

This look inside contains well-known sections of the Bible using the Evangelical Heritage Version (EHV) translation. They are Genesis 1, Exodus 20, Psalms 23-24, Isaiah 53–55, and Matthew.

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HOLY BIBLE

Evangelical Heritage Version

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Evangelical Heritage Version

NORTHWESTERN PUBLISHING HOUSE
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Preface

What is the *Evangelical Heritage Version*?

Our translation is called *Evangelical* because its highest goal is to proclaim the good news of the gospel of salvation through faith in the atoning work of Jesus Christ, God's eternal Son. Though there are many topics in the Bible, all of them are there to serve the gospel of Christ. All of our work in producing and distributing this translation is directed to the glory of God and to the eternal salvation of people's souls.

Our translation is called *Heritage* because this word *heritage* looks to the past, the present, and the future.

Heritage expresses our respect for the generations of Christians and for the faithful translators who have passed the Bible down to us. We are aware that we in the present are building on the foundation which they have laid for us. As the old saying goes: We can see so far because we are standing on the shoulders of giants.

The term *Heritage* also looks to the future. The gospel is a precious inheritance that is to be passed from generation to generation until Christ returns. It is our prayer that this translation will have a part in that great mission which the Lord has left for his church. Our goal and motto is expressed in the hymn verse:

God's Word is our great heritage
And shall be ours forever.
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way.
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teaching pure
Throughout all generations.

To this end, our goal is to produce a *balanced* translation, suitable for all-purpose use in the church.

We seek a balance between the *old* and the *new*. We debated whether our translation should be called *new* or *revised*. Neither term tells the whole story. Our translation can be called *revised* or *traditional* insofar as it builds on the tradition of Bible translation that goes back to the King James Version, to Martin Luther, and beyond. It is *new* in that it is not based on any one template, and it introduces new terms in those places where the traditional terms no longer communicate clearly.

We seek a balance between the poles of so-called *literal* and *dynamic equivalent* theories of translation. A translator should not adhere too closely to any one theory of translation because literalistic, word-for-word translations sometimes convey the wrong meaning or they do not communicate clearly in the receiving language. Overly free translations deprive the reader of some of the expressions, imagery, and style of the original.

We seek a balance between *formality* and *informality*. The Bible contains many types of literature and different levels of language, from the very simple to the

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very difficult. For this reason, the translator should not be too committed to producing one level of language but should try to reproduce the tone or “flavor” of the original.

The Evangelical Heritage Version is designed for *learning* and *teaching*. Our translators assume that their readers have the ability and the desire to learn new biblical words and to deepen their understanding of important biblical terms and concepts. Translators should not be condescending or patronizing toward their readers but should be dedicated to helping them grow. The Bible was written for ordinary people, but it is a literary work with many figures of speech and many rare words. The Bible is a book to be read, but it is also a book to be studied. Our footnotes are designed to assist in the process of learning and teaching. Our translation is, in that sense, a textbook.

The Evangelical Heritage Version is *not an interpretative translation*. On one level, every act of translation involves interpretation, but when we say that the Evangelical Heritage Version strives to avoid importing interpretation into the translation, we mean that our duty and goal is to understand and to reproduce as closely as possible what the original text says and to say no more and no less than what the text says.

We offer this translation to the church as a balanced translation, suitable for all-purpose use in the church.

The following introduction provides a more detailed, expanded version of this preface for readers interested in a more detailed treatment.

Introduction

Evangelical Heritage Version: A Balanced Translation

Old Versus New

The Evangelical Heritage Version (EHV) seeks a balance between the *old* and the *new*. We debated whether the EHV translation should be called *new* or *revised*. Neither term tells the whole story. Our translation can be called *revised* or *traditional* insofar as it builds on the tradition of Bible translation that goes back to the King James Version, to Martin Luther, and beyond. It is *new* in that it does not follow any one template, and it introduces new terms in those places where the traditional terms are unclear.

- We seek to preserve heritage terms like *sanctify*, *justify*, *angels*, and *saints*, but not to the exclusion of more explanatory translations like *make holy* and *declare righteous*. We make an effort to retain familiar, treasured terms that are well established in the liturgy, hymns, creeds, and catechisms of the church.
- We prefer to preserve familiar expressions in well-known passages, but if the traditional reading or term is not very precise, providing a translation that more clearly reflects the original meaning takes priority over preserving traditional language.
- We try to preserve some common biblical idioms such as *the flesh*, *walk with God*, *in God's eyes*, and *set one's face against*. Our goal is not to preserve Hebrew or Greek grammatical idioms. Rather, it is to preserve important biblical expressions and imagery and, when possible, the wordplay in the biblical text.
- We usually keep traditional names such as *the Ark*, *the Ark of the Covenant*, and *the manger*. There may be specific exceptions when the traditional terms are not very clear, such as substituting *Bread of the Presence* for *showbread* or *the Dwelling* for *the Tabernacle*.
- When the EHV adopts a new term for an important biblical concept or object, we refer to the traditional term in a footnote at the new term's first occurrence in a given context, for example:

Bread of the Presence^a

^{Footnote a} Traditionally *showbread*

or Dwelling^b

^{Footnote b} Traditionally *Tabernacle*

Literal Versus Dynamic

The EHV seeks a balance between the two poles called *literal* and *dynamic equivalent* translation. The translator should not adhere too closely to any one theory of translation.

- Literalistic, word-for-word translations sometimes convey the wrong meaning, or they do not communicate clearly in the receiving language.

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◦ There is a lot of confusion about the concept of “literal translation.”

A literal translation attempts to follow the words of the original language closely. It is impossible for a translation to follow another language exactly word-for-word unless the translation is an academic exercise that is not intended for reading with understanding and enjoyment. A so-called “literal translation,” for the most part, does not follow the original text word-for-word but thought-for-thought, because it does not look only at single words but also at the clusters in which they occur. Nevertheless, a word-for-word translation is often possible and should be followed when there is no reason to depart from a word-for-word translation.

- The translator has to weigh on a case-by-case basis whether a more literal approach or a freer approach better conveys the divinely intended meaning.
- Translators must strive both to preserve the original meaning and to produce English that sounds natural, but the preservation of the original meaning takes priority over style. When a choice must be made, accuracy in conveying the divinely intended meaning of the text takes priority over literary beauty or rendering the text into common, contemporary English.

The Wartburg Project website has many articles and FAQs devoted to these points.

Formal Versus Informal

We seek a balance between *formality* and *informality*. The Bible contains many types of literature and many levels of language, from the very simple to the very difficult.

- The EHV’s translation principles do not specify one level of language to be used uniformly throughout the Bible because the level of language in the Bible itself varies greatly from book to book and from passage to passage. The level of difficulty and the literary style of the EHV aim to be similar to the level of difficulty and the literary style of the original. In many Bible passages the original language was neither “common” nor “contemporary.”
- The translator should not drain the color and liveliness from passages by removing the imagery. If Scripture uses five different words for a concept such as sin, the translation should reflect that diversity. If the text uses a figure of speech, the translator should use a figure of speech, the same one if possible.
- When a freer translation is necessary to communicate clearly, a more literal rendering may be preserved in a footnote.
- Translators should remember they are translators, not editors of the biblical text. They have no call to “improve” the style chosen by the Holy Spirit.

Freedom Versus Rules

We seek a balance between *following guidelines* and *exercising good judgment*. It is necessary for a translation to provide translators and editors with a set of rules (general principles of translation) and rubrics (guidelines for translating specific words and expressions), but the relationship between two languages is so complex that it is hard to imagine a rule or rubric which can be applied without exception. Translators and editors should consider exceptions from the rule or rubric on a case-by-case basis.

- Although the rule “use one English word to translate one Hebrew or Greek word” is not a viable standard for a translator to apply consistently, the translator should strive to be consistent rather than casual in his renderings of specific Hebrew and Greek words and word groups, especially technical terms that refer to specific objects.

A copy of our rubrics is posted in the online library on the Wartburg Project website.

Balance Across the Board

We aim for *balance across the board*. For example:

- In texts that deal with sexual issues, we try to be euphemistic where the original is euphemistic and blunt or coarse where the language of the original text is blunt.
- In using “gender-accurate language,” our translation strives to be inclusive where the original is inclusive and exclusive where the original is exclusive.

Our Wartburg Project Online Library contains articles on sexual language and gender-accurate language in the Bible.

The Evangelical Heritage Version is a translation designed for *learning* and *teaching*. Our translators assume that their readers have the ability and the desire to learn new biblical words and to deepen their understanding of important biblical terms and concepts. Translators should not be condescending or patronizing toward their readers but should be dedicated to helping them grow. Translations should not be “dumbed down.” The Bible was written for ordinary people, but it is a literary work with many figures of speech and many rare words. The Bible is a book to be read, but it is also a book to be studied. Our footnotes are designed to assist in the process of learning and teaching. Our translation is, in that sense, a textbook for students who want to grow in their knowledge of biblical language.

The Evangelical Heritage Version is *not an interpretative translation*. On one level, every act of translation involves interpretation, but when we say that the Evangelical Heritage Version strives to avoid importing interpretation into the translation, we mean that our duty and goal is to understand and to reproduce as closely as possible what the original text says and to say no more and no less than what the original text says.

- Translators should not introduce into the translation the kind of interpretation and explanation that is permissible and even expected in a study Bible or commentary.

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- Translators should not introduce into the translation denominational interpretations that go beyond the simple, natural meaning of what the original words say.
- Wherever possible, when the text, on the basis of Scripture, is open to two equally valid understandings, the translator should attempt to preserve both options. When this is not possible, one of the options can be preserved in a footnote. (For example, does a passage refer to “the Spirit” or to “the spirit”?)

The duty of a translator is to convey all the meaning (or the openness to more than one meaning), all the beauty (or the ugliness), all the style (high or low), and all the emotional impact of the original text into the translation. Anyone who has ever tried translating realizes that it is impossible to meet this goal fully, but translators must strive to come as close as they can to achieving these goals.

Though translation involves some academic skills, biblical translation is above all an exercise of faith and spiritual gifts. Although any skilled linguist who is fluent in the source language and the receiving language can do an acceptable job of rendering the literal sense of the words of Scripture, the most important qualities for a Bible translator to possess are a thorough knowledge of the whole message of Scripture, the aptitude to let Scripture interpret Scripture, and a humble willingness to submit to everything that Scripture says. It was this aptitude, more than the depth of his knowledge of the original languages, that made Luther such a great translator.

A translator must adhere to the principle that Scripture interprets Scripture. This is especially true in communicating the doctrines of Scripture.

- Since Scripture was delivered to the human authors by one divine author, one passage of Scripture cannot be set against another. There are no conflicting theologies in the Bible.
- New Testament interpretations of the meaning of Old Testament prophecies must be accepted. The translator will recognize and preserve direct prophecy where the immediate context or other testimony of Scripture indicates direct prophecy. To obtain a clear understanding of Scripture, translators and readers need to recognize the presence of Christ in both testaments.

What Is the Wartburg Project?

The Wartburg Project is an association of Lutheran professors, pastors, teachers, and laypeople who worked together to produce a new translation of the Bible.

For each book of the Bible, a lead translator produced a draft translation, using the best sources available to produce a translation that aims to preserve the heritage of English Bible translation and also to offer fresh insights.

Each book was then reviewed by several technical reviewers on the basis of the Greek or Hebrew text. These reviewers worked independently of one another, and their reactions and preferences were collated by the testament editor. Based on discussions between the editor and translator and reviewers, a second-stage draft of the translation was then prepared.

Next the translation went through popular review by pastors, teachers, and laypeople for clarity and readability. After this input was collated, the final draft was prepared for publication.

The Wartburg Project website contains more detailed descriptions of our procedure.

The Wartburg Project is *collaborative*. No book was produced by or identified with the name of one individual.

The project is *grassroots*. The Evangelical Heritage Version is not the official product of any church body or publishing business (though it is being published and distributed by Northwestern Publishing House). The project has been blessed with a heavy involvement of parish pastors who work with the Word in the daily life of the church. Laypeople and congregations were involved in testing and giving feedback on the translation. For example, many congregations had the opportunity to test the translation of the gospels through their use of our Lenten Passion History, which is available at our website or from Northwestern Publishing House, and by using the free EHV lectionaries, which are posted on our website.

This work of testing and improving the translation of the full Bible will continue with occasional revisions. Our goal, however, is to maintain a stable translation.

The Evangelical Heritage Version is a translation *addressed to the church*. Though the Bible is intended for the whole world, for the most part the original books of the Bible were addressed to the church, to the body of believers. Some of the books were first addressed to specific congregations or individuals. Although the Evangelical Heritage Version is designed to be useful for the evangelism efforts of the church, like the original books of the Bible it is addressed to the preaching, teaching, worship life, and devotional use of the church. The EHV aims to be an all-purpose Bible for the church. (God willing, a study Bible will follow, as well as specialized products, such as a simplified Bible, a children's Bible, and various levels of commentaries.)

Working on this project has been a great blessing to all the participants. We pray that it will also be a blessing to all its users.

FOR MORE INFORMATION

See our website wartburgproject.org,
and follow our communications on Facebook.

Principles, Rules, and Rubrics: In the library section of our website is a copy of the principles, rules, and rubrics for our translation. This document at this time consists of more than 50 pages of guidelines used in producing the EHV.

FAQs: A collection of responses to frequently asked questions is posted on our website. It is designed to address questions and concerns that our readers have about general principles of Bible translation and about specific translation decisions for the Evangelical Heritage Version. Two especially important FAQs are FAQ 8, "Is the Evangelical Heritage Version a sectarian translation?" and FAQ 11, "Is the Evangelical Heritage Version a literal translation?"

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Papers: The library section on our website includes many studies on translation principles and on specific translation issues. Many of these are technical studies that may not be of interest to all readers. Others are popular summaries of translation topics.

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Appendices

Appendix 1

The Biblical Text

There are hundreds of handwritten manuscripts of the books of the Hebrew and Greek Bibles. There are many small differences of spelling and wording between these handwritten copies. Copyists are not inspired, and it is possible, maybe even likely, that our printed version will also contain some typos that escaped detection.

Most of the variants in the handwritten manuscripts fall into the same category as typos that do not affect the meaning of the text. But occasionally some manuscripts have copying differences that add or omit words or even verses. It is this type of variant that a textual apparatus must deal with.

Recent English translations fall into two general camps in their approach to the text of the New Testament. Some translations closely follow the so-called *Textus Receptus* (TR, Received Text), which was the basis of the King James Version. The so-called *Majority Text* (MT) is not identical to the *Textus Receptus*, but both reconstructions of the text rely heavily on late medieval manuscripts and are sometimes also called the Byzantine text type. Translations that closely follow this textual tradition have a somewhat longer text of the New Testament. The King James Version, New King James, and some of their children and cousins are examples of translations in the *Textus Receptus* tradition.

The second major approach follows a critically reconstructed text which relies more heavily on older Greek manuscripts, with an emphasis on certain texts from Egypt, where a greater number of very old manuscripts have survived because of the dry climate. This text type is sometimes called the *Alexandrian Text*. A preference for this tradition is incorporated in the critical editions of the New Testament which are known as the United Bible Society (UBS) and Nestle editions (Nestle/Aland, NA). Overall, this tradition results in a slightly shorter text of the New Testament. The NIV, ESV, and CSB are translations that lean in the direction of the UBS/Nestle tradition.

The EHV approach to the text of the New Testament is balanced in that it avoids a bias toward any one textual tradition or group of manuscripts. An objective approach considers all the witnesses to the text without showing favoritism for one or the other, since each of these has its own strengths and weaknesses as a witness to the biblical text. In the New Testament, the textual evidence should be weighed on a case-by-case basis.

From a set of variants, the EHV adopts the reading that best fits the criteria of having manuscript evidence that is early and that is distributed throughout more than one geographical area of the church. The other readings in a set of variants are dealt with in one of three ways:

- A reading that has very little early or widespread support in the witnesses is not cited in a footnote in order to avoid an overabundance of textual notes.

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- A reading with significant early and/or widespread support but not as much early or widespread evidence as the reading included in our translation may be reflected in a footnote that says, “*Some* witnesses to the text read/omit. . . .”
- A reading that does not have early or widespread support but that is familiar to Bible readers because it was present in the King James tradition (for example, the addition or omission of a whole verse) may be reflected in a footnote that says, “A *few* witnesses to the text *read/omit*. . .” or a similar explanatory note.

In short, a significant number of readings and verses that are omitted from translations based on the United Bible Society/Nestle versions of the New Testament or that are marked as belonging to a second tier in these versions (such as the ending of Mark) are included in the EHV translation if they have manuscript support that is early and widespread. If there are cases in which the evidence for or against inclusion is not clear-cut, our default option is to include the reading in the text with a footnote that not all manuscripts have it. The result is that the EHV New Testament is somewhat longer than many recent translations of the New Testament, since it includes readings that they relegate to the footnotes or omit. This is not adding to God’s Word. It is recording the textual evidence that has been preserved for us by the church.

In the Old Testament we follow the *Biblia Hebraica Stuttgartensia* (BHS) version of the Leningrad Codex of the Masoretic Text as our base text, but we also consider variants from the Dead Sea Scrolls, the Greek Old Testament (the Septuagint), and other ancient versions.

We use the following terms in our textual footnotes to identify the source of the variant readings:

Hebrew: This term refers to the consonantal reading found in the main body of the text of the BHS version of the Masoretic Text (the *kethiv*=what is written).

Alternate Hebrew reading: This term includes readings written in the margin of the Masoretic Text (the *qere*=what is to be read). In some EHV textual notes the *qere* is also called *the reading from the margin of the Hebrew text*.

The term *alternate Hebrew reading* also includes readings that occur as the *kethiv* in a few Hebrew manuscripts. It includes all other types of Hebrew variants, such as the *tiq soph*, etc.

Dead Sea Scrolls: The footnotes use the general term *Dead Sea Scrolls*, not the names of specific Hebrew manuscripts.

Samaritan Pentateuch: This refers to the Samaritan partial edition of the Hebrew Old Testament.

Targum: This refers to Jewish paraphrases of the Old Testament without identifying specific editions.

The translation does not provide a footnote for every departure from the Masoretic punctuation.

Greek or the Greek Old Testament: In the textual footnotes, *Greek Old Testament* refers to readings from the Septuagint. The Septuagint was the Bible of the early Christian church. The main manuscripts of the Septuagint are the same manuscripts that provide our earliest, relatively complete New Testament texts.

Alternate Greek reading: This term is used if a reading occurs only in some manuscripts of the Septuagint or in an alternate Greek version like Aquila or Symmachus. In most cases the existence of variants within the Septuagint is not noted.

Versions or ancient versions: This is used when more than one ancient version supports a reading (Greek Septuagint, Latin Vulgate, Syriac, etc.).

The EHV does not attempt to provide a full apparatus, but only to alert English readers to the existence of significant variants and to demonstrate that the existence of textual variants does not undermine any doctrine of Scripture. To undertake a serious study of variants, readers must turn to the apparatus of the Hebrew and Greek Bibles and to commentaries.

Rather than undermining confidence in the message of Scripture, a proper use of textual criticism increases confidence in the message of Scripture, because it demonstrates that there is no doctrine of Scripture that is seriously challenged or changed by textual variants.

Appendix 2

Biblical Chronology

Events in the Bible are not dated according to a system of absolute dating like our BC/AD calendar, which uses one system of continuous dates like 4 BC or 30 AD. Biblical events are generally dated in relative terms that state how many years before or after some other event a specific event occurred, or they are dated by the year of a certain ruler's reign in which they occurred. Some of these biblical events can be connected to years of Roman and Greek calendars, and by this means they can be assigned approximate years in our calendar system. Using links between biblical events and the Assyrian calendar system, events during the Israelite monarchy can be connected to our calendar in the same way.

Using this method, many of the events of the Old Testament back to Abraham can be dated to our calendar with a relatively small margin of error, often with a plus or minus of just one year for dates in the first millennium BC or with a plus or minus of ten years for events before 1000 BC.

For the time before Abraham, the dating is dependent on the completeness of the genealogies in Genesis 1–11. If these genealogies list every generation, the biblical date for Creation would be shortly before 4000 BC. But if these genealogies are not complete and have gaps, the date would be earlier.

Old Testament Chronology

All dates are approximate

Abraham moves to Canaan	2091 BC
Jacob flees to Haran	1929 BC
Joseph sold into slavery	1898 BC

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Jacob and his family move to Egypt	1876 BC
The Exodus from Egypt	1446 BC
Israel enters the Promised Land	1406 BC
The era of the Judges	1370–1050 BC
Saul's reign as king	1050–1010 BC
David's reign as king	1010–970 BC
Solomon's reign as king	970–931 BC
The division of the kingdom of Israel	931 BC
The Assyrians capture Samaria (the Northern Kingdom of Israel)	722 BC
The first Jewish exiles are taken to Babylon	605 BC
The Babylonian army destroys Jerusalem	586 or 587 BC
Cyrus decrees that Jewish exiles may return to Jerusalem	538 BC
The Second Temple is completed	516 BC
Ezra arrives in Jerusalem	458 BC
Nehemiah arrives in Jerusalem	445 BC

For a detailed OT chronology which differs in some points from this one, see *The Lutheran Bible Companion, Volume 1*, Concordia, 2014, pp. lxxiv–xciv.

In New Testament chronology, the biggest uncertainties are the dates of the birth and death of Christ. Jesus' birth must be dated before the death of Herod, which commonly has been believed to have occurred in 4 BC, though this date is disputed in favor of a more recent date. Jesus' death is dated by a cross-connection between the beginning of his ministry and the reign of the Roman emperor Tiberius. Depending on how this connection is interpreted, Jesus' death occurred in either 30 AD or 33 AD. Both of these dates have pluses and minuses. The year 30 AD seems to correlate better with the life and ministry of Paul, but 33 AD is also widely accepted. The chart below follows the 30 AD date. For an example of a system following the 33 AD date, see *The Lutheran Bible Companion, Volume 1*, Concordia, 2014, pp. xcv–xcviii.

Birth of Jesus Christ	c. 6–2 BC
Baptism of Jesus Christ	Fall 26 AD
Death and resurrection of Jesus Christ	April, 30 AD
Paul's first mission journey	c. 46/47–48 AD
Jerusalem council of Acts 15	49 AD
Paul's second mission journey	c. 49/50–52 AD
Paul's third mission journey	c. 53–57 AD
Paul's imprisonment at Caesarea	c. 57–59 AD
Arrival of Festus, Paul's trip toward Rome	c. 59 AD
Paul's first captivity at Rome	c. 60–62 AD
Paul's death at Rome	c. 64–67 AD
The fall of Jerusalem	70 AD
John writes Revelation, the last book of the Bible	c. 95 AD

See also:

Andrew E. Steinman, *From Abraham to Paul: A Biblical Chronology*,
St. Louis, MO: Concordia, 2011.

Steven L. Ware, *When Was Jesus Really Born?* St. Louis, MO: Concordia, 2013.

Wisconsin Lutheran Seminary Isagogics Notes, Chapter 43. Posted as an article, "Old Testament Biblical Chronology," in the online library on the Wartburg Project website.

"New Testament Chronology," an article posted in the online library on the Wartburg Project website.

A number of other articles on chronology are posted in the online library on the Wartburg Project website.

Appendix 3

Biblical Weights and Measurements

The translation in the EHV converts ancient measurements into modern measurements like feet, pounds, gallons, etc., except when it is necessary to keep the ancient measurement to preserve the symbolism in the text, for example, if a city measures 12,000 x 12,000 stadia or when one ancient measurement is explained in terms of another ancient measurement (an omer is ten ephahs). When the modern measurement is used in the text, footnotes may provide the ancient measurement, and vice versa.

The translation uses the American system of weights and measures with occasional reference to metric measurements. We are planning a metric version of the EHV.

Ancient measurements were not based on a universal standard, but varied with the body size of the measurer and the size of the container used to measure, so all measurements are approximate.

A cubit was the distance from the fingertip to the elbow. Scholars use a standard cubit of 18 inches. The cubit of a typical 6-foot-tall man is 19½ inches.

A span is the distance from the tip of the little finger to the tip of the thumb with the hand spread out. Scholars use a span of 9 inches. The span of a typical 6-foot-tall man is 10 inches.

A specific temple, palace, administrative unit, or building project may have had its own standard recorded on measuring sticks or cords. What was important to them was not that the same standard was used everywhere, but that individuals used the same standard when buying and when selling commodities.

For this and other reasons, the precise value of many of the ancient units of measurement is uncertain, so all figures are approximations. Values of a unit of measurement may also vary with time and place. Calculations in the EHV are often rounded off to the nearest full unit.

This uncertainty about size applies especially to the Old Testament measurements of dry and liquid capacity and to the weight of the talent.

Measurements of Length

cubit=pechus=2 spans=18 inches, or a long cubit of 21 inches
(a cubit and a handbreadth)

span=half a cubit=3 handbreadths=9 inches

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handbreadth=3 inches
thumb or finger=1 inch
reed or rod=6 long cubits=10½ feet
fathom=6 feet
stadium/stadia=200 yards, but not all actual stadiums were the same length
Roman mile=4,854 feet
Sabbath day's journey= $\frac{3}{5}$ mile

Dry Measure

cor=homer=10 ephahs=6 bushels or a bit more
ephah=0.6 bushel or 20 quarts
 one tenth of an ephah=2 quarts
 two tenths of an ephah=4 quarts
 three tenths of an ephah=6 quarts
lethek=3 bushels
seah=saton= $\frac{1}{3}$ ephah=7 quarts?
modios=7.7 quarts
omer= $\frac{1}{10}$ ephah=2 quarts
choenix=quart=1 quart

Liquid Measure

cor=10 baths=60 gallons
bath=ephah=6 hins=6 gallons
hin=4 quarts or 1 gallon
kab=4 logs=1.4 quarts
log=0.3 quart
xestes=1 pint
Greek metretes/measure=10 gallons

Weights

kikkar=talent=60 minas=75 pounds
 (estimates vary from 50-120 pounds)
mina=1.25 pound=20 ounces
shekel=2 bekas=0.4 ounce or as much as 0.5 ounce
pim=0.3 ounce
beka=half shekel=0.2 ounce
gerah=.02 ounce? or half a gram
daric=0.3 ounce
Roman pound=0.75 pound
denarius=this coin did not have a standard weight, in part because of currency debasement

For time of day, the EHV often uses the ancient system of third hour, sixth hour, etc., with a footnote to the proper modern time. This may be especially necessary in some places where it is uncertain which time system is used (cf. John's gospel).

Genesis 1-3 (The Creation of the World, The
Creation of Man and Woman, and The Fall Into Sin)
appears on the following pages

Genesis

The Creation of the World

1 In the beginning, God created the heavens and the earth. ²The earth was undeveloped^a and empty. Darkness covered the surface of the deep, and the Spirit of God was hovering over the surface of the waters.

³God said, “Let there be light,” and there was light. ⁴God saw that the light was good. He separated the light from the darkness. ⁵God called the light “day,” and the darkness he called “night.” There was evening and there was morning—the first day.

⁶God said, “Let there be an expanse^b between the waters, and let it separate the water from the water.” ⁷God made the expanse, and he separated the water that was below the expanse from the water that was above the expanse, and it was so. ⁸God called the expanse “sky.”^c There was evening and there was morning—the second day.

⁹God said, “Let the waters under the sky be gathered together to one place, and let the dry land appear,” and it was so. [The waters under the sky gathered to their own places, and the dry land appeared.]^d ¹⁰God called the dry ground “land,” and the gathering places of the waters he called “seas.” God saw that it was good. ¹¹God said, “Let the earth produce plants—vegetation that produces seed, and trees that bear fruit with its seed in it—each according to its own kind on the earth,” and it was so. ¹²The earth brought forth plants, vegetation that produces seed according to its own kind, and trees that bear fruit with its seed in it, each according to its own kind, and God saw that it was good. ¹³There was evening and there was morning—the third day.

¹⁴God said, “Let there be lights in the expanse of the sky to divide the day from the night, and let them serve as markers to indicate seasons, days, and years. ¹⁵Let them serve as lights in the expanse of the sky to give light to the earth,” and it was so. ¹⁶God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. ¹⁷God set these lights in place in the expanse of the sky to provide light for the earth, ¹⁸to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. ¹⁹There was evening and there was morning—the fourth day.

²⁰God said, “Let the waters swarm with living creatures, and let birds and other winged creatures^e fly above the earth in the open expanse of the sky.” ²¹God created the large sea creatures and every living creature that moves, with which the waters swarm, according to their own kind, and every winged bird according to its own kind. God saw that it was good. ²²God blessed them when he said, “Be

The book of Genesis was written by Moses in about 1400 BC. Genesis summarizes the history of the world from creation until the death of Joseph in Egypt. It could be titled *The Book of Beginnings*.

^a2 Or *without form*

^b6 Traditionally *a firmament*

^c8 Or *the heavens*

^d9 The Greek Old Testament includes the sentence in half-brackets. It is not in the Hebrew text.

^e20 The Hebrew word *oph* usually refers to birds, but it means “flyers” and can include other flying creatures such as insects and bats.

Genesis 1:23

fruitful and multiply. Fill the waters of the seas, and let birds multiply on the earth.”²³ There was evening and there was morning—the fifth day.

²⁴God said, “Let the earth produce living creatures according to their own kind, livestock,^a creeping things, and wild animals according to their own kind,” and it was so. ²⁵God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good.

²⁶God said, “Let us make man^b in our image, according to our likeness, and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that crawls on the earth.”

²⁷God created the man in his own image.

In the image of God he created him.

Male and female he created them.

²⁸God blessed them and said to them, “Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth.” ²⁹God said, “Look, I have given you every plant that produces seed on the face of the whole earth, and every tree that bears fruit that produces seed. It will be your food. ³⁰To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is the breath of life, I have given every green plant for food.” And it was so.

³¹God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day.

2 The heavens and the earth were finished, along with everything in them.^c ²On the seventh day God had finished his work that he had done, and he rested on the seventh day from all his work that he had been doing. ³God blessed the seventh day and set it apart as holy, because on it he rested from all his work of creation that he had done.

The Creation of Man and Woman

⁴This is the account about the development^d of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens:

⁵No bushes that grow in the field were yet on the earth,^e and no plants of the field had yet sprung up, since the LORD God had not yet caused it to rain on the

^a24 Or *domestic animals*

^b26 The rendering of the Hebrew word *adam* is a key issue in this section. *Adam* may refer to *man*, *mankind*, or *Adam*. This translation retains the article where it occurs with *adam* (*the man*) and retains singular or plural forms of verbs and pronouns according to the Hebrew text.

^c1 Literally *all their armies*

^d4 The Hebrew word *toledoth*, which is used in the headings of the ten sections of Genesis, is related to the Hebrew root for *give birth*, but as used in the section headings of Genesis (such as 2:4; 5:1; 6:9, etc.), *toledoth* seems to refer to the development more than to the origin of the group being discussed. For this reason, in the section headings of Genesis, *toledoth* is regularly translated *account about the development*.

^e5 Literally *every bush of the field was not yet on the earth*. This wording seems to refer to the time before the creation of plants on day 3, but the context of chapter 2 seems to be the preparation of the Garden of Eden as a special home for man and woman. Some commentators suggest that this verse refers only to the area of the Garden of Eden, which had been left unfinished, but the wide term *on the earth* does not seem to be a natural way to say this, so this may be a reference back to day 3.

earth. There was not yet a man to till the soil, ⁶but water^a came up from the earth and watered the entire surface of the ground.

⁷The LORD God formed the man from the dust of the ground^b and breathed into his nostrils the breath of life, and the man became a living being. ⁸The LORD God planted a garden^c in Eden in the east, and there he put the man whom he had formed. ⁹Out of the ground the LORD God made every kind of tree grow—trees that are pleasant to look at and good for food, including the Tree of Life in the middle of the garden and the Tree of the Knowledge of Good and Evil.

¹⁰A river went out from Eden to water the garden, and from there it divided and became the headwaters of four rivers. ¹¹The name of the first river is Pishon. It flows through the whole land of Havilah, where there is gold, ¹²and the gold of that land is good. Incense^d and onyx stone are also found there. ¹³The name of the second river is Gihon. It is the same river that winds through the whole land of Cush.^e ¹⁴The name of the third river is Tigris. This is the one which flows along the east side of Assyria. The fourth river is the Euphrates.

¹⁵The LORD God took the man and settled him in the Garden of Eden to work it and to take care of it. ¹⁶The LORD God gave a command to the man. He said, “You may freely eat from every tree in the garden, ¹⁷but you shall not eat from the Tree of the Knowledge of Good and Evil, for on the day that you eat from it, you will certainly die.”

¹⁸The LORD God said, “It is not good for the man to be alone. I will make a helper who is a suitable partner for him.” ¹⁹Out of the soil the LORD God had formed every wild animal and every bird of the sky, and he brought them to the man to see what he would call them. Whatever the man called every living creature, that became its name. ²⁰The man gave names to all the livestock, and to the birds of the sky, and to every wild animal, but for Adam^f no helper was found who was a suitable partner for him. ²¹The LORD God caused the man to fall into a deep sleep. As the man slept, the LORD God took a rib^g and closed up the flesh where it had been. ²²The LORD God built a woman from the rib that he had taken from the man and brought her to the man.

²³The man said,

Now this one is bone of my bones
and flesh of my flesh.

She will be called “woman,”
because she was taken out of man.^h

²⁴For this reason a man will leave his father and his mother
and will remain united with his wife,
and they will become one flesh.ⁱ

^a6 A rare word (*ed*) is used. It may refer to *springs* or, less likely, to *mist*. Genesis 2:10 refers to the presence of rivers.

^b7 Literally *as dust from the ground*. This means man is still dust and will return to dust.

^c8 In Hebrew, the term *garden* includes groves of trees.

^d12 The meaning of the Hebrew word is uncertain. It probably refers to a fragrant resin or a precious stone.

^e13 In the Old Testament, *Cush* often refers to the land south of Egypt. Here the names of the third and fourth rivers suggest an area in Mesopotamia, today's Iraq.

^f20 Here the Hebrew word *adam* without the article becomes a personal name.

^g21 *Part of his side* is a more literal translation than the traditional translation *rib*.

^h23 Here the Hebrew word for *man* is *ish* not *adam*. Like the English word pair *man/woman*, the Hebrew words *ish/ishah* correspond to one another.

ⁱ24 Verse 24 may be a continuation of the words of Adam or a comment of the inspired writer. In either case, Jesus recognizes them as part of the divine institution of marriage (Matthew 19:4-5).

²⁵They were both naked, the man and his wife, and they were not ashamed.

The Fall Into Sin

3 Now the serpent was more clever than any wild animal which the LORD God had made. He said to the woman, “Has God really said, ‘You shall not eat from any tree in the garden?’”

²The woman said to the serpent, “We may eat fruit from the trees of the garden, ³but not from the fruit of the tree that is in the middle of the garden. God has said, ‘You shall not eat from it. You shall not touch it, or else you will die.’”

⁴The serpent said to the woman, “You certainly will not die. ⁵In fact, God knows that the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil.”

⁶When the woman saw that the tree was good for food, and that it was appealing to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate. She gave some also to her husband, who was with her, and he ate it. ⁷The eyes of both of them were opened, and they realized that they were naked. They sewed fig leaves together and made coverings for their waists.^a ⁸They heard the voice of the LORD God, who was walking around in the garden during the cooler part^b of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁹The LORD God called to the man and said to him, “Where are you?”

¹⁰The man said, “I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself.”

¹¹God said, “Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?”

¹²The man said, “The woman you gave to be with me—she gave me fruit from the tree, and I ate it.”

¹³The LORD God said to the woman, “What have you done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴The LORD God said to the serpent:

Because you have done this,
you are cursed more than all the livestock,
and more than every wild animal.
You shall crawl on your belly,
and you shall eat dust all the days of your life.

¹⁵I will put hostility between you and the woman,
and between your seed and her seed.^c
He will crush your head,
and you will crush his heel.

¹⁶To the woman he said:

I will greatly increase your pain in childbearing.
With painful labor you will give birth to children.

^{a7} The Hebrew word often means *belt*, but here it apparently is an apron or a loincloth.

^{b8} Literally *the wind or breeze of the day*, that is, late afternoon or evening

^{c15} In the promises of Genesis and their fulfillment, the translation retains the literal expression *seed* rather than *offspring* or *descendants* to keep the imagery of the Messiah as the Seed of the Woman.

Your desire will be for your husband,
but^a he will rule over you.

¹⁷To Adam he said:

Because you listened to your wife's voice
and ate from the tree about which I commanded you,
"You shall not eat from it,"
the soil is cursed on account of you.
You will eat from it with painful labor all the days of your life.

¹⁸Thorns and thistles will spring up from the ground for you,
but you will eat the crops of the field.

¹⁹By the sweat of your face you will eat bread
until you return to the soil,
for out of it you were taken.
For you are dust,
and to dust you shall return.

²⁰The man named his wife Eve^b because she would be the mother of all the living. ²¹The LORD God made clothing of animal skins for Adam and for his wife and clothed them.

²²The LORD God said, "Look, the man has become like one of us, knowing good and evil. Now, so that he does not reach out his hand and also take from the Tree of Life and eat and live forever—" ²³the LORD God sent him out from the Garden of Eden to work the soil from which he had been taken. ²⁴So he drove the man out, and in front of^c the Garden of Eden he stationed cherubim^d and a flaming sword, which turned in every direction to guard the way to the Tree of Life.

The First Children: Cain and Abel

4 The man was intimate with Eve, his wife. She conceived and gave birth to Cain. She said, "I have gotten a man with the LORD."^e ²She also gave birth to Cain's brother Abel.

Abel tended sheep, but Cain worked the ground. ³As time passed, one day Cain brought an offering to the LORD from the fruit of the soil. ⁴Abel also brought some of the firstborn of his flock and their fat portions. The LORD looked favorably on Abel and his offering, ⁵but he did not look favorably on Cain and his offering. Cain was very angry, and his face showed it.

⁶The LORD said to Cain, "Why are you angry? Why do you have that angry look on your face?^f ⁷If you do good, will you not be lifted up? If you do not do good, sin is crouching at the door. It has a strong desire for you, but you must rule over it."

^a16 Or *and*

^b20 *Eve* means *life*.

^c24 Or *east of*

^d24 *Cherubim* are angels who are part of God's honor guard. The translation retains the Hebrew form of the plural because *cherubs* has a different connotation in English.

^e1 Or, following Luther's translation, *I have gotten a man, the LORD*. The Jerusalem Targum reads *I have acquired a man, the Angel of the LORD*. *Cain* means *get* or *acquire*.

^f6 Literally *why has your face fallen*

Exodus 20 (The Ten Commandments) appears on the following pages

¹⁶On the third day, when morning came, there was thunder and lightning. A thick cloud was over the mountain, and there was a very loud blast of a ram's horn. All the people in the camp trembled. ¹⁷Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. ¹⁸All of Mount Sinai was covered with smoke, because the Lord descended on it in fire. Its smoke went up like the smoke from a kiln, and the whole mountain trembled violently. ¹⁹When the sound of the ram's horn grew louder and louder, Moses spoke, and God answered him in the thunder. ²⁰The Lord came down on Mount Sinai, at the top of the mountain. The Lord then called Moses to the top of the mountain, and Moses went up.

²¹The LORD said to Moses, "Go down and warn the people not to break through to see the LORD. If they do, many of them will fall. ²²Even the priests, who approach the LORD, must consecrate themselves so that the LORD does not break out against them."

²³Moses said to the LORD, "The people cannot come up to Mount Sinai, because you warned, 'Set boundaries around the mountain and treat it as holy.'"

²⁴The LORD said to him, "Go down and bring Aaron up with you, but the priests and the people must not break through to come up to the LORD, so that the LORD will not break out against them."

²⁵So Moses went down to the people and told them these things.

The Ten Commandments

20 Then God spoke all these words:

²I am the LORD your God, who brought you out from the land of Egypt, where you were slaves.^a

³You shall have no other gods beside me.^b ⁴You shall not make any carved image for yourself or a likeness of anything in heaven above, or on the earth below, or in the waters under the earth. ⁵Do not bow down to them or be subservient to them,^c for I the LORD your God am a jealous God.^d I follow up on^e the guilt of the fathers with their children, their grandchildren, and their great-grandchildren, if they also hate me. ⁶But I show mercy to thousands who love me and keep my commandments.

⁷You shall not misuse the name of the LORD your God, for the LORD will not permit anyone who misuses his name to escape unpunished.

⁸Remember the Sabbath day^f by setting it apart as holy. ⁹Six days you are to serve and do all your regular work, ¹⁰but the seventh day shall be a sabbath rest to the LORD your God. Do not do any regular work, neither you, nor your sons or daughters, nor your male or female servants, nor your cattle, nor the alien who is residing inside your gates, ¹¹for in six days the LORD made the heavens and the earth, the sea, and everything

^a2 Literally *the house of slaves*

^b3 Literally *against my face or besides me or before me or in my presence or because of my presence*

^c5 The verb is not the normal form for *serve* but a special form that implies subservience.

^d5 That is, *I am a God who demands exclusive loyalty*

^e5 Or *demand an accounting for*. The Hebrew verb *pachad* has traditionally been translated *visit*, but in present-day English *visit* usually has a social connotation. The term, however, refers to an official visit to bring punishment or reward to someone.

^f8 That is, *the day of rest*

that is in them, but he rested on the seventh day. In this way the LORD blessed the seventh day and made it holy.

¹²Honor your father and your mother so that you may spend many days on the land that the LORD your God is giving to you.

¹³You shall not commit murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not give false testimony against your neighbor.

¹⁷You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his male servant, his female servant, his ox, his donkey, or anything else that belongs to your neighbor.^a

¹⁸All the people saw and heard the thunder and the lightning and the sound of the ram's horn and the mountain smoking. The people saw,^b and they trembled and stood far away. ¹⁹Then they said to Moses, "Speak with us yourself, and we will listen, but do not let God speak with us, or we will die."

²⁰Moses said to the people, "Do not be afraid, for God has come to test you, so that you may always fear him, so that you do not sin."

²¹The people stayed at a distance, but Moses approached the thick darkness where God was.

²²Then the LORD told Moses to tell the people of Israel the following things:

You yourselves have seen that I have talked with you from heaven. ²³You shall not make gods of silver or gods of gold and place them beside me. You shall not make them for yourselves.

²⁴You are to make an altar of earth for me and to sacrifice your whole burnt offerings on it, as well as your fellowship offerings, your sheep, and your cattle. In every place where I cause my name to be remembered, I will come to you and I will bless you.

²⁵If you make a stone altar for me, you are not to build it out of cut stones, because by applying a tool to it you would pollute it.

²⁶You are not to go up to my altar by steps, so that your nakedness will not be uncovered upon it.

Civil Laws

21 Now these are the ordinances which you are to set before them:

Laws About Servants

²If you purchase a Hebrew servant, he is to serve for six years, but in the seventh he may go free without paying anything. ³If he comes in by himself, he will go out by himself. If he is married when he comes in, then his wife will go out with him. ⁴If his master gives him a wife and she bears him sons or daughters, the wife and her children will belong to her master, and the servant will go out by himself. ⁵But if the servant formally declares, "I love my master, my wife, and my children. I do not want to go out free," ⁶then his master shall bring him to the judges.^c His master shall bring him to the door or to the doorpost, and

^a17 Another version of the Ten Commandments appears in Deuteronomy 5:1-21.

^b18 A variant in some ancient versions is *feared*.

^c6 Or *God*. The Hebrew word is *elohim*, which usually means *God*, but see John 10:35.

Psalms 23 (The King of Love My Shepherd Is) and 24
(The King of Glory) appear on the following pages

Psalm 22:25

²⁵ You are the source of my praise in the great congregation.^a
I will fulfill my vows in the presence of those who fear him.

The Glory of Messiah's Kingdom

²⁶ The poor will eat and be satisfied.
Those who seek him will praise the LORD—
may he live in your hearts forever!^b

²⁷ All the ends of the earth will remember and turn to the LORD,
and all the families of the nations will bow down before you.

²⁸ For the kingdom belongs to the LORD,
and he rules over the nations.

²⁹ All the rich of the earth will eat and bow down.
All who go down to the dust will kneel before him—
those who cannot keep themselves alive.^c

³⁰ Descendants will serve him.
For generations people will be told about the Lord.

³¹ They will come and proclaim his righteousness
to a people yet to be born—
because he has done it.

Psalm 23

The King of Love My Shepherd Is

Heading

A psalm by David.

The Shepherd Provides for His People

¹ The LORD is my shepherd.
I lack nothing.

² He causes me to lie down in green pastures.
He leads me beside quiet waters.

³ He restores my soul.
He guides me in paths of righteousness for his name's sake.

The Shepherd Protects His People

⁴ Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me.
Your rod and your staff, they comfort me.

The Royal Host Provides for His People

⁵ You set a table for me in the presence of my foes.
You drench my head with oil.^d
My cup is overflowing.

^a25 This verse may mean that the Son praises the Father in the great congregation (as in verse 22) or that the Father praises the Son in the great congregation. The first option seems to fit the context best.

^b26 Or *may your hearts live forever*

^c29 The ancient versions read *my soul will live for him* rather than *my soul will not live*.

^d5 Scenting someone with perfumed olive oil was a part of celebrations. The verb used here is not the verb used for anointing someone to an office.

⁶ Surely goodness and mercy will pursue me all the days of my life,
and I will live in the house of the LORD forever.^a

Psalm 24

The King of Glory

Heading

By David. A psalm.

The King of Glory Owns the Whole World

¹ The earth is the LORD's
and everything that fills it,
the world and all who live in it,
² because he founded it on the seas,
and he established it on the rivers.^b

The King of Glory Is Served by a Holy People

³ Who may go up to the mountain of the LORD?
Who may stand in his holy place?
⁴ He who has clean hands and a pure heart,
whose soul is not set on what is false,
who does not swear deceitfully.
⁵ He will receive blessing from the LORD
and righteousness from the God who saves him.
⁶ Such are the people of Jacob who look for the LORD,
who seek your face.^c

Interlude

The King of Glory Comes

⁷ Lift up your heads, you gates.
Lift yourselves up, you ancient doors,
and the King of Glory will come in.
⁸ Who is this King of Glory?
The LORD strong and mighty,
the LORD mighty in battle.
⁹ Lift up your heads, you gates.
Lift up, you ancient doors,
and the King of Glory will come in.
¹⁰ Who is he, this King of Glory?
The LORD of Armies—he is the King of Glory.

Interlude^d

^a6 Literally *for length of days or for days without end*

^b2 Or *ocean currents*

^c6 Literally *this is the generation (or circle) of those who seek him, who seek your face Jacob*. The syntax of the verse is difficult. It appears that in the Hebrew *Jacob* should be understood as an apposition to *those who seek him*. The Greek reads *the generation of those who look for him, who seek the face of the God of Jacob*.

^d10 The Hebrew *selah* seems to indicate a musical interlude for reflection.

Isaiah 52-55 appears on the following pages

They are full of the wrath of the LORD,
full of the rebuke of your God.

²¹Therefore hear this, you afflicted woman,
a woman drunk, but not from wine.

²²This is what the LORD God says,
your God, who will contend for his people.

Look, I am taking the cup that makes you stagger out of your hand,
the chalice, the cup filled with my wrath.

Never again will you drink from it,

²³because I will place it into the hand of your tormentors,
who have said to you,

“Lie down so that we can walk over you.”

You made your back like the ground
and like the street for those who walked over you.

Freedom for Zion

52 Wake, awake!
Clothe yourself with strength, O Zion.
Put on your beautiful garments,
Jerusalem, you holy city,
for never again will the uncircumcised
and the unclean enter you.

²Shake off the dust.
Get up and take your seat, Jerusalem.
Loosen the chains from your neck,
you captive daughter of Zion.

³Yes, this is what the LORD says.
You were sold for nothing,
and you will be redeemed without money.

⁴Yes, this is what the LORD God says.
In the beginning, my people went down to Egypt to stay there
for a while.
Later Assyria oppressed them without cause.

⁵Now what do I have here? declares the LORD.
Indeed, my people have been taken away for nothing.
Their rulers howl with mockery, declares the LORD.
My name is continually despised all day.

⁶Therefore my people will know my name.
So on that day they will know that I am the one—
the one who is saying, “Here I am!”

The Herald of the Gospel

⁷How beautiful on the mountains are the feet of a herald,
who proclaims peace and preaches good news,
who proclaims salvation,
who says to Zion, “Your God is king!”

⁸The voice of your watchmen—they lift up their voices.
Together they shout for joy,
because with both eyes they will see it
when the LORD returns to Zion.

⁹Break out, shout for joy together, you ruins of Jerusalem,
because the LORD is comforting his people.
He is redeeming Jerusalem.

¹⁰The LORD lays bare^a his holy arm before the eyes of all the nations,
and all the ends of the earth will see the salvation from our God.

Get Away From Babylon

¹¹Get away! Get away! Get out of there!
Do not touch any unclean thing!
Go out from her midst.
Purify yourselves, you who carry the vessels of the LORD!

¹²You will not be in a hurry when you go out.
You will not be fleeing when you walk out,
because the one who walks in front of you is the LORD,
and your rearguard is the God of Israel.

The Fourth Servant Song The LORD's Servant Suffers for Straying Sheep

¹³Look, my servant will succeed.^b
He will rise. He will be lifted up. He will be highly exalted.

¹⁴Just as many were appalled at him^c—
his appearance was so disfigured that he did not look like a man,
and his form was disfigured more than any other person—

¹⁵so he will sprinkle^d many nations,
and kings will shut their mouths because of him,
because they will see something they had never been told before,
and they will understand something they had never heard before.

53 Who has believed our report,
and to whom has the arm of the LORD been revealed?

²He grew up before him like a tender shoot^e
and like a root from dry ground.
He had no attractiveness and no majesty.
When we saw him, nothing about his appearance made us desire him.

³He was despised and rejected by men,
a man who knew grief,
who was well acquainted with suffering.
Like someone whom people cannot bear to look at,

^a10 Or *flexes*

^b13 Or *act wisely*

^c14 The translation follows some Hebrew manuscripts and ancient versions. The main Hebrew reading is *at you*.
Sudden shifts in person are not unusual in Hebrew poetry.

^d15 Or *startle*

^e2 A *shoot* or *sucker* is a plant that grows up from the stump where a tree has been cut down.

he was despised,
and we thought nothing of him.

⁴ Surely he was taking up our weaknesses,^a
and he was carrying our sufferings.
We thought it was because of God

that he was stricken, smitten, and afflicted,
⁵ but it was because of our rebellion that he was pierced.
He was crushed for the guilt our sins deserved.
The punishment that brought us peace was upon him,
and by his wounds we are healed.

⁶ We all have gone astray like sheep.
Each of us has turned to his own way,
but the LORD has charged all our guilt to him.

⁷ He was oppressed, and he was afflicted,
yet he did not open his mouth.
Like a lamb he was led to the slaughter,
and like a sheep^b that is silent in front of its shearers,
he did not open his mouth.

⁸ He was taken away without a fair trial^c and without justice,
and of his generation, who even cared?^d
So, he was cut off from the land of the living.
He was struck because of the rebellion of my people.

⁹ They would have assigned him a grave with the wicked,
but he was given a grave with the rich in his death,
because he had done no violence,
and no deceit was in his mouth.

¹⁰ Yet it was the LORD's will to crush him
and to allow him to suffer.

Because you^e made his life a guilt offering, he will see offspring.
He will prolong his days,
and the LORD's gracious plan will succeed in his hand.

¹¹ After his soul experiences anguish, he will see the light of life.^f
He will provide satisfaction.^g
Through their knowledge of him, my just servant will justify the many,
for he himself carried their guilt.^h

^a4 Or *sicknesses*

^b7 Or *ewe*

^c8 Or *protection*

^d8 Verse 8 is difficult, and translations and arrangements of the verse vary widely.

^e10 The shift to the second person pronoun *you* must refer to God, who gives his Son as a sin offering.

^f11 The words *the light of life* are not included in the standard Hebrew text but are in the Dead Sea Scroll of Isaiah.

^g11 Or *be satisfied*. The understanding of this line depends on whether the subject is the Messiah, as is the case in all the other lines of this verse, or it is God the Father, who is satisfied by the Messiah's suffering. The understanding of the verse also depends on whether the variant *the light of life* is included in the preceding line. Another factor is whether this line goes with what precedes or with what follows. What is clear is that the Messiah provides a full payment for sin (satisfaction), and the LORD is satisfied with that payment. What is uncertain is which of these two points is stressed by this verb.

^h11 As in verse 5, the Hebrew term is plural and refers to the guilt deserved for sins.

¹²Therefore I will give him an allotment among the great,^a
and with the strong he will share plunder,
because he poured out his life to death,
and he let himself be counted with rebellious sinners.
He himself carried the sin of many,
and he intercedes for the rebels.

Jerusalem Will Have Many Children

54 You barren woman who never gave birth, shout for joy.
Burst forth with shouts of joy!
Cry aloud, you who have never been in labor,
because the deserted woman has more children
than the woman who is married, says the LORD.

²Make more room for your tent.
Tell them to stretch out the curtains of your dwelling.
Do not hold back!
Make your tent ropes longer.
Make your tent stakes stronger,

³because you will spread out to the right and to the left.
Your offspring will take possession of nations,
and they will repopulate devastated cities.

⁴Do not be afraid,
because you will not be put to shame.
Do not be worried,
because you will not be embarrassed.
You will forget the shame of your youth,
and you will never remember the disgrace of your widowhood,

⁵because your Maker is your husband.
The LORD of Armies is his name.
Your Redeemer is the Holy One of Israel.
He is called the God of all the earth.

⁶Though you are like an abandoned wife with a wounded spirit,
though you are like the wife from a man's youth who has been rejected,
the LORD is calling you back, says your God.

⁷For a brief moment I abandoned you,
but with great compassion I am gathering you.

⁸In a flood of anger I hid my face from you for a moment,
but in everlasting mercy I will have compassion on you,
says your Redeemer, the LORD.

⁹To me this is like the time of the waters of Noah.
As I swore that the waters of Noah will never again cover the earth,
so I am swearing that I will not be angry at you,
and I will not rebuke you.

¹⁰For even if the mountains are removed,
and the hills are overthrown,

^a12 Or give him the many as his portion

my mercy will not be removed from you,
and my covenant of peace will not be overthrown,
says the LORD, who is showing you mercy.

- ¹¹ Watch me, you afflicted woman, storm-tossed and not comforted,
I will set your precious stones in black mortar^a
and lay down sapphires as your foundation.
- ¹² I will decorate your parapets with rubies,
your gates with sparkling stones,
and your city boundaries with precious gems.^b
- ¹³ All your children will be taught by the LORD,
and the peace and prosperity of your children will be great.
- ¹⁴ In righteousness you will be established.
Oppression will be far from you, so you will not be afraid.
Terror will be far from you. It will never come near you.
- ¹⁵ If anyone attacks you, because of me he will accomplish nothing.^c
Whoever launches an attack against you will fall before you.
- ¹⁶ See, I myself created the craftsman
who blows on the charcoal in the fire
to produce weapons for their task.
I myself have created a destroyer to cause devastation.
- ¹⁷ Every weapon formed against you will fail,
and you will condemn every tongue that rises up to judge you.
This is the heritage of the servants of the LORD.
Their righteousness is from me, declares the LORD.

Come to the Water

- 55** Hey,^d all of you who are thirsty, come to the water,
even if you have no money!
Come, buy and eat!
Come, buy wine and milk without money and without cost.
- ² Why do you spend money on something that is not bread?
Why do you waste your labor on something that does not satisfy?
Listen carefully to me, and eat what is good.
Satisfy your appetite with rich food.
- ³ Turn your ear toward me, and come to me.
Listen, so that you may continue to live.

The Creator's Everlasting Covenant

- Yes, I will make an everlasting covenant with you,
the faithful mercies promised to David.
- ⁴ Look, I appointed him as a witness for peoples,
a leader and commander of peoples.

^a11 Literally *antimony*

^b12 The identification of the gems in verses 11 and 12 is uncertain.

^c15 Or *it will not be because of me*

^d1 English *hey* expresses the same urgency as the Hebrew *hoi*. It is the cry of the street vendor who is eager to sell.

⁵Look, you will call out to a nation you do not know,
and a nation that does not know you will run to you,
on account of the LORD your God,
because of the Holy One of Israel,
for he has glorified you.

⁶Seek the LORD while he may be found!
Call on him while he is near!

⁷Let the wicked man abandon his way.
Let an evil man abandon his thoughts.
Let him turn to the LORD,
and he will show him mercy.
Let him turn to our God,
because he will abundantly pardon.

⁸Certainly my plans are not your plans,
and your ways are not my ways, declares the LORD.

⁹Just as the heavens are higher than the earth,
so my ways are higher than your ways,
and my plans are higher than your plans.

¹⁰Just as the rain and the snow come down from the sky
and do not return there
unless they first water the earth, make it give birth, and cause it to sprout,
so that it gives seed to the sower and bread to the eater,

¹¹in the same way my word that goes out from my mouth
will not return to me empty.
Rather, it will accomplish whatever I please,
and it will succeed in the purpose for which I sent it.

¹²Yes, you will go out with joy,
and in peace you will be carried along.
The mountains and the hills will break out in shouts of joy before you,
and all the trees of the field will clap their hands.

¹³Instead of thorns, a fir tree will grow up.
Instead of briars, a myrtle tree will grow up.
This will make a name for the LORD.
It will serve as an everlasting sign that will not be cut off.

56 This is what the LORD says.
Protect justice, and carry out righteousness,
because my salvation is coming very soon.
My righteousness is ready to be revealed.

²How blessed is everyone who does this,
who grabs hold of it,
who keeps the Sabbath and does not profane it,
who holds back his hand from doing any evil.

The LORD Welcomes All People

³Therefore, the foreigner who joins himself to the LORD should not say,
“The LORD will certainly exclude me from his people.”

Matthew 1-5 appears on the following pages

The Gospel According to

Matthew

The Genealogy of Jesus Christ

(Luke 3:23-38)

1 A record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers. ³Judah was the father of Perez and Zerah, whose mother was Tamar. Perez was the father of Hezron. Hezron was the father of Ram. ⁴Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon. ⁵Salmon was the father of Boaz, whose mother was Rahab. Boaz was the father of Obed, whose mother was Ruth. Obed was the father of Jesse. ⁶Jesse was the father of King David.

David was the father of Solomon, whose mother had been the wife of Uriah. ⁷Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asa. ⁸Asa was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was the father^a of Uzziah. ⁹Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah. ¹⁰Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah. ¹¹Josiah was the father of Jeconiah and his brothers, at the time of the Babylonian exile.

¹²After the Babylonian exile, Jeconiah was the father of Shealtiel. Shealtiel was the father of Zerubbabel. ¹³Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor. ¹⁴Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud. ¹⁵Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob. ¹⁶Jacob was the father of Joseph, the husband of Mary, from whom Jesus was born (who is called Christ).

¹⁷So altogether there were fourteen generations from Abraham to David, fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to Christ.

The Birth of Jesus Christ

¹⁸This is how the birth of Jesus Christ took place. His mother, Mary, was pledged in marriage^b to Joseph. Before they came together, she was found to be with child by the Holy Spirit. ¹⁹Joseph, her husband, was a righteous man and did not want to disgrace her. So he decided to divorce her privately. ²⁰But as he

The apostle Matthew was the inspired writer of the Gospel according to Matthew. See Matthew 9:9-13 and 10:3 to read about Matthew (who is also called Levi in Mark 2:14-15 and Luke 5:27-29). The approximate date of writing may have been 50 AD.

^a8 The Greek word for *father of* does not always mean immediate ancestor, but can also mean grandfather or male ancestor. In this genealogy, some generations are deliberately skipped to arrive at three groups of fourteen generations (verse 17). Three names are omitted after Joram: Ahaziah (2 Kings 8:25; 2 Chronicles 22:1), Joash (2 Kings 11:21; 12:1 [Hebrew text]; 2 Chronicles 24:1), and Amaziah (2 Kings 14:1; 2 Chronicles 25:1).

^b18 Or *betrothed*

Matthew 1:21

was considering these things, an angel of the Lord suddenly appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary home as your wife, because the child conceived in her is from the Holy Spirit. ²¹She will give birth to a son, and you are to give him the name Jesus,^a because he will save his people from their sins.”

²²All this happened to fulfill what was spoken by the Lord through the prophet: ²³“Look, the virgin will be with child and will give birth to a son. And they will name him Immanuel,”^b which means, “God with us.”

²⁴When Joseph woke up from his sleep, he did as the angel of the Lord had commanded him. He took Mary home as his wife,²⁵ but he was not intimate with her until she gave birth to her firstborn son.^c And he named him Jesus.

The Visit of the Wise Men

2 After Jesus was born in Bethlehem of Judea, when Herod was king, Wise Men from the east came to Jerusalem. They asked, ²“Where is he who has been born King of the Jews? We saw his star when it rose^d and have come to worship him.” ³When King Herod heard this, he was alarmed, and all Jerusalem with him. ⁴He gathered together all the people’s chief priests and experts in the law. He asked them where the Christ was to be born. ⁵They said to him, “In Bethlehem of Judea, because this was written through the prophet:

⁶You, Bethlehem, in the land of Judah, are certainly not least among the rulers of Judah: because out of you will come a ruler, who will shepherd my people, Israel.”^e

⁷Then Herod secretly summoned the Wise Men and found out from them exactly when the star had appeared. ⁸He sent them to Bethlehem and said, “Go and search carefully for the child. When you find him, report to me, so that I may also go and worship him.”

⁹After listening to the king, they went on their way. Then the star they had seen when it rose^f went ahead of them, until it stood still over the place where the child was. ¹⁰When they saw the star, they rejoiced with overwhelming joy. ¹¹After they went into the house and saw the child with Mary, his mother, they bowed down and worshipped him. Then they opened their treasures and offered him gifts: gold, frankincense, and myrrh. ¹²Since they had been warned in a dream not to return to Herod, they went back to their own country by another route.

Flight to Egypt

¹³After the Wise Men were gone, an angel of the Lord suddenly appeared to Joseph in a dream. He said, “Get up, take the child and his mother, and flee to Egypt. Stay there until I tell you, because Herod will search for the child in order to kill him.”

^a21 *Jesus means the LORD saves.*

^b23 *Isaiah 7:14*

^c25 Some witnesses to the text omit *her firstborn* and simply read *she gave birth to a son*. (“Witnesses to the text” mentioned in footnotes may include Greek manuscripts, lectionaries, translations, and quotations in the church fathers.)

^d2 *Or in the east*

^e6 *Micah 5:2*

^f9 *Or in the east*

¹⁴Joseph got up, took the child and his mother during the night, and left for Egypt. ¹⁵He stayed there until the death of Herod. This happened to fulfill what was spoken by the Lord through the prophet: “Out of Egypt I called my son.”^a

Herod Kills the Boys

¹⁶When Herod realized that he had been outwitted by the Wise Men, he was furious. He issued orders to kill all the boys in Bethlehem and in all the surrounding countryside, from two years old and under. This was in keeping with the exact time he had learned from the Wise Men. ¹⁷Then what was spoken through Jeremiah the prophet was fulfilled:

¹⁸A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children,
and she refused to be comforted,
because they are no more.^b

Return to Nazareth

¹⁹After Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt. The angel said, ²⁰“Get up, take the child and his mother, and go to the land of Israel, for those who were trying to kill the child are dead.”

²¹Joseph got up, took the child and his mother, and went to the land of Israel. ²²But when he heard that Archelaus, Herod’s son, had succeeded his father as ruler in Judea, he was afraid to go there. Since he had been warned in a dream, he went to the region of Galilee. ²³When he arrived there, he settled in a city called Nazareth. So what was spoken through the prophets was fulfilled: “He will be called a Nazarene.”^c

John the Baptist Prepares the Way

(Mark 1:1-8; Luke 3:1-18; John 1:19-28)

3 In those days, John the Baptist appeared, preaching in the wilderness of Judea and saying, ²“Repent, because the kingdom of heaven is near!” ³Yes, this is he of whom this was spoken through the prophet Isaiah:

A voice of one crying out in the wilderness,
“Prepare the way of the Lord. Make his paths straight.”^d

⁴John wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. ⁵Then Jerusalem, all of Judea, and all the region around the Jordan were going out to him. ⁶They were baptized by him in the Jordan River as they confessed their sins. ⁷But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, “You offspring of vipers, who warned you to flee from the coming wrath? ⁸Therefore produce fruit in keeping with repentance! ⁹Do not think of saying to yourselves, ‘We have Abraham as our father.’ For I tell you that God is able to raise up children for

^a15 Hosea 11:1

^b18 Jeremiah 31:15

^c23 The text does not indicate that this is a direct quotation of the Old Testament, and it does not seem to be an exact quotation of any passage in the Old Testament Scriptures.

^d3 Isaiah 40:3

Matthew 3:10

Abraham from these stones. ¹⁰Already the ax is ready to strike^a the root of the trees. So every tree that does not produce good fruit is cut down and thrown into the fire. ¹¹I baptize you with water for repentance. But the one who comes after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. ¹²His winnowing shovel is in his hand, and he will thoroughly clean out his threshing floor. He will gather his wheat into the barn, but he will burn up the chaff with unquenchable fire.”

John Baptizes Jesus

(Mark 1:9-11; Luke 3:21-22; compare John 1:29-34)

¹³Then Jesus came from Galilee to be baptized by John at the Jordan. ¹⁴But John tried to stop him, saying, “I need to be baptized by you, and yet you come to me?”

¹⁵But Jesus answered him, “Let it be so now, because it is proper for us to fulfill all righteousness.” Then John let him. ¹⁶After Jesus was baptized, he immediately went up out of the water. Suddenly, the heavens were opened for him! He saw the Spirit of God, descending like a dove and landing on him, ¹⁷and a voice out of the heavens said, “This is my Son, whom I love. I am well pleased with him.”

The Devil Tempts Jesus

(Mark 1:12-13; Luke 4:1-13)

4 Then Jesus was led by the Spirit into the wilderness to be tempted by the Devil. ²After he had fasted forty days and forty nights, he was hungry. ³The Tempter came and said to him, “If you are the Son of God, command these stones to become bread.”

⁴But Jesus answered, “It is written:

Man shall not live by bread alone,
but by every word that comes out of the mouth of God.”^b

⁵Then the Devil took him into the holy city. He placed him on the pinnacle of the temple, ⁶and he said to him, “If you are the Son of God, throw yourself down. For it is written:

He will command his angels concerning you.
And they will lift you up in their hands,
so that you will not strike your foot against a stone.”^c

⁷Jesus said to him, “Again, it is written:

You shall not test the Lord your God.”^d

⁸Again the Devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. ⁹He said to him, “I will give you all of these things, if you will bow down and worship me.”

¹⁰Then Jesus said to him, “Go away, Satan! For it is written:

Worship the Lord your God, and serve him only.”^e

¹¹Then the Devil left him, and just then angels came and served him.

^a10 Literally *is placed against*

^b4 Deuteronomy 8:3

^c6 Psalm 91:11-12

^d7 Deuteronomy 6:16

^e10 Deuteronomy 6:13

Jesus Begins to Preach

¹²When Jesus heard that John was put in prison, he withdrew into Galilee. ¹³He left Nazareth and went to live in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴He did this to fulfill what was spoken through the prophet Isaiah:

¹⁵Land of Zebulun and land of Naphtali,
along the way of the sea, beyond the Jordan,
Galilee of the Gentiles,

¹⁶the people dwelling in darkness have seen a great light,
and on those dwelling in the region and the shadow of death a light
has dawned.^a

¹⁷From that time, Jesus began to preach: “Repent, because the kingdom of heaven is near.”

“Come, Follow Me”

(Mark 1:14-20; Luke 5:1-11; John 1:35-51)

¹⁸As Jesus was walking by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and his brother Andrew. They were casting a net into the sea, since they were fishermen. ¹⁹He said to them, “Come, follow me, and I will make you fishers of men.”

²⁰They immediately left their nets and followed him. ²¹Going on from there, he saw two other brothers, James the son of Zebedee and his brother John. They were in the boat with their father Zebedee, mending their nets. Jesus called them. ²²Immediately they left the boat and their father and followed him.

Jesus Preaches in Galilee

(Mark 1:35-39; Luke 4:42-44)

²³Jesus traveled throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every sickness among the people. ²⁴News about him spread throughout all Syria. People brought to him all who were ill with various diseases and suffering severe pains, the demon-possessed, those who experienced seizures, and the paralyzed. Then he healed them. ²⁵Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

The Sermon on the Mount

5 When Jesus saw the crowds, he went up onto a mountain. When he sat down, his disciples came to him. ²He opened his mouth and began to teach them. He said these things:

³“Blessed are the poor in spirit,
because theirs is the kingdom of heaven.

⁴Blessed are those who mourn,
because they will be comforted.

⁵Blessed are the gentle,
because they will inherit the earth.

^a15-16 Isaiah 9:1-2

Matthew 5:6

⁶Blessed are those who hunger and thirst for righteousness,
because they will be filled.

⁷Blessed are the merciful,
because they will receive mercy.

⁸Blessed are the pure in heart,
because they will see God.

⁹Blessed are the peacemakers,
because they will be called sons of God.

¹⁰Blessed are those who are persecuted because of righteousness,
because theirs is the kingdom of heaven.

¹¹“Blessed are you when people insult you and persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven. In fact, that is how they persecuted the prophets who were before you.”

Salt and Light

(Mark 4:21-23; Luke 11:33)

¹³“You are the salt of the earth, but if salt has lost its flavor, how will it become salty again? Then it is no good for anything except to be thrown out and trampled on by people. ¹⁴You are the light of the world. A city located on a hill cannot be hidden. ¹⁵People do not light a lamp and put it under a basket. No, they put it on a stand, and it gives light to all who are in the house. ¹⁶In the same way let your light shine in people’s presence, so that they may see your good works and glorify your Father who is in heaven.

Jesus Fulfills the Old Testament

¹⁷“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy them but to fulfill them. ¹⁸Amen^a I tell you: Until heaven and earth pass away, not even the smallest letter, or even part of a letter, will in any way pass away from the Law until everything is fulfilled. ¹⁹So whoever breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven. But whoever practices and teaches them will be called great in the kingdom of heaven. ²⁰Indeed I tell you that unless your righteousness surpasses that of the Pharisees and experts in the law, you will never enter the kingdom of heaven.

Sinful Anger

²¹“You have heard that it was said to people long ago, ‘You shall not murder,^b and whoever murders will be subject to judgment.’ ²²But I tell you that everyone who is angry with his brother without a cause^c will be subject to judgment, and whoever says to his brother, ‘*Raca*,’^d will have to answer to the Sanhedrin. But whoever says, ‘You fool!’ will be in danger of hell^e fire.

^a18 Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*.

^b21 Exodus 20:13; Deuteronomy 5:17

^c22 Some witnesses to the text omit *without a cause*.

^d22 *Raca* was an insulting name in Aramaic which meant something like *numbskull* or *empty-head*.

^e22 *Gehenna*

²³“So if you are about to offer your gift at the altar, and there you remember that your brother has something against you, ²⁴leave your gift there in front of the altar and go. First be reconciled to your brother. Then come and offer your gift.

²⁵“If someone accuses you, reach an agreement with him quickly, while you are with him on the way. Otherwise your accuser may bring you to the judge, and the judge may hand you over to the officer, and you will be thrown into prison.

²⁶Amen I tell you: You will never get out until you have paid the last penny.

Lust

²⁷“You have heard that it was said, ‘You shall not commit adultery,’^a ²⁸but I tell you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye causes you to fall into sin, pluck it out and throw it away from you. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰If your right hand causes you to fall into sin, cut it off and throw it away from you. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

Divorce

³¹“It was also said, ‘Whoever divorces his wife must give her a certificate of divorce.’^b ³²But I tell you that whoever divorces his wife, except for sexual immorality, causes her to be regarded as an adulteress. And whoever marries the divorced woman is regarded as an adulterer.

Oaths

³³“Again you have heard that it was said to people long ago, ‘Do not break your oaths, but fulfill your vows to the Lord.’^c ³⁴But I tell you, do not swear at all: not by heaven, because it is God’s throne; ³⁵and not by earth, because it is his footstool; and not by Jerusalem, because it is the city of the great King. ³⁶And do not swear by your own head, since you cannot make one hair white or black. ³⁷Instead, let your statement be, ‘Yes, yes,’ or ‘No, no.’ Whatever goes beyond these is from the Evil One.

Love Your Enemies

(Luke 6:27-36)

³⁸“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’^d ³⁹But I tell you, do not resist an evildoer. If someone strikes you on your right cheek, turn to him the other also. ⁴⁰If anyone wants to sue you to take away your shirt, give him your coat too. ⁴¹Whoever compels you to go one mile, go with him two. ⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

⁴³“You have heard that it was said, ‘Love your neighbor^e and hate your enemy.’ ⁴⁴But I tell you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father who is in heaven. For he makes his sun to

^a27 Exodus 20:14; Deuteronomy 5:18

^b31 Deuteronomy 24:1

^c33 Leviticus 19:12; Numbers 30:2

^d38 Exodus 21:24; Leviticus 24:20

^e43 Leviticus 19:18