



NRSV  
UPDATED EDITION

Bible Sampler



Friendship Press  
Conversations Matter



# Bible Sampler



“UNCORRECTED, UNEDITED BIBLE TEXT  
FOR REVIEW PURPOSES ONLY”



# Bible Sampler

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Contains selected passages from the Old and New Testaments  
and the Apocryphal/Deuterocanonical Books

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Friendship Press  
Conversations Matter

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# FOREWORD

The growth of information makes for an ever-changing world. However, the importance of Scripture remains unchanged. To ensure the enduring value of inspired sacred texts, Friendship Press, together with the National Council of Churches and in partnership with the Society of Biblical Literature, has undertaken the careful task of updating the *NRSV Edition of the Bible*. We are pleased to present you with what we can in full confidence call *the world's most meticulously researched, rigorously reviewed, and faithfully accurate* English-language Bible translation.

You will find that this new NRSV edition is the most extensively updated English-language Bible translation available on the worldwide market to date. Recent scholarship is applied to ancient texts to help readers explore the meanings of ancient texts in light of the cultures that produced them. The *NRSV Updated Edition* is intended to be as literal as possible so that the meaning of scripture can be as clear as possible to the fervent lay reader as it is to the dedicated biblical scholar.

As stewards of the *NRSV Updated Edition*, we invite you to join the journey of exploration with all the passionate attention and consideration that sacred Scriptures richly deserve.

In service to the Divine Name,  
Rev. Joseph V. Crockett, Ed.D.  
*CEO & Publisher*



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Read Think Pray Act



# TO THE READER

## *From the National Council of Churches of Christ*

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

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

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

### **WHY AN UPDATE?**

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

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

## **THE UPDATE PROCESS**

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

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

## **A FINAL WORD**

Since its beginnings in the early 1950s, the NCC has supported the work of scholars who dedicate their lives to the study of the Hebrew and Christian Scriptures. Likewise, the NCC's steadfast aim has been to encourage readers to study the Scriptures so they will be inspired and informed in their faithful action to love God with their hearts, souls, minds, and strength and to love each other as God loves.

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

# PREFACE TO THE NRSV UPDATED EDITION

*From the Society of Biblical Literature*

## **PURPOSE OF THE REVISION**

First published in 1611, the King James Version slowly but steadily attained a well-deserved stature as the English language's "Authorized Version" of the Scriptures. At the same time, the scholarly foundation that produced the *King James Version* shifted as new manuscripts came to light and philological understandings improved. As a result of these scholarly advances, the *Revised Standard Version* was authorized to improve the translation, based on more evidence of the original texts and early translations of the Bible, the meanings of its original languages (Hebrew, Aramaic, and Greek, as well as ancient translations into Arabic, Armenian, Coptic, Ethiopic, Georgian Greek, Syriac, and Latin), and changes to the English language itself. The forty years between the *Revised Standard Version* and the *New Revised Standard Version* likewise witnessed many developments in biblical scholarship, textual criticism, linguistics, and philology. The same has occurred over the last thirty years, including the publication of all the biblical texts discovered near the Dead Sea, and these developments warrant this update. As with its predecessors, the *NRSVue* can claim a well-known line from the 1611 preface to the *King James Version*: "We never thought from the beginning that we should need to make a new translation . . . but to make a good one better."

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

## **PROCESS OF THE REVISION**

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

editors. The general editors were divided into three teams: Old Testament (also known as the Hebrew Scriptures), Apocrypha (also known as the Deuterocanon), and the New Testament. In addition to the seven general editors, the National Council of Churches appointed two members of its Bible Translation and Utilization Advisory Committee to serve as liaisons to the committee of general editors appointed by the Society of Biblical Literature. Three members of the Society's staff participated in and managed the project.

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

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

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

## TEXT-CRITICAL REVISIONS

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

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

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

For the Old Testament, the team made use of the *Biblia Hebraica Quinta* (2004–) for those books published to date and the *Biblia Hebraica Stuttgartensia* (1977; ed. sec. emendata, 1983) for the remaining books. Both are editions of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the Masoretes) of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, we adopted that reading. No notes are given in such cases because the vowel points are more recent and less reliably original than the consonants.

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

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

The *NRSVue* uses double brackets in the Old Testament in the same way the *New Revised Standard Version* did in the New Testament: to enclose passages that are now regarded to be later additions to the text but that have been retained because of their evident antiquity and their importance in the textual tradition. In short, the text-critical basis for the Old Testament is an improved Masoretic Text, which was the goal of the *New Revised Standard Version*. The Masoretic Text has been given preference where there is no scholarly consensus in favor of another reading or where the arguments are equivocal.

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

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

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

For the New Testament, the team based its work on three recent editions of the Greek New Testament: (1) *The Greek New Testament*, 5th revised edition (United Bible Societies, 2014); (2) *The Greek New Testament: SBL Edition* (Society of Biblical Literature and Logos Bible Software, 2010); and, (3) for Acts and the Catholic Letters, *Novum Testamentum Graecum: Editio Critica Maior* (Deutsche Bibelgesellschaft, 2013, 2017). Occasionally these editions differ in regard to text or punctuation; in such cases the team followed the reading best supported by a combination of both traditional and more recent approaches and considerations. As in the original NRSV, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text but that have been retained because of their antiquity and importance in the textual tradition. Here and there in the notes the phrase “Other ancient authorities read” identifies alternative readings preserved by Greek manuscripts and early versions. In both Testaments, other possible translations of the text are indicated by the word “or.”

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

## PHILOLOGICAL REVISIONS

Deciphering the meanings of the Bible’s ancient languages involves a host of efforts: the study of the languages themselves, the comparative study of cognate languages from the ancient Near East and the Greco-Roman world, the disciplines of philology and linguistics, and the historical study of the social, cultural, and economic contexts in which the Bible was written. The *NRSVue* took special care not to use terms in ways that are historically or theologically anachronistic, though, as in every translation, anachronism is unavoidable.

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

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

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

## **THE FUTURE OF REVISIONS AND A VIRTUE OF THIS TRANSLATION**

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

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

# NCC'S GUIDELINES ON NAMING THE BIBLE AND LABELING THE TESTAMENTS

The NCC uses the NRSV update to demonstrate its ecumenical spirit and inter-faith values through the endorsement of the following guidelines.

Regarding the labeling of Testaments

1. Publishers using the NCC copyrighted materials for producing works as a Jewish text are provided the following labeling options:
  - a. Tanakh
  - b. Hebrew Scriptures or Hebrew Bible

It is assumed that these works will adhere to the book order of the Jewish canon: Torah (Genesis—Deuteronomy), Nevi'im (Former Prophets—Joshua to Kings—and Latter Prophets), and Ketuvim (Writings).

2. Publishers using the NCC copyrighted materials for producing works as a Catholic, Orthodox or Protestant text are provided the following labeling options:
  - a. Old Testament/New Testament
  - b. First Testament/Second Testament
  - c. Apocrypha or Apocrypha/Deuterocanonical Books

Publishers producing works for Catholic and Orthodox communities are permitted to order Apocrypha/Deuterocanonical books in sequences used and preferred for their specific Catholic and Orthodox religious traditions.

The NCC encourages these choices and distinctions because they represent unique identities even as these religious traditions share a common heritage.



# SAMPLE REVISIONS

The review and revision process that produced the *NRSVue* focused on several different aspects of the biblical text and translation, including textual criticism, philology, English-language style, versification, the use of textual notes, and consistent capitalization principles. The following examples illustrate the types of changes made for each category.

## TEXT-CRITICAL CHANGES

Bible scholars use the term *text-critical* to refer to the study of the textual evidence of biblical manuscripts. Text-critical work often begins by establishing a base text from the earliest versions of biblical texts in the original languages (Hebrew, Aramaic, and Greek). This base text is then nuanced by evidence from ancient translations of the biblical texts (e.g., Syriac, Latin). New manuscript evidence and advances in scholarly research on existing manuscripts sometimes necessitate adjustments to the base text.

### *Example:* 1 Kings 8.16

In 1 Kings 8.16 the *NRSVue* corrects the text based on evidence from the Dead Sea Scrolls found at Qumran.

**NRSV:** ‘Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there; but I chose David to be over my people Israel.’

**NRSVue:** ‘Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there, *nor did I choose anyone to be a ruler over my people Israel. But I have chosen Jerusalem in order that my name may be there,<sup>N</sup> and I have chosen* David to be over my people Israel.’

*Note:* Cn Compare Q<sub>m</sub>s and 2 Chr 6.5–6: MT lacks *nor did . . . be there*

### *Example:* Sirach 39.14

The *NRSV* of Sirach 39.14 has *fragrance*, the reading of the Greek manuscript tradition. The Syriac has *voice*, which makes better sense in context and which Joseph Ziegler adopts in his critical

Greek edition. *NRSVue* translates the Syriac and records the Greek reading in a textual note.

**NRSV:**

- <sup>14</sup> Send out fragrance like incense  
and put forth blossoms like a lily.  
*Scatter the fragrance*, and sing a hymn of praise;  
bless the Lord for all his works.

**NRSVue:**

- <sup>14</sup> Send out fragrance like incense  
and put forth blossoms like a lily.  
*Raise your voice*<sup>N</sup> and sing a hymn of praise;  
bless the Lord for all his works.

*Note:* Syr: Gk *fragrance*

**Example:** Acts 9.8

In some cases, such as Acts 9.8, the translation was left unchanged, but *NRSVue* adds a textual note to record important text-critical evidence for an alternate translation.

**NRSV:** <sup>8</sup>Saul got up from the ground, and though his eyes were open, he could see nothing;

**NRSVue:** <sup>8</sup>Saul got up from the ground, and though his eyes were open, he could see nothing;<sup>N</sup>

*Note:* Other ancient authorities read *no one*.

## PHILOLOGICAL UPDATES

Significant attention was given to philological matters. *Philology* is the study of the historical development of words. By examining the social, cultural, and economic contexts of biblical languages, philology helps readers understand the meanings of ancient texts in light of the cultures that produced them. Biblical scholars use philology to render greater precision in interpreting scripture today.

**Example:** Leviticus 4.8

Although the translation “sin offering” for Hebrew *hatta’t* has a long history (KJV, RSV, NRSV), biblical scholars now agree that “purification offering” more accurately represents the meaning of the word. Leviticus 4.8 and over 125 other verses have been revised accordingly.

**NRSV:** He shall remove all the fat from the bull of *sin offering*

**NRSVue:** He shall remove all the fat from the bull of *purification offering*

**Example:** 4 Maccabees 2.2

The standard Greek lexicons do not support the rendering of *hedypatheia* in 4 Maccabees 2.2 as specifically *sexual* desire. The term speaks more of enjoying what is pleasurable or luxurious.

**NRSV:** <sup>2</sup>It is for this reason, certainly, that the temperate Joseph is praised, because by mental effort he overcame *sexual desire*.

**NRSVue:** <sup>2</sup>It is for this reason, certainly, that the temperate Joseph is praised, because by mental effort he overcame *the prospect of pleasure*.

**Example:** Matthew 2.1

The translation “wise men” in Matthew 2.1 is only justifiable by its traditional usage. However, “magi” is now well known in English and more commonly used both in other Bible translations and in poetry, drama, and film.

**NRSV:** <sup>1</sup>In the time of King Herod, after Jesus was born in Bethlehem of Judea, *wise men*<sup>N</sup> from the East came to Jerusalem,

*Note:* Or *astrologers*; Gk *magi*

**NRSVue:** <sup>1</sup>In the time of King Herod, after Jesus was born in Bethlehem of Judea, *magi*<sup>N</sup> from the east came to Jerusalem,

*Note:* Or *astrologers*

**CHALLENGING WORDS**

A number of words and concepts are especially challenging to render in a translation that attempts simultaneously to be contemporary in its style, sensitive to misperception, and historically accurate. In many, if not most, of these cases, translators hope that readers will consult commentaries and reading guides.

**Example:** Leviticus 13.9

The Hebrew word *tsara'at* has traditionally been translated “leprosy.” However, the condition being referenced was not Hansen’s disease, so in Leviticus 13.9 and roughly fifty other verses *NRSVue* have been updated to focus on the term’s central meaning, that this was a defiling skin disease. This change also necessitated the change of several in-text headings.

**NRSV:** <sup>9</sup>When a person contracts a *leprous*<sup>N</sup> disease, he shall be brought to the priest.

**NRSVue:** <sup>9</sup>“When a person contracts a *defiling skin* disease, he shall be brought to the priest.”

**Example:** Galatians 1.11

For the sake of inclusivity, *NRSV* often translates the plural form of Greek *adelphos* as “brothers and sisters.” The *NRSVue* has extended this practice and employed the inclusive phrase in other instances where both genders are envisioned (e.g., changing “beloved” to “brothers and sisters” in 1 Thess 4.10). However, *adelphos* is not intrinsically gender-exclusive, so *NRSVue* omits the standard textual note included in the *NRSV* (e.g., Galatians 1.11).

**NRSV:** <sup>11</sup>For I want you to know, brothers and sisters,<sup>N</sup> that the gospel that was proclaimed by me is not of human origin;

*Note:* Gk *brothers*

**NRSVue:** <sup>11</sup>For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin.

**Example:** Matthew 4.24

Terms referencing physical disabilities pose particular challenges when a translation attempts to honor both ancient realities and modern sensibilities. When context permits, *NRSVue* avoids translations that identify people in terms of a disability, as in Matthew 4.24.

**NRSV:** <sup>24</sup>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, *demoniacs*, *epileptics*, and *paralytics*, and he cured them.

**NRSVue:** <sup>24</sup>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, *people possessed by demons* or *having epilepsy* or *afflicted with paralysis*, and he cured them.

**STYLISTIC CHANGES**

Stylistic updates refer to improvements to the English style of the translation, where the text currently reads as awkward, unclear, or archaic. Other changes involve matters of consistency, grammar, punctuation, and general improvements that render the translation and notes more consistent and uniform.

**Example:** Hosea 1.2

The *NRSVue* editors updated archaic language to modern equivalencies. Thus “fornication” was generally changed to “sexual immorality,” and various forms of “whore” terms were revised to comparable forms of “prostitute” (e.g., Hosea 1.2).

**NRSV:** <sup>2</sup>When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife of *whoredom* and have children of *whoredom*, for the land commits great *whoredom* by forsaking the LORD.”

**NRSVue:** <sup>2</sup>When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife of *prostitution* and have children of *prostitution*, for the land commits great *prostitution* by forsaking the LORD.”

**Example:** Tobit 4.2

On occasion the *NRSVue* editors revised an awkward or unclear construction in the *NRSV*. For example, the revision of Tobit 4.2 not only reflects the Greek construction more accurately but also results in more idiomatic English.

**NRSV:** <sup>2</sup>and he said to himself, “Now I have asked for death. Why do I not call my son Tobias and explain to him about the money before I die?”

**NRSVue:** <sup>2</sup>and he said to himself, “Now *that* I have asked for death, *why* do I not call my son Tobias and explain to him about *this* money before I die?”

**Example:** Mark 14.69

Language is constantly changing, and some terms that were acceptable in earlier translations are now off-putting or even offensive. For example, using the word *girl* to refer to a young woman is today regarded as demeaning, so the *NRSVue* revised Mark 14.69 and similar verses accordingly.

**NRSV:** <sup>69</sup>And the *servant-girl*, on seeing him, began again to say to the bystanders, “This man is one of them.”

**NRSVue:** <sup>69</sup>And the *female servant*, on seeing him, began again to say to the bystanders, “This man is one of them.”

**Example:** Galatians 4.22

The language of enslavement is undergoing change as well, and careful communicators seek to highlight the fact that it is as an imposed condition, not an intrinsic aspect of a person’s being. When possible, changes such as that Galatians 4.22 were incorporated into the *NRSVue*.

**NRSV:** <sup>22</sup>For it is written that Abraham had two sons, one by a *slave* woman and the other by a free woman.

**NRSVue:** <sup>22</sup>For it is written that Abraham had two sons, one by *an enslaved* woman and the other by a free woman.

## VERSIFICATION ALTERATIONS

The greatest number of versification changes took place in the deuterocanonical books, with the *NRSVue* now adhering closely to both the critical editions and the Orthodox traditions. Smaller changes, such as that of Mark 3.20, are made when the *NRSV* differs from the standard Greek editions and other English translations.

*Example:* Mark 3.20

**NRSV:** Then he went home, <sup>20</sup>and the crowd came together again, so that they could not even eat.

**NRSVue:** <sup>20</sup>Then he went home, and the crowd came together again, so that they could not even eat.

## HEADING CHANGES

The *NRSVue* updated headings on a limited basis to reflect changes in the translation. For example, the heading before Leviticus 13.1 (and Leviticus 14.1) was updated to reflect changes throughout Leviticus 13–14 (see the discussion in Challenging Words). Similarly, the heading before Matthew 2.1 was updated to reflect changes in Matthew 2 (see the discussion in Philological Updates).

*Example:* Leviticus 13.1

**NRSV:** Leprosy, Varieties and Symptoms

**NRSVue:** *Skin Disease*, Varieties and Symptoms

*Example:* Matthew 2.1

**NRSV:** The Visit of the Wise Men

**NRSVue:** The Visit of the *Magi*

## CHANGES IN NOTES

The *NRSVue* applied consistency to the notes as much as possible, combining notes and moving note placements when necessary.

*Example:* Genesis 1.27

The note to Genesis 1.27 demonstrates the pattern that *NRSVue* editors adopted consistently for pointing out wordplays in the original language.

**NRSV note:** Heb *adam* Heb *him*

**NRSVue note:** *In* Heb *the word for humankind is adam.*

**Example:** 1 Esdras 1.34

Cross-references to other biblical verses were generally deleted, as in the note to 1 Esdras 1.34. (The external set of cross-references remains for publishers to include or exclude as they wish.)

**NRSV note:** 2 Kings 23.30; 2 Chronicles 36.1 Jehoahaz

**NRSVue note:** —

**Example:** John 12.5

Textual notes that offer interpretive hints, such as the John 12.5 comment about the modern equivalent of three hundred denarii, were deleted.

**NRSV note:** Three hundred denarii would be nearly a year's wages for a laborer

**NRSVue note:** —

**CAPITALIZATIONS AND CASING ALTERATIONS**

Capitalization conventions were updated to conform to modern usage as reflected in standard dictionaries and style manuals (examples 1 and 2).

**Example:** Deuteronomy 17.9

**NRSV:** <sup>9</sup>where you shall consult with the *levitical* priests and the judge who is in office in those days;

**NRSVue:** <sup>9</sup>where you shall consult with the *Levitical* priests and the judge who is in office in those days;

**Example:** John 5.9

**NRSV:** Now that day was a *sabbath*.

**NRSVue:** Now that day was a *Sabbath*.

**Example:** 3 Maccabees 2.23

The term *friends* is an administrative title in 3 Maccabees 2.23 and similar locations, not a generic term referring to one's companions, so *NRSVue* capitalizes the term to indicate its special use.

**NRSV:** <sup>23</sup>Then both *friends* and bodyguards, seeing the severe punishment that had overtaken him

**NRSVue:** <sup>23</sup>Then both *Friends* and bodyguards, seeing the severe punishment that had overtaken him



# NRSV UPDATED EDITION LOGOS

## ◆ Portrait



## ◆ Logo



The *New Revised Standard Version Updated Edition* logo design was guided by the insights and input from some of the best minds in biblical studies today.

Resulting from an iterative and collaborative process, the uplifting emblem harkens back to the uncompromisingly accurate and trustworthy heritage of the NRSV, and its RSV predecessor.

The sophistication of the font with its fluid lines and classic flourishes signifies the unchanging importance of Scripture as well as the unbound wisdom contained within the text itself.

Framing the formidable NRSV letters is a crown of light that is not unlike the haloes of Byzantine art that indicate holiness.

Taking inspiration from Psalm 19, the logo's seven spires allude to the days of Creation and God's rest. For some interpreters of Hebrew-Christian scriptures, seven is considered the union of the physical with the spiritual, as in the heavens and the firmament that proclaim God's wisdom and divine justice.

For those who worked so intently on the NRSV review and update, and for those who will ultimately partake of the fruits of their labor, the logo signals the fulfillment of a commitment to deliver the *most meticulously researched, rigorously reviewed, and faithfully accurate* Bible translation available to date.

It is with great satisfaction that this new logo now adorns the completed *New Revised Standard Version Updated Edition*.



# ENDORSEMENTS AND TESTIMONIES

“We are excited to present what I believe to be one of the most lovingly revised translations to date. When we embarked on this journey our goal was to increase the accessibility of Scripture. This update with its attention to accuracy, clarity, inclusivity and readability has far exceeded even our wildest expectations.”

—**Jim Winkler**, President and General Secretary,  
National Council of Churches of Christ in the U.S.A.

“The *New Revised Standard Version Updated Edition (NRSVue)* is an updated English translation that *listened* broadly and closely to the variety of faith-based constituencies reading the Bible in our current times. It emerges as a testament to what translations should be when they intentionally engage members of the National Council of Churches of Christ Historic Black Churches and other diverse Christian communities and scholars historically absent from the translation endeavors of our English Bibles. Thus, this *NRSVue* marks the first step in capturing the diverse voices and reading strategies of Christians in North America and beyond while sticking closely to the original context and meaning of the Bible in its original languages. I commend this translation to our churches and its leaders, lay readership, and students of the Bible as a tool for accessing the meaning and significance of the biblical text for the past, present, and forward into our collective, faithful future.”

—**Shively T. J. Smith**, Assistant Professor of New Testament,  
Boston University, Itinerant Elder in African  
Methodist Episcopal Church (AME)

“The *NRSV* has become the go-to translation for my circle of academic colleagues, pastors, and laity. Once the update is published, I will encourage everyone I know and associate with to purchase and use *the NRSV Updated Edition*.”

—**LeAnn Snow Flesher, PhD**, American Baptist ordained,  
VP of Academics & Dean of the Faculty, and Professor of  
Biblical Interpretation, American Baptist Seminary of the  
West & Graduate Theological Union, Berkeley, CA

“The *NRSV Updated Edition* brings a treasured and trusted translation of the Bible firmly into the first half of the twenty-first century. Numerous changes—from punctuation to spelling to new renderings—serve to solidify this version’s place as indeed the new standard in English (language) versions of Holy Scripture.”

—**Brent A. Strawn, PhD**, Professor of Old Testament  
and Professor of Law, Duke University

“The Bible is central to our Christian faith; an informed, accurate translation is essential! The *NRSV Updated Edition* follows in the footsteps of the RSV and the NRSV, as a trustworthy rendition of Holy Scripture for faith, instruction, and personal devotion. Like the NRSV, it will now become my go-to translation for its accuracy and its beauty.”

—**Rev. Dr. A. Roy Medley**, President, Friendship Press and  
Chair of the Bible Translation and Utilization Committee,  
General Secretary Emeritus, American Baptist Churches

“The *NRSV Updated Edition* is the quintessential exemplar of English Bible translations in our contemporary world. It is the most historically accurate, compellingly clear, and broadly vetted English language translation I know. Academic reliability and everyday readability meet each other on every page. Furthermore, Jewish and Christian readers of all stripes can find in it a work that will be good for faith, study, and wisdom for many years to come.”

—**Abraham Smith**, Professor of New Testament, Perkins  
School of Theology/Southern Methodist University,  
National Baptist Convention, USA, Inc.

“The *NRSV Updated Edition* provides a much-needed update to this long-beloved academic translation, ironing out inconsistencies and inaccuracies while striving to attend to the most pressing needs of today’s reader.”

—**Dr. Kristin Helms**, Associate Professor of  
Biblical Studies at Roberts Wesleyan College

“I firmly believe that a translation informed by the textual witnesses and modern sensitivities furthers the Christian life and the ministry of the gospel. I regard the *NRSV Updated Edition*, as standing squarely, but not stiffly, in this theological stance, for it cannot do otherwise. I hope that the *NRSV Updated Edition* gets circulated . . . even more widely than the NRSV did and contributes to the furtherance of the gospel and the extension of the awaited reign of God.”

—**Jin H. Han, PhD**, Professor of Biblical Studies, New York  
Theological Seminary, and Editor-in-Chief  
of *The Living Pulpit*

“I am likely to use the *NRSV Updated Edition* for teaching in undergraduate, graduate, and professional contexts and will encourage those in my denomination to make use of it as well. . . . it will be vital to have a thorough, critical, and accessible introduction to this updated edition that: helps readers understand its relationship to the RSV and NRSV; sheds light on the intersection of translation and social context; and helps readers appreciate the historical and interpretive dimensions of translation as art.”

—**The Rev. Canon Hugh R. Page, Jr., PhD**, Professor of  
Theology and Africana Studies, VP, Associate Provost  
and Dean of the First Year of Studies,  
University of Notre Dame

“Accurate. Readable. Benefitting from thirty years of new textual discoveries, attentive to the evolving English language. The *New Revised Standard Version Updated Edition* is the Bible I will reach for first every time.”

—**Rev. Dr. Sharon E. Watkins**, Vice-President, Friendship Press  
Board of Directors, Minister, Bethany Memorial Church,  
Bethany WV, former General Minister and President  
Christian Church (Disciples of Christ)

“*The NRSV Updated Edition* offers clarity and advancement while preserving tradition. The *NRSVue* is by far the most comprehensive and highly regarded translation among translations. The *NRSVue* is now the new benchmark.”

—**Dr. John Ahn**, Associate Professor of Hebrew Bible Languages  
and Literature, Howard University School of Divinity

“I am delighted to see the arrival of this 30<sup>th</sup> anniversary *NRSV Updated Edition Bible*, a work remarkable both for retaining the impressive scholarship of past translations and for offering important and necessary changes for our 21<sup>st</sup>-century context. This truly is a Bible for our time, for our mission and ministry.”

—**The Rev. Canon C. R. Robertson**, The Episcopal Church

“Digging into God’s word with the *NRSV Updated Edition* will keep you close to the truth of the Scriptures, and help you find new ways of understanding your own faith as you live it out in the world. Reading and studying the *NRSV Updated Edition* is also the best way to combine your love of humanity with the best scholarship on the Bible for sharing your faith in community.”

—**Robert Wilson-Black, PhD**, CEO, Sojourners



# AVAILABILITY

The National Council of Churches, in collaboration with Friendship Press and licensing publishers, is making every effort to make available the NRSV Updated Edition as soon as possible. Target release dates for digital and print editions are:

- ◆ Friendship Press's NRSV Updated Edition eBible – Late 2021
- ◆ Licensees may release NRSV Updated Editions of the Bible on or after May 1, 2022

A list of publishers who are currently committed to distributing the NRSV Update Edition Bible are below.

- ◆ Westminster John Knox



- ◆ Oxford University Press



- ◆ Augsburg Fortress Press



- ◆ Word on Fire



- ◆ Hendrickson Publishers



- ◆ Zondervan



- ◆ Cambridge University Press



- ◆ American Bible Society



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- ◆ Pre-order your NRSV Updated Edition eBible today:

<http://store.friendshippress.org/>

- ◆ Skip the line—QR Code:



The QR Code will go live on November 19, 2021—mark your calendar!