

THE ONE YEAR BIBLE
New Living Translation

The ONE
YEAR[®]
B I B L E

Arranged in 365 Daily Readings



New Living
Translation[®]

Tyndale House Publishers, Inc.
Carol Stream, Illinois

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CONTENTS

Alphabetical Index to the Books of the Bible	A7
Ways to Use <i>The One Year Bible</i>	A9
Publisher's Note	A11
Introduction to the New Living Translation.....	A13
NLT Bible Translation Team.....	A19

Genesis / <i>January 1</i>	page 1	Hosea / <i>December 5</i>	page 1299
Exodus / <i>January 25</i>	page 91	Joel / <i>December 9</i>	page 1316
Leviticus / <i>February 16</i>	page 172	Amos / <i>December 10</i>	page 1321
Numbers / <i>March 3</i>	page 229	Obadiah / <i>December 13</i>	page 1334
Deuteronomy / <i>March 23</i>	page 307	Jonah / <i>December 14</i>	page 1337
Joshua / <i>April 10</i>	page 377	Micah / <i>December 15</i>	page 1340
Judges / <i>April 23</i>	page 423	Nahum / <i>December 17</i>	page 1349
Ruth / <i>May 5</i>	page 469	Habakkuk / <i>December 18</i>	page 1353
1 Samuel / <i>May 7</i>	page 476	Zephaniah / <i>December 19</i>	page 1358
2 Samuel / <i>May 22</i>	page 532	Haggai / <i>December 20</i>	page 1362
1 Kings / <i>June 6</i>	page 587	Zechariah / <i>December 21</i>	page 1366
2 Kings / <i>June 21</i>	page 642	Malachi / <i>December 30</i>	page 1390
1 Chronicles / <i>July 5</i>	page 698	Matthew / <i>January 1</i>	page 3
2 Chronicles / <i>July 20</i>	page 753	Mark / <i>February 15</i>	page 171
Ezra / <i>August 5</i>	page 815	Luke / <i>March 13</i>	page 272
Nehemiah / <i>August 11</i>	page 834	John / <i>April 30</i>	page 450
Esther / <i>August 18</i>	page 860	Acts / <i>June 3</i>	page 578
Job / <i>August 21</i>	page 872	Romans / <i>July 12</i>	page 727
Psalms / <i>January 1</i> and <i>July 3</i>	pages 4694	1 Corinthians / <i>August 4</i>	page 814
Proverbs / <i>January 1</i>	page 5	2 Corinthians / <i>August 26</i>	page 898
Ecclesiastes / <i>September 2</i>	page 924	Galatians / <i>September 14</i>	page 972
Song of Songs / <i>September 6</i> ..	page 937	Ephesians / <i>September 22</i>	page 1008
Isaiah / <i>September 8</i>	page 946	Philippians / <i>September 29</i> ..	page 1041
Jeremiah / <i>October 3</i>	page 1058	Colossians / <i>October 4</i>	page 1065
Lamentations / <i>October 29</i> ..	page 1166	1 Thessalonians / <i>October 9</i>	page 1087
Ezekiel / <i>November 1</i>	page 1179	2 Thessalonians / <i>October 13</i>	page 1104
Daniel / <i>November 25</i>	page 1268		

1 Timothy / <i>October 16</i>	page 1115	2 Peter / <i>November 27</i>	page 1277
2 Timothy / <i>October 22</i>	page 1137	1 John / <i>November 30</i>	page 1286
Titus / <i>October 26</i>	page 1157	2 John / <i>December 6</i>	page 1305
Philemon / <i>October 29</i>	page 1170	3 John / <i>December 7</i>	page 1309
Hebrews / <i>October 30</i>	page 1173	Jude / <i>December 8</i>	page 1314
James / <i>November 17</i>	page 1242	Revelation / <i>December 9</i>	page 1320
1 Peter / <i>November 22</i>	page 1259		

ALPHABETICAL INDEX

to the Books of the Bible

Acts / <i>June 3</i> page 578	Judges / <i>April 23</i> page 423
Amos / <i>December 10</i> page 1321	1 Kings / <i>June 6</i> page 587
1 Chronicles / <i>July 5</i> page 698	2 Kings / <i>June 21</i> page 642
2 Chronicles / <i>July 20</i> page 753	Lamentations /
Colossians / <i>October 4</i> page 1065	<i>October 29</i> page 1166
1 Corinthians / <i>August 4</i> page 814	Leviticus / <i>February 16</i> page 172
2 Corinthians / <i>August 26</i> page 898	Luke / <i>March 13</i> page 272
Daniel / <i>November 25</i> page 1268	Malachi / <i>December 30</i> page 1390
Deuteronomy / <i>March 23</i> page 307	Mark / <i>February 15</i> page 171
Ecclesiastes / <i>September 2</i> page 924	Matthew / <i>January 1</i> page 3
Ephesians / <i>September 22</i> page 1008	Micah / <i>December 15</i> page 1340
Esther / <i>August 18</i> page 860	Nahum / <i>December 17</i> page 1349
Exodus / <i>January 25</i> page 91	Nehemiah / <i>August 11</i> page 834
Ezekiel / <i>November 1</i> page 1179	Numbers / <i>March 3</i> page 229
Ezra / <i>August 5</i> page 815	Obadiah / <i>December 13</i> page 1334
Galatians / <i>September 14</i> page 972	1 Peter / <i>November 22</i> page 1259
Genesis / <i>January 1</i> page 1	2 Peter / <i>November 27</i> page 1277
Habakkuk / <i>December 18</i> page 1353	Philemon / <i>October 29</i> page 1170
Haggai / <i>December 20</i> page 1362	Philippians /
Hebrews / <i>October 30</i> page 1173	<i>September 29</i> page 1041
Hosea / <i>December 5</i> page 1299	Proverbs / <i>January 1</i> page 5
Isaiah / <i>September 8</i> page 946	Psalms / <i>January 1</i> and
James / <i>November 17</i> page 1242	<i>July 3</i> pages 4, 694
Jeremiah / <i>October 3</i> page 1058	Revelation / <i>December 9</i> page 1320
Job / <i>August 21</i> page 872	Romans / <i>July 12</i> page 727
Joel / <i>December 9</i> page 1316	Ruth / <i>May 5</i> page 469
John / <i>April 30</i> page 450	1 Samuel / <i>May 7</i> page 476
1 John / <i>November 30</i> page 1286	2 Samuel / <i>May 22</i> page 532
2 John / <i>December 6</i> page 1305	Song of Songs / <i>September 6</i> page 937
3 John / <i>December 7</i> page 1309	1 Thessalonians /
Jonah / <i>December 14</i> page 1337	<i>October 9</i> page 1087
Joshua / <i>April 10</i> page 377	2 Thessalonians /
Jude / <i>December 8</i> page 1314	<i>October 13</i> page 1104

1 Timothy / <i>October 16</i>	page 1115	Zechariah / <i>December 21</i>	page 1366
2 Timothy / <i>October 22</i>	page 1137	Zephaniah / <i>December 19</i>	page 1358
Titus / <i>October 26</i>	page 1157		

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,* and each day's reading contains a boldfaced passage that can be memorized as a thought for the day. 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. If a small box appears within a reading, it represents a paragraph break.

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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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.
- 17 All 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.
- 18 This 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.
- 19 Joseph, 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, ^{2'} "Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him."

³ King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. ⁴ He 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.'*"

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

learned from them the time when the star first appeared. ⁸ Then 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!"

⁹ After 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. ¹⁰ When they saw the star, they were filled with joy! ¹¹ They 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.

¹² When 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.



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.*"

¹⁷And 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.
¹⁸It will grow thorns and thistles
 for you,
 though you will eat of its grains.
¹⁹By 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.”

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

²²Then 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 for-
 ever!” ²³So 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. ²⁴After
 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!” ²Later she gave birth to his
 brother and named him Abel.

When they grew up, Abel became
 a shepherd, while Cain cultivated the
 ground. ³When it was time for the har-
 vest, Cain presented some of his crops
 as a gift to the LORD. ⁴Abel also brought
 a gift—the best portions of the firstborn
 lambs from his flock. The LORD ac-
 cepted Abel and his gift, ⁵but 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? ⁷You 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.”

⁸One 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.

⁹Afterward the LORD asked Cain,
 “Where is your brother? Where is Abel?”
 “I don’t know,” Cain responded. “Am I
 my brother’s guardian?”

¹⁰But the LORD said, “What have you
 done? Listen! Your brother’s blood cries
 out to me from the ground! ¹¹Now you are
 cursed and banished from the ground,
 which has swallowed your brother’s
 blood. ¹²No 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.”

¹³Cain replied to the LORD, “My pun-
 ishment* is too great for me to bear!
¹⁴You have banished me from the land
 and from your presence; you have made
 me a homeless wanderer. Anyone who
 finds me will kill me!”

¹⁵The 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. ¹⁶So Cain left the LORD’s pres-
 ence and settled in the land of Nod,*
 east of Eden.

¹⁷Cain 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.

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

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



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*¹; 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*.



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,