Illustrator's NOTETAKING Bible

CONTENTS

The Bible is God's revelation to humanity. It is our only source for completely reliable information about God, what happens when we die, and where history is headed. The Bible reveals these things because it is God's inspired Word, inerrant in the original manuscripts. Bible translation brings God's Word from the ancient languages (Hebrew, Greek, and Aramaic) into today's world. In dependence on God's Spirit to accomplish this sacred task, the Christian Standard Bible Translation Oversight Committee and Holman Bible Publishers present the CSB.

Textual Base of the CSB

The textual base for the New Testament (NT) is the Nestle-Aland *Novum Testamentum Graece*, 28th edition, and the United Bible Societies' Greek New Testament, 5th corrected edition. The text for the Old Testament (OT) is the *Biblia Hebraica Stuttgartensia*, 4th edition.

Goals of This Translation

- Provide English-speaking people worldwide with an accurate translation in contemporary English.
- Provide an accurate translation for personal study, sermon preparation, private devotions, and memorization.
- Provide a text that is clear and understandable, suitable for public reading, and shareable so that all may access its life-giving message.
- Affirm the authority of Scripture and champion its absolute truth against skeptical viewpoints.

Translation Philosophy of the CSB

Most discussions of Bible translations speak of two opposite approaches: formal equivalence and dynamic equivalence. This terminology is meaningful, but Bible translations cannot be neatly sorted into these two categories. There is room for another category of translation philosophy that capitalizes on the strengths of the other two.

1. **Formal Equivalence:**
    Often called "word-for-word" (or "literal") translation, the principle of formal equivalence seeks as nearly as possible to preserve the structure of the original language. It seeks to represent each word of the original text with an exact equivalent word in the translation so that the reader can see word for word what the original human author wrote. The merits of this approach include its consistency with the conviction that the Holy Spirit did inspire the very words of Scripture in the original manuscripts. It also provides the English Bible student some access to the structure of the text in the original language. Formal equivalence can achieve accuracy to the degree that English has an exact equivalent for each word and that the grammatical patterns of the original language can be reproduced in understandable English. However, it can sometimes result in awkward, if not incomprehensible, English or in a misunderstanding of the author's intent. The literal rendering of ancient idioms is especially difficult.

2. **Dynamic or Functional Equivalence:**
    Often called "thought-for-thought" translation, the principle of dynamic equivalence rejects as misguided the attempt to preserve the structure of the original language. It proceeds by extracting the meaning of a text from its form and then translating that meaning so that it makes the same impact on modern readers that the ancient text made on its original readers. Strengths of this approach include a high degree of clarity and readability, especially in places where the original is difficult to render word for word. It also acknowledges that accurate and effective translation may require interpretation. However, the meaning of a text cannot always be neatly separated from its form, nor can it always be precisely determined. A biblical author may have intended multiple meanings, but these may be lost with the elimination of normal structures. In striving for readability, dynamic equivalence also sometimes overlooks and loses some of the less prominent elements of meaning. Furthermore, lack of formal correspondence to the original makes it difficult to verify accuracy and thus can affect the usefulness of the translation for in-depth Bible study.

3. **Optimal Equivalence:**
   In practice, translations are seldom if ever purely formal or dynamic but favor one theory of Bible translation or the other to varying degrees. Optimal equivalence as a translation philosophy recognizes that form cannot always be neatly separated from meaning and should not be changed (for example, nouns to verbs or second person "you" to third person "they") unless comprehension demands it. The primary goal of translation is to convey the sense of the original with as much clarity as the original text and the translation language permit. Optimal equivalence appreciates the goals of formal equivalence but also recognizes its limitations.

   Optimal equivalence starts with an exhaustive analysis of the text at every level (word, phrase, clause, sentence, discourse) in the original language to determine its original meaning and intention (or purpose). Then, relying on the latest and best language tools and experts, the nearest corresponding semantic and linguistic equivalents are used to convey as much of the information and intention of the original text with as much clarity and readability as possible. This process assures the maximum transfer of both the words and the thoughts contained in the original.

   The CSB uses optimal equivalence as its translation philosophy. In the many places throughout the Bible where a word-for-word rendering is understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a more dynamic translation is used. The CSB places equal value on fidelity to the original and readability for a modern audience, resulting in a translation that achieves both goals.

The Gender Language Usage in Bible Translation

The goal of the translators of the CSB has not been to promote a cultural ideology but to translate the Bible faithfully. Recognizing modern usage of English, the CSB regularly translates the plural of the Greek word ανθρωπος ("man") as "people" instead of "men," and occasionally the singular as "one," "someone," or "everyone," when the supporting pronouns in the original languages validate such a translation. While the CSB avoids using "he" or "him" unnecessarily, the translation does not restructure sentences to avoid them when they are in the text.

History of the CSB

After several years of preliminary development, Holman Bible Publishers, the oldest Bible publisher in North America, assembled an international, interdenominational team of one hundred scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Outside consultants and reviewers contributed valuable suggestions from their areas of expertise. Working with the original languages, an executive team of translators edited, polished, and reviewed the final manuscript that was first published as the Holman Christian Standard Bible (HCSB) in 2004.

A standing committee was also formed to maintain the HCSB translation and look for ways to improve readability without compromising accuracy. As with the original translation team, the committee that prepared this revision of the HCSB, renamed the CSB, is international and interdenominational, comprised of evangelical scholars who honor the inspiration and authority of God's written Word.

Traditional Features Found in the CSB

In keeping with a long line of Bible publications, the CSB has retained a number of features found in traditional Bibles:

1. Traditional theological vocabulary (for example, *justification, sanctification, redemption*) has been retained since such terms have no other translation equivalent that adequately communicates their exact meaning.

2. Traditional spellings of names and places found in most Bibles have been used to make the CSB compatible with most Bible study tools.

3. Some editions of the CSB will print the words of Christ in red letters to help readers easily locate the spoken words of the Lord Jesus Christ.

4. Descriptive headings, printed above each section of Scripture, help readers quickly identify the contents of that section.

5. OT passages quoted in the NT are indicated. In the CSB, they are set in boldface type.

THE
OLD TESTAMENT

Genesis

The Creation

1 In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters. ³ Then God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and God separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

⁶ Then God said, "Let there be an expanse between the waters, separating water from water." ⁷ So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. ⁸ God called the expanse "sky." Evening came and then morning: the second day.

⁹ Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. ¹⁰ God called the dry land "earth," and the gathering of the water he called "seas." And God saw that it was good. ¹¹ Then God said, "Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing fruit with seed in it according to their kinds." And it was so. ¹² The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³ Evening came and then morning: the third day.

¹⁴ Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons and for days and years. ¹⁵ They will be lights in the expanse of the sky to provide light on the earth." And it was so. ¹⁶ God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars. ¹⁷ God placed them in the expanse of the sky to provide light on the earth, ¹⁸ to rule the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ Evening came and then morning: the fourth day.

²⁰ Then God said, "Let the water swarm with living creatures, and let birds fly above the earth across the expanse of the sky." ²¹ So God created the large sea-creatures and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. ²² God blessed them: "Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth." ²³ Evening came and then morning: the fifth day.

²⁴ Then God said, "Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds." And it was so. ²⁵ So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, "Let us make man in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth."

²⁷   So God created man in his own image;
       he created him in the image of God;
       he created them male and female.

²⁸ God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth." ²⁹ God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, ³⁰ for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given every green plant for food." And it was so. ³¹ God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

2 So the heavens and the earth and everything in them were completed. [2] On the seventh day God had completed his work that he had done, and he rested on the seventh day from all his work that he had done. [3] God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.

Man and Woman in the Garden

[4] These are the records of the heavens and the earth, concerning their creation. At the time that the Lord God made the earth and the heavens, [5] no shrub of the field had yet grown on the land, and no plant of the field had yet sprouted, for the Lord God had not made it rain on the land, and there was no man to work the ground. [6] But mist would come up from the earth and water all the ground. [7] Then the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

[8] The Lord God planted a garden in Eden, in the east, and there he placed the man he had formed. [9] The Lord God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

[10] A river went out from Eden to water the garden. From there it divided and became the source of four rivers. [11] The name of the first is Pishon, which flows through the entire land of Havilah, where there is gold. [12] Gold from that land is pure; bdellium and onyx are also there. [13] The name of the second river is Gihon, which flows through the entire land of Cush. [14] The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

[15] The Lord God took the man and placed him in the garden of Eden to work it and watch over it. [16] And the Lord God commanded the man, "You are free to eat from any tree of the garden, [17] but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die." [18] Then the Lord God said, "It is not good for the man to be alone. I will make a helper corresponding to him." [19] The Lord God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name. [20] The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found corresponding to him. [21] So the Lord God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. [22] Then the Lord God made the rib he had taken from the man into a woman and brought her to the man. [23] And the man said:

This one, at last, is bone of my bone
and flesh of my flesh;
this one will be called "woman,"
for she was taken from man.

[24] This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. [25] Both the man and his wife were naked, yet felt no shame.

The Temptation and the Fall

3 Now the serpent was the most cunning of all the wild animals that the Lord God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden'?"

[2] The woman said to the serpent, "We may eat the fruit from the trees in the garden. [3] But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"

[4] "No! You will certainly not die," the serpent said to the woman. [5] "In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil." [6] The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. [7] Then the eyes of both of them were

opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

Sin's Consequences

8 Then the man and his wife heard the sound of the Lord God walking in the garden at the time of the evening breeze, and they hid from the Lord God among the trees of the garden. 9 So the Lord God called out to the man and said to him, "Where are you?"

10 And he said, "I heard you in the garden, and I was afraid because I was naked, so I hid."

11 Then he asked, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

12 The man replied, "The woman you gave to be with me — she gave me some fruit from the tree, and I ate."

13 So the Lord God asked the woman, "What have you done?"

And the woman said, "The serpent deceived me, and I ate."

14 So the Lord God said to the serpent:

> Because you have done this,
> you are cursed more than any livestock
> and more than any wild animal.
> You will move on your belly
> and eat dust all the days of your life.
>
> 15 I will put hostility between you and the woman,
> and between your offspring and her offspring.
> He will strike your head,
> and you will strike his heel.

16 He said to the woman:

> I will intensify your labor pains;
> you will bear children with painful effort.
> Your desire will be for your husband,
> yet he will rule over you.

17 And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':

> The ground is cursed because of you.
> You will eat from it by means of painful labor
> all the days of your life.
>
> 18 It will produce thorns and thistles for you,
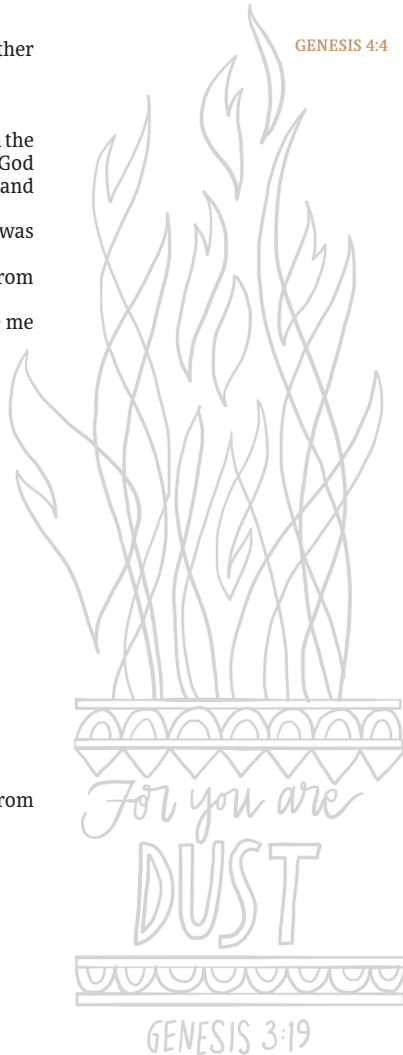> and you will eat the plants of the field.
>
> 19 You will eat bread by the sweat of your brow
> until you return to the ground,
> since you were taken from it.
> For you are dust,
> and you will return to dust."

20 The man named his wife Eve because she was the mother of all the living. 21 The Lord God made clothing from skins for the man and his wife, and he clothed them.

22 The Lord God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever." 23 So the Lord God sent him away from the garden of Eden to work the ground from which he was taken. 24 He drove the man out and stationed the cherubim and the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

Cain Murders Abel

4 The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the Lord's help." 2 She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground. 3 In the course of time Cain presented some of the land's produce as an offering to the Lord. 4 And Abel also presented
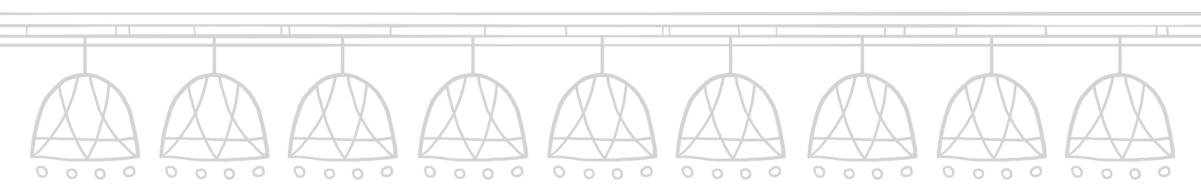
For you are
DUST
GENESIS 3:19

THE
NEW TESTAMENT

Matthew

The Genealogy of Jesus Christ

1 An account of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

From Abraham to David

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

From David to the Babylonian Exile

    David fathered Solomon by Uriah's wife,
7   Solomon fathered Rehoboam,
    Rehoboam fathered Abijah,
    Abijah fathered Asa,
8   Asa fathered Jehoshaphat,
    Jehoshaphat fathered Joram,
    Joram fathered Uzziah,
9   Uzziah fathered Jotham,
    Jotham fathered Ahaz,
    Ahaz fathered Hezekiah,
10 Hezekiah fathered Manasseh,
    Manasseh fathered Amon,
    Amon fathered Josiah,
11 and Josiah fathered Jeconiah and his brothers
    at the time of the exile to Babylon.

From the Exile to the Messiah

12 After the exile to Babylon
    Jeconiah fathered Shealtiel,
    Shealtiel fathered Zerubbabel,
13 Zerubbabel fathered Abiud,
    Abiud fathered Eliakim,
    Eliakim fathered Azor,
14 Azor fathered Zadok,
    Zadok fathered Achim,
    Achim fathered Eliud,
15 Eliud fathered Eleazar,
    Eleazar fathered Matthan,
    Matthan fathered Jacob,
16 and Jacob fathered Joseph the husband of Mary,
    who gave birth to Jesus who is called the Messiah.

17 So all the generations from Abraham to David were fourteen generations; and from David until the exile to Babylon, fourteen generations; and from the exile to Babylon until the Messiah, fourteen generations.

The Nativity of the Messiah

18 The birth of Jesus Christ came about this way: After his mother Mary had been engaged to Joseph, it was discovered before they came together that

she was pregnant from the Holy Spirit. ¹⁹ So her husband, Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly.

²⁰ But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins."

²² Now all this took place to fulfill what was spoken by the Lord through the prophet:

> ²³ **See, the virgin will become pregnant**
> **and give birth to a son,**
> **and they will name him Immanuel,**

which is translated "God is with us."

²⁴ When Joseph woke up, he did as the Lord's angel had commanded him. He married her ²⁵ but did not have sexual relations with her until she gave birth to a son. And he named him Jesus.

Wise Men Visit the King

2 After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, ² saying, "Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him."

³ When King Herod heard this, he was deeply disturbed, and all Jerusalem with him. ⁴ So he assembled all the chief priests and scribes of the people and asked them where the Messiah would be born.

⁵ "In Bethlehem of Judea," they told him, "because this is what was written by the prophet:

> ⁶ **And you, Bethlehem**, in the land of Judah,
> are by no means **least among the rulers of Judah:**
> **Because out of you will come a ruler**
> **who will shepherd my people Israel."**

⁷ Then Herod secretly summoned the wise men and asked them the exact time the star appeared. ⁸ He sent them to Bethlehem and said, "Go and search carefully for the child. When you find him, report back to me so that I too can go and worship him."

⁹ After hearing the king, they went on their way. And there it was — the star they had seen at its rising. It led them until it came and stopped above the place where the child was. ¹⁰ When they saw the star, they were overwhelmed with joy. ¹¹ Entering the house, they saw the child with Mary his mother, and falling to their knees, they worshiped him. Then they opened their treasures and presented him with gifts: gold, frankincense, and myrrh. ¹² And being warned in a dream not to go back to Herod, they returned to their own country by another route.

The Flight into Egypt

¹³ After they were gone, an angel of the Lord appeared to Joseph in a dream, saying, "Get up! Take the child and his mother, flee to Egypt, and stay there until I tell you. For Herod is about to search for the child to kill him." ¹⁴ So he got up, took the child and his mother during the night, and escaped to Egypt. ¹⁵ He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: **Out of Egypt I called my Son.**

The Massacre of the Innocents

¹⁶ Then Herod, when he realized that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the boys in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men. ¹⁷ Then what was spoken through Jeremiah the prophet was fulfilled:

> ¹⁸ **A voice was heard in Ramah,**
> **weeping, and great mourning,**

Rachel weeping for her children;
and she refused to be consoled,
because they are no more.

The Return to Nazareth

¹⁹ After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰ saying, "Get up, take the child and his mother, and go to the land of Israel, because those who intended to kill the child are dead." ²¹ So he got up, took the child and his mother, and entered the land of Israel. ²² But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the region of Galilee. ²³ Then he went and settled in a town called Nazareth to fulfill what was spoken through the prophets, that he would be called a Nazarene.

The Herald of the Messiah

3 In those days John the Baptist came, preaching in the wilderness of Judea ² and saying, "Repent, because the kingdom of heaven has come near!" ³ For he is the one spoken of through the prophet Isaiah, who said:

**A voice of one crying out
in the wilderness:
Prepare the way for the Lord;
make his paths straight!**

⁴ Now John had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey. ⁵ Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were going out to him, ⁶ and they were baptized by him in the Jordan River, confessing their sins. ⁷ When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the coming wrath? ⁸ Therefore produce fruit consistent with repentance. ⁹ And don't presume to say to yourselves, 'We have Abraham as our father.' For I tell you that God is able to raise up children for Abraham from these stones. ¹⁰ The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be cut down and thrown into the fire.

¹¹ "I baptize you with water for repentance, but the one who is coming after me is more powerful than I. I am not worthy to remove his sandals. He himself will baptize you with the Holy Spirit and fire. ¹² His winnowing shovel is in his hand, and he will clear his threshing floor and gather his wheat into the barn. But the chaff he will burn with fire that never goes out."

The Baptism of Jesus

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

¹⁵ Jesus answered him, "Allow it for now, because this is the way for us to fulfill all righteousness." Then John allowed him to be baptized.

¹⁶ When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. ¹⁷ And a voice from heaven said, "This is my beloved Son, with whom I am well-pleased."

The Temptation of Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² After he had fasted forty days and forty nights, he was hungry. ³ Then the tempter approached him and said, "If you are the Son of God, tell these stones to become bread."

⁴ He answered, "It is written: **Man must not live on bread alone but on every word that comes from the mouth of God.**"

⁵ Then the devil took him to the holy city, had him stand on the pinnacle of the temple, ⁶ and said to him, "If you are the Son of God, throw yourself down. For it is written:

He will give his angels orders concerning you,
and **they will support you with their hands**
so that you will not strike
your foot against a stone."

⁷ Jesus told him, "It is also written: **Do not test the Lord your God."**

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ And he said to him, "I will give you all these things if you will fall down and worship me."

¹⁰ Then Jesus told him, "Go away, Satan! For it is written: **Worship the Lord your God, and serve only him."**

¹¹ Then the devil left him, and angels came and began to serve him.

Ministry in Galilee

¹² When he heard that John had been arrested, he withdrew into Galilee. ¹³ He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through the prophet Isaiah:

¹⁵ **Land of Zebulun and land of Naphtali,**
along the road by the sea, beyond the Jordan,
Galilee of the Gentiles.
¹⁶ **The people who live in darkness**
have seen a great light,
and for those living in the land of the shadow of death,
a light has dawned.

¹⁷ From then on Jesus began to preach, "Repent, because the kingdom of heaven has come near."

The First Disciples

¹⁸ As he was walking along the Sea of Galilee, he saw two brothers, Simon (who is called Peter), and his brother Andrew. They were casting a net into the sea — for they were fishermen. ¹⁹ "Follow me," he told them, "and I will make you fish for people." ²⁰ Immediately they left their nets and followed him.

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

Teaching, Preaching, and Healing

²³ Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. ²⁴ Then the news about him spread throughout Syria. So they brought to him all those who were afflicted, those suffering from various diseases and intense pains, the demon-possessed, the epileptics, and the paralytics. And he healed them. ²⁵ Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

The Sermon on the Mount

5 When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. ² Then he began to teach them, saying:

The Beatitudes

³ "Blessed are the poor in spirit,
for the kingdom of heaven is theirs.
⁴ Blessed are those who mourn,
for they will be comforted.
⁵ Blessed are the humble,
for they will inherit the earth.
⁶ Blessed are those who hunger and thirst for righteousness,
for they will be filled.