

THE HOLY
B I B L E

NEW REVISED STANDARD VERSION
UPDATED EDITION

Contains the
HEBREW BIBLE/OLD TESTAMENT
AND THE NEW TESTAMENT

 AUGSBURG FORTRESS
Minneapolis

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INTRODUCTION

What Is the Bible?

A definition of the Bible should account for both its content and its function. The content of the Bible can be described by the Greek word from which it comes—*biblia*, which means “books.” The Bible is not one book but a collection of many books. This collection records the mighty acts of the living God and the relationship between this God (known to ancient Hebrews as Yahweh or YHWH) and creation in general, and human beings in particular.

In its most basic function, the Bible contains authoritative religious documents of both Christians and Jews. The scriptures used in Jewish communities closely correspond to the content of what Christians commonly call the Old Testament or Hebrew Scriptures. The Bible also includes the books of the New Testament, scriptures written and first used in the times of the early church. Many Bibles include additional books (sometimes called apocryphal or deuterocanonical) as well.

The Bible, the book of life, is the inspired word of God, the authoritative source of teaching and preaching, and the principal means by which we are called to faith and helped to live according to God’s will. Further, the Bible testifies that God is the source of all life, including the new life which comes through

baptism and the eternal life offered freely to all through God’s Son, Jesus Christ.

The Bible is also the book of the people of God. Its words have lived in their history, and their history lives in its words. The Bible tells this story and, like a compass needle, points to the God who holds past, present, and future together with creative and gracious hands.

Finally, the Bible is a document of faith written by faithful and inspired authors. This makes the Bible more than a historic book of facts; it is a rich confession of faith in God who is the source of truth. This kind of truth is expressed in facts and statistics, to be sure, but the Bible also uses the language of story, parable, poetry, hymns, songs, visions, laws, and sermons to convey this truth.

The Bible’s Authors and Language

It is unlikely that any of the Bible’s authors dreamed that their work would someday be part of a single great work called the Bible. In fact, they were not concerned about receiving credit for their efforts. Most biblical writings are anonymous. There is evidence to suggest that some books may have been written by someone other than the person named in the title or at the beginning of the book. Ancient writers were not as concerned about this as we are today. In fact, using the name of a well-known person was thought to give the work more authority.

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Also, it appears that the final form of certain books, especially in the Old Testament, may have been edited and shaped by people of varying time periods and theological concerns.

The Old Testament was originally written in Hebrew and Aramaic. Before being written down, the stories and laws

of the ancient people of Israel were passed from generation to generation by word of mouth.

The New Testament was originally written in Greek between 50 and 125 CE. Its authors came from both the Jewish community and the Greek-speaking Gentile world.

How the Bible Came to Be

The Bible and Canon

The books that make up the present biblical canon (a term meaning “rule” or “norm”) were discussed and selected over several centuries. The first five books of the Bible, known as the Pentateuch (Greek for “five books”), were the first books to be widely regarded as scripture. Toward the end of the second century BCE, the Hebrew Scriptures were translated into Greek in what is called the Septuagint. This translation included the books still found in the Hebrew Scriptures today.

The Hebrew Scriptures were the authoritative writings for Jesus and his first followers. Over time certain writings about the ministry and meaning of Jesus also became authoritative. The present list of twenty-seven New Testament books was first offered in 367 CE

by Athanasius, bishop of Alexandria, in his Festal Letter of Easter. Eventually Christians included these writings and the Hebrew Scriptures in the Bible.

While the Roman Catholic, Anglican, and Eastern Orthodox churches also accepted books of the Apocrypha as part of the biblical canon, many Protestant denominations see these books as useful but not canonical or authoritative.

Bible Translations

As Christianity spread to other lands, the need to translate the Bible into other languages increased. By the late second century, handwritten copies of the Bible were translated into a variety of local languages. Today at least some portion of the Bible is available in more than three thousand languages. The work of translating the Bible continues.

What Is in the Bible?

The Bible contains two major sections: the Old Testament and the New Testament. Each testament bears witness (“testifies”) to God’s relationship with the world and humankind. The focus in the Old Testament is on the ancient people of Israel and the promises God made to their ancestors. The New Testament focuses on Jesus Christ, God’s Son, and the meaning of his life, death, and resurrection.

The Old Testament

The Old Testament, as accepted by Protestant churches, is a collection of thirty-nine books. These books can be divided into

four groups: Pentateuch, Historical Books, Wisdom and Poetry Books, and Prophets.

Pentateuch

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Historical Books

Joshua
Judges
Ruth
1 Samuel

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2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

Wisdom and Poetry Books

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The books in the Pentateuch made up the first set of authoritative writings of the Hebrew people, which they called the *Torah* (“law” or “instruction”). The Pentateuch leads us through the stories of creation, describes the challenges facing the Israelites in slavery in Egypt, and ends as the people are led out of slavery to the promised land.

The second major group of books consists of twelve Historical Books. These books cover the history of the people from the time of Israel’s emergence in the promised land down to the period when the Persians controlled Israel. The books of Ruth and Esther tell the powerful stories of brave and bold women of faith.

The third Old Testament group is made up of Wisdom and Poetry Books. This diverse collection includes many types of literature and a variety of historical perspectives. For example, the book of Psalms is filled with songs of praise, songs of lament, and much more. The Song of Songs is affectionate love poetry. Job, Proverbs, and Ecclesiastes are often called wisdom literature and focus on experiences of daily life.

The books in the Prophets section of the Old Testament report the words of the Lord that came to the prophets of Israel and Judah. Prophets were those called by God to deliver messages to God’s people. This collection of books includes three major prophets (“major” referring to length of the writings)—Isaiah, Jeremiah, and Ezekiel; twelve minor prophets; and Daniel and Lamentations. Daniel includes stories of the faithful Daniel and his friends, as well as apocalyptic writing similar to that found in the New Testament book of Revelation. Apocalyptic literature uses symbols and images as a kind of code language intended to bring hope to a specific group of people facing difficult times. Lamentations is a collection of five poems that mourn the destruction of Jerusalem in 586 BCE.

The New Testament

The New Testament is a collection of twenty-seven books that focus on the continuing love and mercy of God as revealed in the incarnation—the coming of Jesus, the Christ, in the flesh. Following Christ’s death and resurrection, oral stories were written down. These stories and many letters eventually became the books of the New Testament, which can be grouped in different ways. Here we will describe three groups: the Gospels and Acts, Letters of Paul, and General Letters and Revelation.

The Gospels and Acts

Matthew
Mark
Luke
John
Acts of the Apostles

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Letters of Paul

- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon

General Letters and Revelation

- Hebrews
- James
- 1 Peter
- 2 Peter
- 1 John
- 2 John
- 3 John
- Jude
- Revelation

The first group of New Testament books begins with the four gospels. The word *gospel* comes from the Anglo-Saxon word *god-spell* which means “good news” or “good tidings.” The gospels of Matthew, Mark, Luke, and John tell the good news of Jesus Christ through the events of his life, ministry, teaching, death, and resurrection. The writers produced these books decades after Jesus’ death and resurrection. Each writer paints a portrait of Jesus that reflects a unique perspective. Viewed together, the gospels give us an extensive picture of Jesus, his life, and his ministry

that none of the individual books could provide by itself. The book of Acts is a companion or second volume to the Gospel of Luke. It is believed that the same person who wrote Luke also created this historical narrative of the early church. The main concern of Acts is the development of the early church and the outreach of early Christians, especially Peter, Stephen, and Paul.

The next group of New Testament books is the Letters of Paul. These are actual letters written to Christian communities around the Mediterranean Sea. Although Paul is named as author in these letters, some were likely written by his close followers. Paul is responsible for the earliest writings in the New Testament and is sometimes called the most influential of the New Testament writers.

General Letters and Revelation make up the final group of New Testament books. The “General” Letters are so named because they mention no specific recipients. Revelation is sometimes called the *Apocalypse* (Greek for “revelation”). An apocalypse is marked by bizarre visions and code language for historic people, places, and events. The author of Revelation wrote to encourage late-first-century Christians who were threatened because of their beliefs by government authorities. Some were tortured, imprisoned, or killed. Apocalyptic literature is meant to provide hope for those who remain faithful during such difficult times. The book of Revelation seeks to reveal God’s peace, justice, and renewal for all creation in the life, death, and resurrection of Jesus Christ.

TO THE READER

*From the National Council
of the Churches of Christ in the USA*

Motivated by love and respect for Scripture, the National Council of the Churches of Christ in the USA (NCC) hopes that you will find this *New Revised Standard Version Updated Edition (NRSVue)* suitable to inspire, inform, and guide daily living. The goal of the *NRSVue* is to offer a readable and accurate version of the Holy Bible to the global English-speaking community for public worship and personal study, for scholarship and study in classrooms, and for informing faith and action in response to God.

Together with religious leaders from diverse communities of faith, we join in the conviction that the Scriptures offer good news of God's love—wisdom to guide, hope to sustain, truth to empower, forgiveness to change, and peace to bless all of creation.

The *NRSVue* extends the *New Revised Standard Version's (NRSV)* purpose to deliver an accurate, readable, up-to-date, and inclusive version of the Bible. It also continues the work of offering a version as free as possible from the gender bias inherent in the English language, which can obscure earlier oral and written renditions. The *NRSVue*, like the *NRSV*, follows “in the tradition of the *King James Bible*, [introducing] such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage, . . . as literal as possible, as free as necessary” (*NRSV's* preface “To the Reader”). As also stated in the *NRSV* preface, the Bible's message “must not be disguised in phrases that are no longer clear or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today.”

Why an Update?

The *NRSV* has been called the most accurate of English-language translations, based on the available manuscript evidence, textual analysis, and philological understanding. In the more than thirty years since its first publication, hundreds of ancient manuscripts have been studied in exacting detail. The *NRSVue* is informed by the results of this research. Laboring through this material has deepened scholarly insight into Jewish and Christian sacred texts and advanced understanding of ancient languages. With new textual

evidence, historical insights, and philological understandings (which include exploring the meanings of ancient texts in light of the cultures that produced them), the *NRSVue* brings greater precision in interpreting Scripture today. The goal of these practices has been to translate the ancient texts as accurately as possible while reflecting the cultural differences across time and conditions. Such a translation approach permitted the Editorial Committee to present the text as literally as possible and as free as necessary.

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The Update Process

The current updating process involves scores of scholars and leaders from multiple faith communities, inclusive of gender and ethnic identities, with the unwavering goal to render an accurate version of original source texts into the most current understandings of contemporary language and culture.

It is for this reason, too, that the NCC commissioned the Society of

Biblical Literature (SBL), the leading international association of biblical scholars, to review and update the *NRSV*. The SBL's mandate and process were single-mindedly intended to ensure the currency and integrity of the *NRSVue* as the most up-to-date and reliable Bible for use and study in English-language religious communities and educational institutions.

A Final Word

Since its beginnings in the early 1950s, the NCC has supported the work of scholars who dedicate their lives to the study of the Hebrew and Christian Scriptures. Likewise, the NCC's steadfast aim has been to encourage readers to study the Scriptures so they will be inspired and informed in

their faithful action to love God with their hearts, souls, minds, and strength and to love each other as God loves.

The communions of the National Council of the Churches of Christ in the USA have undertaken this work as a sacred trust.

PREFACE TO THE NRSV UPDATED EDITION

From the Society of Biblical Literature

Purpose of the Revision

First published in 1611, the *King James Version* slowly but steadily attained a well-deserved stature as the English language's "Authorized Version" of the Scriptures. At the same time, the scholarly foundation that produced the *King James Version* shifted as new manuscripts came to light and philological understandings improved. As a result of these scholarly advances, the *Revised Standard Version* was authorized to improve the translation, based on more evidence of the original texts and early translations of the Bible, the meanings of its original languages (Hebrew, Aramaic, and Greek, as well as ancient translations into Arabic, Armenian, Coptic, Ethiopic, Georgian Greek, Syriac, and Latin), and changes to the English language itself. The forty years between the *Revised Standard Version* and the *New Revised Standard Version* likewise witnessed many developments in biblical scholarship, textual criticism, linguistics, and philology. The same

has occurred over the last thirty years, including the publication of all the biblical texts discovered near the Dead Sea, and these developments warrant this update. As with its predecessors, the *NRSVue* can claim a well-known line from the 1611 preface to the *King James Version*: "We never thought from the beginning that we should need to make a new translation . . . but to make a good one better."

The National Council of Churches, which holds the copyright of the *New Revised Standard Version*, commissioned the Society of Biblical Literature to direct the *NRSVue* revision project thirty years after its original publication. The editors of this edition encourage readers to read the excellent prefaces to both the *Revised Standard Version* (1952) and the *New Revised Standard Version* (1989); some elements of the latter have been incorporated herein. This preface also outlines the process of the update and the mandate under which it was conducted.

Process of the Revision

The review managed by the Society of Biblical Literature included seven general editors and fifty-six book editors, with several general editors serving also as book editors. The general editors were divided into

three teams: Old Testament (also known as the Hebrew Scriptures), Apocrypha (also known as the Deuterocanon), and the New Testament. In addition to the seven general editors, the National Council of

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Churches appointed two members of its Bible Translation and Utilization Advisory Committee to serve as liaisons to the committee of general editors appointed by the Society of Biblical Literature. Three members of the Society's staff participated in and managed the project.

Beginning in 2017, each book of the Bible was assigned to one or more book editors. Over the course of two years (2018–2019), the book editors submitted their proposed updates to the general editors. Each of the three teams of general editors met at least once a month for two years (2019–2020) to review and discuss the proposed updates submitted by the book editors. The accepted updates were submitted to the National Council of Churches in 2021 for its final review and approval of what is now the *NRSVue*.

The *NRSVue* presents approximately 12,000 substantive edits and 20,000 total changes, which include alterations in grammar and punctuation.

Like its predecessors, this *NRSVue* has relied on the best results of modern discovery and scholarship. The mandate primarily focused on two types of revisions: text-critical and philological. The *New Revised Standard Version Updated Edition (NRSVue)* is not a new translation. While some stylistic improvements have been made, these were reserved for instances where the translation was awkward, unclear, or inaccurate. Other changes involve matters of consistency, grammar and punctuation, and general improvements that render the translation and notes more consistent and uniform.

Text-Critical Revisions

The role of text criticism in Bible translation is to establish a base text from which to translate, a text reconstructed from the earliest versions in the original languages (Hebrew, Aramaic, and Greek), as well as in ancient translations of the books of the Old Testament, Apocrypha, and New Testament. Translators rely on scholarly critical editions of the Bible for their work. A typical text-critical resource establishes a text based on scholarly judgment of the preferred reading among the readings available, with important alternative readings provided in a detailed apparatus. Scholars follow well-established rules in their effort to determine one preferred or superior reading from among others, though this remains both art and science. The challenge of establishing the Hebrew and Aramaic text of the Old Testament is different from the corresponding challenge in the New Testament. For the New Testament, a large number of Greek manuscripts exist, preserving many variant forms of the text. Some of them were copied only two or three centuries later than the original composition of the

books. While the Dead Sea Scrolls dramatically improved the resources for Old Testament textual criticism, most translations, including the *NRSVue*, still rely especially on a standardized form of the text established many centuries after the books were written.

The goal of the text-critical review was to evaluate whether or not to modify the textual basis for the revision. To this end, the text underlying the *New Revised Standard Version* was examined in the light of all available evidence, making use of new data, perspectives, and scholarly resources. The review occasionally resulted in a change to the translation itself or to the textual notes that have been an integral feature of the *New Revised Standard Version*.

For the Old Testament, the team made use of the *Biblia Hebraica Quinta* (2004–) for those books published to date and the *Biblia Hebraica Stuttgartensia* (1977; ed. sec. emendata, 1983) for the remaining books. Both are editions of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the Masoretes)

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of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, we adopted that reading. No notes are given in such cases because the vowel points are more recent and less reliably original than the consonants.

Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying were introduced before the Masoretes standardized the Hebrew text. Most of the corrections adopted in the *NRSVue* are based on other ancient Hebrew manuscripts or on the ancient versions (translations into Greek, Aramaic, Syriac, and Latin), which were made prior to the time of the work of the Masoretes and which therefore may reflect earlier forms of the Hebrew text. In such instances a note specifies the manuscript, version, or versions attesting the correction and also gives a translation of the Masoretic Text.

Since the Dead Sea Scrolls and the Septuagint translation predate the Christian era, they present for certain books an earlier and more original version in the development of the texts. Each of the versions was considered authoritative by a community. This advance in textual scholarship is recent, however, so the *NRSVue* retains for its translation the version presented by the Masoretic Text, whether it attests the earlier, parallel, or later version. The differences between these major versions are larger than can be added to the notes.

The *NRSVue* uses double brackets in the Old Testament in the same way the *New Revised Standard Version* did in the New Testament: to enclose passages that are now regarded to be later additions to the text but that have been retained because of their evident antiquity and their importance in the textual tradition. In short, the text-critical basis for the Old Testament is an improved Masoretic Text, which was the goal of the *New Revised Standard Version*. The

Masoretic Text has been given preference where there is no scholarly consensus in favor of another reading or where the arguments are equivocal.

The *Revised Standard Version of the Bible* containing both the Old and New Testaments was published in 1952; a translation of the Apocrypha in the Old Testament followed in 1957. In 1977, this collection was issued in an expanded edition containing three additional texts considered canonical by Eastern Orthodox communions (3 and 4 Maccabees and Psalm 151). Thereafter the *Revised Standard Version* gained the distinction of being officially authorized for use by all major Christian churches: Protestant, Anglican, Roman Catholic, and Eastern Orthodox. The translation of the Apocrypha, therefore, is not peripheral but of equal import as the translation of the Old Testament and the New Testament. Indeed, some of the deuterocanonical books were originally written in Hebrew or Aramaic and were considered sacred texts by the early Jewish communities who first transmitted them and the later Christians who preserved them.

The *NRSVue* includes a considerable number of changes to the Apocrypha. Because there is no single critical edition for the books in this collection, the team made use of a number of texts. For most books the basic Greek text used was the edition of the Septuagint prepared by Alfred Rahlfs (Stuttgart, 1935). For several books the more recent volumes of the Göttingen Septuagint project were utilized. *A New English Translation of the Septuagint* (Oxford, 2009) also served as a resource to compare translations and evaluate critical texts for individual books.

For the book of Tobit, the *New Revised Standard Version* relied on the shorter Greek manuscript tradition; the *NRSVue* translated the longer Greek tradition (preserved in Codex Sinaiticus), while taking the Qumran manuscripts and other ancient witnesses into account. For the three Additions to Daniel, the Committee continued to use the Greek

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version attributed to Theodotion. Ecclesiasticus has an especially challenging textual history. The team generally followed the Greek text of Joseph Ziegler (and the versification in the Prologue), while giving particular consideration to the earliest Hebrew manuscripts from the Dead Sea region, with occasional recourse to the Syriac. The versification of 1 Esdras now follows Robert Hanhart's edition (Göttingen, 1974), which also brings the book into conformity with its usage in the Eastern Orthodox tradition. The basic text adopted in rendering 2 Esdras is the Latin version given in Robert Weber's *Biblia Sacra* (Stuttgart, 1971), with consultation of the Latin texts of R. L. Bensly (1895) and Bruno Violet (1910), as well as by taking into account the Syriac, Ethiopic, Arabic, Armenian, and Georgian versions. Since the Additions to the Book of Esther are disjointed and unintelligible as they stand in most editions of the Apocrypha, we provide them with their original context by translating the entirety of Greek Esther from Hanhart's edition (Göttingen, 1983). The versification of the Letter of Jeremiah now conforms to Ziegler's edition (Göttingen, 1957, 1976). The Septuagint's Psalm 151 is an abbreviated version of the Hebrew composition found in the 11QPsalms^a scroll. While the Greek remains the basis for the translation, the team also consulted that scroll.

For the New Testament, the team based its work on three recent editions of the Greek New Testament: (1) *The Greek New Testament*, 5th revised edition (United Bible Societies, 2014);

(2) *The Greek New Testament: SBL Edition* (Society of Biblical Literature and Logos Bible Software, 2010); and, (3) for Acts and the Catholic Letters, *Novum Testamentum Graecum: Editio Critica Maior* (Deutsche Bibelgesellschaft, 2013, 2017). Occasionally these editions differ in regard to text or punctuation; in such cases the team followed the reading best supported by a combination of both traditional and more recent approaches and considerations. As in the original NRSV, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text but that have been retained because of their antiquity and importance in the textual tradition. Here and there in the notes the phrase "Other ancient authorities read" identifies alternative readings preserved by Greek manuscripts and early versions. In both Testaments, other possible translations of the text are indicated by the word "Or."

Textual criticism continues to evolve. Not only have additional manuscripts become available, but some of the goals and methodology have changed over the last several decades. This is more the case for reconstructing the books of the Old Testament and Apocrypha, but it is generally true for the entire enterprise. In the *NRSVue*, care was taken not to push too far ahead of the existing critical editions or to turn the translation itself and its notes into a critical edition. Nevertheless, a careful reader will notice in general a more generous use of the notes for alternative readings. The editors hope that this work will serve translators in the future.

Philological Revisions

Deciphering the meanings of the Bible's ancient languages involves a host of efforts: the study of the languages themselves, the comparative study of cognate languages from the ancient Near East and the Greco-Roman world, the disciplines of philology and linguistics, and the historical study of the social, cultural,

and economic contexts in which the Bible was written. The *NRSVue* took special care not to use terms in ways that are historically or theologically anachronistic, though, as in every translation, anachronism is unavoidable.

The *NRSVue* continues and improves the effort to eliminate masculine-oriented

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language when it can be done without altering passages that reflect the historical situation of ancient patriarchal culture. This goal is to provide a historically accurate and acceptable rendering without using contrived English. Only occasionally has the pronoun “he” or “him” or other gendered language been retained in passages where the reference may have been to a woman as well as to a man, for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English could easily obscure

the historical background to and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort meaning.

The *NRSVue* also continues the well-established practice of using in the Old Testament the word LORD (or, in certain cases, GOD). This represents the traditional way that English versions render the Divine Name, the “Tetragrammaton” (see the notes on Exodus 3.14, 15), following the precedent of the ancient Greek and Latin translators and the long-established practice in the reading of the Hebrew Scriptures in the synagogue.

The Future of Revisions and a Virtue of This Translation

The *NRSVue* represents a base text that was produced from a variety of textual witnesses, a text that was not used by any one community but combines readings from several of them. This, however, may well be a model and a reminder to us today: it results in a text that can be used across both Jewish and Christian traditions and in all their diverse communities. Indeed, this model stretches back to 1611, the origin of this edition. The translators of the *King James Version* took into account all of the preceding English versions and owed something to each of them. In 1977 the *Revised Standard Version* incorporated books that permitted it to become officially authorized by all the major Christian churches, and the use of the Masoretic Text of the Hebrew Scriptures reflects the use of that text in

synagogues. Beginning with the Revised Standard Version Bible Committee, the translation teams became both ecumenical and interfaith. The process that produced this translation of the Bible represents an ideal and a virtue. It is a Bible produced by consensus that can be used among and across pluralistic communities in contexts both academic and religious.

In the future, new text-critical resources will become available, the methodology and goals of textual criticism may change, translation theory may evolve, and the need to reflect contemporary language will be constant. In short, efforts to update the translation of the Bible will continue. As they do, it is the hope of the Society of Biblical Literature that this translation will continue to be produced by a diverse team and for diverse readers.

ABBREVIATIONS FOR THE NRSVUE TEXT NOTES

The following abbreviations are used in the text notes.

| | |
|------------|---|
| Aquila | Aquila's Greek Old Testament |
| Arab | Arabic |
| Aram | Aramaic |
| Arm | Armenian |
| Cn | Correction; provides the most probable reconstruction of the original text where the text has suffered in transmission and the versions provide no satisfactory restoration |
| Ethiop | Ethiopic |
| Georg | Georgian |
| Gk | Greek |
| Heb | Hebrew |
| Jerome | Jerome's Latin translation of Psalms based on the Hebrew |
| Lat | Latin |
| ms(s) | manuscript(s) |
| MT | vocalized Masoretic Text |
| OL | Old Latin |
| Q | Qumran |
| S | Codex Sinaiticus |
| Sam | Samaritan Hebrew text |
| Symmachus | Symmachus's Greek Old Testament |
| Syr | Syriac Version of the Old Testament |
| Syr H | Syriac Version of Origen's Hexapla |
| Theodotion | Theodotion's Greek Old Testament |
| Tg | Targum |
| Vg | Vulgate |

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| | | | |
|--------------------|---------|---------------------|------|
| Genesis | Gen | Ecclesiastes | Eccl |
| Exodus | Ex | Song of Songs | Song |
| Leviticus | Lev | Isaiah | Isa |
| Numbers | Num | Jeremiah | Jer |
| Deuteronomy | Deut | Lamentations | Lam |
| Joshua | Josh | Ezekiel | Ezek |
| Judges | Judg | Daniel | Dan |
| Ruth | Ruth | Hosea | Hos |
| 1 Samuel | 1 Sam | Joel | Joel |
| 2 Samuel | 2 Sam | Amos | Am |
| 1 Kings | 1 Kings | Obadiah | Ob |
| 2 Kings | 2 Kings | Jonah | Jon |
| 1 Chronicles | 1 Chr | Micah | Mic |
| 2 Chronicles | 2 Chr | Nahum | Nah |
| Ezra | Ezra | Habakkuk | Hab |
| Nehemiah | Neh | Zephaniah | Zeph |
| Esther | Esth | Haggai | Hag |
| Job | Job | Zechariah | Zech |
| Psalms | Ps | Malachi | Mal |
| Proverbs | Prov | | |

THE NEW TESTAMENT

| | | | |
|-----------------------|---------|------------------|--------|
| Matthew | Mt | 1 Timothy | 1 Tim |
| Mark | Mk | 2 Timothy | 2 Tim |
| Luke | Lk | Titus | Titus |
| John | Jn | Philemon | Philem |
| Acts | Acts | Hebrews | Heb |
| Romans | Rom | James | Jas |
| 1 Corinthians | 1 Cor | 1 Peter | 1 Pet |
| 2 Corinthians | 2 Cor | 2 Peter | 2 Pet |
| Galatians | Gal | 1 John | 1 Jn |
| Ephesians | Eph | 2 John | 2 Jn |
| Philippians | Phil | 3 John | 3 Jn |
| Colossians | Col | Jude | Jude |
| 1 Thessalonians | 1 Thess | Revelation | Rev |
| 2 Thessalonians | 2 Thess | | |

THE HEBREW BIBLE/OLD TESTAMENT

GENESIS

Six Days of Creation and the Sabbath

1 When God began to create^a the heavens and the earth, ²the earth was complete chaos, and darkness covered the face of the deep, while a wind from God^b swept over the face of the waters. ³Then God said, “Let there be light,” and there was light. ⁴And God saw that the light was good, and God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6 And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” ⁷So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. ⁸God called the dome Sky. And there was evening and there was morning, the second day.

9 And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. ¹¹Then God said, “Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. ¹²The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw

that it was good. ¹³And there was evening and there was morning, the third day.

14 And God said, “Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, ¹⁵and let them be lights in the dome of the sky to give light upon 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—and the stars. ¹⁷God set them in the dome of the sky to give light upon 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.

20 And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” ²¹So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. ²²God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, the fifth day.

24 And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was

a Or *In the beginning God created* *b* Or *while the spirit of God* or *while a mighty wind*

GENESIS 1.25

so. ²⁵God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good.

26 Then God said, “Let us make humans^c in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth^d and over every creeping thing that creeps upon the earth.”

²⁷ So God created humans^e in his image,
in the image of God he created them;^f
male and female he created them.

²⁸God 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 air and over every living thing that moves upon the earth.” ²⁹God said, “See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. ³⁰And to every beast of the earth and to every bird of the air 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. ³¹God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were finished and all their multitude. ²On the sixth^g day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. ³So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

4 These are the generations of the heavens and the earth when they were created.

Another Account of the Creation

In the day that the LORD^b God made the earth and the heavens, ⁵when no plant of the field was yet in the earth and no vegetation of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground, ⁶but a stream would rise from the earth and water the whole face of the ground—⁷then the LORD God formed man from the dust of the groundⁱ and breathed into his nostrils the breath of life, and the man became a living being. ⁸And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flows out of Eden to water the garden, and from there it divides and becomes four branches. ¹¹The name of the first is Pishon; it is the one that flows 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 Gihon; it is the one that flows around the whole land of Cush. ¹⁴The name of the third river is 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 till it and keep it. ¹⁶And the LORD God commanded the man, “You may freely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

18 Then the LORD God said, “It is not good that the man should be alone; I will make him a helper as his partner.” ¹⁹So out of the ground the LORD God formed every animal of the field and every bird of

^c Heb *adam* ^d Syr: Heb *and over all the earth* ^e Heb *adam* ^f Heb *him* ^g Sam Gk Syr: MT *seventh* ^h Heb *YHWH*, as in other places where “LORD” is spelled with capital letters (see also Ex 3.14–15 with notes) ⁱ In Heb the word for *ground* resembles the word for *man*

the air 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 cattle and to the birds of the air and to every animal of the field, but for the man⁷ there was not found a helper as his partner. ²¹So the LORD God caused a deep sleep to fall upon the man, and he slept; then he 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 made 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;
this one shall be called Woman,
for out of Man this one was
taken.”

²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. ²⁵And the man and his wife were both naked and were not ashamed.

The First Sin and Its Punishment

3 Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” ²The 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 middle of the garden, nor shall you touch it, or you shall die.’” ⁴But the serpent said to the woman, “You will not die, ⁵for God knows that when you eat of it your eyes will be opened, and you will be like God,^k 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, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked, and

they sewed fig leaves together and made loincloths for themselves.

⁸ They heard the sound of the LORD God walking in the garden at the time of the evening breeze, 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?” ¹⁰He 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 from 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 from 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 tricked me, and I ate.” ¹⁴The LORD God said to the serpent,

“Because you have done this,
cursed are you among all
animals
and among all wild creatures;
upon 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 offspring and hers;
he will strike your head,
and you will strike his heel.”

¹⁶To the woman he said,
“I will make your pangs in
childbirth exceedingly
great;
in pain you shall bring forth
children,
yet your desire shall be for your
husband,
and he shall rule over you.”

¹⁷And to the man^l he said,
“Because you have listened to the
voice of your wife
and have eaten of the tree
about which I commanded you,
‘You shall not eat of it,’

j Or for Adam k Or gods l Or to Adam

cursed is the ground because of
 you;
 in toil 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.
 19 By the sweat of your face
 you shall eat bread
 until you return to the ground,
 for out of it you were taken;
 you are dust,
 and to dust you shall return.”

20 The man named his wife Eve^m
 because she was the mother of all living.
 21 And the LORD God made garments of
 skins for the manⁿ and for his wife and
 clothed them.

22 Then the LORD God said, “See,
 the humans have become like one of
 us, knowing good and evil, and now
 they might reach out their hands and
 take also from the tree of life and eat
 and live forever”—²³therefore the LORD
 God sent them forth from the garden of
 Eden, to till the ground from which they
 were taken. ²⁴He drove out the humans,
 and at the east of the garden of Eden he
 placed the cherubim and a sword flaming
 and turning to guard the way to the
 tree of life.

Cain Murders Abel

4 Now the man knew his wife Eve,
 and she conceived and bore Cain,^o
 saying, “I have produced a man with the
 help of the LORD.” ²Next she bore his
 brother Abel. Now Abel was a keeper of
 sheep, and Cain a tiller of the ground.
³In the course of time Cain brought to
 the LORD an offering of the fruit of the
 ground, ⁴and Abel for his part brought
 of the firstlings of his flock, their fat por-
 tions. 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 countenance fell.

⁶The LORD said to Cain, “Why are you
 angry, and why has your countenance
 fallen? ⁷If you do well, will you not be
 accepted? And if you do not do well, sin
 is lurking at the door; its desire is for you,
 but you must master it.”

⁸Cain said to his brother Abel, “Let
 us go out to the field.”^p And when they
 were in the field, Cain rose up against
 his brother Abel and killed him. ⁹Then
 the LORD said to Cain, “Where is your
 brother Abel?” He said, “I do not know;
 am I my brother’s keeper?” ¹⁰And the
 LORD said, “What have you done? Lis-
 ten, your brother’s blood is crying out
 to me from the ground! ¹¹And now you
 are cursed from the ground, which has
 opened its mouth to receive your brother’s
 blood from your hand. ¹²When you till
 the ground, it will no longer yield to you
 its strength; you will be a fugitive and a
 wanderer on the earth.” ¹³Cain said to
 the LORD, “My punishment is greater
 than I can bear! ¹⁴Today you have driven
 me away from the soil, and I shall be
 hidden from your face; I shall be a fugi-
 tive and a wanderer on the earth, and
 anyone who meets me may kill me.”
¹⁵Then the LORD said to him, “Not so!^q
 Whoever kills Cain will suffer a sevenfold
 vengeance.” And the LORD put a mark
 on Cain, so that no one who came upon
 him would kill him. ¹⁶Then Cain went
 away from the presence of the LORD and
 settled in the land of Nod,^r east of Eden.

Beginnings of Civilization

¹⁷Cain knew his wife, and she con-
 ceived and bore Enoch, and he built a city
 and named it Enoch after his son Enoch.
¹⁸To Enoch was born Irad, and Irad was
 the father of Mehujael, and Mehujael the
 father of Methushael, and Methushael
 the father of Lamech. ¹⁹Lamech took two
 wives; the name of the one was Adah,
 and the name of the other Zillah. ²⁰Adah
 bore Jabal; he was the ancestor of those
 who live in tents and have livestock. ²¹His

^m In Heb *Eve* resembles the word for *living* ⁿ Or for *Adam* ^o In Heb *Cain* resembles the word
 for *produced* ^p Sam Gk Syr Vg: MT lacks *Let us go out to the field* ^q Gk Syr Vg: Heb *Therefore*
^r That is, *wandering*

THE NEW TESTAMENT

THE GOSPEL ACCORDING TO MATTHEW

The Genealogy of Jesus the Messiah

1 An account^a of the genealogy^b of Jesus the Messiah,^c the son of David, the son of Abraham.

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

And David was the father of Solomon by the wife of Uriah,⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,^d ⁸ and Asaph^e the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos,^f and Amos^g the father of Josiah,¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of Salathiel,

and Salathiel the father of Zerubbabel,¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,¹⁶ and Jacob the father of Joseph the husband of Mary, who bore Jesus, who is called the Messiah.^h

17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,ⁱ fourteen generations.

The Birth of Jesus the Messiah

18 Now the birth of Jesus the Messiah^j took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit.¹⁹ Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly.²⁰ But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit.²¹ She will bear a son, and you are

a Or *A book* *b* Or *birth* *c* Or *Jesus Christ* *d* Other ancient authorities read *Asa* *e* Other ancient authorities read *Asa* *f* Other ancient authorities read *Amon* *g* Other ancient authorities read *Amon* *h* Or *the Christ* *i* Or *the Christ* *j* Or *Jesus Christ*

to name him Jesus, for he will save his people from their sins.”²² All this took place to fulfill what had been spoken by the Lord through the prophet:

²³ “Look, the virgin shall become pregnant and give birth to a son,
and they shall name him
Emmanuel,”

which means, “God is with us.”²⁴ When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife²⁵ but had no marital relations with her until she had given birth to a son,^k and he named him Jesus.

The Visit of the Magi

2 In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi^l from the east came to Jerusalem, ²asking, “Where is the child who has been born king of the Jews? For we observed his star in the east^m and have come to pay him homage.”³ When King Herod heard this, he was frightened, and all Jerusalem with him, ⁴and calling together all the chief priests and scribes of the people, he inquired of them where the Messiahⁿ was to be born. ⁵They told him, “In Bethlehem of Judea, for so it has been written by the prophet:

⁶ ‘And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah,
for from you shall come a ruler
who is to shepherd^o my people Israel.’”

⁷ Then Herod secretly called for the magi^p and learned from them the exact time when the star had appeared. ⁸Then he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word so that I may also go and pay him homage.”⁹ When they had heard the king, they set out, and there, ahead of them, went the star that they had seen in the

east,^q until it stopped over the place where the child was. ¹⁰When they saw that the star had stopped,^r they were overwhelmed with joy. ¹¹On entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. ¹²And having been warned in a dream not to return to Herod, they left for their own country by another road.

The Escape to Egypt

¹³ Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”¹⁴ Then Joseph^s got up, took the child and his mother by night, and went to Egypt¹⁵ and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

The Massacre of the Infants

¹⁶ When Herod saw that he had been tricked by the magi,^t he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the magi.¹⁷ Then what had been spoken through the prophet Jeremiah was fulfilled:

¹⁸ “A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled,
because they are no more.”

The Return from Egypt

¹⁹ When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, ²⁰“Get up, take the child and his mother, and go to the land of Israel, for those who were seeking

k Other ancient authorities read *her firstborn son* **l** Or *astrologers* **m** Or *at its rising* **n** Or *the Christ* **o** Or *rule* **p** Or *astrologers* **q** Or *at its rising* **r** Gk *saw the star* **s** Gk *he* **t** Or *astrologers* **u** Or *astrologers*

the child's life are dead." ²¹Then Joseph^v got up, took the child and his mother, and went to the land of Israel. ²²But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. ²³There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazarene."^w

The Proclamation of John the Baptist

3 In those days John the Baptist appeared in the wilderness of Judea, proclaiming, ²"Repent, for the kingdom of heaven has come near."^x ³This is the one of whom the prophet Isaiah spoke when he said,

"The voice of one crying out in the wilderness:

'Prepare the way of the Lord; make his paths straight.'^y"

⁴Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵Then Jerusalem and all Judea and all the region around the Jordan were going out to him, ⁶and they were baptized by him in the River Jordan, confessing their sins.

⁷ But when he saw many of the Pharisees and Sadducees coming for his^y baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? ⁸Therefore, bear fruit worthy of repentance, ⁹and do not presume to say to yourselves, 'We have Abraham as our ancestor,' for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.

¹¹ "I baptize you with^z water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with^a the Holy Spirit and

fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

The Baptism of Jesus

¹³ Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵But Jesus answered him, "Let it be so now, for it is proper for us in this way to fulfill all righteousness." Then he consented. ¹⁶And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw God's Spirit descending like a dove and alighting on him. ¹⁷And a voice from the heavens said, "This is my Son, the Beloved,^b with whom I am well pleased."

The Testing of Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tested by the devil. ²He fasted forty days and forty nights, and afterward he was famished. ³The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ⁴But he answered, "It is written,

'One does not live by bread alone, but by every word that comes from the mouth of God.'^y"

⁵ Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶saying to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels concerning you,'^y and 'On their hands they will bear you up,

so that you will not dash your foot against a stone.'^y"

⁷Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

^v Gk *he* ^w Gk *Nazorean* ^x Or *is at hand* ^y Other ancient authorities lack *his* ^z Or *in* ^a Or *in* ^b Or *my beloved Son*