

**24/7** A ONE YEAR CHRONOLOGICAL BIBLE



A ONE YEAR<sup>®</sup> CHRONOLOGICAL

B I B L E



**New Living  
Translation®**

SECOND EDITION

Tyndale House Publishers, Inc.  
Carol Stream, Illinois

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## **being a Christian** is not some-

thing that you tack on to your life on certain days, seasons, or moments—it's who you are 24/7. It's the story of you. This Bible will help you to *be* a Christian every day. Featuring the *One Year Chronological Bible* reading plan, it tells the story of how God reached out to the world, arranged in the order the events happened. Each day you'll get a little bit more, and it will only take about

15 minutes. In the process you'll get to see how God is reaching out to you—24/7.

**24/7** is a unique reading experience. Not only is this Bible arranged in chronological order, it includes a few other special features. Wide margins allow room for taking notes when something really strikes you. We've included a verse “callout” from every day's reading for those days when you may be struggling to connect. There's a daily reading guide and a Scripture index in the back. Oh, and one more thing: We commissioned a very gifted artist to create woodcuts of historic Christian symbols. Each month has a different symbol. This wasn't a random choice to make it look cool (though we think it does), but a very intentional way to connect your story—your 24/7—to the story of the church and all of those who have gone before.

*We hope you enjoy this Bible and find that it challenges you to be a Christian 24/7.*

## INTRODUCTION

### ***24/7?!***

No, we are not asking you to read the Bible 24 hours a day, 7 days a week.

We believe that the Bible is more than just another book. It's more than a user's manual for your life. It's a book about life—in every sense of the word.

24/7 is a mindset. It's a way of looking at the world.

Let the Bible breathe life into you 24/7—even when you aren't reading it.

Why a chronological Bible?

Have you ever wondered when an event in Scripture occurred? Have you ever puzzled over the order of biblical events or how much time passed between those events? Have you struggled just to read through the Bible? A Bible that is easy to read and will help you understand the flow of the biblical story is what you need.

This edition of *24/7* contains the entire text of the New Living Translation, arranged in the order the events actually occurred. This unique viewpoint allows you to read the whole Bible as a single story and to see the unfolding of God's plan in history.

Reading the Bible in chronological order will help you gain a unique perspective on Scripture that you could not get from reading a regular Bible cover to cover. For example, after you read in 1 Samuel 19:1-17 about the time David escaped the soldiers who were sent to capture him (pages 565–566), you will immediately read in Psalm 59 how David

poured out his heart to God in response to this situation (pages 567-568). When you read one of the Gospel writer's accounts of something Jesus said or did (for instance, Mark 14:12-16, page 1843), you will also be able to see what the other Gospel writers recorded for this event (for instance, Matthew 26:17-19 and Luke 22:7-13, both on page 1844). When you read the letters of Paul, you will see how they fit into the framework of his missionary journeys recorded in the book of Acts. You will be able to see how various passages fit together into a single, unfolding story.

*24/7* has been prepared especially for Bible readers wishing to read through the entire Bible chronologically in one year. Instead of following a Bible reading chart and experiencing the delay of flipping from place to place in the Bible, you will find this text in chronological sequence, arranged for your easy reading, study, and meditation.

### FEATURES OF THIS BIBLE

We have included the following features in *24/7* to help you understand the flow of the biblical story as you read:

- **General Timeline**

On page A9 is a timeline of major events, important people in the Bible, and the page number you can find them on. This timeline provides a helpful overview of Bible chronology.

- **One Year Reading Plan**

The Bible text has been divided into 365 daily readings, helping you to read through *24/7* in a year.

- **Transition Statements**

Throughout the Bible text are short paragraphs that connect the flow of biblical story and help set biblical events in their historical setting.



- **Chronological Dating**

When the events of a passage can be dated, the date is included in the heading for that passage (see, for example, Genesis 11:27-31, page 18).

- **Daily Reading Guide**

At the back of *24/7* (on page 2157) we've included a summary of the passages as they are ordered in the text. This outline can be used as a daily reading guide (the division into 365 readings is also included) or as an outline for further study.

- **Scripture Index**

We've also included a listing, in "canonical" order, of every passage in the Bible and the page on which it begins. (The Scripture Index begins on page 2169.)

- **Verse Callouts**

A particularly important verse from each day's reading is highlighted in the margin. (Not that the others aren't important, but these spoke to us, and there's plenty of room in the margin for you to add ones that are important to you).

- **Historic Christian Symbols**

Since this Bible has a strong historical connection we have included twelve symbols of the Christian faith. Each month a new symbol is introduced with an explanation of its significance. Artist Paula Koz was commissioned to create new woodblock prints just for this project.

It is our hope that you will enjoy this fresh, new way of reading through the Bible and that it will enrich your walk with Christ and give you a deeper understanding of God's Word.

## VISUAL CONNECTIONS WITH CHRIST AND THE EARLY CHURCH

*These symbols run throughout this chronologically arranged Bible to reflect the seasons and the events of the historic church calendar.*



### JANUARY

This ancient logo of the Alpha and Omega reminds us that Jesus existed from the beginning and will reign forever.



### FEBRUARY

The innocence of Christ as the Lamb of God combines with the cruelty of the Cross to form one of the great paradoxes in Christianity.

### MARCH

It is ironic that the mockery of Jesus as the King of the Jews so perfectly fits his true identity as the King who will someday reign on earth.



### SEPTEMBER

When Jesus passed the cup at the Last Supper, he began the practice we continue—to remember his great sacrifice for us.

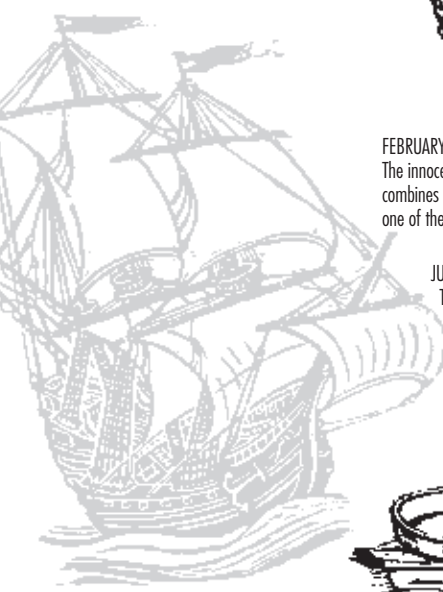
### JULY

The ship is a symbol of the church's work of fulfilling the great mission which began with the travels of the apostle Paul.



### AUGUST

The basin and towel are symbolic of Christ's humility and the noble place of service in our lives.





#### APRIL

We can see the picture of Jesus' life, death, and rising again in the life cycle of the caterpillar, cocoon, and butterfly.



#### MAY

At the time of Jesus' baptism, the Holy Spirit descended as a dove to give God's stamp of approval on Jesus as his own much-loved son.

#### JUNE

Much more than a bumper sticker, the symbol of the fish was the secret identity of early persecuted Christians.



#### OCTOBER

The writer of the book of Hebrews describes God's Word as being alive and powerful, sharper than the sharpest two-edged sword.



#### NOVEMBER

Wheat is a symbol of abundance throughout Scripture. Jesus called himself the Bread of Life—offering to us a life of satisfaction.



#### DECEMBER

The seven lampstands in the book of Revelation represent seven churches and remind us that Christ works through his united body of believers to give light to a dark world.

## GENERAL TIMELINE

### Creation and the Age of the Patriarchs

- undated . . . God Creates the World . . . *1*
- undated . . . Adam and Eve Sin . . . *4*
- undated . . . God Sends the Flood . . . *10*
- 2166 or 2000 BC<sup>i</sup> . . . Abram's Birth . . . *18*
- 2091 or 1925 BC . . . The Call of Abram . . . *18*
- 2080 or 1914 BC . . . Ishmael's Birth . . . *23*
- 2066 or 1900 BC . . . Isaac's Birth . . . *32*
- 2006 or 1840 BC . . . Jacob's and Esau's Birth . . . *41*
- 1898 or 1732 BC . . . Joseph Sold into Slavery . . . *69*
- 1876 or 1710 BC . . . Jacob Goes to Egypt . . . *86*
- undated . . . Job Suffers . . . *96*

### Exodus, Conquest, and the Judges

- 1446 or 1280 BC . . . The Exodus . . . *181*
- 1446 or 1280 BC . . . Israel Wanders in the Wilderness . . . *183*
- 1446 or 1280 BC . . . The Ten Commandments . . . *196, 378*
- 1405 or 1239 BC . . . Israel Enters Canaan; the Period of Conquest Begins . . . *436*
- ca. 1375 or 1210 BC . . . The Period of the Judges . . . *477*
- ca. 1100 BC . . . Samuel's Birth . . . *533*
- ca. 1080 BC . . . Samson Becomes Israel's Judge . . . *508*
- ca. 1070 BC . . . Samuel Becomes Israel's Judge . . . *542*

### The United Kingdom

- ca. 1050 BC<sup>ii</sup> . . . Saul Becomes Israel's First King . . . *547*

<sup>i</sup> There are two generally accepted methods for dating the events of Genesis through Judges: the traditional, "earlier" system, and the more recent, "later" system. Both systems assume that the dates in the Bible are accurate. The key difference in the two systems has to do with when the Exodus occurred. The traditional system dates the Exodus to ca. 1446 BC, while the more recent system dates the Exodus to ca. 1280 BC. *The 24/7 Bible* lists both dates for completeness, leaving the final decision in the hands of the reader. (For more information about this topic, most Bible dictionaries have an article on "Old Testament Chronology.")

<sup>ii</sup> From the beginning of Saul's reign to the end of the Old Testament, dates are accurate within about a year.

- 1010 BC . . . David Becomes King . . . 598  
 970 BC . . . Solomon Becomes King . . . 781  
 966 BC . . . The First Temple Is Built . . . 789  
 930 BC . . . Rehoboam Becomes King, the Kingdom Divides . . . 893

### **The Divided Kingdom and Period of Exile**

- 930–913 BC . . . Rehoboam’s Reign in Judah (the Southern Kingdom) . . . 901  
 930–910 BC . . . Jeroboam’s Reign in Israel (the Northern Kingdom) . . . 893  
 911–870 BC . . . Asa’s Reign in Judah . . . 906  
 874–853 BC . . . Ahab’s Reign in Israel . . . 913  
 870–848 BC<sup>iii</sup> . . . Jehoshaphat’s Reign in Judah . . . 914  
 ca. 870–848 BC . . . Elijah’s Ministry . . . 915  
 852–841 BC . . . Joram’s (Jehoram’s) Reign in Israel . . . 936  
 ca. 848–797 BC . . . Elisha’s Ministry . . . 942  
 841–814 BC . . . Jehu’s Reign in Israel . . . 955  
 841–835 BC . . . Athaliah’s Reign in Judah . . . 961  
 835–796 BC . . . Joash’s (Jehoash’s) Reign in Judah . . . 965  
 814–798 BC . . . Jehoahaz’s Reign in Israel . . . 968  
 796–768 BC . . . Amaziah’s Reign in Judah . . . 971  
 782–753 BC . . . Jeroboam II’s Reign in Israel . . . 974  
 768–740 BC . . . Uzziah’s (Azariah’s) Reign in Judah . . . 975  
 ca. 760 BC . . . Amos and Jonah Prophesy . . . 981, 977  
 ca. 755–722 BC . . . Hosea’s Ministry . . . 1020  
 752–742 BC . . . Menahem’s Reign in Israel . . . 997  
 740–732 BC . . . Pekah’s Reign in Israel . . . 998  
 740–732 BC . . . Jotham’s Reign in Judah . . . 1000  
 732–722 BC . . . Hoshea’s Reign in Israel . . . 1020  
 ca. 740–700 BC . . . Isaiah’s Ministry . . . 999  
 732–716 BC . . . Ahaz’s Reign in Judah . . . 1003  
 722 BC . . . The Northern Kingdom Falls to the Assyrians . . . 1044  
 716–687 BC . . . Hezekiah’s Reign in Judah . . . 1019  
 716 BC . . . Hezekiah Reopens the Temple, Celebrates Passover . . . 1067

<sup>iii</sup> Jehoshaphat shared the reign with his father, Asa, from 873 to 870. Many of the kings of Judah were coregents with the fathers for parts of their reigns; the dates given here reflect the period of sole regency only.

- 687–643 BC . . . Manasseh’s Reign in Judah . . . 1267  
 ca. 664–612 BC . . . Nahum’s Ministry . . . 1297  
 643–641 BC . . . Amon’s Reign in Judah . . . 1270  
 641–609 BC . . . Josiah’s Reign in Judah . . . 1270  
 ca. 627–580 BC . . . Jeremiah’s Ministry . . . 1271  
 ca. 612 BC . . . Zephaniah’s Prophecy . . . 1309  
 ca. 605 BC . . . Habakkuk’s Prophecy . . . 1303  
 605 BC . . . Daniel Exiled to Babylon . . . 1338  
 605–ca. 536 BC . . . Daniel’s Ministry . . . 1338  
 593–571 BC . . . Ezekiel’s Ministry . . . 1408  
 586 BC . . . The Fall of the Southern Kingdom (Judah) . . . 1472  
 586 BC . . . Obadiah’s Prophecy . . . 1492

### **Return from Exile**

- 538 BC . . . The First Exiles Return to Jerusalem . . . 1564  
 537 BC . . . Rebuilding of the Temple Begins . . . 1569  
 520 BC . . . Haggai’s and Zechariah’s Prophecy . . . 1576  
 515 BC . . . The Temple Is Completed . . . 1599  
 ca. 479 BC . . . Esther Becomes Queen of Persia . . . 1601  
 458 BC . . . Ezra Goes to Jerusalem . . . 1614  
 445 BC . . . Nehemiah Goes to Jerusalem, Rebuilds the Wall . . . 1624  
 433–430 BC . . . Malachi’s Prophecy . . . 1653  
 ca. 400 BC(?) . . . Joel’s Prophecy . . . 1657

### **The New Testament**

- 6/4 BC . . . John the Baptist’s and Jesus’ Births . . . 1672, 1674  
 4/1 BC . . . Wise Men Visit Jesus . . . 1677  
 ca. AD 6/8 . . . Jesus Visits the Temple As a Boy . . . 1678  
 AD 26/28 . . . Jesus’ Baptism, Sermon on the Mount . . . 1681, 1709  
 AD 30 or 33 . . . Jesus’ Triumphal Entry, Passion Week, The Last  
 Supper . . . 1814, 1843  
 AD 30 or 33<sup>iv</sup> . . . Jesus’ Trial, Death, Resurrection . . . 1866, 1874, 1878  
 AD 30 or 33 . . . Jesus’ Ascension . . . 1887  
 AD 30 or 33 . . . Pentecost . . . 1889

<sup>iv</sup> Jesus’ death occurred either on Friday, April 7, AD 30 or on Friday, April 3, AD 33.

## GENERAL TIMELINE

- AD 34 or 35 . . . Paul's Conversion . . . *1904*
- ca. AD 46–49 . . . Paul's First Missionary Journey . . . *1913*
- ca. AD 49(?) . . . Paul Writes Galatians . . . *1918*
- ca. AD 49 . . . The Council at Jerusalem . . . *1928*
- ca. AD 49–50 . . . Paul's Second Missionary Journey . . . *1930*
- ca. AD 50 . . . Paul Writes 1 & 2 Thessalonians . . . *1935, 1940*
- ca. AD 51–54 . . . Paul's Third Missionary Journey . . . *1945*
- AD 52/53 . . . Paul Writes 1 Corinthians from Ephesus . . . *1946*
- ca. AD 54 . . . Paul Writes 2 Corinthians and Romans . . . *2001, 1973*
- ca. AD 56–57 . . . Paul's Journey to Rome . . . *2032*
- ca. AD 58/60 . . . Ephesians, Colossians, and Philemon Written from Rome . . . *2037, 2045, 2051*
- ca. AD 59/61 . . . Philippians Written . . . *2053*
- ca. AD 60(?) . . . James Written . . . *2059*
- AD 60/62 . . . 1 Timothy and Titus Written . . . *2066, 2073*
- before AD 64 . . . 1 & 2 Peter Written . . . *2102, 2110*
- ca. AD 64 . . . 2 Timothy Written . . . *2076*
- 60s AD . . . Hebrews, 1–3 John, and Jude Written; The Gospels Written . . . *2081, 2114, 2123, 1665*
- 60s or 90s AD . . . Revelation Written . . . *2125*

## BOOKS OF THE BIBLE

### THE OLD TESTAMENT

Genesis . . . 1	2 Chronicles . . . 781	Daniel . . . 1338
Exodus . . . 161	Ezra . . . 1565	Hosea . . . 1020
Leviticus . . . 246	Nehemiah . . . 1623	Joel . . . 1657
Numbers . . . 299	Esther . . . 1600	Amos . . . 981
Deuteronomy . . . 368	Job . . . 97	Obadiah . . . 1492
Joshua . . . 433	Psalms . . . 1098	Jonah . . . 977
Judges . . . 477	Proverbs . . . 819	Micah . . . 1001
Ruth . . . 522	Ecclesiastes . . . 879	Nahum . . . 1297
1 Samuel . . . 532	Song of Songs . . . 864	Habakkuk . . . 1303
2 Samuel . . . 596	Isaiah . . . 1047	Zephaniah . . . 1309
1 Kings . . . 689	Jeremiah . . . 1271	Haggai . . . 1577
2 Kings . . . 935	Lamentations . . . 1478	Zechariah . . . 1578
1 Chronicles . . . 9	Ezekiel . . . 1408	Malachi . . . 1653

### THE NEW TESTAMENT

Matthew . . . 1666	Ephesians . . . 2037	Hebrews . . . 2081
Mark . . . 1665	Philippians . . . 2053	James . . . 2059
Luke . . . 1665	Colossians . . . 2045	1 Peter . . . 2102
John . . . 1665	1 Thessalonians . 1935	2 Peter . . . 2110
Acts . . . 1887	2 Thessalonians . 1940	1 John . . . 2114
Romans . . . 1973	1 Timothy . . . 2066	2 John . . . 2121
1 Corinthians . . . 1946	2 Timothy . . . 2076	3 John . . . 2122
2 Corinthians . . . 2001	Titus . . . 2073	Jude . . . 2123
Galatians . . . 1918	Philemon . . . 2051	Revelation . . . 2125



## A NOTE TO READERS

**T**HE *HOLY BIBLE*, NEW LIVING TRANSLATION, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004 and is reflected in this edition of the New Living Translation. An additional update with minor changes was subsequently introduced in 2007.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good

for study, devotional reading, and reading aloud in worship services.

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

*The Publishers*  
October 2007

# INTRODUCTION TO THE NEW LIVING TRANSLATION

## *Translation Philosophy and Methodology*

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

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

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

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were

rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

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

### *Translation Process and Team*

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

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

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

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

### *Written to Be Read Aloud*

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

### *The Texts behind the New Living Translation*

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

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

### *Translation Issues*

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use

only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow subdialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

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

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today’s readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message. In the New Testament, we have often translated the “denarius” as “the normal daily wage” to facilitate understanding. Then a footnote offers: “Greek *a denarius*, the payment for a full day’s wage.” In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the postexilic Temple was completed in Jerusalem: “the third day of the month Adar.” This was during the sixth year of King Darius’s reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun was setting” have been used when the biblical reference is more general.

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”

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

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.” Then we included a footnote with the literal Greek, which reads: “Greek *went home beating their breasts*.” In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: “They went home beating their breasts *in sorrow*.” If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.
- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is *as beautiful as* the tower of David” to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: “Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly.” We have rendered it: “Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.” We clarified such metaphors only when we believed a typical reader might be confused by the literal text.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a

third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.

- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the religious leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

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

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

### *Lexical Consistency in Terminology*

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical



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

### *The Spelling of Proper Names*

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

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

### *The Rendering of Divine Names*

All appearances of *’el*, *’elohim*, or *’eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (*YHWH*) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *’adonai*, which we render “Lord.” When *’adonai* and *YHWH* appear together, we have rendered it “Sovereign LORD.” This also distinguishes *’adonai YHWH* from cases where *YHWH* appears with *’elohim*, which is rendered “LORD God.” When *YH* (the short form of *YHWH*) and *YHWH* appear together, we have rendered it “LORD GOD.” When *YHWH* appears with the term *tseba’oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have

utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exodus 3:15; 6:2-3).

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

### *Textual Footnotes*

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread*.”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified

The Bible begins in Genesis 1–11 with the dawn of Creation and the early history of the world.

### **THE ACCOUNT OF CREATION** / GENESIS 1:1–2:4a

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

<sup>3</sup>Then God said, “Let there be light,” and there was light. <sup>4</sup>And God saw that the light was good. Then he separated the light from the darkness. <sup>5</sup>God called the light “day” and the darkness “night.”

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

<sup>6</sup>Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.”

<sup>7</sup>And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. <sup>8</sup>God called the space “sky.”

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

<sup>9</sup>Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened. <sup>10</sup>God called the dry ground “land” and the waters “seas.” And God saw that it was good. <sup>11</sup>Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.”

And that is what happened. <sup>12</sup>The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

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*The equivalent of the first-century Greek alpha and omega in our culture is “A to Z.” When we see this ancient logo, it reminds us that Jesus existed from the beginning and will reign forever. The addition of the hand symbolizes his promise to be with us throughout all our days on earth and into eternity.*



<sup>13</sup>And evening passed and morning came, marking the third day.

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

<sup>19</sup>And evening passed and morning came, marking the fourth day.

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

<sup>23</sup>And evening passed and morning came, marking the fifth day.

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

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

<sup>27</sup> So God created human beings\* in his own image.

In the image of God he created them;  
male and female he created them.

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

<sup>29</sup>Then God said, “Look! I have given you every seed-bearing

**1:26** *Or man; Hebrew reads adam. 1:27 Or the man; Hebrew reads ha-adam.*

**So God created human beings in his own image. In the image of God he created them; male and female he created them.**  
*Genesis 1:27*

to respect the boundary line. <sup>54</sup>Then Jacob offered a sacrifice to God there on the mountain and invited everyone to a covenant feast. After they had eaten, they spent the night on the mountain.

<sup>55</sup>\*Laban got up early the next morning, and he kissed his grandchildren and his daughters and blessed them. Then he left and returned home.

**JACOB SENDS GIFTS TO ESAU** / GENESIS 32:1-21

1909 or 1743 BC

<sup>1</sup>\*As Jacob started on his way again, angels of God came to meet him.

<sup>2</sup>When Jacob saw them, he exclaimed, “This is God’s camp!” So he named the place Mahanaim.\*

<sup>3</sup>Then Jacob sent messengers ahead to his brother, Esau, who was living in the region of Seir in the land of Edom. <sup>4</sup>He told them, “Give this message to my master Esau: ‘Humble greetings from your servant Jacob. Until now I have been living with Uncle Laban, <sup>5</sup>and now I own cattle, donkeys, flocks of sheep and goats, and many servants, both men and women. I have sent these messengers to inform my lord of my coming, hoping that you will be friendly to me.’”

<sup>6</sup>After delivering the message, the messengers returned to Jacob and reported, “We met your brother, Esau, and he is already on his way to meet you—with an army of 400 men!” <sup>7</sup>Jacob was terrified at the news. He divided his household, along with the flocks and herds and camels, into two groups. <sup>8</sup>He thought, “If Esau meets one group and attacks it, perhaps the other group can escape.”

<sup>9</sup>Then Jacob prayed, “O God of my grandfather Abraham, and God of my father, Isaac—O LORD, you told me, ‘Return to your own land and to your relatives.’ And you promised me, ‘I will treat you kindly.’”

<sup>10</sup>I am not worthy of all the unfailing love and faithfulness you have shown to me, your servant. When I left home and crossed the Jordan River, I owned nothing except a walking stick. Now my household fills two large camps! <sup>11</sup>O LORD, please rescue me from the hand of my brother, Esau. I am afraid that he is coming to attack me, along with my wives and children. <sup>12</sup>But you promised me, ‘I will surely treat you kindly, and I will multiply your descendants until they become as numerous as the sands along the seashore—too many to count.’”

<sup>13</sup>Jacob stayed where he was for the night. Then he selected these

**31:55** Verse 31:55 is numbered 32:1 in Hebrew text. **32:1** Verses 32:1-32 are numbered 32:2-33 in Hebrew text. **32:2** *Mahanaim* means “two camps.”

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*Then Jacob prayed,  
“O God of my grandfather Abraham, and God of my father, Isaac—  
O LORD, you told me,  
‘Return to your own land and to your relatives.’ And you promised me, ‘I will treat you kindly.’ I am not worthy of all the unfailing love and faithfulness you have shown to me, your servant.”*  
Genesis 32:9-10

***“Your name will no longer be Jacob,” the man told him. “From now on you will be called Israel, because you have fought with God and with men and have won.”***  
*Genesis 32:28*

gifts from his possessions to present to his brother, Esau: <sup>14</sup>200 female goats, 20 male goats, 200 ewes, 20 rams, <sup>15</sup>30 female camels with their young, 40 cows, 10 bulls, 20 female donkeys, and 10 male donkeys. <sup>16</sup>He divided these animals into herds and assigned each to different servants. Then he told his servants, “Go ahead of me with the animals, but keep some distance between the herds.”

<sup>17</sup>He gave these instructions to the men leading the first group: “When my brother, Esau, meets you, he will ask, ‘Whose servants are you? Where are you going? Who owns these animals?’ <sup>18</sup>You must reply, ‘They belong to your servant Jacob, but they are a gift for his master Esau. Look, he is coming right behind us.’”

<sup>19</sup>Jacob gave the same instructions to the second and third herdsmen and to all who followed behind the herds: “You must say the same thing to Esau when you meet him. <sup>20</sup>And be sure to say, ‘Look, your servant Jacob is right behind us.’”

Jacob thought, “I will try to appease him by sending gifts ahead of me. When I see him in person, perhaps he will be friendly to me.”

<sup>21</sup>So the gifts were sent on ahead, while Jacob himself spent that night in the camp.

#### **JACOB WRESTLES WITH GOD / GENESIS 32:22-32**

<sup>22</sup>During the night Jacob got up and took his two wives, his two servant wives, and his eleven sons and crossed the Jabbok River with them. <sup>23</sup>After taking them to the other side, he sent over all his possessions.

<sup>24</sup>This left Jacob all alone in the camp, and a man came and wrestled with him until the dawn began to break. <sup>25</sup>When the man saw that he would not win the match, he touched Jacob’s hip and wrenched it out of its socket. <sup>26</sup>Then the man said, “Let me go, for the dawn is breaking!”

But Jacob said, “I will not let you go unless you bless me.”

<sup>27</sup>“What is your name?” the man asked.

He replied, “Jacob.”

<sup>28</sup>“Your name will no longer be Jacob,” the man told him. “From now on you will be called Israel,\* because you have fought with God and with men and have won.”

<sup>29</sup>“Please tell me your name,” Jacob said.

“Why do you want to know my name?” the man replied. Then he blessed Jacob there.

<sup>30</sup>Jacob named the place Peniel (which means “face of God”), for he **32:28** *Jacob sounds like the Hebrew words for “heel” and “deceiver.” Israel means “God fights.”*

said, “I have seen God face to face, yet my life has been spared.”<sup>31</sup> The sun was rising as Jacob left Peniel,\* and he was limping because of the injury to his hip.<sup>32</sup> (Even today the people of Israel don’t eat the tendon near the hip socket because of what happened that night when the man strained the tendon of Jacob’s hip.)

### JACOB AND ESAU MAKE PEACE / GENESIS 33:1-20

<sup>1</sup>Then Jacob looked up and saw Esau coming with his 400 men. So he divided the children among Leah, Rachel, and his two servant wives. <sup>2</sup>He put the servant wives and their children at the front, Leah and her children next, and Rachel and Joseph last. <sup>3</sup>Then Jacob went on ahead. As he approached his brother, he bowed to the ground seven times before him. <sup>4</sup>Then Esau ran to meet him and embraced him, threw his arms around his neck, and kissed him. And they both wept.

<sup>5</sup>Then Esau looked at the women and children and asked, “Who are these people with you?”

“These are the children God has graciously given to me, your servant,” Jacob replied. <sup>6</sup>Then the servant wives came forward with their children and bowed before him. <sup>7</sup>Next came Leah with her children, and they bowed before him. Finally, Joseph and Rachel came forward and bowed before him.

<sup>8</sup>“And what were all the flocks and herds I met as I came?” Esau asked.

Jacob replied, “They are a gift, my lord, to ensure your friendship.”

<sup>9</sup>“My brother, I have plenty,” Esau answered. “Keep what you have for yourself.”

<sup>10</sup>But Jacob insisted, “No, if I have found favor with you, please accept this gift from me. And what a relief to see your friendly smile. It is like seeing the face of God! <sup>11</sup>Please take this gift I have brought you, for God has been very gracious to me. I have more than enough.” And because Jacob insisted, Esau finally accepted the gift.

<sup>12</sup>“Well,” Esau said, “let’s be going. I will lead the way.”

<sup>13</sup>But Jacob replied, “You can see, my lord, that some of the children are very young, and the flocks and herds have their young, too. If they are driven too hard, even for one day, all the animals could die. <sup>14</sup>Please, my lord, go ahead of your servant. We will follow slowly, at a pace that is comfortable for the livestock and the children. I will meet you at Seir.”

32:31 Hebrew *Penuel*, a variant spelling of Peniel.

## **JOSEPH REASSURES HIS BROTHERS** / GENESIS 50:14-21

<sup>14</sup>After burying Jacob, Joseph returned to Egypt with his brothers and all who had accompanied him to his father's burial. <sup>15</sup>But now that their father was dead, Joseph's brothers became fearful. "Now Joseph will show his anger and pay us back for all the wrong we did to him," they said.

<sup>16</sup>So they sent this message to Joseph: "Before your father died, he instructed us <sup>17</sup>to say to you: 'Please forgive your brothers for the great wrong they did to you—for their sin in treating you so cruelly.' So we, the servants of the God of your father, beg you to forgive our sin." When Joseph received the message, he broke down and wept. <sup>18</sup>Then his brothers came and threw themselves down before Joseph. "Look, we are your slaves!" they said.

<sup>19</sup>But Joseph replied, "Don't be afraid of me. Am I God, that I can punish you? <sup>20</sup>You intended to harm me, but God intended it all for good. He brought me to this position so I could save the lives of many people. <sup>21</sup>No, don't be afraid. I will continue to take care of you and your children." So he reassured them by speaking kindly to them.

## **THE DEATH OF JOSEPH** / GENESIS 50:22-26

1805 or 1639 BC

<sup>22</sup>So Joseph and his brothers and their families continued to live in Egypt. Joseph lived to the age of 110. <sup>23</sup>He lived to see three generations of descendants of his son Ephraim, and he lived to see the birth of the children of Manasseh's son Makir, whom he claimed as his own.\*

<sup>24</sup>"Soon I will die," Joseph told his brothers, "but God will surely come to help you and lead you out of this land of Egypt. He will bring you back to the land he solemnly promised to give to Abraham, to Isaac, and to Jacob."

<sup>25</sup>Then Joseph made the sons of Israel swear an oath, and he said, "When God comes to help you and lead you back, you must take my bones with you." <sup>26</sup>So Joseph died at the age of 110. The Egyptians embalmed him, and his body was placed in a coffin in Egypt.

The account of Job is traditionally thought to have taken place around the time of Abraham, Isaac, and Jacob (2200–1800 BC), or shortly thereafter. However, it could have occurred as late as the Exile (during the sixth century BC). (Compare Gen. 10:23, page 16; 22:21, page 35; Jer. 25:20, page 1328; and Lam. 4:21, page 1167.)

**50:23** Hebrew *who were born on Joseph's knees*.



**PROLOGUE** / JOB 1:1-5

<sup>1</sup>There once was a man named Job who lived in the land of Uz. He was blameless—a man of complete integrity. He feared God and stayed away from evil. <sup>2</sup>He had seven sons and three daughters. <sup>3</sup>He owned 7,000 sheep, 3,000 camels, 500 teams of oxen, and 500 female donkeys. He also had many servants. He was, in fact, the richest person in that entire area.

<sup>4</sup>Job's sons would take turns preparing feasts in their homes, and they would also invite their three sisters to celebrate with them. <sup>5</sup>When these celebrations ended—sometimes after several days—Job would purify his children. He would get up early in the morning and offer a burnt offering for each of them. For Job said to himself, “Perhaps my children have sinned and have cursed God in their hearts.” This was Job's regular practice.

**JOB'S FIRST TEST** / JOB 1:6-22

<sup>6</sup>One day the members of the heavenly court\* came to present themselves before the LORD, and the Accuser, Satan,\* came with them. <sup>7</sup>“Where have you come from?” the LORD asked Satan.

Satan answered the LORD, “I have been patrolling the earth, watching everything that's going on.”

<sup>8</sup>Then the LORD asked Satan, “Have you noticed my servant Job? He is the finest man in all the earth. He is blameless—a man of complete integrity. He fears God and stays away from evil.”

<sup>9</sup>Satan replied to the LORD, “Yes, but Job has good reason to fear God. <sup>10</sup>You have always put a wall of protection around him and his home and his property. You have made him prosper in everything he does. Look how rich he is! <sup>11</sup>But reach out and take away everything he has, and he will surely curse you to your face!”

<sup>12</sup>“All right, you may test him,” the LORD said to Satan. “Do whatever you want with everything he possesses, but don't harm him physically.” So Satan left the LORD's presence.

<sup>13</sup>One day when Job's sons and daughters were feasting at the oldest brother's house, <sup>14</sup>a messenger arrived at Job's home with this news: “Your oxen were plowing, with the donkeys feeding beside them, <sup>15</sup>when the Sabians raided us. They stole all the animals and killed all the farmhands. I am the only one who escaped to tell you.”

<sup>16</sup>While he was still speaking, another messenger arrived with this

**1:6a** Hebrew *the sons of God*. **1:6b** Hebrew *and the satan*; similarly throughout this chapter.

***The LORD asked Satan, “Have you noticed my servant Job? He is the finest man in all the earth. He is blameless—a man of complete integrity. He fears God and stays away from evil.”***  
Job 1:8

the ashes. <sup>9</sup>His wife said to him, “Are you still trying to maintain your integrity? Curse God and die.”

<sup>10</sup>But Job replied, “You talk like a foolish woman. Should we accept only good things from the hand of God and never anything bad?” So in all this, Job said nothing wrong.

## **JOB’S THREE FRIENDS SHARE HIS ANGUISH** / JOB 2:11-13

<sup>11</sup>When three of Job’s friends heard of the tragedy he had suffered, they got together and traveled from their homes to comfort and console him. Their names were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. <sup>12</sup>When they saw Job from a distance, they scarcely recognized him. Wailing loudly, they tore their robes and threw dust into the air over their heads to show their grief. <sup>13</sup>Then they sat on the ground with him for seven days and nights. No one said a word to Job, for they saw that his suffering was too great for words.

## **JOB’S FIRST SPEECH** / JOB 3:1-26

<sup>1</sup>At last Job spoke, and he cursed the day of his birth. <sup>2</sup>He said:

<sup>3</sup> “Let the day of my birth be erased,  
and the night I was conceived.

<sup>4</sup> Let that day be turned to darkness.  
Let it be lost even to God on high,  
and let no light shine on it.

<sup>5</sup> Let the darkness and utter gloom claim that day for its own.  
Let a black cloud overshadow it,  
and let the darkness terrify it.

<sup>6</sup> Let that night be blotted off the calendar,  
never again to be counted among the days of the year,  
never again to appear among the months.

<sup>7</sup> Let that night be childless.  
Let it have no joy.

<sup>8</sup> Let those who are experts at cursing—  
whose cursing could rouse Leviathan\*—  
curse that day.

<sup>9</sup> Let its morning stars remain dark.  
Let it hope for light, but in vain;  
may it never see the morning light.

<sup>10</sup> Curse that day for failing to shut my mother’s womb,  
for letting me be born to see all this trouble.

**3:8** The identification of Leviathan is disputed, ranging from an earthly creature to a mythical sea monster in ancient literature.

***Then they sat  
on the ground  
with him for  
seven days  
and nights.  
No one said  
a word to  
Job, for they  
saw that his  
suffering was  
too great  
for words.  
Job 2:13***

- <sup>12</sup> The clouds churn about at his direction.  
They do whatever he commands throughout the earth.
- <sup>13</sup> He makes these things happen either to punish people  
or to show his unfailing love.
- <sup>14</sup> “Pay attention to this, Job.  
Stop and consider the wonderful miracles of God!
- <sup>15</sup> Do you know how God controls the storm  
and causes the lightning to flash from his clouds?
- <sup>16</sup> Do you understand how he moves the clouds  
with wonderful perfection and skill?
- <sup>17</sup> When you are sweltering in your clothes  
and the south wind dies down and everything is still,  
<sup>18</sup> he makes the skies reflect the heat like a bronze mirror.  
Can you do that?
- <sup>19</sup> “So teach the rest of us what to say to God.  
We are too ignorant to make our own arguments.
- <sup>20</sup> Should God be notified that I want to speak?  
Can people even speak when they are confused?\*
- <sup>21</sup> We cannot look at the sun,  
for it shines brightly in the sky  
when the wind clears away the clouds.
- <sup>22</sup> So also, golden splendor comes from the mountain of God.\*  
He is clothed in dazzling splendor.
- <sup>23</sup> We cannot imagine the power of the Almighty;  
but even though he is just and righteous,  
he does not destroy us.
- <sup>24</sup> No wonder people everywhere fear him.  
All who are wise show him reverence.”

**THE LORD CHALLENGES JOB** / JOB 38:1-41

<sup>1</sup>Then the LORD answered Job from the whirlwind:

- <sup>2</sup> “Who is this that questions my wisdom  
with such ignorant words?
- <sup>3</sup> Brace yourself like a man,  
because I have some questions for you,  
and you must answer them.

**37:20** Or speak without being swallowed up? **37:22** Or from the north; or from the abode.

- 4 “Where were you when I laid the foundations of the earth?  
Tell me, if you know so much.
- 5 Who determined its dimensions  
and stretched out the surveying line?
- 6 What supports its foundations,  
and who laid its cornerstone
- 7 as the morning stars sang together  
and all the angels\* shouted for joy?
- 8 “Who kept the sea inside its boundaries  
as it burst from the womb,  
9 and as I clothed it with clouds  
and wrapped it in thick darkness?
- 10 For I locked it behind barred gates,  
limiting its shores.
- 11 I said, “This far and no farther will you come.  
Here your proud waves must stop!”
- 12 “Have you ever commanded the morning to appear  
and caused the dawn to rise in the east?
- 13 Have you made daylight spread to the ends of the earth,  
to bring an end to the night’s wickedness?
- 14 As the light approaches,  
the earth takes shape like clay pressed beneath a seal;  
it is robed in brilliant colors.\*
- 15 The light disturbs the wicked  
and stops the arm that is raised in violence.
- 16 “Have you explored the springs from which  
the seas come?  
Have you explored their depths?
- 17 Do you know where the gates of death are located?  
Have you seen the gates of utter gloom?
- 18 Do you realize the extent of the earth?  
Tell me about it if you know!
- 19 “Where does light come from,  
and where does darkness go?  
20 Can you take each to its home?  
Do you know how to get there?



***Then the LORD answered Job from the whirlwind: “Who is this that questions my wisdom with such ignorant words? Brace yourself like a man, because I have some questions for you, and you must answer them.”***  
*Job 38:1-3*

- <sup>21</sup> But of course you know all this!  
For you were born before it was all created,  
and you are so very experienced!
- <sup>22</sup> “Have you visited the storehouses of the snow  
or seen the storehouses of hail?
- <sup>23</sup> (I have reserved them as weapons for the time of trouble,  
for the day of battle and war.)
- <sup>24</sup> Where is the path to the source of light?  
Where is the home of the east wind?
- <sup>25</sup> “Who created a channel for the torrents of rain?  
Who laid out the path for the lightning?
- <sup>26</sup> Who makes the rain fall on barren land,  
in a desert where no one lives?
- <sup>27</sup> Who sends rain to satisfy the parched ground  
and make the tender grass spring up?
- <sup>28</sup> “Does the rain have a father?  
Who gives birth to the dew?
- <sup>29</sup> Who is the mother of the ice?  
Who gives birth to the frost from the heavens?
- <sup>30</sup> For the water turns to ice as hard as rock,  
and the surface of the water freezes.
- <sup>31</sup> “Can you direct the movement of the stars—  
binding the cluster of the Pleiades  
or loosening the cords of Orion?
- <sup>32</sup> Can you direct the sequence of the seasons  
or guide the Bear with her cubs across  
the heavens?
- <sup>33</sup> Do you know the laws of the universe?  
Can you use them to regulate the earth?
- <sup>34</sup> “Can you shout to the clouds  
and make it rain?
- <sup>35</sup> Can you make lightning appear  
and cause it to strike as you direct?
- <sup>36</sup> Who gives intuition to the heart  
and instinct to the mind?
- <sup>37</sup> Who is wise enough to count all the clouds?  
Who can tilt the water jars of heaven

<sup>38</sup> when the parched ground is dry  
and the soil has hardened into clods?

<sup>39</sup> “Can you stalk prey for a lioness  
and satisfy the young lions’ appetites

<sup>40</sup> as they lie in their dens  
or crouch in the thicket?

<sup>41</sup> Who provides food for the ravens  
when their young cry out to God  
and wander about in hunger?

**THE LORD’S CHALLENGE CONTINUES** / JOB 39:1–40:2

<sup>1</sup> “Do you know when the wild goats give birth?  
Have you watched as deer are born in the wild?

<sup>2</sup> Do you know how many months they carry their young?  
Are you aware of the time of their delivery?

<sup>3</sup> They crouch down to give birth to their young  
and deliver their offspring.

<sup>4</sup> Their young grow up in the open fields,  
then leave home and never return.

<sup>5</sup> “Who gives the wild donkey its freedom?  
Who untied its ropes?

<sup>6</sup> I have placed it in the wilderness;  
its home is the wasteland.

<sup>7</sup> It hates the noise of the city  
and has no driver to shout at it.

<sup>8</sup> The mountains are its pastureland,  
where it searches for every blade of grass.

<sup>9</sup> “Will the wild ox consent to being tamed?  
Will it spend the night in your stall?

<sup>10</sup> Can you hitch a wild ox to a plow?  
Will it plow a field for you?

<sup>11</sup> Given its strength, can you trust it?  
Can you leave and trust the ox to do your work?

<sup>12</sup> Can you rely on it to bring home your grain  
and deliver it to your threshing floor?

<sup>13</sup> “The ostrich flaps her wings grandly,  
but they are no match for the feathers of the stork.

<sup>14</sup> She lays her eggs on top of the earth,



***“Brace yourself like a man, because I have some questions for you, and you must answer them.”***

*Job 40:7*

- letting them be warmed in the dust.
- <sup>15</sup> She doesn't worry that a foot might crush them  
or a wild animal might destroy them.
- <sup>16</sup> She is harsh toward her young,  
as if they were not her own.  
She doesn't care if they die.
- <sup>17</sup> For God has deprived her of wisdom.  
He has given her no understanding.
- <sup>18</sup> But whenever she jumps up to run,  
she passes the swiftest horse with its rider.
- <sup>19</sup> “Have you given the horse its strength  
or clothed its neck with a flowing mane?  
<sup>20</sup> Did you give it the ability to leap like a locust?  
Its majestic snorting is terrifying!  
<sup>21</sup> It paws the earth and rejoices in its strength  
when it charges out to battle.  
<sup>22</sup> It laughs at fear and is unafraid.  
It does not run from the sword.  
<sup>23</sup> The arrows rattle against it,  
and the spear and javelin flash.  
<sup>24</sup> It paws the ground fiercely  
and rushes forward into battle when the ram's horn blows.  
<sup>25</sup> It snorts at the sound of the horn.  
It senses the battle in the distance.  
It quivers at the captain's commands and the noise of battle.
- <sup>26</sup> “Is it your wisdom that makes the hawk soar  
and spread its wings toward the south?  
<sup>27</sup> Is it at your command that the eagle rises  
to the heights to make its nest?  
<sup>28</sup> It lives on the cliffs,  
making its home on a distant, rocky crag.  
<sup>29</sup> From there it hunts its prey,  
keeping watch with piercing eyes.  
<sup>30</sup> Its young gulp down blood.  
Where there's a carcass, there you'll find it.”
- <sup>40:1</sup> Then the LORD said to Job,
- <sup>2</sup> “Do you still want to argue with the Almighty?  
You are God's critic, but do you have the answers?”

**JOB RESPONDS TO THE LORD** / JOB 40:3-5

- <sup>3</sup>Then Job replied to the LORD,  
<sup>4</sup> “I am nothing—how could I ever find the answers?  
 I will cover my mouth with my hand.  
<sup>5</sup> I have said too much already.  
 I have nothing more to say.”

**THE LORD CHALLENGES JOB AGAIN** / JOB 40:6-24

- <sup>6</sup>Then the LORD answered Job from the whirlwind:  
<sup>7</sup> “Brace yourself like a man,  
 because I have some questions for you,  
 and you must answer them.  
<sup>8</sup> “Will you discredit my justice  
 and condemn me just to prove you are right?  
<sup>9</sup> Are you as strong as God?  
 Can you thunder with a voice like his?  
<sup>10</sup> All right, put on your glory and splendor,  
 your honor and majesty.  
<sup>11</sup> Give vent to your anger.  
 Let it overflow against the proud.  
<sup>12</sup> Humiliate the proud with a glance;  
 walk on the wicked where they stand.  
<sup>13</sup> Bury them in the dust.  
 Imprison them in the world of the dead.  
<sup>14</sup> Then even I would praise you,  
 for your own strength would save you.  
<sup>15</sup> “Take a look at Behemoth,\*  
 which I made, just as I made you.  
 It eats grass like an ox.  
<sup>16</sup> See its powerful loins  
 and the muscles of its belly.  
<sup>17</sup> Its tail is as strong as a cedar.  
 The sinews of its thighs are knit tightly together.  
<sup>18</sup> Its bones are tubes of bronze.  
 Its limbs are bars of iron.

**40:15** The identification of Behemoth is disputed, ranging from an earthly creature to a mythical sea monster in ancient literature.





- <sup>19</sup> It is a prime example of God's handiwork,  
and only its Creator can threaten it.
- <sup>20</sup> The mountains offer it their best food,  
where all the wild animals play.
- <sup>21</sup> It lies under the lotus plants,\*  
hidden by the reeds in the marsh.
- <sup>22</sup> The lotus plants give it shade  
among the willows beside the stream.
- <sup>23</sup> It is not disturbed by the raging river,  
not concerned when the swelling Jordan rushes around it.
- <sup>24</sup> No one can catch it off guard  
or put a ring in its nose and lead it away.

**THE LORD'S CHALLENGE CONTINUES** / JOB 41:1-34

- <sup>1</sup>\* "Can you catch Leviathan\* with a hook  
or put a noose around its jaw?
- <sup>2</sup> Can you tie it with a rope through the nose  
or pierce its jaw with a spike?
- <sup>3</sup> Will it beg you for mercy  
or implore you for pity?
- <sup>4</sup> Will it agree to work for you,  
to be your slave for life?
- <sup>5</sup> Can you make it a pet like a bird,  
or give it to your little girls to play with?
- <sup>6</sup> Will merchants try to buy it  
to sell it in their shops?
- <sup>7</sup> Will its hide be hurt by spears  
or its head by a harpoon?
- <sup>8</sup> If you lay a hand on it,  
you will certainly remember the battle that follows.  
You won't try that again!
- <sup>9</sup>\* "No, it is useless to try to capture it.  
The hunter who attempts it will be knocked down.
- <sup>10</sup> And since no one dares to disturb it,  
who then can stand up to me?
- <sup>11</sup> Who has given me anything that I need to pay back?  
Everything under heaven is mine.

**40:21** Or *bramble bushes*; also in 40:22. **41:1a** Verses 41:1-8 are numbered 40:25-32 in Hebrew text. **41:1b** The identification of Leviathan is disputed, ranging from an earthly creature to a mythical sea monster in ancient literature. **41:9** Verses 41:9-34 are numbered 41:1-26 in Hebrew text.

- 12 “I want to emphasize Leviathan’s limbs  
and its enormous strength and graceful form.
- 13 Who can strip off its hide,  
and who can penetrate its double layer of armor?\*
- 14 Who could pry open its jaws?  
For its teeth are terrible!
- 15 Its scales are like rows of shields  
tightly sealed together.
- 16 They are so close together  
that no air can get between them.
- 17 Each scale sticks tight to the next.  
They interlock and cannot be penetrated.
- 18 “When it sneezes, it flashes light!  
Its eyes are like the red of dawn.
- 19 Lightning leaps from its mouth;  
flames of fire flash out.
- 20 Smoke streams from its nostrils  
like steam from a pot heated over burning rushes.
- 21 Its breath would kindle coals,  
for flames shoot from its mouth.
- 22 “The tremendous strength in Leviathan’s neck  
strikes terror wherever it goes.
- 23 Its flesh is hard and firm  
and cannot be penetrated.
- 24 Its heart is hard as rock,  
hard as a millstone.
- 25 When it rises, the mighty are afraid,  
gripped by terror.
- 26 No sword can stop it,  
no spear, dart, or javelin.
- 27 Iron is nothing but straw to that creature,  
and bronze is like rotten wood.
- 28 Arrows cannot make it flee.  
Stones shot from a sling are like bits of grass.
- 29 Clubs are like a blade of grass,  
and it laughs at the swish of javelins.
- 30 Its belly is covered with scales as sharp as glass.  
It plows up the ground as it drags through the mud.

41:13 As in Greek version; Hebrew reads *its bridle?*



- <sup>31</sup> “Leviathan makes the water boil with its commotion.  
It stirs the depths like a pot of ointment.  
<sup>32</sup> The water glistens in its wake,  
making the sea look white.  
<sup>33</sup> Nothing on earth is its equal,  
no other creature so fearless.  
<sup>34</sup> Of all the creatures, it is the proudest.  
It is the king of beasts.”

**JOB RESPONDS TO THE LORD / JOB 42:1-6**

<sup>1</sup>Then Job replied to the LORD:

- <sup>2</sup> “I know that you can do anything,  
and no one can stop you.  
<sup>3</sup> You asked, ‘Who is this that questions my wisdom with such  
ignorance?’  
It is I—and I was talking about things I knew nothing about,  
things far too wonderful for me.  
<sup>4</sup> You said, ‘Listen and I will speak!  
I have some questions for you,  
and you must answer them.’  
<sup>5</sup> I had only heard about you before,  
but now I have seen you with my own eyes.  
<sup>6</sup> I take back everything I said,  
and I sit in dust and ashes to show my repentance.”

**CONCLUSION: THE LORD BLESSES JOB / JOB 42:7-17**

<sup>7</sup>After the LORD had finished speaking to Job, he said to Eliphaz the Temanite: “I am angry with you and your two friends, for you have not spoken accurately about me, as my servant Job has. <sup>8</sup>So take seven bulls and seven rams and go to my servant Job and offer a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer on your behalf. I will not treat you as you deserve, for you have not spoken accurately about me, as my servant Job has.” <sup>9</sup>So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite did as the LORD commanded them, and the LORD accepted Job’s prayer.

<sup>10</sup>When Job prayed for his friends, the LORD restored his fortunes. In fact, the LORD gave him twice as much as before! <sup>11</sup>Then all his brothers, sisters, and former friends came and feasted with him in his home. And they consoled him and comforted him because of all the

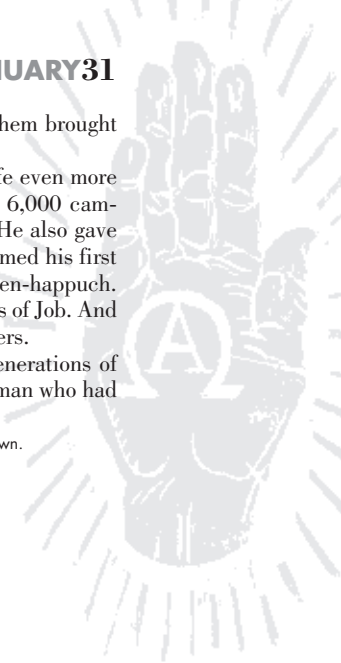
***“I had only  
heard about  
you before,  
but now I  
have seen  
you with my  
own eyes.  
I take back  
everything  
I said, and  
I sit in dust  
and ashes  
to show my  
repentance.”***  
Job 42:5-6

trials the LORD had brought against him. And each of them brought him a gift of money\* and a gold ring.

<sup>12</sup>So the LORD blessed Job in the second half of his life even more than in the beginning. For now he had 14,000 sheep, 6,000 camels, 1,000 teams of oxen, and 1,000 female donkeys. <sup>13</sup>He also gave Job seven more sons and three more daughters. <sup>14</sup>He named his first daughter Jemimah, the second Keziah, and the third Keren-happuch. <sup>15</sup>In all the land no women were as lovely as the daughters of Job. And their father put them into his will along with their brothers.

<sup>16</sup>Job lived 140 years after that, living to see four generations of his children and grandchildren. <sup>17</sup>Then he died, an old man who had lived a long, full life.

**42:11** Hebrew *a kesitah*; the value or weight of the kesitah is no longer known.



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