
Holy Bible

Containing the Hebrew Bible/Old Testament and the New Testament

NEW REVISED STANDARD VERSION
UPDATED EDITION
BRITISH TEXT



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The Hebrew Bible/Old Testament

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Abbreviations for the Text Notes

The following abbreviations are used in the text notes.

| | | | |
|--------|---|---------------|-------------------------------------|
| Aquila | Aquila's Greek Old Testament | Lat ms(s) | Latin manuscript(s) |
| Arab | Arabic | MT | vocalized Masoretic Text |
| Aram | Aramaic | | Old Latin |
| Arm | Armenian | OL | Qumran |
| 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 | Q S Sam | Codex Sinaiticus |
| | | Symmachus | Samaritan Hebrew text |
| | | Syr | Symmachus's Greek Old Testament |
| Ethiop | Ethiopic | Syr H | Syriac Version of the Old Testament |
| Georg | Georgian | | Syriac Version of Origen's Hexapla |
| Gk | Greek | Theodotion | Theodotion's Greek Old Testament |
| Heb | Hebrew | Tg | Targum |
| Jerome | Jerome's Latin translation of Psalms based on the Hebrew | Vg | Vulgate |

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. Labouring 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 freely as necessary.

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

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 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 Hebrew Bible/Old Testament, Apocrypha/Deuterocanon, 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 judgement 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 Hebrew Bible/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 Hebrew Bible/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 Hebrew Bible/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) 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 Hebrew Bible/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 Hebrew Bible/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 favour 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 Hebrew Bible/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.

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 Hebrew Bible/Old Testament and Apocrypha/Deuterocanon, 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 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 Hebrew Bible/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.

Preface to the New Revised Standard Version *Anglicized Edition*

The publication of the *New Revised Standard Version* of the Bible in 1989 marked the latest stage in the development of an authoritative English language text, a process that started in England with the translation commonly known as the *Authorized* or *King James Version of 1611*. The ongoing task of translation had already resulted in the *Revised Standard Version* of 1952, and a fuller account of this developmental process can be found in the preface To the Reader.

The RSV rapidly found favour throughout the English-speaking world, and in the United Kingdom the translation was quickly adopted by churches, theological colleges, and university faculties as their standard version. In all these places, the RSV was recognized as being authoritative and accurate, impartial in its scholarship, and well suited to the needs of the Christian community of that period.

The continuance of the Translation Committee's work after the RSV first appeared is a testimony to the fluid nature of the labour with which it is concerned. Bible translators must try to reflect the language of the people for whom they are writing, and the NRSV, recognizing that the English language was evolving rapidly, adopted terms that are familiar to contemporary readers. Yet the English language has developed in different ways in separate countries, and there has been an ongoing divergence between the language as it is used in the United States of America, and the form most commonly used in the British Isles and other countries where British usage is preferred. Therefore, whilst the appearance of the NRSV was warmly welcomed, it soon became apparent that there was a sufficient number of variances between American and British usage to suggest that an edition embodying British usage would be appreciated. The task of producing a text that would meet this need was therefore undertaken, with the convenient (if not strictly accurate) description of an *Anglicized Edition*.

All those participating in the process of 'anglicization' accepted that no attempt could be made to alter the basic translation in any way; their responsibility was simply to render words that might otherwise be uncertain or awkward into the best generally acceptable equivalent in British usage, whilst at the same time adjusting appropriate points of spelling, grammar, and punctuation.

It is the spelling of various words that will for many present the most obvious examples of change. (Readers may care to note that the verb ending -ize, in Britain sometimes regarded as American usage, has been retained where this is etymologically permissible). Other common changes include: the insertion of 'and' into numbers higher than one hundred; the replacement of obsolete (in British usage) past participles such as 'gotten'; the avoidance of subjunctive verbs, still familiar in American but much rarer in British usage; and the reinstatement of prepositions such as 'to' and 'for' often elided in US idiom.

The Anglicized Edition's editors also found that words in common use could sometimes have different meanings in various English-speaking cultures, which must affect understanding and interpretation of the text. Thus, references to the (freshwater) Sea of Galilee retain this form, but where the proper name is not given in full, 'sea' is replaced by 'lake', a more unmistakable description for readers to whom sea implies salt water, corresponding to the American 'ocean'. The 'tone' of a particular word

may also vary between countries; what is an acceptable 'informal' use in the USA may sometimes be seen as a vulgarity in Britain and other places.

Many smaller alterations have been made, apparently insignificant in themselves, yet which contribute to the overall rendition of the biblical narrative in what may be termed British style.

The intention that lies behind the publication of the *New Revised Standard Version, Anglicized Edition* has been to present an already excellent version of the Scriptures in the form most accessible to its intended readers, so reinforcing their understanding. The editorial work was carried out in Great Britain, but the active support and encouragement of members of the original Translation Committee has ensured that the foundational scholarship which undergirds the *NRSV* has been retained, and enhanced for those who prefer British usage. It is the earnest hope of all involved in the task that their efforts will enable still more readers to gain fresh insights into the written Word of God.

Oxford, October 1995

Preface to the New Revised Standard Version Updated Edition *British Text*

The four principal British publishers of the *NRSV* – the British and Foreign Bible Society, Cambridge University Press, Oxford University Press, and The Society for Promoting Christian Knowledge – accepted the responsibility of reviewing the 1995 anglicization a generation on.

The 1995 anglicization was the starting point for this work both in terms of the base text and the objective, – ‘that no attempt could be made to alter the basic translation in any way; their responsibility was simply to render words that might otherwise be uncertain or awkward into the best generally acceptable equivalent in British usage, whilst at the same time adjusting appropriate points of spelling, grammar, and punctuation.’

A generation on there has been further language change. Some divergences from the original anglicization were no longer necessary, especially in the area of hyphenation where some of the 1995 text looks increasingly archaic to British eyes in the third decade of the twenty-first century. In some other cases British usage has diverged further – for example, to English ears the word ‘alien’ now speaks of extra-terrestrials, rather than those from another country, so in the new edition we use ‘foreigner’ instead.

With computer technology we have one advantage that the 1995 process did not have, and this has enabled us to identify and correct a number of inconsistencies within the 1995 work. These were disproportionately present in, but not limited to, the Apocryphal/Deuterocanonical books.

However, computers lack the human ear to make decisions so every change was reviewed by an editorial group meeting over video-conferencing during the era of Covid-19. The group worked to a decision hierarchy as follows: our first source was the New Oxford Dictionary for Writers and Editors. If that was silent, we would default to the decisions made by the 1995 committee, unless the group was unanimous that those decisions needed to be updated.

We are grateful for the support of the National Council of Churches in authorizing and subsequently reviewing this thorough level of work, and to the expertise of the team at Scribe in implementing these changes. We hope that this work will stand for a generation as did the work completed and published in 1995.

Cambridge, London, Oxford, Swindon, October 2021

The 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.

⁶And 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.

⁹And 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.

¹⁴And 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.

²⁰And 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.

²⁴And 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 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.

²⁶Then 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’.

^a Or *In the beginning God created* ^b Or *while the spirit of God or while a mighty wind* ^c Heb *adam*
^d Syr: Heb *and over all 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.

²⁸ God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth'. ²⁹ God 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. ³⁰ And 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. ³¹ God 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. ² On 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. ³ So 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^h God made the earth and the heavens, ⁵ when 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, ⁶ but a stream would rise from the earth and water the whole face of the ground— ⁷ then 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. ⁸ And the LORD God planted a garden

in Eden, in the east, and there he put the man whom he had formed. ⁹ Out 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. ¹¹ The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold, ¹² and the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is Gihon; it is the one that flows around the whole land of Cush. ¹⁴ The 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. ¹⁶ And the LORD God commanded the man, 'You may freely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you 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'. ¹⁹ So out of the ground the LORD God formed every animal of the field and every bird of 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. ²⁰ The man gave names to all cattle and to the birds of the air and to every animal of the field, but for the man^j there was not found a helper as his partner. ²¹ So 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. ²² And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said,

'This at last is bone of my bones and flesh of my flesh;

e Heb *adam* f Heb *him* g Sam Gk Syr: MT *seventh* h Heb *YHWH*, as in other places where 'LORD' is spelt with capital letters (see also Ex 3.14–15 with notes) i In Heb the word for *ground* resembles the word for *man* j Or for *Adam*

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 craftier 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.

⁸They 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.

¹⁵I 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”, cursed is the ground because of you; in toil you shall eat of it all the days of your life;

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

¹⁹By 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.’

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

²²Then the LORD God said, ‘See, the humans have become like one of us, knowing good and evil, and now they might

The Psalms

Book I

(Psalms 1–41)

The Two Ways

- 1** ¹Happy are those
who do not follow the advice of
the wicked
or take the path that sinners tread
or sit in the seat of scoffers,
² but their delight is in the law of
the LORD,
and on his law they meditate day
and night.
³ They are like trees
planted by streams of water,
which yield their fruit in its season,
and their leaves do not wither.
In all that they do, they prosper.
- ⁴ The wicked are not so
but are like chaff that the wind
drives away.
⁵ Therefore the wicked will not stand
in the judgement
nor sinners in the congregation of
the righteous,
⁶ for the LORD watches over the way
of the righteous,
but the way of the wicked
will perish.

God's Promise to His Anointed

- 2** ¹Why do the nations conspire
and the peoples plot in vain?
² The kings of the earth set themselves,
and the rulers take
counsel together,
against the LORD and his
anointed, saying,
³ 'Let us burst their bonds apart
and cast their cords from us'.

⁴ He who sits in the heavens laughs;
the LORD has them in derision.

⁵ Then he will speak to them in
his wrath

and terrify them in his
fury, saying,

⁶ 'I have set my king on Zion, my
holy hill'.

⁷ I will tell of the decree of the LORD:
He said to me, 'You are my son;
today I have begotten you.

⁸ Ask of me, and I will make the
nations your heritage
and the ends of the earth
your possession.

⁹ You shall break them with a rod
of iron
and dash them in pieces like
a potter's vessel.'

¹⁰ Now therefore, O kings, be wise;
be warned, O rulers of the earth.

¹¹ Serve the LORD with fear;
with trembling ¹²kiss his feet,^a
or he will be angry, and you will
perish in the way,
for his wrath is quickly kindled.

Happy are all who take refuge in him.

Trust in God under Adversity

*A Psalm of David, when he fled
from his son Absalom.*

3 ¹O LORD, how many are my foes!
Many are rising against me;
² many are saying to me,
'There is no help for you^b in God'.

Selah

³ But you, O LORD, are a shield
around me,

²⁹ To him,ⁱ indeed, shall all who sleep
in^j the earth bow down;
before him shall bow all who go
down to the dust,
and I shall live for him.^k
³⁰ Posterity will serve him;
future generations will be told
about the Lord
³¹ and^l proclaim his deliverance to
a people yet unborn,
saying that he has done it.

The Divine Shepherd

A Psalm of David.

23 ¹ The LORD is my shepherd;
I shall not want.
² He makes me lie down in
green pastures;
he leads me beside still waters;^m
³ he restores my soul.ⁿ
He leads me in right paths^o
for his name's sake.

⁴ Even though I walk through the
darkest valley,^p
I fear no evil,
for you are with me;
your rod and your staff,
they comfort me.

⁵ You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
⁶ Surely^q goodness and mercy^r shall
follow me
all the days of my life,
and I shall dwell in the house of
the LORD
my whole life long.^s

Entrance into the Temple

Of David. A Psalm.

24 ¹ The earth is the LORD's and all
that is in it,
the world, and those who live
in it,

² for he has founded it on the seas
and established it on the rivers.

³ Who shall ascend the hill of
the LORD?
And who shall stand in his
holy place?
⁴ Those who have clean hands and
pure hearts,
who do not lift up their souls to
what is false
and do not swear deceitfully.
⁵ They will receive blessing from
the LORD
and vindication from the God of
their salvation.
⁶ Such is the company of those who
seek him,
who seek the face of the God of
Jacob.^t *Selah*

⁷ Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory may
come in!
⁸ Who is the King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle.
⁹ Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory may
come in!
¹⁰ Who is this King of glory?
The LORD of hosts,
he is the King of glory. *Selah*

Prayer for Guidance and for Deliverance

Of David.

25 ¹ To you, O LORD, I lift up
my soul.
² O my God, in you I trust;
do not let me be put to shame;
do not let my enemies exult
over me.
³ Do not let those who wait for you
be put to shame;

ⁱ Cn: Heb *They have eaten and* ^j Cn: Heb *all the fat ones* ^k Compare Gk Syr Vg: Heb *and he who cannot keep himself alive* ^l Compare Gk: Heb *it will be told about the Lord to the generation,* ³¹ *they will come and* ^m Heb *waters of rest* ⁿ Or *life* ^o Or *paths of righteousness* ^p Or *the valley of the shadow of death* ^q Or *Only* ^r Or *kindness* ^s Heb *for length of days* ^t Gk Syr: Heb *your face, O Jacob*

The New Testament

The Gospel according to John

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life,^a and the life was the light of all people. ⁵The light shines in the darkness, and the darkness did not overcome it.

⁶There was a man sent from God whose name was John. ⁷He came as a witness to testify to the light, so that all might believe through him. ⁸He himself was not the light, but he came to testify to the light. ⁹The true light, which enlightens everyone, was coming into the world.^b

¹⁰He was in the world, and the world came into being through him, yet the world did not know him. ¹¹He came to what was his own,^c and his own people did not accept him. ¹²But to all who received him, who believed in his name, he gave power to become children of God, ¹³who were born, not of blood or of the will of the flesh or of the will of man, but of God.

¹⁴And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,^d full of grace and truth. ¹⁵(John testified to him and cried out, 'This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me''.) ¹⁶From his fullness we have all received, grace upon grace.^e ¹⁷The law indeed was given

through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God. It is the only Son, himself God, who^f is close to the Father's heart,^g who has made him known.

The Testimony of John the Baptist

¹⁹This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' ²⁰He confessed and did not deny it, but he confessed, 'I am not the Messiah'.^h ²¹And they asked him, 'What then? Are you Elijah?' He said, 'I am not'. 'Are you the prophet?' He answered, 'No'. ²²Then they said to him, 'Who are you? Let us have an answer for those who sent us. What do you say about yourself?' ²³He said,

'I am the voice of one crying out in the wilderness,

"Make straight the way of the Lord"; as the prophet Isaiah said.

²⁴Now they had been sent from the Pharisees. ²⁵They asked him, 'Why, then, are you baptizing if you are neither the Messiah,ⁱ nor Elijah, nor the prophet?' ²⁶John answered them, 'I baptize with water. Among you stands one whom you do not know, ²⁷the one who is coming after me; I am not worthy to untie the strap of his sandal.' ²⁸This took place in Bethany across the Jordan where John was baptizing.

The Lamb of God

²⁹The next day he saw Jesus coming towards him and declared, 'Here is the

a Or ³...through him. And without him not one thing came into being that has come into being. **4** In him was life **b** Or He was the true light that enlightens everyone coming into the world **c** Or to his own home

d Or the Father's only Son **e** Or grace in place of grace **f** Other ancient authorities read is the only Son who **g** Gk bosom **h,i** Or the Christ

Lamb of God who takes away the sin of the world! ³⁰This is he of whom I said, ‘After me comes a man who ranks ahead of me because he was before me’. ³¹I myself did not know him, but I came baptizing with water for this reason, that he might be revealed to Israel.’ ³²And John testified, ‘I saw the Spirit descending from heaven like a dove, and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit”.’ ³⁴And I myself have seen and have testified that this is the Chosen One.’^j

The First Disciples of Jesus

³⁵The next day John again was standing with two of his disciples, ³⁶and as he watched Jesus walk by he exclaimed, ‘Look, here is the Lamb of God!’ ³⁷The two disciples heard him say this, and they followed Jesus. ³⁸When Jesus turned and saw them following, he said to them, ‘What are you looking for?’ They said to him, ‘Rabbi’ (which translated means Teacher), ‘where are you staying?’ ³⁹He said to them, ‘Come and see’. They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. ⁴⁰One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother. ⁴¹He first found his brother Simon and said to him, ‘We have found the Messiah’ (which is translated Anointed^k). ⁴²He brought Simon^l to Jesus, who looked at him and said, ‘You are Simon son of John. You are to be called Cephas’^m (which is translated Peterⁿ).

Jesus Calls Philip and Nathanael

⁴³The next day Jesus decided to go to Galilee. He found Philip and said to him, ‘Follow me’. ⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found Nathanael and said to him,

‘We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth’. ⁴⁶Nathanael said to him, ‘Can anything good come out of Nazareth?’ Philip said to him, ‘Come and see’. ⁴⁷When Jesus saw Nathanael coming towards him, he said of him, ‘Here is truly an Israelite in whom there is no deceit!’ ⁴⁸Nathanael asked him, ‘Where did you get to know me?’ Jesus answered, ‘I saw you under the fig tree before Philip called you’. ⁴⁹Nathanael replied, ‘Rabbi, you are the Son of God! You are the King of Israel!’ ⁵⁰Jesus answered, ‘Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.’ ⁵¹And he said to him, ‘Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man’.

The Wedding at Cana

2 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Jesus and his disciples had also been invited to the wedding. ³When the wine gave out, the mother of Jesus said to him, ‘They have no wine’. ⁴And Jesus said to her, ‘Woman, what concern is that to me and to you?’^o My hour has not yet come.’ ⁵His mother said to the servants, ‘Do whatever he tells you’. ⁶Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to them, ‘Fill the jars with water’. And they filled them up to the brim. ⁸He said to them, ‘Now draw some out, and take it to the person in charge of the banquet’. So they took it. ⁹When the person in charge tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom ¹⁰and said to him, ‘Everyone serves the good wine first and then the inferior wine after the guests have become drunk; But you have kept the good wine until

^j Other ancient authorities read *the Son of God* ^k Or *Christ* ^l Gk *him* ^m Aramaic for *rock*
ⁿ Greek for *rock* ^o Both instances of *you* in 1.51 are plural in Greek ^p Or *What have you to do with me, woman?*

now.¹¹ Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.

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

Jesus Cleanses the Temple

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ In the temple he found people selling cattle, sheep, and doves and the money changers seated at their tables. ¹⁵ Making a whip of cords, he drove all of them out of the temple, with the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶ He told those who were selling the doves, ‘Take these things out of here! Stop making my Father’s house a marketplace!’ ¹⁷ His disciples remembered that it was written, ‘Zeal for your house will consume me.’ ¹⁸ The Jews then said to him, ‘What sign can you show us for doing this?’ ¹⁹ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ ²⁰ The Jews then said, ‘This temple has been under construction for forty-six years, and will you raise it up in three days?’ ²¹ But he was speaking of the temple of his body. ²² After he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken.

²³ When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. ²⁴ But Jesus on his part would not entrust himself to them, because he knew all people ²⁵ and needed no one to testify about anyone, for he himself knew what was in everyone.

Nicodemus Visits Jesus

3 Now there was a Pharisee named Nicodemus, a leader of the Jews. ² He

came to Jesus^a by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.’ ³ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’^r ⁴ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ ⁵ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶ What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷ Do not be astonished that I said to you, “You^s must be born from above”,^t ⁸ The wind^u blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’ ⁹ Nicodemus said to him, ‘How can these things be?’ ¹⁰ Jesus answered him, ‘Are you the teacher of Israel, and yet you do not understand these things?’

¹¹ ‘Very truly, I tell you, we speak of what we know and testify to what we have seen, yet you^v do not receive our testimony. ¹² If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except the one who descended from heaven, the Son of Man.^w ¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life.^x

¹⁶ ‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

¹⁷ ‘Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him. ¹⁸ Those who believe in him

^a Gk *him* ^r Or *born anew* ^s The Greek word for *you* here is plural ^t Or *born anew* ^u The same Greek word means both *wind* and *spirit* ^v The Greek word for *you* here and in 3.12 is plural ^w Other ancient authorities add *who is in heaven* ^x Some interpreters hold that the quotation concludes with 3.15

are not condemned, but those who do not believe are condemned already because they have not believed in the name of the only Son of God. ¹⁹ And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. ²⁰ For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. ²¹ But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.^y

Jesus and John the Baptist

²² After this Jesus and his disciples went into the region of Judea, and he spent some time there with them and baptized. ²³ John also was baptizing at Aenon near Salim because water was abundant there, and people kept coming and were being baptized. ²⁴ (John, of course, had not yet been thrown into prison.)

²⁵ Now a discussion about purification arose between John's disciples and a Jew.^z ²⁶ They came to John and said to him, 'Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him'. ²⁷ John answered, 'No one can receive anything except what has been given from heaven. ²⁸ You yourselves are my witnesses that I said, "I am not the Messiah,^a but I have been sent ahead of him". ²⁹ He who has the bride is the bridegroom. The friend of the bridegroom who stands and hears him rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. ³⁰ He must increase, but I must decrease.'^b

The One Who Comes from Heaven

³¹ The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. ³² He testifies to what he has

seen and heard, yet no one accepts his testimony. ³³ Whoever has accepted his testimony has certified^c this, that God is true. ³⁴ He whom God has sent speaks the words of God, for he gives the Spirit without measure. ³⁵ The Father loves the Son and has placed all things in his hands. ³⁶ Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life but must endure God's wrath.

Jesus and the Woman of Samaria

4 Now when Jesus^d learnt that the Pharisees had heard, 'Jesus is making and baptizing more disciples than John'² (although it was not Jesus himself but his disciples who baptized), ³ he left Judea and started back to Galilee. ⁴ But he had to go through Samaria. ⁵ So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶ Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷ A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. ⁸ (His disciples had gone to the city to buy food.) ⁹ The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.)^e ¹⁰ Jesus answered her, 'If you knew the gift of God and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water'. ¹¹ The woman said to him, 'Sir,^f you have no bucket, and the well is deep. Where do you get that living water?' ¹² Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?' ¹³ Jesus said to her, 'Everyone who drinks of this water will be thirsty again,¹⁴ but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to

y Some interpreters hold that the quotation concludes with 3.15 z Other ancient authorities read *the Jews* a Or *the Christ* b Some interpreters hold that the quotation continues to the end of verse 36 c Gk *set a seal to* d Other ancient authorities read *the Lord* e Other ancient authorities lack this sentence f Or *Lord*

eternal life.’¹⁵ The woman said to him, ‘Sir,^g give me this water, so that I may never be thirsty or have to keep coming here to draw water’.

¹⁶ Jesus said to her, ‘Go, call your husband, and come back’.¹⁷ The woman answered him, ‘I have no husband’.¹⁸ Jesus said to her, ‘You are right in saying, “I have no husband”,¹⁸ for you have had five husbands, and the one you have now is not your husband. What you have said is true!’¹⁹ The woman said to him, ‘Sir,^h I see that you are a prophet.²⁰ Our ancestors worshipped on this mountain, but youⁱ say that the place where people must worship is in Jerusalem.’

²¹ Jesus said to her, ‘Woman, believe me, the hour is coming when you^j will worship the Father neither on this mountain nor in Jerusalem.’²² You^k worship what you^j do not know; we worship what we know, for salvation is from the Jews.²³ But the hour is coming and is now here when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.²⁴ God is spirit, and those who worship him must worship in spirit and truth.’²⁵ The woman said to him, ‘I know that Messiah is coming’ (who is called Christ). ‘When he comes, he will proclaim all things to us’.²⁶ Jesus said to her, ‘I am he,^m the one who is speaking to you’.

²⁷ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’²⁸ Then the woman left her water jar and went back to the city. She said to the people,²⁹ ‘Come and see a man who told me everything I have ever done! He cannot be the Messiah,ⁿ can he?’³⁰ They left the city and were on their way to him.

³¹ Meanwhile the disciples were urging him, ‘Rabbi, eat something’.³² But he said to them, ‘I have food to eat that you do not know about’.³³ So the disciples said to one another, ‘Surely no one has brought

him something to eat?’³⁴ Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work.’³⁵ Do you not say, “Four months more, then comes the harvest”? But I tell you, look around you, and see how the fields are ripe for harvesting.³⁶ The reaper is already receiving^o wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.³⁷ For here the saying holds true, “One sows and another reaps”.³⁸ I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.’

³⁹ Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done’.⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there for two days.⁴¹ And many more believed because of his word.⁴² They said to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world’.

Jesus Returns to Galilee

⁴³ When the two days were over, he went from that place to Galilee.⁴⁴ (for Jesus himself had testified that a prophet has no honour in the prophet’s own country).⁴⁵ When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival, for they, too, had gone to the festival.

Jesus Heals an Official’s Son

⁴⁶ Then he came again to Cana in Galilee, where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum.⁴⁷ When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death.⁴⁸ Then Jesus said to him, ‘Unless you^p see signs and wonders

g,h Or *Lord* **i-l** The Greek word for *you* is plural **m** *Gk I am* **n** Or *the Christ* **o** Or ³⁵ *...the fields are already ripe for harvesting.* ³⁶ *The reaper is receiving* **p** Both instances of the Greek word for *you* in 4.48 are plural