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SPRING 2024

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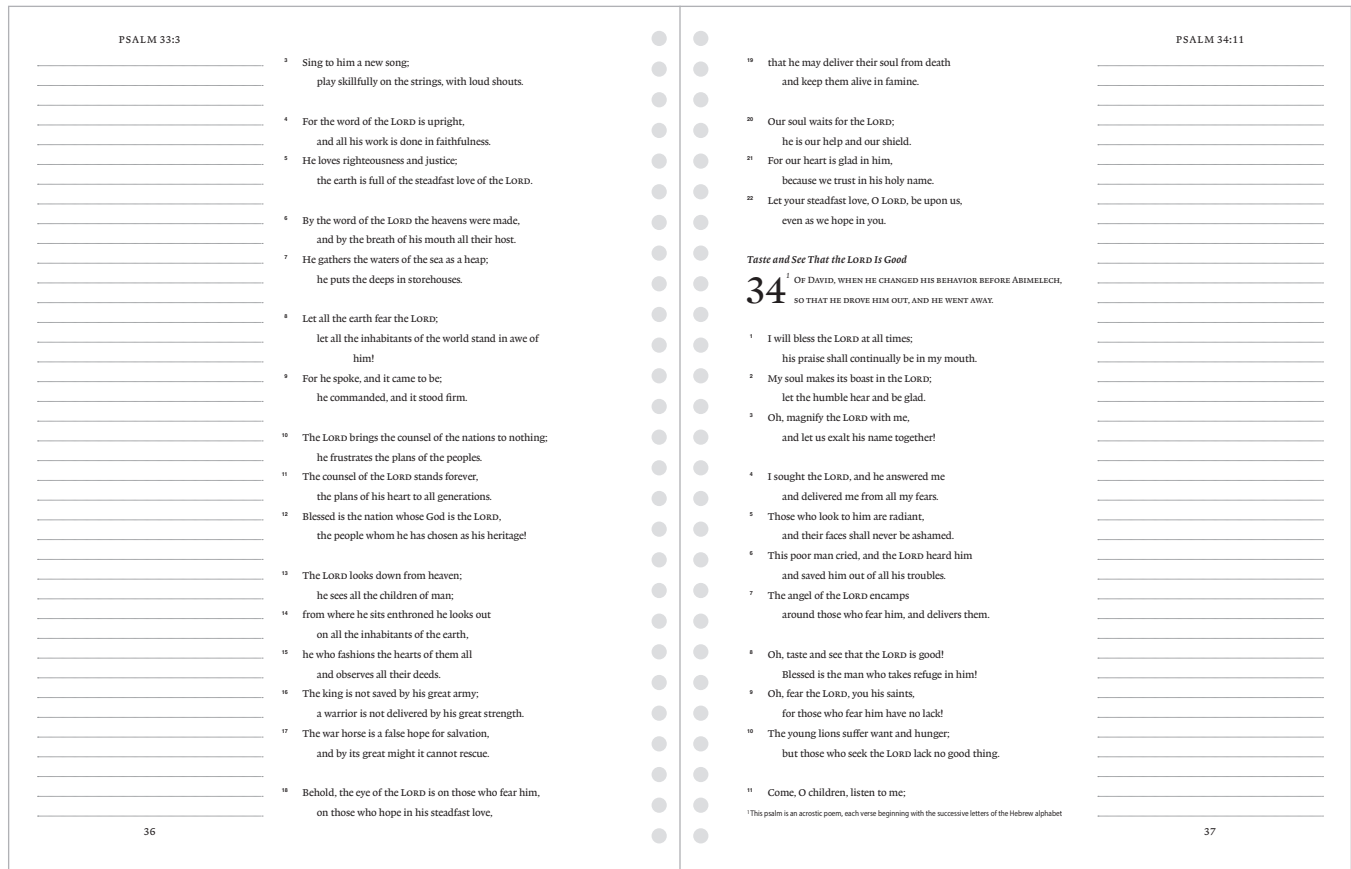


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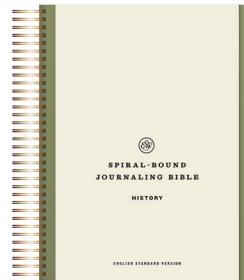
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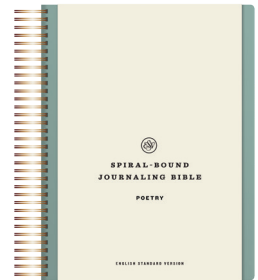
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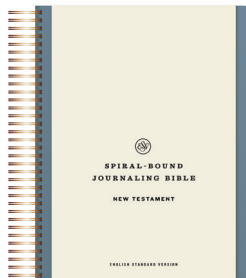
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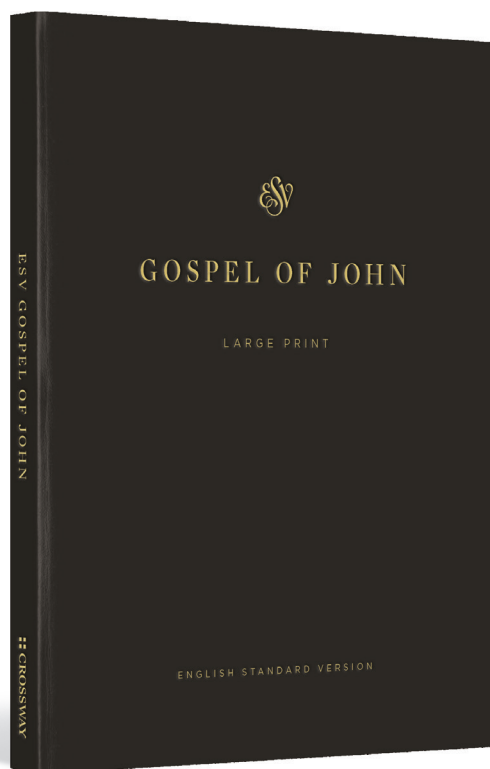


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John 5:45

receive glory from one another and do not seek the glory that comes from the only God?⁴⁵ Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. ⁴⁶For if you believed Moses, you would believe me; for he wrote of me. ⁴⁷But if you do not believe his writings, how will you believe my words?"

Jesus Feeds the Five Thousand

6 After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. ²And a large crowd was following him, because they saw the signs that he was doing on the sick. ³Jesus went up on the mountain, and there he sat down with his disciples. ⁴Now the Passover, the feast of the Jews, was at hand. ⁵Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" ⁶He said this to test him, for he himself knew what he would do. ⁷Philip

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John 6:15

answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." ⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹"There is a boy here who has five barley loaves and two fish, but what are they for so many?" ¹⁰Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. ¹¹Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. ¹²And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost." ¹³So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. ¹⁴When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"

¹⁵Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

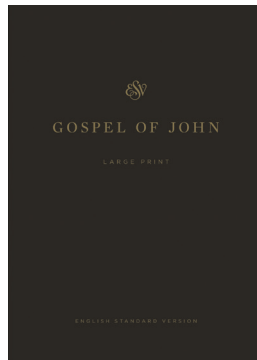
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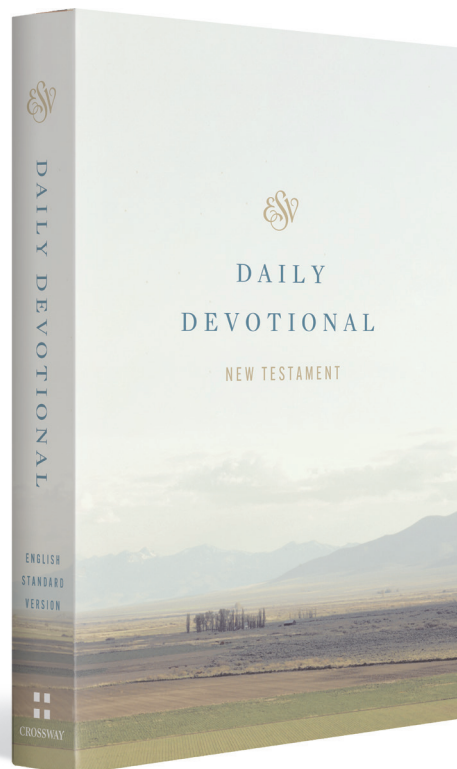
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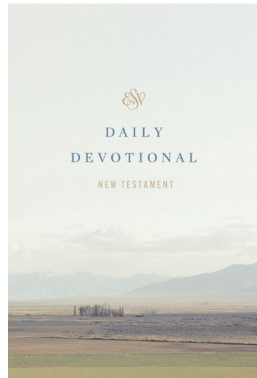
<p>JANUARY 1</p> <p>2</p> <p>God treated them mercifully and used them in his plan to save his people. Tamar, Rahab, and Bathsheba were involved in sexual sin (Genesis 38; Joshua 2; 2 Sam. 11:1–12:23). Ruth was a desperately poor immigrant field-worker (Ruth 2:2), and Mary, although innocent, was falsely thought to have been unfaithful to her fiancé, Joseph (Matt. 1:19).</p> <p>Despite lives made difficult by poverty and sin, God helped these women and gave them important places in his plan to “save his people from their sins” (v. 21). This reminds believers that God powerfully saves those who have faith in him (Rom. 1:16) and that “God shows no partiality” (Rom. 2:11). He saves ungodly people (Rom. 4:5) and uses outcasts for his saving purposes (1 Cor. 1:26–30; 2 Cor. 12:9).</p> <p><i>Romans 1:1–7</i></p> <p>Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God,² which he promised beforehand through his prophets in the holy Scriptures,³ concerning his Son, who was descended from David according to the flesh ⁴and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶including you who are called to belong to Jesus Christ,</p> <p>⁷To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.</p> <p>REFLECTION</p> <p>God fulfills his promises. In a world that worships hundreds of gods, there is only one God who sends “the gospel” (Rom. 1:1). The word “gospel” means “good news.” When the Bible uses the word it is specifically referring to the good news of a Savior who conquers sin, destroys death, and will rescue the creation from its decay (8:18–39). This gospel was promised in the Old Testament (1:2). The Scripture pointed to David’s Descendant, God’s Son, who was raised from the dead to demonstrate God’s power and affirmation of Jesus’ saving work on the cross (v. 4). To proclaim the message of salvation, God graciously set apart messengers (apostles) like Paul (vv. 1, 6). They announced a message to be received “among all the nations” (v. 5), in fulfillment of God’s promise to bless the world through Abraham (see Gen. 12:1–3). That message and blessing continue to spread throughout the world today.</p> <p><i>Psalms 96:7–9</i></p> <p>⁷ Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength!</p>	<p>3</p> <p>JANUARY 2</p> <p>⁸ Ascribe to the LORD the glory due his name; bring an offering, and come into his courts! ⁹ Worship the LORD in the splendor of holiness; tremble before him, all the earth!</p> <p>THOUGHTS FOR PRAYER</p> <p><i>God is graciously spreading the gospel throughout the world, offering the only true remedy for sin and death. Take a moment to thank him for bringing the gospel into your life, and ask him to use you to bring that same blessing into the lives of others.</i></p> <p>JANUARY 2</p> <p><i>Matthew 1:18–25</i></p> <p>Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. ¹⁹And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. ²⁰But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. ²¹She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²²All this took place to fulfill what the Lord had spoken by the prophet:</p> <p>²³ “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”</p> <p>(which means, God with us). ²⁴When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, ²⁵but knew her not until she had given birth to a son. And he called his name Jesus.</p> <p>REFLECTION</p> <p>The angel’s message to Joseph is good news. Mary’s Son will bring the salvation of the Lord. He will save people not merely in the physical sense (Matt. 8:25; 10:22) but in the most important sense because he will bring salvation from sins. Everyone has sinned against God, failing to worship him and causing tragic harm to others (Rom. 1:18–32; 3:9–20, 23), but God sent Jesus to clearly show us that he is a merciful and forgiving God (Ps. 130:3–4, 7–8).</p> <p>Jesus, who is God, came to earth and fulfilled the promise in Isaiah 7:14 that “Immanuel” would come (Matt. 1:23). When Jesus was among his</p>
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GENESIS 1:20

2

evening and there was morning, the fourth day.

²⁰ And God said, "Let the waters swarm with swarms of living creatures, and let birds¹ fly above the earth across the expanse of the heavens." ²¹ 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. ²² And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, the fifth day.

²⁴ 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. ²⁵ 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.

²⁶ Then God said, "Let us make man² 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."

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

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

²⁸ 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." ²⁹ 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." ³⁰ 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. ³¹ 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

2 Thus the heavens and the earth were finished, and all the host of them. ² 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. ³ So God blessed the seventh day and

3

GENESIS 2:21

made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

⁴ 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.

⁵ When no bush of the field¹ was yet in the land² 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,³ and a mist⁴ was going up from the land and was watering the whole face of the ground—⁷ 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. ⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ 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.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers.

¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat⁴ of it you shall surely die."

¹⁸ Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for⁵ him." ¹⁹ Now out of the ground the LORD God had formed⁶ 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. ²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam⁷ there was not found a helper fit for him. ²¹ So the LORD God caused a deep sleep to fall upon the man,

¹ Or open country ² Or earth; also verse 6 ³ Or spring ⁴ Or when you eat ⁵ Or corresponding to; also verse 20 ⁶ Or And out of the ground the Lord God formed ⁷ Or the man

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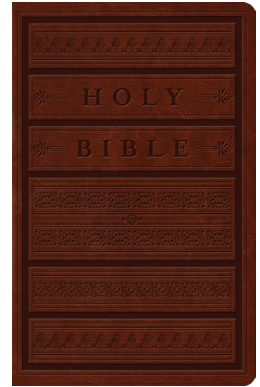
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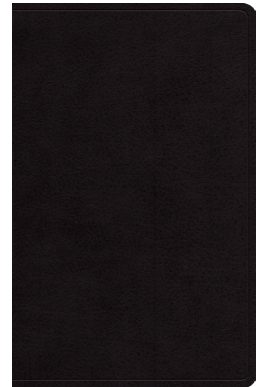
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JOHN 2:5

have to do with me? My hour has not yet come." ⁵ His mother said to the servants, "Do whatever he tells you." ⁶ Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.¹ ⁷ Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim. ⁸ And he said to them, "Now draw some out and take it to the master of the feast." So they took it. ⁹ 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 ¹⁰ 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." ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

¹² After this he went down to Capernaum, with his mother and his brothers² and his disciples, and they stayed there for a few days.

Jesus Cleanses the Temple

¹³ The Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴ In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. ¹⁵ 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. ¹⁶ And he

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told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." ¹⁷ His disciples remembered that it was written, "Zeal for your house will consume me."

¹⁸ So the Jews said to him, "What sign do you show us for doing these things?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "It has taken forty-six years to build this temple,³ and will you raise it up in three days?" ²¹ But he was speaking about the temple of his body. ²² 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

²³ Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. ²⁴ But Jesus on his part did not entrust himself to them, because he knew all people ²⁵ 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. ² This man came to Jesus⁴ 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." ³ Jesus answered him, "Truly, truly, I say to you, unless one is born again⁵ he cannot see the

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kingdom of God." ⁴ 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?" ⁵ Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.¹ ⁷ Do not marvel that I said to you, 'You² must be born again.' ⁸ The wind³ 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."

⁹ Nicodemus said to him, "How can these things be?" ¹⁰ Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? ¹¹ Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you⁴ do not receive our testimony. ¹² If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³ No one has ascended into heaven except he who descended from heaven, the Son of Man.⁵ ¹⁴ And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life.⁶

For God So Loved the World

¹⁶ "For God so loved the world,⁷ that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in

JOHN 3:29

order that the world might be saved through him. ¹⁸ 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. ¹⁹ 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. ²⁰ For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. ²¹ 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."

John the Baptist Exalts Christ

²² After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. ²³ John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized ²⁴ (for John had not yet been put in prison).

²⁵ Now a discussion arose between some of John's disciples and a Jew over purification. ²⁶ 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." ²⁷ John answered, "A person cannot receive even one thing unless it is given him from heaven. ²⁸ You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.' ²⁹ The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him,

¹ Greek two or three measures (metretres); a metretres was about 10 gallons or 35 liters. ² 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. ³ Or This temple was built forty-six years ago. ⁴ Greek him. ⁵ Or from above; the Greek is purposely ambiguous and can mean both again and from above; also verse 7. ⁶ Ps. 69:9

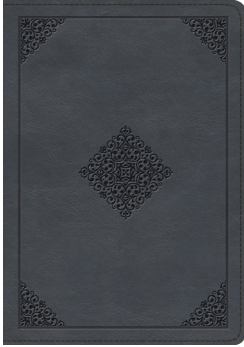
¹ The same Greek word means both wind and spirit. ² The Greek for you is plural here. ³ The Greek for you is plural here; also four times in verse 12. ⁴ Some manuscripts add who is in heaven. ⁵ Some interpreters hold that the quotation ends at verse 15. ⁶ Or For this is how God loved the world.

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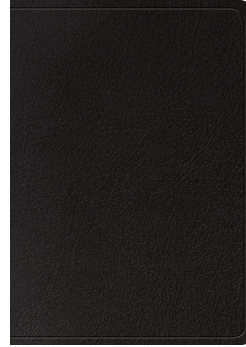
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MATTHEW 22:29

1434

²⁹ But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ And as for the resurrection of the dead, I have you not read what was said to you by God: ³² 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not God of the dead, but of the living." ³³ And when the crowd heard it, they were astonished at his teaching.

The Great Commandment

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And he said to him, ³⁸ "You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁹ This is the great and first commandment. ⁴⁰ And a second is like it: 'You shall love your neighbor as yourself.' ⁴¹ On these two commandments depend all the Law and the Prophets."

Whose Son Is the Christ?

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question. ⁴² saying,

¹ Some manuscripts omit *hard to bear*

Phylacteries (23:5) were small cube-shaped leather cases that were tied to the left arms and foreheads of Jewish men attending the synagogue. In the cases were passages of Scripture written on pieces of parchment. This was done in an effort to literally fulfill the OT command to keep the words of the Lord on their hands and between their eyes (Ex. 13:9; Deut. 6:8).

22:29–30 But are like angels in heaven who do not marry or have children. This teaching might at first seem discouraging to married couples who deeply love each other. Yet people will know their loved ones in heaven (see 8:11; Luke 9:30, 33).

22:31–32 I am the God of Abraham, and . . . Isaac, and . . . Jacob. The present tense in the quotation from Ex. 3:6 shows that God was still in covenant relationship with the patriarchs, even though they had died centuries earlier. The Sadducees should recognize God's power to raise the patriarchs and all of God's people to enjoy his eternal covenant in a life beyond this one.

22:35 A lawyer is an expert in the law; it is another term for "scribes of the Pharisees" (Mark 2:16; see Acts 23:9).

22:36 the great commandment. The rabbis had an ongoing debate regarding which commandments were "light" and which were "weighty" (compare 23:23; see note on 5:19). The Law refers here to the entire OT.

22:37–38 love the Lord your God . . . heart . . . soul . . . mind. This command from Deut. 6:5 was repeated twice daily by faithful Jews. It expresses the idea of total devotion to God. It includes the duty to obey the rest of God's commandments (see Matt. 5:16–20). "Heart," "soul," and "mind" together refer to the whole person.

22:39 You shall love your neighbor as yourself. See Lev. 19:18, 34.

22:40 the Law and the Prophets. See note on 5:17.

22:41–46 Jesus now asked the Pharisees about the long-awaited Messiah (the Christ). Whose son is he? Their reply, The son of David,

"What do you think about 'the Christ? Whose son is he?' They said to him, "'The son of David.'" ⁴² He said to them, "How is it then that David, 'in the Spirit, calls him Lord, saying,

⁴³ 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet'?"

⁴⁴ If then David calls him Lord, "how is he his son?" ⁴⁵ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Seven Woes to the Scribes and Pharisees

23 Then Jesus said to the crowds and to his disciples, ² "The scribes and the Pharisees sit on Moses' seat, ³ so do and observe whatever they tell you, but not the works they do. ⁴ For they preach, but do not practice. ⁵ They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. ⁶ They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, ⁷ and they love the place of honor at feasts and the best seats in the synagogues ⁸ and greetings in the marketplaces

reflected the common understanding that the Messiah would be a descendant of David (see 2 Sam. 7:12–14; Ps. 89:3–4; Isa. 11:1; Jer. 23:5). Jesus then cites Ps. 110:1, one of the messianic texts most quoted in the NT. In the psalm, David said that the coming Messiah (that is, David's son) will not be just a special human descended from David. He will also be David's Lord. The fact that the descendant (Jesus) would have a more prominent role and title than the ancestor (David) further indicates the uniqueness of the Messiah and the greater honor that is due him as the Son of God. Psalm 110 emphasizes the Messiah's deity. The Messiah is to be God in the flesh (see John 1:14).

23:2 The scribes and the Pharisees. See notes on 2:4, 3:7. Moses' seat refers to a place of authority from which experts on the law taught.

23:3 so do and observe whatever they tell you. "So" connects this verse with v. 2. The mention of Moses evidently indicates "whatever they tell you about the Law of Moses" and does not include the Pharisees' later extensive additions to Mosaic laws.

23:4 heavy burdens. See note on 11:28.

23:5 phylacteries. Small cube-shaped cases made of leather, containing Scripture passages written on parchment. They were worn on the left arm and forehead as a literal way to obey Deut. 11:18, fringes. These tassels with a blue cord attached to the four corners of a man's garment (Num. 15:37–41) reminded people to obey God's commandments and to be holy (Num. 15:40).

23:7 Rabbi literally meant "my lord" but it was used generally for outstanding teachers of the law.

²⁹ John 20:9 ³¹ 1 Cor. 6:14 ³⁰ ch. 24:38; Luke 17:27 ³¹ See ch. 21:32; Acts 7:32; Cited from Ex. 3:4 ³³ See ch. 7:28 ³⁴ For ver. 34–45, see Mark 12:28–31 ver. 21 ³⁵ [Luke 9:25–28] See Luke 1:20 ver. 37 ³⁸ Luke 10:27; Cited from Deut. 6:5 ³⁹ [1 John 4:2] Cited from Lev. 19:18. See ch. 19:19 ⁴⁰ [Rom. 13:8, 10] 1 Th. 5:12; Gal. 5:14 ⁴¹ For ver. 41–45, see Mark 12:35–37; Luke 20:41–44 ver. 42 ⁴² See ch. 11:17 ⁴³ Rev. 1:9; 2:2; [2 Sam. 23:2] ⁴⁴ Acts 2:34, 35; Heb. 1:3; Cited from Ps. 110:1 [1 Cor. 15:25; Heb. 10:13] ⁴⁵ [Rom. 13:4] ⁴⁶ [Luke 14:16] Mark 12:34; Luke 20:40 **CHAPTER 23** 1 For ver. 1, 2, 5–7, see Mark 12:38, 39; Luke 20:45, 46; [Luke 11:43] ² [Eph. 7:6, 10, 25; Heb. 8:4] [Deut. 17:10, 11; John 9:28, 29] ³ [ch. 5:20; 15:3] ⁴ Rom. 13:8, 10 ⁵ [John 14:6] [ch. 11:28, 30; Acts 15:10] ⁶ [See ver. 1 above] ⁷ ch. 6:1, 16 [John 5:44] ⁸ Ex. 13:9; Deut. 6:8, 18 ⁹ See ch. 9:20 ¹⁰ Luke 14:7, 8 ¹¹ Luke 11:43 ¹² [See ver. 6 above] ¹³ ch. 11:6, 20, 3

WE LOVE BECAUSE HE FIRST LOVED US

MATTHEW 22:34–40

Jewish leaders often tried to trap Jesus, and although that must have grieved him, their trick questions provided occasions for vital teaching. The leaders couldn't agree on what the greatest commandment was, but Jesus knew that God himself had summarized the law in Deuteronomy 6, shortly after he delivered it.

The greatest commandment is also the most daunting: "You shall love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). Mark 12:30 adds, "and with all your strength." That is, we love God with every power, faculty, and talent—even our sense of humor.

We love God with heart and soul when we give him our affections and when he comes first in our convictions and commitments. We love God with the mind when we learn his truth, see the world as he sees it, and dedicate our past, present, and future to him. We love God with our strength when we devote the body, with all its skill and energy, to him. We love God when we train our will to follow him, whatever the price.

In all of this, we simply answer the love that God has freely bestowed on us. "Be imitators of God" (Eph. 5:1) is a great theme of Scripture. We forgive because Jesus forgave (Eph. 4:32). We serve because Jesus served (Matt. 20:26–28). Above all, we "walk in love, as Christ loved us and gave himself up for us" (Eph. 5:2).

"We love because he first loved us" (1 John 4:19). When God pours his love into us, that leads us to love our neighbors as ourselves. Our love for God precedes and empowers our love for neighbors.

We don't always love ourselves properly, but we should love our neighbor as we ought to love ourselves. Love organizes, unites, and protects every virtue, every commandment. We love parents when we honor them. We love our spouses with our faithfulness. We love neighbors by telling the truth to them and about them, and by promoting their good instead of coveting their goods. So the life of the redeemed flows from God's prior, covenantal, and gracious love.

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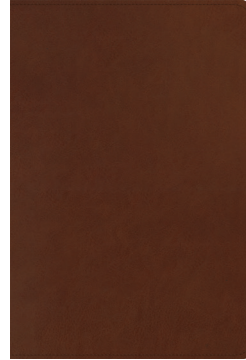
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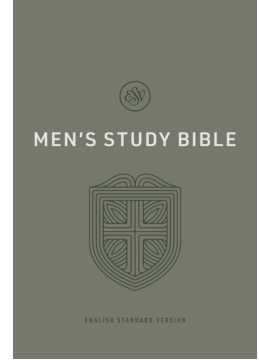
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GENESIS 1:3

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³And God said, ⁴"Let there be light," and there was light. ⁵And God saw that the light was good. And God separated the light from the darkness. ⁶God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁷And God said, ⁸"Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters."⁹ And God made² the expanse and ¹⁰separated the waters that were under the expanse from the waters that were ¹¹above the expanse. And it was so. ¹²And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

¹³And God said, ¹⁴"Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. ¹⁵And God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

¹⁶And God said, ¹⁷"Let the earth sprout vegetation, plants⁵ yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. ¹⁸The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹⁹And there was evening and there was morning, the third day.

²⁰And God said, ²¹"Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons,⁶ and for days and years,"¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. ²²And God ²³made the two great lights—the greater light to rule the day and the lesser

¹ Or a canopy; also verses 7, 8, 14, 15, 17, 20. ² Or fashioned; also verse 16. ³ Or sky; also verses 9, 14, 15, 17, 20, 26, 30, 31. ⁴ Or Land; also verses 11, 12, 22, 24, 25, 26, 30, 31. ⁵ Or small plants; also verses 12, 29. ⁶ Or appointed times

the two words *tehom* and "Tiamat"). There are many linguistic reasons, however, for doubting a direct identification between the two. In any event, there is no conflict in Genesis or in the rest of the Bible between God and the deep, since the deep readily does God's bidding (cf. 7:11; 8:2; Ps. 33:7; 104:6).

1:3–5 And God said. In ch. 1 the absolute power of God is conveyed by the fact that he merely speaks and things are created. Each new section of the chapter is introduced by God's speaking. This is the first of the 10 words of creation in ch. 1. **Let there be light.** Light is the first of God's creative works, which God speaks into existence. **the light was good** (v. 4). Everything that God brings into being is good. This becomes an important refrain throughout the chapter (see vv. 10, 12, 18, 21, 25, 31). **God called the light Day** (v. 5). The focus in v. 5 is on how God has ordered time on a weekly cycle; thus, "let there be light" may indicate the dawning of a new day. God is pictured working for six days and resting on the Sabbath, which is a model for human activity. Day 4 develops this idea further: the lights are placed in the heavens for signs and seasons, for the purpose of marking days and years and the seasons of the great festivals such as Passover. This sense of time being structured is further emphasized throughout the chapter as each stage of God's ordering and filling is separated by evening and morning into specific days. **there was evening and there was morning, the first day.** The order—evening, then morning—helps the reader to follow the flow of the passage: after the workday (vv. 3–5) there is an evening, and then a morning, implying that there is a nighttime (the worker's daily rest) in between. Thus the reader is prepared for the next workday to dawn. Similar phrases divide ch. 1 into six distinctive workdays, while 2:1–3 make a seventh day, God's Sabbath. On the first three days God creates the environment that the creatures of days 4–6 will inhabit; thus, sea and sky (day 2) are occupied by fish and birds created on day 5 (see chart below). By a simple reading of Genesis, these days must be described as days in the life of God, but how his days relate to human days is more difficult to determine (cf. Ps. 90:4; 2 Pet. 3:8). See further Introduction: Genesis and Science.

Location	Inhabitants
1. Light and dark	4. Lights of day and night
2. Sea and sky	5. Fish and birds
3. Fertile earth	6. Land animals (including mankind)
7. Rest and enjoyment	

1:6–8 waters. Water plays a crucial role in ancient Near Eastern creation literature. In Egypt, for example, the creator-god Ptah uses the preexistent waters (personified as the god Nun) to create the universe. The same is true in Mesopotamian belief: it is out of the gods of watery chaos—Apsu, Tiamat, and Mummu—that creation comes. The biblical creation account sits in stark contrast to such dark mythological polytheism. In the biblical account, water at creation is no deity; it is simply something God created, and it serves as material in the hands of the sole sovereign Creator. As light was separated from darkness, so waters are separated to form an **expanse** (vv. 6–7), which God calls **Heaven** (v. 8). As the *ESV* footnote illustrates by offering the alternative term "sky," it is difficult to find a single English word that accurately conveys the precise sense of the Hebrew term *shamayim*, "heavens/heavens." In this context, it refers to what humans see above them, i.e., the region that contains both celestial lights (vv. 14–17) and birds (v. 20).

1:9–13 Two further regions are organized by God: the **dry land** forming **Earth**, and the **waters** forming **Seas** (vv. 9–10). These are the last objects to be specifically named by God. God then instructs the earth to bring forth **vegetation** (vv. 11–12). While the creation of vegetation may seem out of place on day 3, it anticipates what God will later say in vv. 29–30 concerning food for both humanity and other creatures. The creation of distinctive locations in days 1–3, along with vegetation, prepares for the filling of these in days 4–6.

1:14–19 This section corresponds closely with the ordering of Day and Night on the first day, involving the separation of light and darkness (vv. 3–5). Here the emphasis is on the creation of **lights** that will govern time, as well as providing **light upon the earth** (v. 15). By referring to them as the **greater light** and **lesser light** (v. 16), the text avoids using terms that were also proper names for pagan deities linked to the sun and the moon. Chapter 1 deliberately undermines pagan ideas regarding nature's being controlled by different deities. (To the ancient pagans of the Near East, the gods were personified in various elements of nature. Thus, in Egyptian texts, the gods Ra and Thoth are personified in the sun and the moon, respectively.) The term **made** (Heb. *asah*, v. 16), as the *ESV* footnote shows, need only mean that God "fashioned" or "worked out" them; it does not of itself imply that they did not exist in any form before this. Rather, the focus here is on the way in which God has ordered the sun and moon to order and define the passing of time according to his purposes. Thus the references to **seasons** (v. 14) or "appointed times" (*ESV* footnote) and to **days and years** are probably an allusion to the appointed times and patterns in the Hebrew calendar for worship, festivals, and religious observance (Ex. 13:10; 23:15).

1:16 and the stars. The immense universe that God created (see note on

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GENESIS 1:28

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

²⁰And God said, ²¹"Let the waters swarm with swarms of living creatures, and let birds¹ fly above the earth across the expanse of the heavens."²¹ So ²²God 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. ²³And God blessed them, saying, ²⁴"Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."²⁵ And there was evening and there was morning, the fifth day.

²⁴And God said, ²⁵"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. ²⁶And 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.

²⁶Then God said, ²⁷"Let us make man² in our image, ²⁸after our likeness. And ²⁹let 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."

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

²⁸And God blessed them. And God said to them, ²⁹"Be fruitful and multiply and fill the

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

Isa. 40:25–26) is mentioned here only in a brief phrase, almost as if it were an afterthought. The focus of Genesis 1 is on the earth; the focus of the rest of the Bible is on man (male and female) as the pinnacle of God's creation and the object of his great salvation.

1:20–23 Having previously described the creation of the **waters** and the **expanse of the heavens**, this section focuses on how they are filled with appropriate creatures of different kinds. As reproductive organisms, they are blessed by God so that they may be fruitful and fill their respective regions.

1:21 The term for **great sea creatures** (Heb. *tannin*) in various contexts can denote large serpents, dragons, or crocodiles, as well as whales or sharks (the probable sense here). Some have suggested that this could also refer to other extinct creatures such as dinosaurs. Canaanite literature portrays a great dragon as the enemy of the main fertility god Baal. Genesis depicts God as creating large sea creatures, but they are not in rebellion against him. He is sovereign and is not in any kind of battle to create the universe.

1:24–31 This is by far the longest section given over to a particular day, indicating that day 6 is the peak of interest for this passage. The final region to be filled is the dry land, or Earth (as it has been designated in v. 10). Here a significant distinction is drawn between all the living creatures that are created to live on the dry land, and human beings. Whereas vv. 24–25 deal with the "living creatures" that the earth is to bring forth, vv. 26–30 concentrate on the special status assigned to humans.

1:24–25 livestock and creeping things and beasts of the earth. These terms group the land-dwelling animals into three broad categories, probably reflecting the way nomadic shepherds would experience them: the domesticatable stock animals (e.g., sheep, goats, cattle, and perhaps camels and horses); the small cowers (e.g., rats and mice, lizards, snakes); and the larger game and predatory animals (e.g., gazelles, lions). This list is not intended to be exhaustive, and it is hard to know where to put some animals (e.g., the domestic cat). See further Introduction: Genesis and Science.

1:26 Let us make man in our image. The text does not specify the identity of the "us" mentioned here. Some have suggested that God may be addressing the members of his court, whom the OT elsewhere calls "sons of God" (e.g., Job 1:6) and the NT calls "angels," but a significant objection is that

man is not made in the image of angels, nor is there any indication that angels participated in the creation of human beings. Many Christians and some Jews have taken "us" to be God speaking to himself, since God alone does the making in Gen. 1:27 (cf. 5:1); this would be the first hint of the Trinity in the Bible (cf. 1:2).

1:27 There has been debate about the expression **image of God**. Many scholars point out the idea, commonly used in the ancient Near East, of the king who was the visible representative of the deity, thus the king ruled on behalf of the god. Since v. 26 links the image of God with the exercise of dominion over all the other creatures of the seas, heavens, and earth, one can see that humanity is endowed here with authority to rule the earth as God's representatives or vice-regents (see note on v. 28). Other scholars, seeing the pattern of **male and female**, have concluded that humanity expresses God's image in relationship, particularly in well-functioning human community, both in marriage and in wider society. Traditionally, the image has been seen as the capacities that set man apart from the other animals—ways in which humans resemble God, such as in the characteristics of reason, morality, language, a capacity for relationships governed by love and commitment, and creativity in all forms of art. All these insights can be put together by observing that the **resemblances** (man is like God in a series of ways) allow mankind to represent God in ruling, and to establish worthy relationships with God, with one another, and with the rest of the creation. This "image" and this dignity apply to both "male and female" human beings. (This view is unique in the context of the ancient Near East. In Mesopotamia, e.g., the gods created humans merely to carry out work for them.) The Hebrew term *adam*, translated as **man**, is often a generic term that denotes both male and female, while sometimes it refers to man in distinction from woman (2:22, 23, 25; 3:8, 9, 12, 20); it becomes the proper name "Adam" (2:20; 3:17, 21; 4:1; 5:1). At this stage, humanity as a species is set apart from all other creatures and crowned with glory and honor as ruler of the earth (cf. Ps. 8:5–8). The events recorded in Genesis 3, however, will have an important bearing on the creation status of humanity.

1:28 As God had blessed the sea and sky creatures (v. 22), so too he blesses humanity. **Be fruitful and multiply.** This motif recurs throughout Genesis in association with divine blessing (see 1:1, 7; 1:20, 28; 35:11; 48:4) and serves as the basis of the biblical view that raising faithful children is a part of God's creation plan for mankind. God's creation plan is that the whole earth



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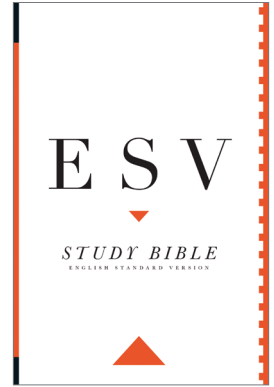
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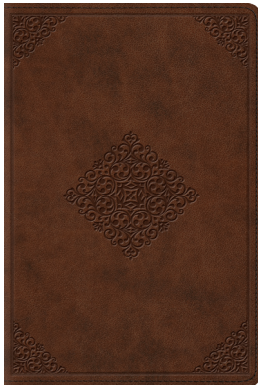
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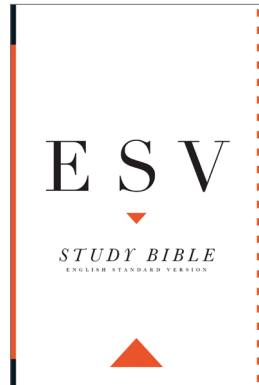
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♥

EVERY SPIRITUAL BLESSING

EPHESIANS 1:1–14

If your family is like most American families, at Thanksgiving you probably share what you're thankful for. Aunts, uncles, brothers, sisters, and grandparents probably talk about the blessings of health, family, food, and friends. And this is all good! It is right that we remember our blessings. But when was the last time that you thought deeply about the immense spiritual blessings that you have in Christ Jesus? It's with these blessings in mind that Paul begins his letter to the ancient church at Ephesus. What are the blessings of Christ Jesus all about?

First, we are blessed through God's sovereign choice to save us. This is probably one of the places where the Bible most clearly teaches the doctrine called *election* or *predestination*. Paul says that Christians are blessed because God "predestined [them] for adoption" (1:5), and this is something that God decided to do "before the foundation of the world" (1:4). If you have trusted in Jesus as your Lord and Savior, that means that God chose you long before you were born to be his child. That is a great blessing!

Second, we are blessed through redemption and forgiveness through the cross of Jesus Christ. Remember, friend: your redemption comes through the blood of Jesus! Your salvation was not cheap; it was bought through the work of Jesus. This work was God's lavishing his grace upon sinners like you and me.

Third, we are blessed with a future inheritance in Jesus that will last forever. Since we belong to Jesus, we are going somewhere! We share a future home with our great Savior and Lord. That's not all; God has given his Holy Spirit to dwell in us and act as the guarantee of our future inheritance with Jesus. Heaven is coming, and the Spirit's presence in our hearts and lives is God's promise to us that we will get there!

There are many small blessings to thank God for—and we should thank him for blessings great and small! But make sure that you are most thankful for the eternal, infinite blessings that you have through faith in Jesus Christ, the Son of God. Thank God for his sovereign choice of you. Praise God for the gracious work of redemption. Ask God to help you trust his Holy Spirit's presence as the guarantee of your future life with Jesus forever!

1839

EPHESIANS 2:3

thanks for you, remembering you in my prayers, ¹⁷that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, ¹⁸having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, ¹⁹and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might ²⁰that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. ²²And he put all things under his feet and gave him as head over all things to the church, ²³which is his body, the fullness of him who fills all in all.

Praying Big Prayers

EPHESIANS 1:15–23

We can learn from Paul's prayers what his priorities are for the people he leads, loves, serves, and disciples. Look over Paul's prayer in Ephesians 1:15–23, which includes his soaring hopes for the Ephesians' spiritual growth, holiness, love, wisdom, and understanding of Christ and the gospel. More than anything else, Paul wants these believers to grow in maturity, grace, and hope in what lies ahead of them eternally through Christ. We can learn from these prayers of Paul! It is not that God does not want to hear our prayers for skinned knees, sick pets, or tests at school; God cares about all the details of our lives. But most of all God delights to answer prayers for the spiritual growth of his people and the work of the gospel in their hearts and in the world. Let us remember to pray big prayers in the midst of the daily requests we bring to God.

¹Greek flesh

1:17 God of our Lord Jesus Christ. Paul affirms both Christ's humanity (God the Father is the "God of" Christ) and his oneness with God (Christ is "Lord"). Spirit of wisdom. The Holy Spirit gives Christians knowledge of salvation and spiritual growth (4:12–14; 1 Cor. 2:6–12).

1:18 hope. Confident assurance that God keeps all his promises, his glorious inheritance in the saints. God's people are his inheritance, and he is theirs.

1:19–20 immeasurable greatness of his power. Christ's resurrection showed that God's power overcomes death and all other enemies (Acts 19:19–20). right hand. See Dan. 7:13–14; Acts 2:33.

1:21 above all rule and authority. See note on 3:10.

1:22 all things. Paul cites Ps. 8:6 to stress that Christ has authority over all creation. head. See note on 1 Cor. 11:3.

1:23 Christ's church is his visible body on earth.

2:1–10 Salvation by Grace through Faith

2:1 you were dead. Without spiritual life, trespasses. Violations of God's commandments. sins. Offenses against God in thought, speech, or action.

2:2 sons of disobedience. Rebels against God. Compare "sons of this world" (Luke 16:8). prince. Satan was their leader.

2:3 by nature children of wrath. As rebels, they merited God's judgment (v. 2). See Rom. 5:12–21.

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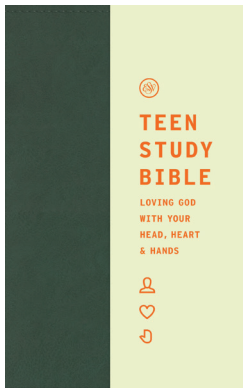
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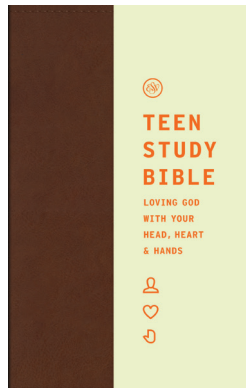


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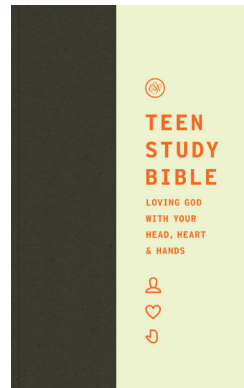
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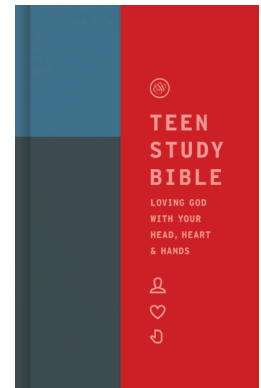
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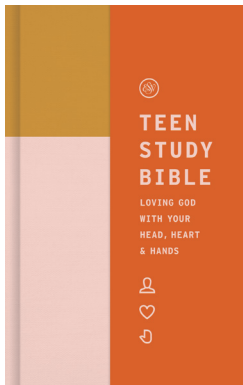
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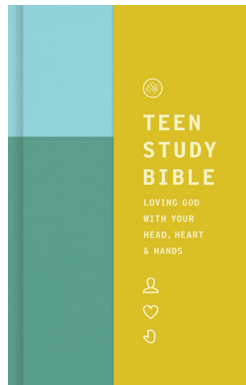
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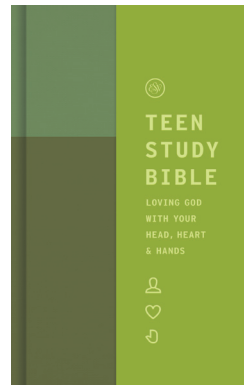
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GENESIS 1:31

it was so. ³¹And 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

2 Thus the heavens and the earth were finished, and all the host of them. ²And 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. ³So 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

⁴ 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.

⁵When no bush of the field¹ was yet in the land² 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, ⁶and a mist³ was going up from the land and was watering the whole face of the ground—⁷then 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. ⁸And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹And 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.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹²And the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶And the LORD God commanded the man, saying, "You may surely eat of every tree of the

2

garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat⁴ of it you shall surely die."

¹⁸Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for⁵ him." ¹⁹Now out of the ground the LORD God had formed⁶ 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. ²⁰The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam⁷ there was not found a helper fit for him. ²¹So 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. ²²And the rib that the LORD God had taken from the man he made⁸ into a woman and brought her to the man. ²³Then 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."⁹

²⁴Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵And 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, 'You¹⁰ shall not eat of any tree in the garden'?" ²And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³but 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.'⁴" ⁴But the serpent said to the woman, "You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶So 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, ⁷she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁸Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

¹ Or open country ² Or earth; also verse 3 ³ Or spring ⁴ Or when you eat ⁵ Or corresponding to; also verse 20 ⁶ Or And out of the ground the LORD God formed ⁷ Or the man ⁸ Hebrew built ⁹ The Hebrew words for woman (ishshah) and man (ish) sound alike ¹⁰ In Hebrew you is plural in verses 1-5 ¹¹ Or to give insight

3

GENESIS 4:12

¹⁹ 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."

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

²²Then 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—" ²³therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴He 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^a a man with the help of the LORD." ²And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. ³In the course of time Cain brought to the LORD an offering of the fruit of the ground, ⁴and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, ⁵but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶The LORD said to Cain, "Why are you angry, and why has your face fallen? ⁷If you do well, will you not be accepted? ⁸And if you do not do well, sin is crouching at the door. Its desire is contrary to^b you, but you must rule over it."

⁹Cain spoke to Abel his brother. ¹⁰And when they were in the field, Cain rose up against his brother Abel and killed him. ¹¹Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" ¹²And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. ¹³And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹⁴When you work the ground, it shall no longer

⁸And they heard the sound of the LORD God walking in the garden in the cool¹ of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹But the LORD God called to the man and said to him, "Where are you?" ¹⁰And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

¹⁴The 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."

¹⁵ I will put enmity between you and the woman, and between your offspring³ and her offspring; he shall bruise your head, and you shall bruise his heel."

¹⁶To the woman he said,

"I will surely multiply your pain in child-bearing; in pain you shall bring forth children. Your desire shall be contrary to⁴ your husband, but he shall rule over you."

¹⁷And 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,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;

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

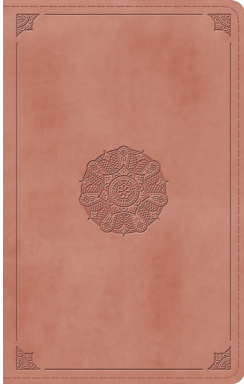
¹ Hebrew wind ² In Hebrew you is singular in verses 9 and 11 ³ Hebrew seed, so throughout Genesis ⁴ Or shall be toward (see 4:7) ⁵ See sounds like the Hebrew for life-giver and resembles the word for living ⁶ Cain sounds like the Hebrew for gotten ⁷ Hebrew will there not be a lifting up (of your face)? ⁸ Or is toward ⁹ Hebrew, Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field

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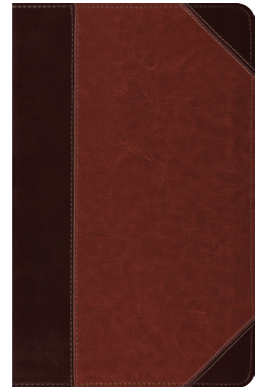
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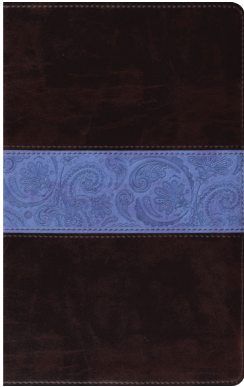
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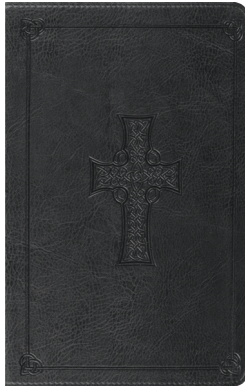
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THE GOSPEL ACCORDING TO

JOHN

The Word Became Flesh

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

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

⁹ The true light, which gives light to everyone, was coming into the world.¹⁰ He was in the world, and the world was made through him, yet the world did not know him.¹¹ He came to his own,¹² and his own people¹³ did not receive him.¹² But to all who did receive him, who believed in his name, he gave the right to become children of God,¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son¹⁴ from the Father, full of grace and truth.¹⁵ (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.'")¹⁶ For from his fullness we have all received, grace upon grace.¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.¹⁸ No one has ever seen God; the only God,¹⁹ who is at the Father's side,⁷ he has made him known.

The Testimony of John the Baptist

¹⁹ And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"²⁰ He confessed, and did not deny, but confessed, "I am not the Christ."²¹ And they asked him, "What then? Are you Elijah?" He said, "I am not."²² "Are you the Prophet?" And he answered, "No."²³ 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?"²⁴ He said, "I am 'the

voice of one crying out in the wilderness, 'Make straight²⁵ the way of the Lord,' as the prophet Isaiah said."

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

Behold, the Lamb of God

²⁹ The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"³⁰ This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'³¹ I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."³² And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him."³³ 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.'³⁴ And I have seen and have borne witness that this is the Son³⁵ of God."

Jesus Calls the First Disciples

³⁶ The next day again John was standing with two of his disciples,³⁶ and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"³⁷ The two disciples heard him say this, and they followed Jesus.³⁸ 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?"³⁹ 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.⁴⁰ One of the two who heard John speak and followed Jesus⁴¹ was Andrew, Simon Peter's brother.⁴² He first found his own brother Simon and said to him, "We have found the Messiah"

¹ Or was not any thing made. ² That which has been made was life in him. ³ Greek to his own things; that is, to his own domain, or to his own people. ⁴ People is implied in Greek. ⁵ Or only One, or unique One. ⁶ Or grace in place of grace. ⁷ Or the only One, who is God; some manuscripts the only Son. ⁸ Greek in the bosom of the Father. ⁹ Or crying out, in the wilderness make straight. ¹⁰ Some manuscripts the Chosen One. ¹¹ That is, about 4 P.M. ¹² Greek him. ¹³ Isa. 40:3.

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JOHN 3:3

(which means Christ).⁴² 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 Peter⁴³).

Jesus Calls Philip and Nathanael

⁴² The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.⁴⁵ 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."

⁴⁶ Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."⁴⁷ Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"⁴⁸ 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."⁴⁹ Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"⁵⁰ 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."⁵¹ And he said to him, "Truly, truly, I say to you,⁵² 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.² Jesus also was invited to the wedding with his disciples.³ When the wine ran out, the mother of Jesus said to him, "They have no wine."⁴ And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."⁵ His mother said to the servants, "Do whatever he tells you."

⁶ Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.⁷ Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.⁸ And he said to them, "Now draw some out and take it to the master of the feast." So they took it.⁹ 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 bridegroom¹⁰ 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."¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

¹² After this he went down to Capernaum, with his mother and his brothers¹⁴ and his disciples, and they stayed there for a few days.

Jesus Cleanses the Temple

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

¹⁸ So the Jews said to him, "What sign do you show us for doing these things?"¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up."²⁰ The Jews then said, "It has taken forty-six years to build this temple,²¹ and will you raise it up in three days?"²² But he was speaking about the temple of his body.²³ 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

²³ Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.²⁴ But Jesus on his part did not entrust himself to them, because he knew all people²⁵ 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.² This man came to Jesus³ 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."⁴ Jesus answered him, "Truly, truly, I say to you, unless

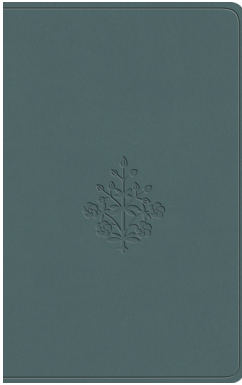
¹ Cephas and Peter are from the word for rock in Aramaic and Greek, respectively. ² The Greek for you is plural; twice in this verse. ³ Greek two or three measures (metretas); a metretas was about 10 gallons or 35 liters. ⁴ Or brothers and sisters. In New Testament usage, depending on the context, the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

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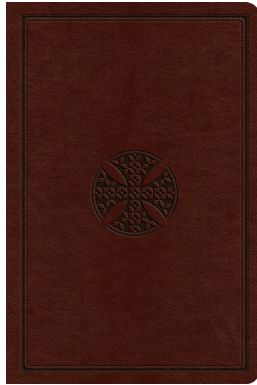


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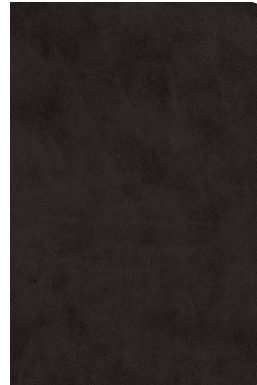
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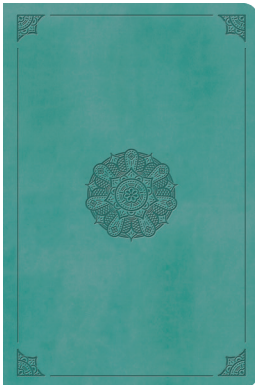
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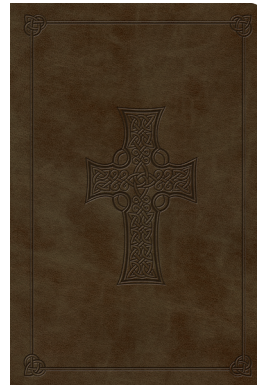
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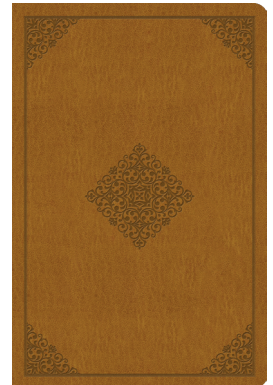
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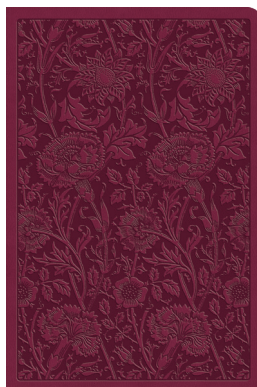
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<p>JOHN 1:46 146</p> <p>wrote, Jesus of Nazareth, the son of Joseph.” ⁴⁶Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” ⁴⁷Jesus saw Nathanael coming toward him and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” ⁴⁸Nathanael 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.” ⁴⁹Nathanael answered him, “Rabbi, you are the Son of God! You are the King of Israel!” ⁵⁰Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” ⁵¹And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”</p> <p>The Wedding at Cana</p> <p>2 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²Jesus also was invited to the wedding with his disciples. ³When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” ⁵His mother said to the servants, “Do whatever he tells you.”</p> <p>⁶Now there were six stone water jars there for the Jew-</p>	<p>ish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. ⁸And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹When 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 ¹⁰and 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.” ¹¹This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.</p> <p>¹²After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.</p> <p>Jesus Cleanses the Temple</p> <p>¹³The Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. ¹⁵And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the</p>	<p>147 JOHN 3:13</p> <p>coins of the money-changers and overturned their tables. ¹⁶And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.” ¹⁷His disciples remembered that it was written, “Zel for your house will consume me.”</p> <p>¹⁸So the Jews said to him, “What sign do you show us for doing these things?” ¹⁹Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” ²¹But he was speaking about the temple of his body. ²²When 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>Jesus Knows What Is in Man</p> <p>²³Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. ²⁴But Jesus on his part did not entrust himself to them, because he knew all people ²⁵and needed no one to bear witness about man, for he himself knew what was in man.</p> <p>You Must Be Born Again</p> <p>3 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to Jesus 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.” ³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus 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?” ⁵Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸The wind 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>⁹Nicodemus said to him, “How can these things be?” ¹⁰Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹Truly, 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. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³No one has ascended into heaven</p>
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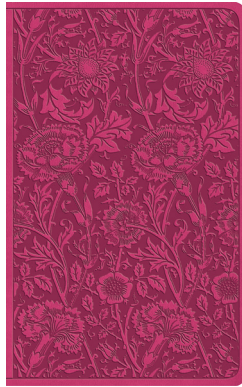


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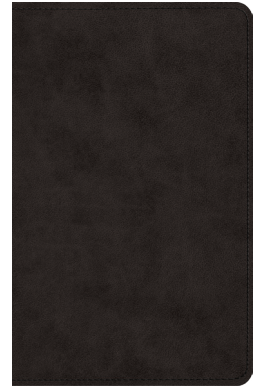
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