.<sup>3</sup> When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.<sup>4</sup> The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.<sup>5</sup> Thus all the days that Adam lived were 930 years, and he died.

<sup>6</sup> When Seth had lived 105 years, he fathered Enosh.<sup>7</sup> Seth lived after he fathered Enosh 807 years and had other sons and daughters.<sup>8</sup> Thus all the days of Seth were 912 years, and he died.

<sup>9</sup> When Enosh had lived 90 years, he fathered Kenan.<sup>10</sup> Enosh lived after he fathered Kenan 815 years and had other sons and daughters.<sup>11</sup> Thus all the days of Enosh were 905 years, and he died.

<sup>12</sup> When Kenan had lived 70 years, he fathered Mahalalel.<sup>13</sup> Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters.<sup>14</sup> Thus all the days of Kenan were 910 years, and he died.

<sup>15</sup> When Mahalalel had lived 65 years, he fathered Jared.<sup>16</sup> Mahalalel lived after he fathered Jared 830 years and had other sons and daughters.<sup>17</sup> Thus all the days of Mahalalel were 895 years, and he died.

<sup>1</sup> Or spring <sup>2</sup> Or when you eat <sup>3</sup> Or corresponding to; also verse 20 <sup>4</sup> Or And out of the ground the LORD God formed <sup>5</sup> Or the man <sup>6</sup> Hebrew built <sup>7</sup> The Hebrew words for woman (ishshah) and man (ish) sound alike <sup>8</sup> In Hebrew you is plural in verses 1-5 <sup>9</sup> Or to give insight <sup>10</sup> Hebrew wind <sup>11</sup> In Hebrew you is singular in verses 9 and 11 <sup>12</sup> Hebrew said; so throughout Genesis <sup>13</sup> Or shall be toward (see 4:7)

<sup>1</sup> Eve sounds like the Hebrew for life-giver and resembles the word for living <sup>2</sup> Cain sounds like the Hebrew for gotten <sup>3</sup> Hebrew will there not be a lifting up (of your face)? <sup>4</sup> Or is toward <sup>5</sup> Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field <sup>6</sup> Or My guilt is too great to bear <sup>7</sup> Nod means wandering <sup>8</sup> Seth sounds like the Hebrew for he appointed <sup>9</sup> Hebrew adam

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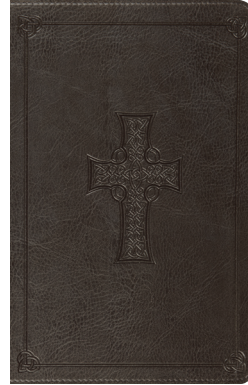
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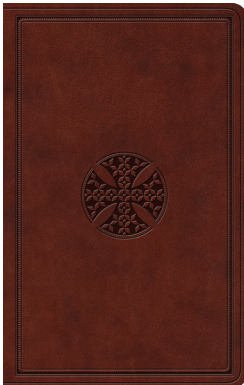
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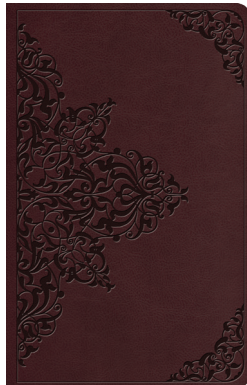
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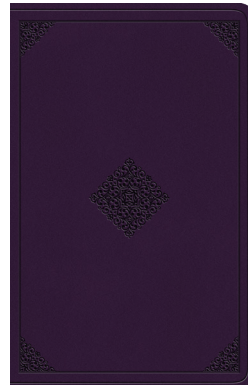
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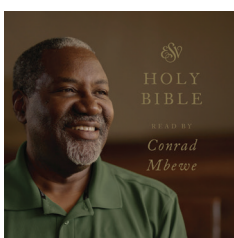
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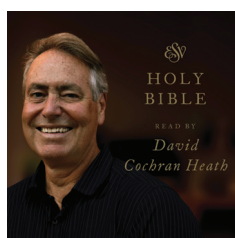
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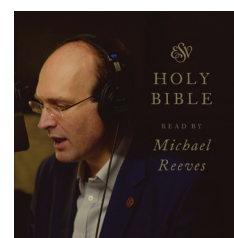
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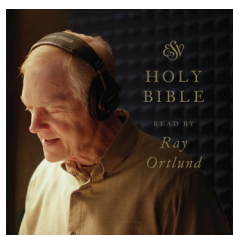
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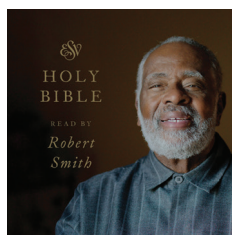
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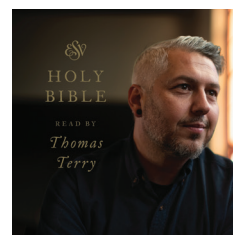
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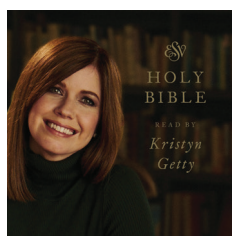


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## *About the Narrators*



**CONRAD MBEWE** (PhD, University of Pretoria) is pastor of Kabwata Baptist Church in Lusaka, Zambia, and founding chancellor of the African Christian University. Conrad has authored over nine books and contributed to many others. He and his wife, Felistas, have three children and three foster children.



**DAVID COCHRAN HEATH** is a narrator who has worked on over 140 audiobooks. Heath has worked in radio and theater for thirty-five years, including voicing characters for computer games and television, narrating a radio program for kids, and working as a senior member of the acting ensemble of the Lamb's Players Theatre.



**JACKIE HILL PERRY** is a poet, writer, and hip-hop artist. She is the author of *Holier Than Thou* and *Gay Girl, Good God*. She and her husband, Preston, have four children and live in St. Louis, Missouri.



**KRISTYN GETTY** is an award-winning singer-songwriter. Her voice is synonymous with hymns, having founded, along with her husband, Keith, the Getty Music Organization, which helps people learn the Bible through hymns to carry for life. Kristyn performs annual shows at Carnegie Hall, the Kennedy Center, and the Grand Ole Opry, where she leads the Sing! conference—based on her book by the same name. She is particularly passionate about helping children and families learn their faith through song. Kristyn and Keith are originally from Northern Ireland and now live in Nashville, Tennessee, with their four daughters.



## About the Narrators

(continued)



**MICHAEL REEVES** (PhD, King's College, London) is president and professor of theology at Union School of Theology in Bridgend and Oxford, United Kingdom. He is the author of several books, including *Delighting in the Trinity*; *Rejoice and Tremble*; and *Gospel People*.



**RAY ORTLUND** is the president of Renewal Ministries, the pastor to pastors at Immanuel Church Nashville, and a canon theologian with the Anglican Church in North America. He is the author of several books, including the Preaching the Word commentaries on Isaiah and Proverbs and *Marriage and the Mystery of the Gospel*. He is also a contributor to the *ESV Study Bible*. Ray and his wife, Jani, have been married for fifty years.



**ROBERT SMITH** (PhD, The Southern Baptist Theological Seminary) serves as the Charles T. Carter Baptist Chair of Divinity at Beeson Divinity School. He is also the author of *Doctrine That Dances: Bringing Doctrinal Preaching and Teaching to Life* and *The Oasis of God: From Mourning to Morning*.



**THOMAS TERRY** is the lead pastor of Trinity Church of Portland, the director of Humble Beast records, and a member of Beautiful Eulogy. He lives with his wife, Heather, and two children in Portland, Oregon.