



Inspire[®]

CATHOLIC BIBLE



Tyndale House Publishers, Inc.
Carol Stream, Illinois

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April 29, 2015



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Alphabetical Listing of BIBLE BOOKS

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Deuteronomy	205	Judges.....	277	Ruth	306
Ecclesiastes	886	Judith.....	583	1 Samuel.....	310
Ephesians.....	1617	1 Kings	379	2 Samuel.....	346
Esther	599	2 Kings	416	Sirach (Ecclesiasticus) ..	930
Exodus.....	65	Lamentations.....	1175	Song of Songs.....	896
Ezekiel	1196	Leviticus	118	1 Thessalonians	1632
Ezra.....	535	Luke.....	1441	2 Thessalonians	1636
Galatians	1610	1 Maccabees	613	1 Timothy	1638
Genesis.....	3	2 Maccabees	650	2 Timothy	1643
Habakkuk.....	1336	Malachi	1360	Titus.....	1647
Haggai	1346	Mark	1414	Tobit	567
Hebrews	1651	Matthew	1367	Wisdom	905
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Welcome to Inspire®

Is your heart filled to the brim with praise for God? Is your heart weary or broken or even numb? Our beautiful Lord already knows. He longs for you to bring it all to him, lay it at his feet, and trust him. Invite God to work in your heart, mind, and soul as you color and create in response to his inspired Word. Color, meditate, and create to his glory! What might God want to say to you today? The beauty of Bible-journaling is that it becomes a record of your journey of faith that you can look back on for years to come. Your Bible becomes a treasured keepsake that will hold tremendous value to you—and your loved ones.

Lord, hear my heart's cry of praise to you alone!

Quiet my thoughts and concerns and help me to soak in your life-changing Word.

Remind me anew that everything is in your capable hands.

There is nothing you can't do.

No one is out of the reach of your grace and mercy and tender care.

I surrender all to you, and I give you all praise!

Thank you for speaking to me through Scripture.

Help me to follow where you lead so that I become more and more like Christ and reflect you powerfully in the world around me.

Help me to be a steady force of your love and grace and truth.

Speak to me through your inspired Word.

Today, with my full heart, I praise you! Amen

Lord, you alone are . . .

Worthy Holy
MAGNIFICENT FATHER
MAKER CREATOR
REDEEMER SAVIOR

Psalm 145 is a beautiful prayer of praise from David. It communicates so poignantly the glory and majesty of the God who created us, loves us, and passionately pursues us every moment of every day! Make this prayer of praise your own as you meditate on David's inspired words from the holy Scriptures:

Psalm 145

I will exalt you, my God and King,
and praise your name forever and ever.
I will praise you every day;
yes, I will praise you forever.
Great is the LORD! He is most worthy of praise!
No one can measure his greatness.

Let each generation tell its children of your mighty acts;
let them proclaim your power.
I will meditate on your majestic, glorious splendor
and your wonderful miracles.
Your awe-inspiring deeds will be on every tongue;
I will proclaim your greatness.
Everyone will share the story of your wonderful goodness;
they will sing with joy about your righteousness.

The LORD is merciful and compassionate,
slow to get angry and filled with unfailing love.
The LORD is good to everyone.
He showers compassion on all his creation.
All of your works will thank you, LORD,
and your faithful followers will praise you.
They will speak of the glory of your kingdom;
they will give examples of your power.
They will tell about your mighty deeds
and about the majesty and glory of your reign.
For your kingdom is an everlasting kingdom.
You rule throughout all generations.

The LORD always keeps his promises;
he is gracious in all he does.
The LORD helps the fallen
and lifts those bent beneath their loads.
The eyes of all look to you in hope;
you give them their food as they need it.
When you open your hand,
you satisfy the hunger and thirst of every living thing.
The LORD is righteous in everything he does;
he is filled with kindness.
The LORD is close to all who call on him,
yes, to all who call on him in truth.
He grants the desires of those who fear him;
he hears their cries for help and rescues them.
The LORD protects all those who love him,
but he destroys the wicked.

I will praise the LORD,
and may everyone on earth bless his holy name
forever and ever.





LORD,
we
praise
YOU
WITH ALL
THAT IS
within us!

Time in God's Word never returns void.
May God richly bless you as you pour out your praise
and worship on the pages of your Bible!

A Note to READERS

The *Holy Bible*, New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. A second-edition text was published in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015. This Catholic Edition, first published in 2015, includes the full biblical canon recognized by the Roman Catholic Church.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for personal study, devotional reading, and reading aloud in groups. The text of the NLT was reviewed by a group of eminent Catholic scholars, and the Imprimatur was granted by Oswald Cardinal Gracias, Archbishop of Bombay, on April 29, 2015.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the Church and the world in a fresh, new way.

“Let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together.” (Dogmatic Constitution *Dei Verbum* [on Divine Revelation]: Second Vatican Council)

FOREWORD

We are happy to present the Catholic Edition of the New Living Translation of the Bible, made from the original Hebrew and Greek. Published originally in the United States of America, it has met with great success both in America and in other parts of the world. Following the principle of dynamic equivalence, it provides a refreshingly fluid reading of the Scriptures, which may be missing in more literal translations. It presents the biblical message in a language accessible even to non-Christians, as suggested by the Dogmatic Constitution *Dei Verbum* (on Divine Revelation), 25. However, as such, it is not meant for liturgical use, which, according to *Liturgiam Authenticam*, calls for a more literalistic approach.

To meet the requirements of Catholic orthodoxy and in agreement with Tyndale House Publishers, who were the original publishers, this translation has been scrutinized by a team of duly qualified Catholic biblical scholars.

The Catholic Edition of the New Living Translation will be a great help for personal reading, study, and prayer. With its flowing text and useful marginal references, it will also provide a useful tool for *Lectio Divina* sharing and other prayer groups. As Vatican II put it, in the conclusion of the Dogmatic Constitution *Dei Verbum* (on Divine Revelation),

Through the reading and study of the sacred books, ‘the word of God may spread rapidly and be glorified’ (2 Thessalonians 3:1), and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of people. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similarly we may hope for a new stimulus for the life of the Spirit from growing reverence for the word of God which ‘lasts forever’ (Isaiah 40:8; see 1 Peter 1:23-25). (*Dei Verbum*, 26)

We are grateful to the Catholic biblical scholars such as Rev. Dr. Lucien Legrand, MEP, Rev. Dr. Assisi Saldanha, CSSR, and Rev. Dr. Govindu Rayanna who formed the core team, along with several other biblical experts, for their dedicated and hard work over two years to prepare the Catholic Edition of the New Living Translation. We congratulate Mr. Nigel Fernandes of the Asian Trading Corporation for obtaining the rights to publish a Catholic Edition of the New Living Translation in India. Tyndale House Publishers in the United States deserves our praise and appreciation for granting the required permissions to publish a Catholic Edition after incorporating the necessary changes in the text. We thank the president of the Conference of Catholic Bishops of India (CCBI), His Eminence Oswald Cardinal Gracias, for giving the Imprimatur to the Catholic Edition of the New Living Translation. We hope and pray that this Catholic Edition will bear abundant fruit in the lives of Catholic and other readers.

Gali Bali
Bishop of Guntur
Chairperson, CCBI Commission for Bible

February 2, 2015
Presentation of the Lord

The publisher gratefully acknowledges the assistance of the following individuals in the preparation of the Catholic Edition of the Holy Bible, New Living Translation:

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✿ Introduction to the ✿ NEW LIVING TRANSLATION

Translation Philosophy and Methodology

English Bible translations tend to be governed by one of two general translation theories. The first theory has been called “formal-equivalence,” “literal,” or “word-for-word” translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called “dynamic-equivalence,” “functional-equivalence,” or “thought-for-thought” translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax.

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts

of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader's understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable.

Translation Process and Team

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to guard against personal and theological biases, the scholars needed to represent a diverse group of evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015.

Written to Be Read Aloud

It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes. The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece*, edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

Translation Issues

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow subdialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence structure. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today’s readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the

Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering.

- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system.
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’”

Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow.*”
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is *as beautiful as* the tower of David” to clarify the intended positive meaning of the simile.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the Jewish leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying

only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: “Train up a child in the way he should go, and when he is old he will not turn from it.” We have rendered it: “Direct your children onto the right path, and when they are older, they will not leave it.” At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: “He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.” We have rendered it: “If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead.”

We should emphasize that all masculine nouns and pronouns used to represent God (for example, “Father”) have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

The Spelling of Proper Names

Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Esh-baal/Ishbosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it “Israel” when it refers to the nation and “Jacob” when it refers

to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: “The names ‘Jacob’ and ‘Israel’ are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.”

The Rendering of Divine Names

In the Old Testament, all appearances of *’el*, *’elohim*, or *’eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (YHWH) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *’adonai*, which we render “Lord.” When *’adonai* and YHWH appear together, we have rendered it “Sovereign LORD.” This also distinguishes *’adonai* YHWH from cases where YHWH appears with *’elohim*, which is rendered “LORD God.” When YH (the short form of YHWH) and YHWH appear together, we have rendered it “LORD GOD.” When YHWH appears with the term *tseba’oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exodus 3:15; 6:2-3).

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed (which is consistently the case in the Epistles and Revelation), *christos* has been translated as “Christ.” The Greek word *kurios* is consistently translated “Lord,” except that it is translated “LORD” wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes

The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread*.”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases

when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’ ” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

AS WE SUBMIT this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God’s word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God’s guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God’s word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

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The OLD
TESTAMENT

GENESIS

The Account of Creation

1 In the beginning God created the heavens and the earth.* **2**The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

3Then God said, "Let there be light," and there was light. **4**And God saw that the light was good. Then he separated the light from the darkness.

5God called the light "day" and the darkness "night."

And evening passed and morning came, marking the first day.

6Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth." **7**And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. **8**God called the space "sky."

And evening passed and morning came, marking the second day.

9Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. **10**God called the dry ground "land" and the waters "seas." And God saw that it was good. **11**Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. **12**The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

13And evening passed and morning came, marking the third day.

14Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. **15**Let these lights in the sky shine down on the earth." And that is what happened. **16**God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. **17**God set these lights in the sky to light the earth, **18**to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

19And evening passed and morning came, marking the fourth day.

20Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind." **21**So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. **22**Then God blessed them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth."

23And evening passed and morning came, marking the fifth day.

1:1 Or *In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . .*

Then

GOD

*looked
over all*

**HE HAD
MADE,**

*and he saw
that it was*

**VERY
good!**

GENESIS 1:31

24 Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals.” And that is what happened. 25 God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

26 Then God said, “Let us make human beings* in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth,* and the small animals that scurry along the ground.”

27 So God created human beings* in his own image.
In the image of God he created them;
male and female he created them.

28 Then God blessed them and said, “Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.”

29 Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. 30 And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life.” And that is what happened.

31 Then God looked over all he had made, and he saw that it was very good!
And evening passed and morning came, marking the sixth day.

2 So the creation of the heavens and the earth and everything in them was completed. 2 On the seventh day God had finished his work of creation, so he rested* from all his work. 3 And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

4 This is the account of the creation of the heavens and the earth.

The Man and Woman in Eden

When the LORD God made the earth and the heavens, 5 neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. 6 Instead, springs* came up from the ground and watered all the land. 7 Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man’s nostrils, and the man became a living person.

8 Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. 9 The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

10 A river flowed from the land of Eden, watering the garden and then dividing into four branches. 11 The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. 12 The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. 13 The second branch, called the Gihon, flowed around the entire land of Cush. 14 The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

1:26a Or *man*; Hebrew reads *adam*. 1:26b As in Syriac version; Hebrew reads *all the earth*.
1:27 Or *the man*; Hebrew reads *ha-adam*. 2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*.

¹⁵The LORD God placed the man in the Garden of Eden to tend and watch over it. ¹⁶But the LORD God warned him, “You may freely eat the fruit of every tree in the garden—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.”

¹⁸Then the LORD God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

²¹So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man’s ribs* and closed up the opening. ²²Then the LORD God made a woman from the rib, and he brought her to the man.

²³“At last!” the man exclaimed.

“This one is bone from my bone,
and flesh from my flesh!
She will be called ‘woman,’
because she was taken from ‘man.’”

²⁴This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

²⁵Now the man and his wife were both naked, but they felt no shame.

The Man and Woman Sin

3 The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, “Did God really say you must not eat the fruit from any of the trees in the garden?”

²“Of course we may eat fruit from the trees in the garden,” the woman replied. ³“It’s only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, ‘You must not eat it or even touch it; if you do, you will die.’”

⁴“You won’t die!” the serpent replied to the woman. ⁵“God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil.”

⁶The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. ⁷At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

⁸When the cool evening breezes were blowing, the man* and his wife heard the LORD God walking about in the garden. So they hid from the LORD God among the trees. ⁹Then the LORD God called to the man, “Where are you?”

¹⁰He replied, “I heard you walking in the garden, so I hid. I was afraid because I was naked.”

¹¹“Who told you that you were naked?” the LORD God asked. “Have you eaten from the tree whose fruit I commanded you not to eat?”

¹²The man replied, “It was the woman you gave me who gave me the fruit, and I ate it.”

¹³Then the LORD God asked the woman, “What have you done?”

“The serpent deceived me,” she replied. “That’s why I ate it.”

¹⁴Then the LORD God said to the serpent,

2:19 Or *Adam*, and so throughout the chapter. **2:21** Or *took a part of the man’s side*. **3:8** Or *Adam*, and so throughout the chapter.

YOU
MAY
FREELY
eat
THE FRUIT
OF EVERY
tree
IN THE
garden -
EXCEPT
THE TREE OF
the knowledge
OF
good
& EVIL.
GENESIS 2:16-17