

THE
**one
year**[®]
BIBLE

*The entire New Living Translation
in 365 readings*




new living
TRANSLATION.



THE ONE YEAR BIBLE

New Living Translation

THE
**one
year**[®]
BIBLE

Arranged in 365 Readings



NLT[®]

TYNDALE HOUSE PUBLISHERS
CAROL STREAM, ILLINOIS

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Ways to Use

THE ONE YEAR BIBLE

The One Year Bible is divided into daily readings. For each day there is a portion of the Old Testament, the New Testament, Psalms, and Proverbs.* The four separate daily readings are grouped on consecutive pages, giving freshness and diversity to each day's reading. This also makes it easy to use *The One Year Bible* in a variety of ways.

The One Year Bible has led millions of readers through the Bible in one year. Its arrangement, however, is equally useful for guiding a reader through the Bible in two, or even three, years. If you feel too rushed or want to spend more time on each day's selections, here are a few other suggested reading plans:

The Revised One-Year Plan. Schedule some time in both the morning and evening. Then read the New Testament and Psalms selections in the morning and the Old Testament and Proverbs selections in the evening.

The Two-Year Plan. During the first year, just read the Old Testament and Proverbs selections. Then during the second year, read the selections from the New Testament and Psalms.

The Three-Year Plan. Read the Old Testament selection the first year, the New Testament selection the second year, and the Psalms and Proverbs selections during the third year.

Words of Praise and Wisdom in One Year. Read the Psalms and Proverbs selections for each day. This will take you through the Psalms twice and Proverbs once during the year, giving you words of praise and wisdom to live by each day.

You need not limit yourself to these suggested plans. The arrangement of *The One Year Bible* makes it easy to devise any number of Bible reading plans to meet your particular needs.

*Since the Proverbs readings are always short, they have been printed in a non-standard format, and the verse numbers have been dropped.

Publisher's Note

The One Year Bible has been prepared especially for regular Bible readers who wish to read through the entire Bible in one year. Instead of following a Bible reading chart and experiencing the delay of turning from place to place, you will find the text here in sequence, ready for your quiet reading and meditation. This fulfills our goal at Tyndale to make the Bible as accessible as possible for people no matter what their background or walk of life.

This edition of *The One Year Bible* contains the entire text of the *Holy Bible*, New Living Translation, Second Edition. The New Living Translation was first published in 1996, and 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, with minor changes subsequently introduced in 2007, 2013, and 2015.

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. May this year and every year be enriched as you enjoy daily portions from God's Word.

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, with minor changes subsequently introduced in 2007, 2013, and 2015.

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

The Texts behind the New Living Translation. The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; 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 labor.” 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 Jewish leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

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

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

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

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42

we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread.*”

- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Psalms 8:2; 53:3; Proverbs 3:12).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

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

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

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Holy Bible, New Living Translation

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January 1

GENESIS 1:1–2:25

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

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

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

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

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

⁹Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened.

¹⁰God called the dry ground “land” and the waters “seas.” And God saw that it was good. ¹¹Then 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. ¹²The land

produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

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

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

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

²⁰Then God said, “Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind.” ²¹So 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. ²²Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

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

²⁴Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—live-stock, small animals that scurry

along the ground, and wild animals.” And that is what happened. ²⁵God 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.

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

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

²⁸Then 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.”

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

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

^{2:1} So the creation of the heavens and the earth and everything in them was completed. ²On the seventh day God had finished his work of creation, so he rested* from all his work. ³And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

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

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

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

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

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

¹⁸Then the LORD God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for

each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

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

²³"At last!" the man exclaimed.

"This one is bone from my bone,
and flesh from my flesh!
She will be called 'woman,'
because she was taken from 'man.'"

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

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

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, . . . 1:26a Or man; Hebrew reads adam. 1:26b As in Syriac version; Hebrew reads all the earth. 1:27 Or the man; Hebrew reads ha-adam. 2:2 Or ceased; also in 2:3. 2:6 Or mist. 2:19 Or Adam, and so throughout the chapter. 2:21 Or took a part of the man's side.

MATTHEW 1:1–2:12

This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham*:

- ² Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
- ³ Judah was the father of Perez and Zerah (whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
- ⁴ Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
- ⁵ Salmon was the father of Boaz
(whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
- ⁶ Jesse was the father of King David.
David was the father of Solomon

(whose mother was Bathsheba,
the widow of Uriah).

- ⁷ Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
 - ⁸ Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
 - ⁹ Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
 - ¹⁰ Hezekiah was the father of Manasseh.
Manasseh was the father of Amon.*
Amon was the father of Josiah.
 - ¹¹ Josiah was the father of Jehoiachin* and his brothers (born at the time of the exile to Babylon).
 - ¹² After the Babylonian exile:
Jehoiachin was the father of Shealtiel.
Shealtiel was the father of Zerubbabel.
 - ¹³ Zerubbabel was the father of Abiud.
Abiud was the father of Eliakim.
Eliakim was the father of Azor.
 - ¹⁴ Azor was the father of Zadok.
Zadok was the father of Akim.
Akim was the father of Eliud.
 - ¹⁵ Eliud was the father of Eleazar.
Eleazar was the father of Matthan.
Matthan was the father of Jacob.
 - ¹⁶ Jacob was the father of Joseph, the husband of Mary.
Mary gave birth to Jesus, who is called the Messiah.
- ¹⁷All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.
- ¹⁸This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit.
- ¹⁹Joseph, to whom she was engaged,

was a righteous man and did not want to disgrace her publicly, so he decided to break the engagement* quietly.

²⁰As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. ²¹And she will have a son, and you are to name him Jesus,* for he will save his people from their sins."

²²All of this occurred to fulfill the Lord's message through his prophet:

²³ "Look! The virgin will conceive a child!

She will give birth to a son,
and they will call him Immanuel,*
which means 'God is with us.'"

²⁴When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. ²⁵But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

^{2:1} Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men* from eastern lands arrived in Jerusalem, asking, ²⁴"Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him."

³King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. ⁴He called a meeting of the leading priests and teachers of religious law and asked, "Where is the Messiah supposed to be born?"

⁵"In Bethlehem in Judea," they said, "for this is what the prophet wrote:

⁶ 'And you, O Bethlehem in the land of Judah,
are not least among the ruling cities* of Judah,
for a ruler will come from you
who will be the shepherd for my people Israel.'*"

⁷Then Herod called for a private meeting with the wise men, and he

learned from them the time when the star first appeared. ⁸Then he told them, "Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!"

⁹After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. ¹⁰When they saw the star, they were filled with joy! ¹¹They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

¹²When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

1:1 Greek *Jesus the Messiah, Son of David and son of Abraham*. 1:3 Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. 1:7 Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. 1:8a Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. 1:8b Or *ancestor*; also in 1:11. 1:10 Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. 1:11 Greek *Jeconiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16. 1:19 Greek *to divorce her*. 1:21 *Jesus* means "The Lord saves." 1:23 Isa 7:14; 8:8, 10 (Greek version). 2:1 Or *royal astrologers*; Greek reads *magi*; also in 2:7, 16. 2:2 Or *star in the east*. 2:6a Greek *the rulers*. 2:6b Mic 5:2; 2 Sam 5:2.

PSALM 1:1-6

¹ Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers.

² But they delight in the law of the LORD, meditating on it day and night.

³ They are like trees planted along the riverbank, bearing fruit each season. Their leaves never wither, and they prosper in all they do.

⁴ But not the wicked! They are like worthless chaff, scattered by the wind.

⁵ They will be condemned at the time of judgment.

Sinners will have no place among the godly.

- ⁶ For the LORD watches over the path of the godly, but the path of the wicked leads to destruction.

PROVERBS 1:1-6

These are the proverbs of Solomon, David's son, king of Israel. Their purpose is to teach people wisdom and discipline, to help them understand the insights of the wise. Their purpose is to teach people to live disciplined and successful lives, to help them do what is right, just, and fair. These proverbs will give insight to the simple, knowledge and discernment to the young. Let the wise listen to these proverbs and become even wiser. Let those with understanding receive guidance by exploring the meaning in these proverbs and parables, the words of the wise and their riddles.



January 2

GENESIS 3:1-4:26

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

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

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

⁶The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the

wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. ⁷At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

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

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

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

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

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

"The serpent deceived me," she replied. "That's why I ate it."

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are cursed more than all animals, domestic and wild.

You will crawl on your belly, groveling in the dust as long as you live.

- ¹⁵ And I will cause hostility between you and the woman, and between your offspring and her offspring. He will strike* your head, and you will strike his heel."

¹⁶Then he said to the woman,

"I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you.*"

17 And to the man he said,
 "Since you listened to your wife and
 ate from the tree
 whose fruit I commanded you
 not to eat,
 the ground is cursed because of you.
 All your life you will struggle to
 scratch a living from it.
 18 It will grow thorns and thistles
 for you,
 though you will eat of its grains.
 19 By the sweat of your brow
 will you have food to eat
 until you return to the ground
 from which you were made.
 For you were made from dust,
 and to dust you will return."

20 Then the man—Adam—named
 his wife Eve, because she would be the
 mother of all who live.* 21 And the LORD
 God made clothing from animal skins
 for Adam and his wife.

22 Then the LORD God said, "Look, the
 human beings* have become like us,
 knowing both good and evil. What if
 they reach out, take fruit from the tree
 of life, and eat it? Then they will live
 forever!" 23 So the LORD God banished
 them from the Garden of Eden, and he
 sent Adam out to cultivate the ground
 from which he had been made. 24 After
 sending them out, the LORD God station-
 ed mighty cherubim to the east of
 the Garden of Eden. And he placed a
 flaming sword that flashed back and
 forth to guard the way to the tree of life.

4:1 Now Adam* had sexual relations with
 his wife, Eve, and she became pregnant.
 When she gave birth to Cain, she said,
 "With the LORD's help, I have produced*
 a man!" 2 Later she gave birth to his
 brother and named him Abel.

When they grew up, Abel became
 a shepherd, while Cain cultivated the
 ground. 3 When it was time for the har-
 vest, Cain presented some of his crops
 as a gift to the LORD. 4 Abel also brought
 a gift—the best portions of the firstborn
 lambs from his flock. The LORD ac-
 cepted Abel and his gift, 5 but he did not

accept Cain and his gift. This made Cain
 very angry, and he looked dejected.

6 "Why are you so angry?" the LORD
 asked Cain. "Why do you look so de-
 jected? 7 You will be accepted if you do
 what is right. But if you refuse to do what
 is right, then watch out! Sin is crouching
 at the door, eager to control you. But you
 must subdue it and be its master."

8 One day Cain suggested to his
 brother, "Let's go out into the fields."*
 And while they were in the field, Cain at-
 tacked his brother, Abel, and killed him.

9 Afterward the LORD asked Cain,
 "Where is your brother? Where is Abel?"

"I don't know," Cain responded. "Am I
 my brother's guardian?"

10 But the LORD said, "What have you
 done? Listen! Your brother's blood cries
 out to me from the ground! 11 Now you are
 cursed and banished from the ground,
 which has swallowed your brother's
 blood. 12 No longer will the ground yield
 good crops for you, no matter how hard
 you work! From now on you will be a
 homeless wanderer on the earth."

13 Cain replied to the LORD, "My pun-
 ishment* is too great for me to bear!

14 You have banished me from the land
 and from your presence; you have made
 me a homeless wanderer. Anyone who
 finds me will kill me!"

15 The LORD replied, "No, for I will give
 a sevenfold punishment to anyone who
 kills you." Then the LORD put a mark on
 Cain to warn anyone who might try to
 kill him. 16 So Cain left the LORD's pres-
 ence and settled in the land of Nod,*
 east of Eden.

17 Cain had sexual relations with his
 wife, and she became pregnant and gave
 birth to Enoch. Then Cain founded a city,
 which he named Enoch, after his son.

18 Enoch had a son named Irad. Irad be-
 came the father of* Mehujael. Mehujael
 became the father of Methushael.
 Methushael became the father of Lamech.

19 Lamech married two women. The
 first was named Adah, and the second
 was Zillah. 20 Adah gave birth to Jabal,
 who was the first of those who raise live-
 stock and live in tents. 21 His brother's

name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

"Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.

²⁴ If someone who kills Cain is
punished seven times,
then the one who kills me will be
punished seventy-seven times!"

²⁵Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth,* for she said, "God has granted me another son in place of Abel, whom Cain killed."

²⁶When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

3:8 Or Adam, and so throughout the chapter. 3:15 Or bruise; also in 3:15b. 3:16 Or And though you will have desire for your husband, / he will rule over you. 3:20 Eve sounds like a Hebrew term that means "to give life."

3:22 Or the man; Hebrew reads ha-adam. 4:1a Or the man; also in 4:25. 4:1b Or I have acquired. Cain sounds like a Hebrew term that can mean "produce" or "acquire."

4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks "Let's go out into the fields." 4:13 Or My sin. 4:16 Nod means "wandering."

4:18 Or the ancestor of, and so throughout the verse.

4:25 Seth probably means "granted"; the name may also mean "appointed."

MATTHEW 2:13–3:6

After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. "Get up! Flee to Egypt with the child and his mother," the angel said. "Stay there until I tell you to return, because Herod is going to search for the child to kill him."

¹⁴That night Joseph left for Egypt with the child and Mary, his mother, ¹⁵and they stayed there until Herod's death. This fulfilled what the Lord had spoken through the prophet: "I called my Son out of Egypt."^{*}

¹⁶Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two

years old and under, based on the wise men's report of the star's first appearance. ¹⁷Herod's brutal action fulfilled what God had spoken through the prophet Jeremiah:

¹⁸ "A cry was heard in Ramah—
weeping and great mourning.
Rachel weeps for her children,
refusing to be comforted,
for they are dead."^{*}

¹⁹When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. ²⁰"Get up!" the angel said. "Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead."

²¹So Joseph got up and returned to the land of Israel with Jesus and his mother. ²²But when he learned that the new ruler of Judea was Herod's son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. ²³So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: "He will be called a Nazarene."

^{3:1}In those days John the Baptist came to the Judean wilderness and began preaching. His message was, ²"Repent of your sins and turn to God, for the Kingdom of Heaven is near."^{*} ³The prophet Isaiah was speaking about John when he said,

"He is a voice shouting in the
wilderness,
'Prepare the way for the LORD's
coming!
Clear the road for him!'"^{*}

⁴John's clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey. ⁵People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. ⁶And when they confessed their sins, he baptized them in the Jordan River.

2:15 Hos 11:1. 2:18 Jer 31:15. 3:2 Or has come, or is coming soon. 3:3 Isa 40:3 (Greek version).

PSALM 2:1-12

- ¹ Why are the nations so angry?
Why do they waste their time with
futile plans?
- ² The kings of the earth prepare
for battle;
the rulers plot together
against the LORD
and against his anointed one.
- ³ "Let us break their chains," they cry,
"and free ourselves from slavery
to God."
- ⁴ But the one who rules in heaven
laughs.
The Lord scoffs at them.
- ⁵ Then in anger he rebukes them,
terrifying them with his fierce
fury.
- ⁶ For the Lord declares, "I have placed
my chosen king on the throne
in Jerusalem,* on my holy
mountain."
- ⁷ The king proclaims the LORD's
decree:
"The LORD said to me, 'You are
my son.*
Today I have become your Father.*"
- ⁸ Only ask, and I will give you the
nations as your inheritance,
the whole earth as your
possession.
- ⁹ You will break* them with an
iron rod
and smash them like clay pots.'"
- ¹⁰ Now then, you kings, act wisely!
Be warned, you rulers of the earth!
- ¹¹ Serve the LORD with reverent fear,
and rejoice with trembling.
- ¹² Submit to God's royal son,* or he will
become angry,
and you will be destroyed in the
midst of all your activities—
for his anger flares up in an instant.
But what joy for all who take
refuge in him!

2:6 Hebrew on Zion. 2:7a Or Son; also in 2:12. 2:7b Or Today I reveal you as my son. 2:9 Greek version reads rule. Compare Rev 2:27. 2:12 The meaning of the Hebrew is uncertain.

PROVERBS 1:7-9

Fear of the LORD is the foundation of true knowledge, but fools despise wisdom and discipline. My child,* listen when your father corrects you. Don't neglect your mother's instruction. What you learn from them will crown you with grace and be a chain of honor around your neck.

1:8 Hebrew My son; also in 1:10, 15.



January

3

GENESIS 5:1-7:24

This is the written account of the descendants of Adam. When God created human beings,* he made them to be like himself. ²He created them male and female, and he blessed them and called them "human."

- ³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died.
- ⁶When Seth was 105 years old, he became the father of* Enosh. ⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died.
- ⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died.
- ¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters.

- ¹⁴Kenan lived 910 years, and then he died.
- ¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.
- ¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.
- ²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.
- ²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died.
- ²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed." ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.
- ³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.
- ^{6:1}Then the people began to multiply on the earth, and daughters were born to them. ²The sons of God saw the beautiful women* and took any they wanted as their wives. ³Then the LORD said, "My Spirit will not put up with* humans for

such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

⁴In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them." ⁸But Noah found favor with the LORD.

⁹This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

¹¹Now God saw that the earth had become corrupt and was filled with violence. ¹²God observed all this corruption in the world, for everyone on earth was corrupt. ¹³So God said to Noah, "I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

¹⁴"Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high.* ¹⁶Leave an 18-inch opening* below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

¹⁷"Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth

will die. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. ²¹And be sure to take on board enough food for your family and for all the animals.”

²²So Noah did everything exactly as God had commanded him.

^{7:1}When everything was ready, the LORD said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. ²Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice,* and take one pair of each of the others. ³Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. ⁴Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

⁵So Noah did everything as the LORD commanded him.

⁶Noah was 600 years old when the flood covered the earth. ⁷He went on board the boat to escape the flood—he and his wife and his sons and their wives.

⁸With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground. ⁹They entered the boat in pairs, male and female, just as God had commanded Noah.

¹⁰After seven days, the waters of the flood came and covered the earth.

¹¹When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. ¹²The

rain continued to fall for forty days and forty nights.

¹³That very day Noah had gone into the boat with his wife and his sons—Shem, Ham, and Japheth—and their wives. ¹⁴With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. ¹⁵Two by two they came into the boat, representing every living thing that breathes. ¹⁶A male and female of each kind entered, just as God had commanded Noah. Then the LORD closed the door behind them.

¹⁷For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. ¹⁸As the waters rose higher and higher above the ground, the boat floated safely on the surface. ¹⁹Finally, the water covered even the highest mountains on the earth, ²⁰rising more than twenty-two feet* above the highest peaks. ²¹All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. ²²Everything that breathed and lived on dry land died. ²³God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. ²⁴And the floodwaters covered the earth for 150 days.

5:1 Or *man*; Hebrew reads *adam*; similarly in 5:2. 5:6 Or *the ancestor of*; also in 5:9, 12, 15, 18, 21, 25. 5:7 Or *the birth of this ancestor of*; also in 5:10, 13, 16, 19, 22, 26. 5:29 *Noah* sounds like a Hebrew term that can mean “relief” or “comfort.” 6:2 Hebrew *daughters of men*; also in 6:4. 6:3 Greek version reads *will not remain in*. 6:14a Traditionally rendered *an ark*. 6:14b Or *gopher wood*. 6:15 Hebrew *300 cubits* [138 meters] *long*, *50 cubits* [23 meters] *wide*, and *30 cubits* [13.8 meters] *high*. 6:16 Hebrew *an opening of 1 cubit* [46 centimeters]. 7:2 Hebrew *of each clean animal*; similarly in 7:8. 7:20 Hebrew *15 cubits* [6.9 meters].

MATTHEW 3:7–4:11

But when he [John the Baptist] saw many Pharisees and Sadducees coming to watch him baptize,* he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee the coming wrath? ⁸Prove by the way you live that you have repented of

your sins and turned to God. ⁹Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones. ¹⁰Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.

¹¹"I baptize with* water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I'm not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.* ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John tried to talk him out of it. "I am the one who needs to be baptized by you," he said, "so why are you coming to me?"

¹⁵But Jesus said, "It should be done, for we must carry out all that God requires.*" So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened* and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, "This is my dearly loved Son, who brings me great joy."

^{4:1}Then Jesus was led by the Spirit into the wilderness to be tempted there by the devil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil* came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "No! The Scriptures say,

'People do not live by bread alone,
but by every word that comes
from the mouth of God.*"

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and said, "If you are the Son of God, jump off! For the Scriptures say,

'He will order his angels to protect you.
And they will hold you up with their hands
so you won't even hurt your foot
on a stone.*"

⁷Jesus responded, "The Scriptures also say, 'You must not test the LORD your God.*"

⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. ⁹"I will give it all to you," he said, "if you will kneel down and worship me."

¹⁰"Get out of here, Satan," Jesus told him. "For the Scriptures say,

'You must worship the LORD
your God
and serve only him.*"

¹¹Then the devil went away, and angels came and took care of Jesus.

3:7 Or coming to be baptized. 3:11a Or in. 3:11b Or in the Holy Spirit and in fire. 3:15 Or for we must fulfill all righteousness. 3:16 Some manuscripts read opened to him. 4:3 Greek the tempter. 4:4 Deut 8:3. 4:6 Ps 91:11-12. 4:7 Deut 6:16. 4:10 Deut 6:13.

PSALM 3:1-8

A psalm of David, regarding the time David fled from his son Absalom.

¹ O LORD, I have so many enemies;
so many are against me.

² So many are saying,
"God will never rescue him!"

*Interlude**

³ But you, O LORD, are a shield
around me;
you are my glory, the one who
holds my head high.

⁴ I cried out to the LORD,
and he answered me from his holy
mountain. *Interlude*

⁵ I lay down and slept,
yet I woke up in safety,
for the LORD was watching
over me.

⁶ I am not afraid of ten thousand
enemies
who surround me on every side.

⁷ Arise, O LORD!
Rescue me, my God!
Slap all my enemies in the face!
Shatter the teeth of the
wicked!

⁸ Victory comes from you, O LORD.
May you bless your people.

Interlude

3:2 Hebrew *Selah*. The meaning of this word is uncertain, though it is probably a musical or literary term. It is rendered *Interlude* throughout the Psalms.

PROVERBS 1:10-19

My child, if sinners entice you, turn your back on them! They may say, "Come and join us. Let's hide and kill someone! Just for fun, let's ambush the innocent! Let's swallow them alive, like the grave*"; let's swallow them whole, like those who go down to the pit of death. Think of the great things we'll get! We'll fill our houses with all the stuff we take. Come, throw in your lot with us; we'll all share the loot." My child, don't go along with them! Stay far away from their paths. They rush to commit evil deeds. They hurry to commit murder. If a bird sees a trap being set, it knows to stay away. But these people set an ambush for themselves; they are trying to get themselves killed. Such is the fate of all who are greedy for money; it robs them of life.

1:12 Hebrew *like Sheol*.



January

4

GENESIS 8:1-10:32

But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

⁶After another forty days, Noah opened the window he had made in the boat ⁷and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. ¹²He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. ¹⁴Two more months went by,* and at last the earth was dry!

¹⁵Then God said to Noah, ¹⁶"Leave the boat, all of you—you and your wife, and your sons and their wives. ¹⁷Release all the animals—the birds, the livestock,

and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth.”

¹⁸So Noah, his wife, and his sons and their wives left the boat. ¹⁹And all of the large and small animals and birds came out of the boat, pair by pair.

²⁰Then Noah built an altar to the LORD, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.* ²¹And the LORD was pleased with the aroma of the sacrifice and said to himself, “I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. ²²As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.”

^{9:1}Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the lifeblood in it.

⁵“And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. ⁶If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings* in his own image. ⁷Now be fruitful and multiply, and repopulate the earth.”

⁸Then God told Noah and his sons, ⁹“I hereby confirm my covenant with you and your descendants, ¹⁰and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth.

¹¹Yes, I am confirming my covenant with you. Never again will floodwaters kill all

living creatures; never again will a flood destroy the earth.”

¹²Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.” ¹⁷Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

¹⁸The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) ¹⁹From these three sons of Noah came all the people who now populate the earth.

²⁰After the flood, Noah began to cultivate the ground, and he planted a vineyard. ²¹One day he drank some wine he had made, and he became drunk and lay naked inside his tent. ²²Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. ²³Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

²⁴When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. ²⁵Then he cursed Canaan, the son of Ham:

“May Canaan be cursed!
May he be the lowest of servants
to his relatives.”

²⁶Then Noah said,

“May the LORD, the God of Shem, be
blessed,
and may Canaan be his servant!

²⁷ May God expand the territory
of Japheth!

May Japheth share the prosperity
of Shem,*
and may Canaan be his servant.”

²⁸Noah lived another 350 years after
the great flood. ²⁹He lived 950 years,
and then he died.

^{10:1}THIS is the account of the families of
Shem, Ham, and Japheth, the three sons
of Noah. Many children were born to
them after the great flood.

²The descendants of Japheth were
Gomer, Magog, Madai, Javan, Tubal,
Meshech, and Tiras.

³The descendants of Gomer were
Ashkenaz, Riphath, and Togarmah.

⁴The descendants of Javan were
Elishah, Tarshish, Kittim, and
Rodanim.* ⁵Their descendants
became the seafaring peoples that
spread out to various lands, each
identified by its own language, clan,
and national identity.

⁶The descendants of Ham were Cush,
Mizraim, Put, and Canaan.

⁷The descendants of Cush were Seba,
Havilah, Sabtah, Raamah, and
Sabteca. The descendants of
Raamah were Sheba and Dedan.

⁸Cush was also the ancestor of
Nimrod, who was the first heroic
warrior on earth. ⁹Since he was the
greatest hunter in the world,* his
name became proverbial. People
would say, “This man is like Nimrod,
the greatest hunter in the world.”

¹⁰He built his kingdom in the land of
Babylonia,* with the cities of
Babylon, Erech, Akkad, and Calneh.

¹¹From there he expanded his
territory to Assyria,* building the
cities of Nineveh, Rehoboth-ir,
Calah, ¹²and Resen (the great city
located between Nineveh and
Calah).

¹³Mizraim was the ancestor of the
Ludites, Anamites, Lehabites,
Naphtuhites, ¹⁴Pathrusites,
Casluhites, and the Caphtorites,
from whom the Philistines came.*

¹⁵Canaan’s oldest son was Sidon, the
ancestor of the Sidonians. Canaan
was also the ancestor of the Hittites,*

¹⁶Jebusites, Amorites, Girgashites,
¹⁷Hivites, Arkites, Sinites,

¹⁸Arvadites, Zemarites, and
Hamathites. The Canaanite clans
eventually spread out, ¹⁹and the
territory of Canaan extended from
Sidon in the north to Gerar and
Gaza in the south, and east as far
as Sodom, Gomorrah, Admah, and
Zeboiim, near Lasha.

²⁰These were the descendants of Ham,
identified by clan, language, territory,
and national identity.

²¹Sons were also born to Shem, the
older brother of Japheth.* Shem was
the ancestor of all the descendants
of Eber.

²²The descendants of Shem were
Elam, Asshur, Arphaxad, Lud, and
Aram.

²³The descendants of Aram were Uz,
Hul, Gether, and Mash.

²⁴Arphaxad was the father of
Shelah,* and Shelah was the father
of Eber.

²⁵Eber had two sons. The first was
named Peleg (which means
“division”), for during his lifetime
the people of the world were divided
into different language groups. His
brother’s name was Joktan.

²⁶Joktan was the ancestor of Almodad,
Sheleph, Hazarmaveth, Jerah,
²⁷Hadoram, Uzal, Diklah, ²⁸Obal,
Abimael, Sheba, ²⁹Ophir, Havilah,
and Jobab. All these were
descendants of Joktan. ³⁰The
territory they occupied extended
from Mesha all the way to Sephar in
the eastern mountains.

³¹These were the descendants of Shem,
identified by clan, language, territory,
and national identity.

³²These are the clans that descended
from Noah’s sons, arranged by nation
according to their lines of descent. All

the nations of the earth descended from these clans after the great flood.

8:4 Hebrew *on the seventeenth day of the seventh month*; see 7:11. 8:5 Hebrew *On the first day of the tenth month*; see 7:11 and note on 8:4. 8:13 Hebrew *On the first day of the first month*; see 7:11. 8:14 Hebrew *The twenty-seventh day of the second month arrived*; see note on 8:13. 8:20 Hebrew *every clean animal and every clean bird*. 9:6 Or *man*; Hebrew reads *ha-adam*. 9:27 Hebrew *May he live in the tents of Shem*. 10:4 As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*. 10:9 Hebrew *a great hunter before the LORD*; also in 10:9b. 10:10 Hebrew *Shinar*. 10:11 Or *From that land Assyria went out*. 10:14 Hebrew *Castuhites, from whom the Philistines came, and Caphtorites*. Compare Jer 47:4; Amos 9:7. 10:15 Hebrew *ancestor of Heth*. 10:21 Or *Shem, whose older brother was Japheth*. 10:24 Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah*. Compare Luke 3:36.

MATTHEW 4:12-25

When Jesus heard that John had been arrested, he left Judea and returned to Galilee. ¹³He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. ¹⁴This fulfilled what God said through the prophet Isaiah:

¹⁵ “In the land of Zebulun and of Naphtali,
beside the sea, beyond the
Jordan River,
in Galilee where so many Gentiles
live,

¹⁶ the people who sat in darkness
have seen a great light.
And for those who lived in the land
where death casts its shadow,
a light has shined.”*

¹⁷From then on Jesus began to preach, “Repent of your sins and turn to God, for the Kingdom of Heaven is near.”*

¹⁸One day as Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—Simon, also called Peter, and Andrew—throwing a net into the water, for they fished for a living. ¹⁹Jesus called out to them, “Come, follow me, and I will show you how to fish for people!” ²⁰And they left their nets at once and followed him.

²¹A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, repairing their nets. And he called them

to come, too. ²²They immediately followed him, leaving the boat and their father behind.

²³Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ²⁴News about him spread as far as Syria, and people soon began bringing to him all who were sick. And whatever their sickness or disease, or if they were demon possessed or epileptic or paralyzed—he healed them all. ²⁵Large crowds followed him wherever he went—people from Galilee, the Ten Towns,* Jerusalem, from all over Judea, and from east of the Jordan River.

4:15-16 Isa 9:1-2 (Greek version). 4:17 Or *has come, or is coming soon*. 4:25 Greek *Decapolis*.

PSALM 4:1-8

For the choir director: A psalm of David, to be accompanied by stringed instruments.

¹ Answer me when I call to you,
O God who declares me innocent.
Free me from my troubles.
Have mercy on me and hear
my prayer.

² How long will you people ruin my
reputation?
How long will you make
groundless accusations?
How long will you continue your
lies? *Interlude*

³ You can be sure of this:
The LORD set apart the godly
for himself.
The LORD will answer when I call
to him.

⁴ Don’t sin by letting anger control
you.
Think about it overnight and
remain silent. *Interlude*

⁵ Offer sacrifices in the right spirit,
and trust the LORD.

⁶ Many people say, “Who will show us
better times?”
Let your face smile on us, LORD.

⁷ You have given me greater joy

than those who have abundant harvests of grain and new wine.

⁸ In peace I will lie down and sleep, for you alone, O LORD, will keep me safe.

PROVERBS 1:20-23

Wisdom shouts in the streets. She cries out in the public square. She calls to the crowds along the main street, to those gathered in front of the city gate: “How long, you simpletons, will you insist on being simpleminded? How long will you mockers relish your mocking? How long will you fools hate knowledge? Come and listen to my counsel. I’ll share my heart with you and make you wise.”



January
5

GENESIS 11:1–13:4

At one time all the people of the world spoke the same language and used the same words. ²As the people migrated to the east, they found a plain in the land of Babylonia* and settled there.

³They began saying to each other, “Let’s make bricks and harden them with fire.” (In this region bricks were used instead of stone, and tar was used for mortar.) ⁴Then they said, “Come, let’s build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world.”

⁵But the LORD came down to look at the city and the tower the people were building. ⁶“Look!” he said. “The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! ⁷Come, let’s go down and confuse the people with different languages. Then they won’t be able to understand each other.”

⁸In that way, the LORD scattered them

all over the world, and they stopped building the city. ⁹That is why the city was called Babel,* because that is where the LORD confused the people with different languages. In this way he scattered them all over the world.

¹⁰This is the account of Shem’s family.

Two years after the great flood, when Shem was 100 years old, he became the father of* Arphaxad. ¹¹After the birth of* Arphaxad, Shem lived another 500 years and had other sons and daughters.

¹²When Arphaxad was 35 years old, he became the father of Shelah. ¹³After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.*

¹⁴When Shelah was 30 years old, he became the father of Eber. ¹⁵After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.

¹⁶When Eber was 34 years old, he became the father of Peleg. ¹⁷After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.

¹⁸When Peleg was 30 years old, he became the father of Reu. ¹⁹After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.

²⁰When Reu was 32 years old, he became the father of Serug. ²¹After the birth of Serug, Reu lived another 207 years and had other sons and daughters.

²²When Serug was 30 years old, he became the father of Nahor. ²³After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.

²⁴When Nahor was 29 years old, he became the father of Terah. ²⁵After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.

²⁶After Terah was 70 years old, he



September 30

ISAIAH 60:1–62:5

- ¹ “Arise, Jerusalem! Let your light
shine for all to see.
For the glory of the LORD rises to
shine on you.
- ² Darkness as black as night covers all
the nations of the earth,
but the glory of the LORD rises
and appears over you.
- ³ All nations will come to your light;
mighty kings will come to see
your radiance.
- ⁴ “Look and see, for everyone is
coming home!
Your sons are coming from
distant lands;
your little daughters will be
carried home.
- ⁵ Your eyes will shine,
and your heart will thrill with joy,
for merchants from around the
world will come to you.
They will bring you the wealth of
many lands.
- ⁶ Vast caravans of camels will
converge on you,
the camels of Midian and Ephah.
The people of Sheba will bring gold
and frankincense
and will come worshipping the
LORD.
- ⁷ The flocks of Kedar will be given
to you,
and the rams of Nebaioth will be
brought for my altars.
I will accept their offerings,
and I will make my Temple
glorious.
- ⁸ “And what do I see flying like clouds
to Israel,
like doves to their nests?
- ⁹ They are ships from the ends
of the earth,
from lands that trust in me,
led by the great ships of Tarshish.

They are bringing the people of
Israel home from far away,
carrying their silver and gold.
They will honor the LORD your God,
the Holy One of Israel,
for he has filled you with splendor.

- ¹⁰ “Foreigners will come to rebuild
your towns,
and their kings will serve you.
For though I have destroyed you
in my anger,
I will now have mercy on you
through my grace.
- ¹¹ Your gates will stay open day and
night
to receive the wealth of many
lands.
The kings of the world will be led
as captives
in a victory procession.
- ¹² For the nations that refuse to serve
you
will be destroyed.
- ¹³ “The glory of Lebanon will be yours—
the forests of cypress, fir, and
pine—
to beautify my sanctuary.
My Temple will be glorious!
- ¹⁴ The descendants of your tormentors
will come and bow before you.
Those who despised you
will kiss your feet.
They will call you the City of the LORD,
and Zion of the Holy One of Israel.
- ¹⁵ “Though you were once despised
and hated,
with no one traveling through
you,
I will make you beautiful forever,
a joy to all generations.
- ¹⁶ Powerful kings and mighty nations
will satisfy your every need,
as though you were a child
nursing at the breast of a queen.
You will know at last that I, the LORD,
am your Savior and your Redeemer,
the Mighty One of Israel.*
- ¹⁷ I will exchange your bronze for gold,
your iron for silver,
your wood for bronze,

- and your stones for iron.
I will make peace your leader
and righteousness your ruler.
- 18 Violence will disappear from your
land;
the desolation and destruction
of war will end.
Salvation will surround you like
city walls,
and praise will be on the lips of all
who enter there.
- 19 "No longer will you need the sun to
shine by day,
nor the moon to give its light by
night,
for the LORD your God will be your
everlasting light,
and your God will be your glory.
- 20 Your sun will never set;
your moon will not go down.
For the LORD will be your everlasting
light.
Your days of mourning will come
to an end.
- 21 All your people will be righteous.
They will possess their land
forever,
for I will plant them there with my
own hands
in order to bring myself glory.
- 22 The smallest family will become a
thousand people,
and the tiniest group will become
a mighty nation.
At the right time, I, the LORD, will
make it happen."
- 61:1 The Spirit of the Sovereign LORD is
upon me,
for the LORD has anointed me
to bring good news to the poor.
He has sent me to comfort the
brokenhearted
and to proclaim that captives will
be released
and prisoners will be freed.*
- 2 He has sent me to tell those who
mourn
that the time of the LORD's favor
has come,*
and with it, the day of God's anger
against their enemies.
- 3 To all who mourn in Israel,*
he will give a crown of beauty
for ashes,
a joyous blessing instead of
mourning,
festive praise instead of despair.
In their righteousness, they will be
like great oaks
that the LORD has planted for his
own glory.
- 4 They will rebuild the ancient ruins,
repairing cities destroyed long
ago.
They will revive them,
though they have been deserted
for many generations.
- 5 Foreigners will be your servants.
They will feed your flocks
and plow your fields
and tend your vineyards.
- 6 You will be called priests of the LORD,
ministers of our God.
You will feed on the treasures
of the nations
and boast in their riches.
- 7 Instead of shame and dishonor,
you will enjoy a double share
of honor.
You will possess a double portion of
prosperity in your land,
and everlasting joy will
be yours.
- 8 "For I, the LORD, love justice.
I hate robbery and wrongdoing.
I will faithfully reward my people
for their suffering
and make an everlasting covenant
with them.
- 9 Their descendants will be
recognized
and honored among the nations.
Everyone will realize that they are
a people
the LORD has blessed."
- 10 I am overwhelmed with joy in the
LORD my God!
For he has dressed me with the
clothing of salvation
and draped me in a robe of
righteousness.

- I am like a bridegroom dressed for his wedding
or a bride with her jewels.
- 11 The Sovereign LORD will show his justice to the nations of the world.
Everyone will praise him!
His righteousness will be like a garden in early spring,
with plants springing up everywhere.
- 62:1 Because I love Zion,
I will not keep still.
Because my heart yearns for Jerusalem,
I cannot remain silent.
I will not stop praying for her until her righteousness shines like the dawn,
and her salvation blazes like a burning torch.
- 2 The nations will see your righteousness.
World leaders will be blinded by your glory.
And you will be given a new name by the LORD's own mouth.
- 3 The LORD will hold you in his hand for all to see—
a splendid crown in the hand of God.
- 4 Never again will you be called "The Forsaken City"*
or "The Desolate Land."**
Your new name will be "The City of God's Delight"*
and "The Bride of God,"**
for the LORD delights in you and will claim you as his bride.
- 5 Your children will commit themselves to you, O Jerusalem,
just as a young man commits himself to his bride.
Then God will rejoice over you as a bridegroom rejoices over his bride.

60:16 Hebrew *of Jacob*. See note on 14:1. 61:1 Greek version reads *and the blind will see*. Compare Luke 4:18.
61:2 Or *to proclaim the acceptable year of the LORD*.
61:3 Hebrew *in Zion*. 62:4a Hebrew *Azubah*, which means "forsaken." 62:4b Hebrew *Shemamah*, which means "desolate." 62:4c Hebrew *Hephzibah*, which means "my delight is in her." 62:4d Hebrew *Beulah*, which means "married."

PHILIPPIANS 1:27–2:18

Above all, you must live as citizens of heaven, conducting yourselves in a manner worthy of the Good News about Christ. Then, whether I come and see you again or only hear about you, I will know that you are standing together with one spirit and one purpose, fighting together for the faith, which is the Good News.
28 Don't be intimidated in any way by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself. 29 For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him. 30 We are in this struggle together. You have seen my struggle in the past, and you know that I am still in the midst of it.

2:1 Is there any encouragement from belonging to Christ? Any comfort from his love? Any fellowship together in the Spirit? Are your hearts tender and compassionate? 2 Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose.

3 Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves. 4 Don't look out only for your own interests, but take an interest in others, too.

5 You must have the same attitude that Christ Jesus had.

6 Though he was God,*
he did not think of equality with God
as something to cling to.

7 Instead, he gave up his divine privileges*;
he took the humble position
of a slave*
and was born as a human being.

8 When he appeared in human form,*
he humbled himself in obedience
to God
and died a criminal's death
on a cross.

- ⁹ Therefore, God elevated him to the place of highest honor and gave him the name above all other names,
¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,
¹¹ and every tongue declare that Jesus Christ is Lord, to the glory of God the Father.

¹² Dear friends, you always followed my instructions when I was with you. And now that I am away, it is even more important. Work hard to show the results of your salvation, obeying God with deep reverence and fear. ¹³ For God is working in you, giving you the desire and the power to do what pleases him.

¹⁴ Do everything without complaining and arguing, ¹⁵ so that no one can criticize you. Live clean, innocent lives as children of God, shining like bright lights in a world full of crooked and perverse people. ¹⁶ Hold firmly to the word of life; then, on the day of Christ's return, I will be proud that I did not run the race in vain and that my work was not useless. ¹⁷ But I will rejoice even if I lose my life, pouring it out like a liquid offering to God,* just like your faithful service is an offering to God. And I want all of you to share that joy. ¹⁸ Yes, you should rejoice, and I will share your joy.

2:6 Or *Being in the form of God.* 2:7a Greek *he emptied himself.* 2:7b Or *the form of a slave.* 2:7c Some English translations put this phrase in verse 8. 2:17 Greek *I will rejoice even if I am to be poured out as a liquid offering.*

PSALM 72:1-20

A psalm of Solomon.

- ¹ Give your love of justice to the king, O God, and righteousness to the king's son.
² Help him judge your people in the right way; let the poor always be treated fairly.
³ May the mountains yield prosperity for all, and may the hills be fruitful.
⁴ Help him to defend the poor, to rescue the children of the needy, and to crush their oppressors.
⁵ May they fear you* as long as the sun shines, as long as the moon remains in the sky. Yes, forever!
⁶ May the king's rule be refreshing like spring rain on freshly cut grass, like the showers that water the earth.
⁷ May all the godly flourish during his reign. May there be abundant prosperity until the moon is no more.
⁸ May he reign from sea to sea, and from the Euphrates River* to the ends of the earth.
⁹ Desert nomads will bow before him; his enemies will fall before him in the dust.
¹⁰ The western kings of Tarshish and other distant lands will bring him tribute. The eastern kings of Sheba and Seba will bring him gifts.
¹¹ All kings will bow before him, and all nations will serve him.
¹² He will rescue the poor when they cry to him; he will help the oppressed, who have no one to defend them.
¹³ He feels pity for the weak and the needy, and he will rescue them.
¹⁴ He will redeem them from oppression and violence, for their lives are precious to him.
¹⁵ Long live the king! May the gold of Sheba be given to him. May the people always pray for him and bless him all day long.
¹⁶ May there be abundant grain throughout the land, flourishing even on the hilltops.

- May the fruit trees flourish like the trees of Lebanon,
and may the people thrive like grass in a field.
- 17 May the king's name endure forever;
may it continue as long as the sun shines.
- May all nations be blessed through him
and bring him praise.
- 18 Praise the LORD God, the God of Israel,
who alone does such wonderful things.
- 19 Praise his glorious name forever!

Let the whole earth be filled with his glory.
Amen and amen!

20 (This ends the prayers of David son of Jesse.)

72:5 Greek version reads *May they endure.* 72:8 Hebrew *the river.*

PROVERBS 24:11-12

Rescue those who are unjustly sentenced to die; save them as they stagger to their death. Don't excuse yourself by saying, "Look, we didn't know." For God understands all hearts, and he sees you. He who guards your soul knows you knew. He will repay all people as their actions deserve.