

The story of Jesus, his church and the world he came to save

LOVE DEATH & RESURRECTION

LOVE, DEATH & RESURRECTION

The story of Jesus, his church
and the world he came to save,

As told in The New Testament
books of the Bible

New International Version

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The Bible is a book to be shared.

Throughout history, people have come together to tell stories of who God is and what he has done for his people. Our generation is no different: we too gather around this book, to read and share our belief in God whose promises remain and whose love never fails. Within these pages you will discover a truth all of us should know, that God transcends it all; even death and resurrection.

As you read these stories from the Bible, consider how you will continue the tradition passed down through the generations and share what you read with those around you.

INTRODUCTION TO THE NEW TESTAMENT

The New Testament is the second of the two major divisions in the Bible, filling the final one-quarter of its pages. It continues the story, begun in the Old Testament, of how God is restoring his original purpose in creation by working through the chosen people of Israel. It tells specifically how this story reached its crowning moment in the first century AD as Jesus of Nazareth, Israel's Messiah, answered the question of who God is and what he's like once and for all.

Through his teaching, Jesus revealed the deepest meaning of the laws and institutions God gave to the people of Israel. Through his actions, he demonstrated what human life and community were meant to be, as he brought healing and restoration everywhere he went. And through his death and resurrection, Jesus introduced the forgiveness and life of the age to come into the present age. The New Testament also tells how the followers of Jesus formed a new community and invited people from all over the world to join them. It describes how they worked together to live out the reign of God that Jesus had announced and begun. Finally, the New Testament looks ahead to the day when Jesus will return to renew all of creation and to establish God's justice and peace throughout the earth.

The New Testament tells this story through the words of twenty-six different books that were written for a variety of occasions between the middle and end of the first century. These books vary in length and they represent several different kinds of writing. Most of them are letters, some as short as a single page. On the other hand, a book of history that contains two volumes, Luke-Acts, makes up one quarter of the entire New Testament. There are also books that continue literary traditions developed in the First Testament. James is similar to the wisdom books of Proverbs and Ecclesiastes, and Revelation is an apocalypse like the second half of the book of Daniel.

The New Testament also contains what are traditionally known as the four Gospels: Matthew, Mark, Luke (the first half of Luke-Acts) and John. "Gospel" should not be thought of primarily as a specific kind of writing. The word actually refers to the content of these books: it means good news. In the New Testament, this term refers to the basic content of the message about Jesus that his followers shared far and wide. Thus *The Gospel According to Matthew* (the traditional title of that book) originally meant the good news as told by Matthew. The story of Jesus' life does serve as the framework and foundation for the books of Matthew, Mark, Luke and John, but in important ways these books still differ from one another in their

literary character (as the introductions to them will indicate). When we read all of the New Testament's books with an appreciation for when and why they were written, and for the kind of literature they represent, the story of how Jesus brought God's plan to its culmination unfolds before us.

Unfortunately, the order of the books of the New Testament in most printed Bibles today doesn't help us appreciate these things. For example, since Luke and Acts are two volumes of a single work, they should be read together. The three letters of John are best understood when read with the Gospel of John, since they are all by the same author and reflect the same perspective. But in the traditional order, Luke and Acts are separated by the Gospel of John, and John's letters are separated from his Gospel by most of the New Testament. In addition, the wisdom book of James has been traditionally placed in the middle of a group of letters, suggesting that it should be read as a letter. (It shouldn't.) And in most printed Bibles, the thirteen letters the apostle Paul wrote are presented roughly in order of length. As a result, they're out of historical order. This makes it difficult to read them with an appreciation for where they fit in the context of his life and for how they express the development of his thought.

The order of the New Testament books in this edition seeks to express the ancient concept of the fourfold gospel in a fresh way. The traditional priority of the stories of Jesus is retained, but now each Gospel is placed at the beginning of a group of related books. The presentation of four witnesses to the one gospel of Jesus the Messiah is enhanced by a fuller arrangement that will help readers better appreciate why the books of the New Testament were written and what kind of literature they represent. The four sets of books, each headed by a Gospel, form a cross, as it were, around the central figure of Jesus. Each sheds its light on his story in a unique way.

We have reunited the two volumes of Luke-Acts and placed them first because they provide an overview of the New Testament period. This allows readers to see where most of the other books belong. Next come Paul's letters in the order in which we believe they were most likely written. Luke was one of Paul's co-workers in sharing the good news about Jesus, so it's appropriate to pair Paul's letters with Luke's volumes. The Gospel according to Matthew comes next, together with two books—Hebrews and James—which are also addressed to Jews who believed in Jesus as their Messiah. Then comes the Gospel according to Mark (which many scholars believe was actually the first Gospel to be written), together with the letters of Peter, since Mark seems to tell the story of Jesus' life from Peter's perspective. Also included in this group is the letter of Jude, which is similar to Peter's second letter. Our final group begins with the Gospel according to John, which can suitably come last among the Gospels because it represents a mature reflection, after many years, on the meaning of Jesus' life. The letters of John follow his Gospel. The book of Revelation is appropriately placed last and by itself, since it is unique in literary type and perspective, and since it describes how God's saving plan for all of creation will ultimately be realized.

CONTENTS

LUKE-ACTS	1
1 THESSALONIANS	103
2 THESSALONIANS	111
1 CORINTHIANS	117
2 CORINTHIANS	139
GALATIANS	154
ROMANS	164
COLOSSIANS	189
EPHESIANS	197
PHILEMON	207
PHILIPPIANS	211
1 TIMOTHY	219
TITUS	227
2TIMOTHY	233

MATTHEW	239
HEBREWS	293
JAMES	313

MARK	321
1 PETER	355
2 PETER	363
JUDE	369

JOHN	373
1 JOHN	415
2 JOHN	423
3 JOHN	427

REVELATION	431
------------	-----

THE DRAMA OF THE BIBLE IN SIX ACTS	463
A VISUAL TIMELINE	470

INTRODUCTION TO LUKE-ACTS

Luke and Acts are two volumes of a single work. Beginning with the life and ministry of Jesus the Messiah, they trace the history of his followers down to the author's own day, some time after the middle of the first century AD.

Luke wrote this history to serve several important purposes. The first was to assure followers of Jesus that what they'd been taught about him was trustworthy. It's likely that Theophilus, the man who sponsored and helped circulate this work, was a Roman official, since Luke addresses him in his opening dedication as *most excellent Theophilus*, using the title generally reserved for such officials. Luke speaks of him as someone who's been instructed in the Christian faith and says he wants him to know *the certainty of the things you have been taught*. Luke no doubt wishes the same for the many people that Theophilus will share the work with.

Luke-Acts also shows that the true God is faithful and can be trusted completely. It does this by documenting how God kept a promise made to the people of Israel by sending them Jesus as their long-awaited Messiah, or King. It then shows how God invited non-Jews (known as Gentiles) to follow Jesus as well. Luke's history thus demonstrates that the extension of God's blessings to people such as Theophilus and his friends represents not a fickle change in plans, but the masterful fulfilment of a plan God has been pursuing over the ages. In the Bible's story, it has been Israel's role all along to bring God's light to the rest of the world. The earliest Jesus-followers take up this calling by announcing Jesus' victory over sin and death to all the nations. This theme runs all the way through both volumes, with Paul and Barnabas telling one Jewish audience:

*The Lord has commanded us:
"I have made you a light for the Gentiles,
that you may bring salvation to the ends of the earth."*

So Luke-Acts tells the story of how God invited first the people of Israel,

then the people of all nations, to follow Jesus. The form of Luke's history reflects this message. In the first volume, the movement is towards Jerusalem, the centre of Jewish national life. In the second volume, the movement is away from Jerusalem to other nations, closing with Paul proclaiming the kingdom of God in Rome, the capital of the empire.

Compared with other national histories of the time, which often contained twenty or more volumes, Luke's is short. Each of its two volumes covers about thirty years. Like other historians of his day, Luke provides an outline of important events and stocks it with details from the sources available to him: letters, speeches, songs, travel accounts, trial transcripts and biographical anecdotes. (Luke had access to these as a co-worker and travelling companion of the apostle Paul.)

The first volume, the book of Luke, begins with a preliminary section that introduces the main themes of the whole work by telling the story of Jesus' early life. This book then has three main sections:

- The first one describes Jesus' ministry in Galilee, the northern area of the land of Israel (pp. 11–25).
- The second section presents a long journey to Jerusalem, during which Jesus teaches and answers questions about what it means to follow him (pp. 25–43).
- The third describes how Jesus gave his life in Jerusalem and then rose again to be the Ruler and the Saviour of the world (pp. 43–54).

The second volume, the book of Acts, has six parts. Each one describes a successive phase in the expansion of the community of Jesus-followers outward from Jerusalem. The divisions between them are marked by variations on the phrase, *The word of God continued to spread and flourish*.

- In the first phase, the community is established in Jerusalem and becomes Greek-speaking, enabling it to spread its message throughout the empire (pp. 55–64).
- In the second phase, the community expands into the rest of Palestine (pp. 64–70).
- In the third phase, Gentiles are included in the community along with Jews (pp. 70–75).
- In the fourth part, the community intentionally sends messengers westward into the populous Roman province of Asia (pp. 75–81).
- In the fifth phase, these messengers enter Europe (pp. 81–86).
- In the final phase, the community reaches all the way to the capital of Rome and into the highest levels of society. God's invitation is thus extended to all nations (pp. 87–102).

LUKE

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly. But they were childless because Elizabeth was not able to conceive, and they were both very old.

Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside.

Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and

the disobedient to the wisdom of the righteous — to make ready a people prepared for the Lord.”

Zechariah asked the angel, “How can I be sure of this? I am an old man and my wife is well along in years.”

The angel said to him, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.”

Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

When his time of service was completed, he returned home. After this his wife Elizabeth became pregnant and for five months remained in seclusion. “The Lord has done this for me,” she said. “In these days he has shown his favor and taken away my disgrace among the people.”

In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, “Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end.”

“How will this be,” Mary asked the angel, “since I am a virgin?”

The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail.”

“I am the Lord’s servant,” Mary answered. “May your word to me be fulfilled.” Then the angel left her.

At that time Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah’s home and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: “Blessed

are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that the Lord would fulfill his promises to her!"

And Mary said:

"My soul glorifies the Lord
and my spirit rejoices in God my Savior,
for he has been mindful
of the humble state of his servant.

From now on all generations will call me blessed,
for the Mighty One has done great things for me —
holy is his name.

His mercy extends to those who fear him,
from generation to generation.

He has performed mighty deeds with his arm;
he has scattered those who are proud in their inmost thoughts.

He has brought down rulers from their thrones
but has lifted up the humble.

He has filled the hungry with good things
but has sent the rich away empty.

He has helped his servant Israel,
remembering to be merciful
to Abraham and his descendants forever,
just as he promised our ancestors."

Mary stayed with Elizabeth for about three months and then returned home.

When it was time for Elizabeth to have her baby, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.

On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, but his mother spoke up and said, "No! He is to be called John."

They said to her, "There is no one among your relatives who has that name."

Then they made signs to his father, to find out what he would like to name the child. He asked for a writing tablet, and to everyone's astonishment he wrote, "His name is John." Immediately his mouth was opened and

his tongue set free, and he began to speak, praising God. All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking, “What then is this child going to be?” For the Lord’s hand was with him.

His father Zechariah was filled with the Holy Spirit and prophesied:

“Praise be to the Lord, the God of Israel,
because he has come to his people and redeemed them.

He has raised up a horn of salvation for us
in the house of his servant David

(as he said through his holy prophets of long ago),

salvation from our enemies
and from the hand of all who hate us —

to show mercy to our ancestors

and to remember his holy covenant,
the oath he swore to our father Abraham:

to rescue us from the hand of our enemies,

and to enable us to serve him without fear

in holiness and righteousness before him all our days.

And you, my child, will be called a prophet of the Most High;
for you will go on before the Lord to prepare the way for him,

to give his people the knowledge of salvation
through the forgiveness of their sins,

because of the tender mercy of our God,
by which the rising sun will come to us from heaven

to shine on those living in darkness

and in the shadow of death,

to guide our feet into the path of peace.”

And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel.

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to their own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and

line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."

Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

"Glory to God in the highest heaven,
and on earth peace to those on whom his favor rests."

When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."

So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. But Mary treasured up all these things and pondered them in her heart. The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying:

“Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.
For my eyes have seen your salvation,
which you have prepared in the sight of all nations:
a light for revelation to the Gentiles,
and the glory of your people Israel.”

The child’s father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

Every year Jesus’ parents went to Jerusalem for the Festival of the Passover. When he was twelve years old, they went up to the festival, according to the custom. After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.”

“Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand what he was saying to them.

Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and man.

In the fifteenth year of the reign of Tiberius Caesar — when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene — during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet:

“A voice of one calling in the wilderness,
 ‘Prepare the way for the Lord,
 make straight paths for him.
 Every valley shall be filled in,
 every mountain and hill made low.
 The crooked roads shall become straight,
 the rough ways smooth.
 And all people will see God’s salvation.’ ”

John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

“What should we do then?” the crowd asked.

John answered, “Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.”

Even tax collectors came to be baptized. “Teacher,” they asked, “what should we do?”

“Don’t collect any more than you are required to,” he told them.

Then some soldiers asked him, “And what should we do?”

He replied, “Don’t extort money and don’t accuse people falsely — be content with your pay.”

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, “I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire.” And with many other words John exhorted the people and proclaimed the good news to them.

But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done, Herod added this to them all: He locked John up in prison.

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,

the son of Heli, the son of Matthat,
the son of Levi, the son of Melki,
the son of Jannai, the son of Joseph,
the son of Mattathias, the son of Amos,
the son of Nahum, the son of Esli,
the son of Naggai, the son of Maath,
the son of Mattathias, the son of Semein,
the son of Josek, the son of Joda,
the son of Joanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel,
the son of Neri, the son of Melki,
the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
the son of Joshua, the son of Eliezer,
the son of Jorim, the son of Matthat,
the son of Levi, the son of Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,
the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan,
the son of David, the son of Jesse,
the son of Obed, the son of Boaz,
the son of Salmon, the son of Nahshon,
the son of Amminadab, the son of Ram,
the son of Hezron, the son of Perez,
the son of Judah, the son of Jacob,
the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
the son of Serug, the son of Reu,
the son of Peleg, the son of Eber,

the son of Shelah, the son of Cainan,
 the son of Arphaxad, the son of Shem,
 the son of Noah, the son of Lamech,
 the son of Methuselah, the son of Enoch,
 the son of Jared, the son of Mahalalel,
 the son of Kenan, the son of Enosh,
 the son of Seth, the son of Adam,
 the son of God.

Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.

The devil said to him, "If you are the Son of God, tell this stone to become bread."

Jesus answered, "It is written: 'Man shall not live on bread alone.'"

The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours."

Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"

The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. For it is written:

"'He will command his angels concerning you
 to guard you carefully;
 they will lift you up in their hands,
 so that you will not strike your foot against a stone.'"

Jesus answered, "It is said: 'Do not put the Lord your God to the test.'"

When the devil had finished all this tempting, he left him until an opportune time.

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

The Bible is a book that leaves an impression. What impression has it left on you?

Now you have read these stories from the New Testament of the Bible, why not pass this book on to someone else? Or why not keep a hold of it, and buy another copy to read together. Share your experience. Share your sorrow. Share your joy.

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"I have come that they may have life, and have it to the full." John 10:10

The story of Jesus, his church and the world he came to save as told in the books of the New Testament of the Bible.

No other figure in history can claim to have made the impact that Jesus, a carpenter from Nazareth, has made. The New Testament is his story. His miraculous birth, his liberating teaching, his miraculous deeds, his death on the cross and the astounding news of his resurrection – these turned the world upside down.

The New Testament also tells the story of the church that Jesus founded. Convinced of his resurrection, the followers of Jesus have expanded over two thousand years to include an astonishingly diverse group of people, drawn from tribes, nations, and languages across the planet. Jesus came to save and transform. His followers in turn, convinced of the truth about Jesus, changed and continue to change the world.

The New Testament tells this story through the words of twenty-six different books written between the middle and end of the first century. These stories have been shared by communities across the world for centuries. And now it is your turn. Read this Bible. Consider what it says about God, his church, the world, and you. And once you've read it – share this Bible.



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