



The ONE
YEAR[®]
B I B L E

The entire New International Version
arranged in 365 daily readings

NIV ™

THE ONE YEAR BIBLE
New International Version

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YEAR®
B I B L E

Arranged in 365 Daily Readings

NIV ™ NEW
INTERNATIONAL
VERSION

Tyndale House Publishers, Inc.
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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.

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.

Each day you will read a passage from the Old Testament and from the New Testament, along with short selections from Psalms and Proverbs. This will give variety and freshness to your daily reading.

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.

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

This edition of *The One Year Bible* contains the entire text of the *Holy Bible*, New International Version.

PREFACE

THE GOAL OF THE NEW INTERNATIONAL VERSION (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience — blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches — including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established the Committee on Bible Translation (CBT). The Committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. The CBT is an independent, self-governing body and has sole responsibility for the NIV text. The Committee mirrors the original group of translators in its

diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the Committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published TNIV. The updated NIV you now have in your hands builds on both the original NIV and the TNIV and represents the latest effort of the Committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

Translation Philosophy

The Committee's translating work has been governed by three widely accepted principles about the way people use words and about the way we understand them.

First, the meaning of words is determined by the way that users of the language actually use them at any given time. For the biblical languages, therefore, the Committee utilizes the best and most recent scholarship on the way Hebrew, Aramaic and Greek words were being used in biblical times. At the same time, the Committee carefully studies the state of modern English. Good translation is like good communication: one must know the target audience so that the appropriate choices can be made about which English words to use to represent the original words of Scripture. From its inception, the NIV has had as its target the general English-speaking population all over the world, the "International" in its title reflecting this concern. The aim of the Committee is to put the Scriptures into natural English that will communicate effectively with the broadest possible audience of English speakers.

Modern technology has enhanced the Committee's ability to choose the right English words to convey the meaning of the original text. The field of computational linguistics harnesses the power of computers to provide broadly applicable and current data about the state of the language. Translators can now access huge databases of modern English to better understand the current meaning and usage of key words. The Committee utilized this resource in preparing the 2011 edition of the NIV. An area of especially rapid and significant change in English is the way certain nouns and pronouns are used to refer to human beings. The Committee therefore requested experts in computational linguistics at Collins Dictionaries to pose some key questions about this usage to its database of English — the largest in the world, with over 4.4 billion words, gathered from several English-speaking countries and including both spoken and written English. (The Collins Study, called "The Development and Use of Gender Language in Contemporary English," can be accessed at <http://www.thenivbible.com/about-the-niv/about-the-2011-edition/>.) The study revealed that the most popular words to describe the human race in modern U.S. English were "humanity," "man" and "mankind." The Committee then used this data in the updated NIV, choosing from among these three words (and occasionally others also) depending on the context.

A related issue creates a larger problem for modern translations: the move away from using the third-person masculine singular pronouns — "he/him/his" — to refer

to men and women equally. This usage does persist in some forms of English, and this revision therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by the Collins study, is away from the generic use of “he,” “him” and “his.” In recognition of this shift in language and in an effort to translate into the natural English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will encounter especially frequently a “they,” “their” or “them” to express a generic singular idea. Thus, for instance, Mark 8:36 reads: “What good is it for someone to gain the whole world, yet forfeit their soul?” This generic use of the “distributive” or “singular” “they/them/their” has been used for many centuries by respected writers of English and has now become established as standard English, spoken and written, all over the world.

A second linguistic principle that feeds into the Committee’s translation work is that meaning is found not in individual words, as vital as they are, but in larger clusters: phrases, clauses, sentences, discourses. Translation is not, as many people think, a matter of word substitution: English word *x* in place of Hebrew word *y*. Translators must first determine the meaning of the words of the biblical languages in the context of the passage and then select English words that accurately communicate that meaning to modern listeners and readers. This means that accurate translation will not always reflect the exact structure of the original language. To be sure, there is debate over the degree to which translators should try to preserve the “form” of the original text in English. From the beginning, the NIV has taken a mediating position on this issue. The manual produced when the translation that became the NIV was first being planned states: “If the Greek or Hebrew syntax has a good parallel in modern English, it should be used. But if there is no good parallel, the English syntax appropriate to the meaning of the original is to be chosen.” It is fine, in other words, to carry over the form of the biblical languages into English — but not at the expense of natural expression. The principle that meaning resides in larger clusters of words means that the Committee has not insisted on a “word-for-word” approach to translation. We certainly believe that every word of Scripture is inspired by God and therefore to be carefully studied to determine what God is saying to us. It is for this reason that the Committee labors over every single word of the original texts, working hard to determine how each of those words contributes to what the text is saying. Ultimately, however, it is how these individual words function in combination with other words that determines meaning.

A third linguistic principle guiding the Committee in its translation work is the recognition that words have a spectrum of meaning. It is popular to define a word by using another word, or “gloss,” to substitute for it. This substitute word is then sometimes called the “literal” meaning of a word. In fact, however, words have a range of possible meanings. Those meanings will vary depending on the context, and words in one language will usually not occupy the same semantic range as words in another language. The Committee therefore studies each original word of Scripture in its context to identify its meaning in a particular verse and then chooses an appropriate English word (or phrase) to represent

it. It is impossible, then, to translate any given Hebrew, Aramaic or Greek word with the same English word all the time. The Committee does try to translate related occurrences of a word in the original languages with the same English word in order to preserve the connection for the English reader. But the Committee generally privileges clear natural meaning over a concern with consistency in rendering particular words.

Textual Basis

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the translators have emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the translators, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament has been an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies' Greek New Testament. The translators have made their choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the NIV New Testament are not identical to the corresponding passages in the NIV Old Testament. Such quotations in the New Testament are indicated with the footnote "(see Septuagint)."

Footnotes and Formatting

Footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the

alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated (see the Table of Weights and Measures). Although *Selah*, used mainly in the Psalms, is probably a musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

As an aid to the reader, sectional headings have been inserted. They are not to be regarded as part of the biblical text and are not intended for oral reading. It is the Committee's hope that these headings may prove more helpful to the reader than the traditional chapter divisions, which were introduced long after the Bible was written.

Sometimes the chapter and/or verse numbering in English translations of the Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:[21]).

Mark 16:9–20 and John 7:53–8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a questionable standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within narratives and the insertion of sectional headings, has been the work of the Committee. However, the choice between single-column and double-column formats has been left to the publishers. Also the issuing of “red-letter” editions is a publisher's choice — one that the Committee does not endorse.

The Committee has again been reminded that every human effort is flawed — including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made.

The Committee on Bible Translation

TABLE OF WEIGHTS AND MEASURES

BIBLICAL UNIT	APPROXIMATE AMERICAN EQUIVALENT	APPROXIMATE METRIC EQUIVALENT	
W E I G H T S			
talent	(60 minas)	75 pounds	34 kilograms
mina	(50 shekels)	1 1/4 pounds	560 grams
shekel	(2 bekas)	2/5 ounce	11.5 grams
pim	(2/3 shekel)	1/4 ounce	7.8 grams
beka	(10 gerahs)	1/5 ounce	5.7 grams
gerah		1/50 ounce	0.6 grams
daric		1/3 ounce	8.4 grams
L E N G T H			
cubit		18 inches	45 centimeters
span		9 inches	23 centimeters
handbreadth		3 inches	7.5 centimeters
stadion (pl. stadia)		600 feet	183 meters
C A P A C I T Y			
Dry Measure			
cor [homer]	(10 ephahs)	6 bushels	220 liters
letheke	(5 ephahs)	3 bushels	110 liters
ephah	(10 omers)	3/5 bushel	22 liters
seah	(1/3 ephah)	7 quarts	7.5 liters
omer	(1/10 ephah)	2 quarts	2 liters
cab	(1/18 ephah)	1 quart	1 liter
Liquid Measure			
bath	(1 ephah)	6 gallons	22 liters
hin	(1/6 bath)	1 gallon	3.8 liters
log	(1/72 bath)	1/3 quart	0.3 liter

The figures of the table are calculated on the basis of a shekel equaling 11.5 grams, a cubit equaling 18 inches and an ephah equaling 22 liters. The quart referred to is either a dry quart (slightly larger than a liter) or a liquid quart (slightly smaller than a liter), whichever is applicable. The ton referred to in the footnotes is the American ton of 2,000 pounds. These weights are calculated relative to the particular commodity involved. Accordingly, the same measure of capacity in the text may be converted into different weights in the footnotes.

This table is based upon the best available information, but it is not intended to be mathematically precise; like the measurement equivalents in the footnotes, it merely gives approximate amounts and distances. Weights and measures differed somewhat at various times and places in the ancient world. There is uncertainty particularly about the ephah and the bath; further discoveries may shed more light on these units of capacity.



JANUARY 1

GENESIS 1:1–2:25

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

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

⁶ And God said, “Let there be a vault between the waters to separate water from water.” ⁷So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸God called the vault “sky.” And there was evening, and there was morning — the second day.

⁹ And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. ¹⁰God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

¹¹ Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. ¹²The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³And there was evening, and there was morning — the third day.

¹⁴ And God said, “Let there be lights in the vault of the sky to separate the day

from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵and let them be lights in the vault of the sky to give light on the earth.” And it was so. ¹⁶God made two great lights — the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷God set them in the vault of the sky to give light on the earth, ¹⁸to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹And there was evening, and there was morning — the fourth day.

²⁰ And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” ²¹So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²²God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” ²³And there was evening, and there was morning — the fifth day.

²⁴ And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. ²⁵God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,^a and over all the creatures that move along the ground.”

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

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

²⁹ Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground — everything that has the breath of life in it — I give every green plant for food." And it was so.

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.

^{2:1} Thus the heavens and the earth were completed in all their vast array.

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. ³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

⁴ This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

⁵ Now no shrub had yet appeared on the earth^b and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, ⁶ but streams^c came up from the earth and watered the whole surface of the ground. ⁷ Then the LORD God formed a man^d from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

⁸ Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. ⁹ The LORD God

made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰ A river watering the garden flowed from Eden; from there it was separated into four headwaters. ¹¹ The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. ¹² (The gold of that land is good; aromatic resin^e and onyx are also there.)

¹³ The name of the second river is the Gihon; it winds through the entire land of Cush.^f ¹⁴ The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

¹⁸ The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam^g no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs^h and then closed up the place with flesh. ²² Then the LORD God made a woman from the ribⁱ he had taken out of the man, and he brought her to the man.

²³ The man said,

"This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man."

²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵ Adam and his wife were both naked, and they felt no shame.

^{a26} Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth* ^{b5} Or *land*; also in verse 6 ^{c6} Or *mist* ^{d7} The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see verse 20). ^{e12} Or *good*; *pearls* ^{f13} Possibly southeast Mesopotamia ^{g20} Or *the man* ^{h21} Or *took part of the man's side* ⁱ²² Or *part*

MATTHEW 1:1–2:12

This is the genealogy^a of Jesus the Messiah^b the son of David, the son of Abraham:

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

David was the father of Solomon,
whose mother had been Uriah's
wife,

- ⁷ Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
Abijah the father of Asa,
- ⁸ Asa the father of Jehoshaphat,
Jehoshaphat the father of Jehoram,
Jehoram the father of Uzziah,
- ⁹ Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,
- ¹⁰ Hezekiah the father of Manasseh,
Manasseh the father of Amon,
Amon the father of Josiah,
- ¹¹ and Josiah the father of Jeconiah^c
and his brothers at the time of
the exile to Babylon.
- ¹² After the exile to Babylon:
Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
- ¹³ Zerubbabel the father of Abihud,
Abihud the father of Eliakim,
Eliakim the father of Azor,
- ¹⁴ Azor the father of Zadok,
Zadok the father of Akim,

Akim the father of Elihud,
¹⁵ Elihud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
¹⁶ and Jacob the father of Joseph,
the husband of Mary, and Mary
was the mother of Jesus who is
called the Messiah.

¹⁷ Thus there were fourteen generations
in all from Abraham to David, fourteen
from David to the exile to Babylon, and
fourteen from the exile to the Messiah.

¹⁸ This is how the birth of Jesus the
Messiah came about^d: His mother Mary
was pledged to be married to Joseph, but
before they came together, she was found
to be pregnant through the Holy Spirit.
¹⁹ Because Joseph her husband was faith-
ful to the law, and yet^e did not want to
expose her to public disgrace, he had in
mind to divorce her quietly.

²⁰ But after he had considered this, an
angel of the Lord appeared to him in a
dream and said, "Joseph son of David, do
not be afraid to take Mary home as your
wife, because what is conceived in her is
from the Holy Spirit. ²¹ She will give birth
to a son, and you are to give him the name
Jesus,^f because he will save his people
from their sins."

²² All this took place to fulfill what
the Lord had said through the prophet:
²³ "The virgin will conceive and give birth
to a son, and they will call him Imman-
uel"^g (which means "God with us").

²⁴ When Joseph woke up, he did what
the angel of the Lord had commanded
him and took Mary home as his wife.
²⁵ But he did not consummate their mar-
riage until she gave birth to a son. And he
gave him the name Jesus.

^{2:1} After Jesus was born in Bethlehem in
Judea, during the time of King Herod,
Magi^h from the east came to Jerusalem
² and asked, "Where is the one who has
been born king of the Jews? We saw his
star when it rose and have come to wor-
ship him."

³ When King Herod heard this he was
disturbed, and all Jerusalem with him.
⁴ When he had called together all the
people's chief priests and teachers of the
law, he asked them where the Messiah

was to be born. ⁵“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

⁶ “But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.””

⁷Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸He sent them to Bethlehem and said, “Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him.”

⁹After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. ¹²And having been warned in a dream not to go back to Herod, they returned to their country by another route.

^{a1} Or is an account of the origin ^{b1} Or Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18. ^{c11} That is, Jehoiachin; also in verse 12 ^{d18} Or The origin of Jesus the Messiah was like this ^{e19} Or was a righteous man and ^{f21} Jesus is the Greek form of Joshua, which means the LORD saves. ^{g23} Isaiah 7:14 ^{h1} Traditionally wise men ⁱ⁶ Micah 5:2,4

PSALM 1:1-6

¹ Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, ² but whose delight is in the law of the LORD, and who meditates on his law day and night. ³ That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither — whatever they do prospers. ⁴ Not so the wicked! They are like chaff that the wind blows away.

⁵ Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

⁶ For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.

PROVERBS 1:1-6

The proverbs of Solomon son of David, king of Israel:

² for gaining wisdom and instruction; for understanding words of insight;

³ for receiving instruction in prudent behavior, doing what is right and just and fair;

⁴ for giving prudence to those who are simple,^a knowledge and discretion to the young —

⁵ let the wise listen and add to their learning, and let the discerning get guidance —

⁶ for understanding proverbs and parables, the sayings and riddles of the wise.^b

^{a4} The Hebrew word rendered simple in Proverbs denotes a person who is gullible, without moral direction and inclined to evil. ^{b6} Or understanding a proverb, namely, a parable, / and the sayings of the wise, their riddles



GENESIS 3:1–4:26

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”

²The woman said to the serpent, “We may eat fruit from the trees in the garden, ³but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

⁴“You will not certainly die,” the ser-

pent said to the woman. ⁵“For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

⁸Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. ⁹But the LORD God called to the man, “Where are you?”

¹⁰He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

¹¹And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

¹²The man said, “The woman you put here with me — she gave me some fruit from the tree, and I ate it.”

¹³Then the LORD God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴So the LORD God said to the serpent, “Because you have done this,

“Cursed are you above all livestock
and all wild animals!

You will crawl on your belly
and you will eat dust
all the days of your life.

¹⁵And I will put enmity
between you and the woman,
and between your offspring^a
and hers;

he will crush^b your head,
and you will strike his heel.”

¹⁶To the woman he said,

“I will make your pains in childbearing
very severe;
with painful labor you will give birth
to children.

Your desire will be for your husband,
and he will rule over you.”

¹⁷To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

“Cursed is the ground because of you;
through painful toil you will eat
food from it
all the days of your life.

¹⁸It will produce thorns and thistles
for you,
and you will eat the plants of
the field.

¹⁹By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.”

²⁰Adam^c named his wife Eve,^d because she would become the mother of all the living.

²¹The LORD God made garments of skin for Adam and his wife and clothed them. ²²And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” ²³So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. ²⁴After he drove the man out, he placed on the east side^e of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

^{4:1}Adam^c made love to his wife Eve, and she became pregnant and gave birth to Cain.^f She said, “With the help of the LORD I have brought forth^g a man.” ²Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. ³In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. ⁴And Abel also brought an offering — fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, ⁵but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

⁶Then the LORD said to Cain, “Why are you angry? Why is your face downcast?”

⁷If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."

⁸Now Cain said to his brother Abel, "Let's go out to the field."^h While they were in the field, Cain attacked his brother Abel and killed him.

⁹Then the LORD said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's keeper?"

¹⁰The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. ¹¹Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. ¹²When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

¹³Cain said to the LORD, "My punishment is more than I can bear. ¹⁴Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

¹⁵But the LORD said to him, "Not so; anyone who kills Cain will suffer vengeance seven times over." Then the LORD put a mark on Cain so that no one who found him would kill him. ¹⁶So Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

¹⁷Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. ¹⁸To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

¹⁹Lamech married two women, one named Adah and the other Zillah. ²⁰Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. ²¹His brother's name was Jubal; he was the father of all who play stringed instruments and pipes. ²²Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of^k bronze and iron. Tubal-Cain's sister was Naamah.

²³Lamech said to his wives,

"Adah and Zillah, listen to me;
wives of Lamech, hear my words.

I have killed a man for wounding me,
a young man for injuring me.

²⁴If Cain is avenged seven times,
then Lamech seventy-seven times."

²⁵Adam made love to his wife again, and she gave birth to a son and named him Seth,^l saying, "God has granted me another child in place of Abel, since Cain killed him."²⁶ Seth also had a son, and he named him Enosh.

At that time people began to call on^m the name of the LORD.

^{a15} Or seed ^{b15} Or strike ^{c20,1} Or The man ^{d20} Eve probably means living. ^{e24} Or placed in front ^{f1} Cain sounds like the Hebrew for brought forth or acquired. ^{g1} Or have acquired ^{h8} Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have "Let's go out to the field." ⁱ¹⁵ Septuagint, Vulgate and Syriac; Hebrew Very well ^{j16} Nod means wandering (see verses 12 and 14). ^{k22} Or who instructed all who work in ^{l25} Seth probably means granted. ^{m26} Or to proclaim

MATTHEW 2:13–3:6

When they [the Magi] had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."

¹⁴So he got up, took the child and his mother during the night and left for Egypt, ¹⁵where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."^a

¹⁶When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. ¹⁷Then what was said through the prophet Jeremiah was fulfilled:

¹⁸"A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more."^b

¹⁹After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead."

²¹So he got up, took the child and his mother and went to the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, ²³and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene.

^{3:1}In those days John the Baptist came, preaching in the wilderness of Judea ²and saying, "Repent, for the kingdom of heaven has come near." ³This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the wilderness,
'Prepare the way for the Lord,
make straight paths for him.'"^c

⁴John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. ⁵People went out to him from Jerusalem and all Judea and the whole region of the Jordan. ⁶Confessing their sins, they were baptized by him in the Jordan River.

^{a15} Hosea 11:1 ^{b18} Jer. 31:15 ^{c3} Isaiah 40:3

PSALM 2:1-12

- ¹ Why do the nations conspire^a
and the peoples plot in vain?
- ² The kings of the earth rise up
and the rulers band together
against the LORD and against
his anointed, saying,
- ³ "Let us break their chains
and throw off their shackles."
- ⁴ The One enthroned in heaven
laughs;
the Lord scoffs at them.
- ⁵ He rebukes them in his anger
and terrifies them in his wrath,
saying,
- ⁶ "I have installed my king
on Zion, my holy mountain."
- ⁷ I will proclaim the LORD's decree:
He said to me, "You are my son;
today I have become your father.
- ⁸ Ask me,
and I will make the nations
your inheritance,

the ends of the earth your
possession.

- ⁹ You will break them with a rod
of iron^b;
you will dash them to pieces
like pottery."
- ¹⁰ Therefore, you kings, be wise;
be warned, you rulers of the earth.
- ¹¹ Serve the LORD with fear
and celebrate his rule with trembling.
- ¹² Kiss his son, or he will be angry
and your way will lead to your
destruction,
for his wrath can flare up in a moment.
Blessed are all who take refuge
in him.

^{a1} Hebrew; Septuagint *rage* ^{b9} Or *will rule them with an iron scepter* (see Septuagint and Syriac)

PROVERBS 1:7-9

- ⁷ The fear of the LORD is the beginning
of knowledge,
but fools^a despise wisdom and
instruction.
- ⁸ Listen, my son, to your father's
instruction
and do not forsake your mother's
teaching.
- ⁹ They are a garland to grace your head
and a chain to adorn your neck.

^{a7} The Hebrew words rendered *fool* in Proverbs, and often elsewhere in the Old Testament, denote a person who is morally deficient.



GENESIS 5:1-7:24

This is the written account of Adam's family line.

When God created mankind, he made them in the likeness of God. ²He created them male and female and blessed them. And he named them "Mankind"^a when they were created.

³When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. ⁴After

Seth was born, Adam lived 800 years and had other sons and daughters. ⁵Altogether, Adam lived a total of 930 years, and then he died.

⁶When Seth had lived 105 years, he became the father^b of Enosh. ⁷After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. ⁸Altogether, Seth lived a total of 912 years, and then he died.

⁹When Enosh had lived 90 years, he became the father of Kenan. ¹⁰After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. ¹¹Altogether, Enosh lived a total of 905 years, and then he died.

¹²When Kenan had lived 70 years, he became the father of Mahalalel. ¹³After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. ¹⁴Altogether, Kenan lived a total of 910 years, and then he died.

¹⁵When Mahalalel had lived 65 years, he became the father of Jared. ¹⁶After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. ¹⁷Altogether, Mahalalel lived a total of 895 years, and then he died.

¹⁸When Jared had lived 162 years, he became the father of Enoch. ¹⁹After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. ²⁰Altogether, Jared lived a total of 962 years, and then he died.

²¹When Enoch had lived 65 years, he became the father of Methuselah. ²²After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. ²³Altogether, Enoch lived a total of 365 years. ²⁴Enoch walked faithfully with God; then he was no more, because God took him away.

²⁵When Methuselah had lived 187 years, he became the father of Lamech. ²⁶After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. ²⁷Altogether, Methuselah lived a total of 969 years, and then he died.

²⁸When Lamech had lived 182 years, he had a son. ²⁹He named him Noah^c and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed." ³⁰After

Noah was born, Lamech lived 595 years and had other sons and daughters. ³¹Altogether, Lamech lived a total of 777 years, and then he died.

³²After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

^{6:1}When human beings began to increase in number on the earth and daughters were born to them, ²the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. ³Then the LORD said, "My Spirit will not contend with^d humans forever, for they are mortal^e; their days will be a hundred and twenty years."

⁴The Nephilim were on the earth in those days — and also afterward — when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

⁵The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. ⁶The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled. ⁷So the LORD said, "I will wipe from the face of the earth the human race I have created — and with them the animals, the birds and the creatures that move along the ground — for I regret that I have made them." ⁸But Noah found favor in the eyes of the LORD.

⁹This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. ¹⁰Noah had three sons: Shem, Ham and Japheth.

¹¹Now the earth was corrupt in God's sight and was full of violence. ¹²God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. ¹³So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth." ¹⁴So make yourself an ark of cypress^f wood; make rooms in it and coat it with pitch inside and out. ¹⁵This is how you are to build it: The ark is to be three hundred

cubits long, fifty cubits wide and thirty cubits high.⁹ ¹⁶Make a roof for it, leaving below the roof an opening one cubit^h high all around. ¹⁷Put a door in the side of the ark and make lower, middle and upper decks. ¹⁷I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. ¹⁸But I will establish my covenant with you, and you will enter the ark — you and your sons and your wife and your sons' wives with you. ¹⁹You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. ²⁰Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. ²¹You are to take every kind of food that is to be eaten and store it away as food for you and for them.”

²²Noah did everything just as God commanded him.

^{7:1}The LORD then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation. ²Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, ³and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. ⁴Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”

⁵And Noah did all that the LORD commanded him.

⁶Noah was six hundred years old when the floodwaters came on the earth. ⁷And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood. ⁸Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, ⁹male and female, came to Noah and entered the ark, as God had commanded Noah. ¹⁰And after the seven days the floodwaters came on the earth.

¹¹In the six hundredth year of Noah's life, on the seventeenth day of the second month — on that day all the springs of the great deep burst forth, and the

floodgates of the heavens were opened. ¹²And rain fell on the earth forty days and forty nights.

¹³On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. ¹⁴They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. ¹⁵Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. ¹⁶The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

¹⁷For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. ¹⁸The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. ¹⁹They rose greatly on the earth, and all the high mountains under the entire heavens were covered. ²⁰The waters rose and covered the mountains to a depth of more than fifteen cubits.^{j, k} ²¹Every living thing that moved on land perished — birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. ²²Everything on dry land that had the breath of life in its nostrils died. ²³Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark.

²⁴The waters flooded the earth for a hundred and fifty days.

^{a2} Hebrew *adam* ^{b6} *Father* may mean *ancestor*; also in verses 7–26. ^{c29} *Noah* sounds like the Hebrew for *comfort*. ^{d3} Or *My spirit will not remain in* ^{e3} Or *corrupt* ^{f14} The meaning of the Hebrew for this word is uncertain. ^{g15} That is, about 450 feet long, 75 feet wide and 45 feet high or about 135 meters long, 23 meters wide and 14 meters high ^{h16} That is, about 18 inches or about 45 centimeters ⁱ¹⁶ The meaning of the Hebrew for this clause is uncertain. ^{j20} That is, about 23 feet or about 6.8 meters ^{k20} Or *rose more than fifteen cubits, and the mountains were covered*

MATTHEW 3:7–4:11

But when he [John the Baptist] saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you

to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. ⁹And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham. ¹⁰The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹"I baptize you with^a water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with^a the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."

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

¹⁵Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

¹⁶As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

^{4:}Then Jesus was led by the Spirit into the wilderness to be tempted^b by the devil. ²After fasting forty days and forty nights, he was hungry. ³The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

⁴Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'^c"

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

"He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'^d"

⁷Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'^e"

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

¹⁰Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'^f"

¹¹Then the devil left him, and angels came and attended him.

^{a11} Or in ^{b1} The Greek for *tempted* can also mean *tested*.
^{c4} Deut. 8:3 ^{d6} Psalm 91:1,11,12 ^{e7} Deut. 6:16
^{f10} Deut. 6:13

PSALM 3:1-8^a

A psalm of David. When he fled from his son Absalom.

- 1 LORD, how many are my foes!
How many rise up against me!
- 2 Many are saying of me,
"God will not deliver him."^b
- 3 But you, LORD, are a shield around me,
my glory, the One who lifts my
head high.
- 4 I call out to the LORD,
and he answers me from his holy
mountain.
- 5 I lie down and sleep;
I wake again, because the LORD
sustains me.
- 6 I will not fear though tens of
thousands
assail me on every side.
- 7 Arise, LORD!
Deliver me, my God!
Strike all my enemies on the jaw;
break the teeth of the wicked.
- 8 From the LORD comes deliverance.
May your blessing be on your
people.

^aIn Hebrew texts 3:1-8 is numbered 3:2-9. ^{b2} The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verses 4 and 8.

PROVERBS 1:10-19

- ¹⁰ My son, if sinful men entice you,
do not give in to them.
- ¹¹ If they say, "Come along with us;
let's lie in wait for innocent blood,
let's ambush some harmless soul;
- ¹² let's swallow them alive, like the grave,
and whole, like those who go down
to the pit;

- ¹³ we will get all sorts of valuable things
and fill our houses with plunder;
¹⁴ cast lots with us;
we will all share the loot" —
¹⁵ my son, do not go along with them,
do not set foot on their paths;
¹⁶ for their feet rush into evil,
they are swift to shed blood.
¹⁷ How useless to spread a net
where every bird can see it!
¹⁸ These men lie in wait for their
own blood;
they ambush only themselves!
¹⁹ Such are the paths of all who go
after ill-gotten gain;
it takes away the life of those
who get it.



GENESIS 8:1–10:32

But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. ²Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. ³The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, ⁴and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. ⁵The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

⁶After forty days Noah opened a window he had made in the ark ⁷and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. ⁸Then he sent out a dove to see if the water had receded from the surface of the ground. ⁹But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out

his hand and took the dove and brought it back to himself in the ark. ¹⁰He waited seven more days and again sent out the dove from the ark. ¹¹When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. ¹²He waited seven more days and sent the dove out again, but this time it did not return to him.

¹³By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. ¹⁴By the twenty-seventh day of the second month the earth was completely dry.

¹⁵Then God said to Noah, ¹⁶"Come out of the ark, you and your wife and your sons and their wives. ¹⁷Bring out every kind of living creature that is with you — the birds, the animals, and all the creatures that move along the ground — so they can multiply on the earth and be fruitful and increase in number on it."

¹⁸So Noah came out, together with his sons and his wife and his sons' wives. ¹⁹All the animals and all the creatures that move along the ground and all the birds — everything that moves on land — came out of the ark, one kind after another.

²⁰Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. ²¹The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of humans, even though^a every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

²² "As long as the earth endures,
seedtime and harvest,
cold and heat,
summer and winter,
day and night
will never cease."

^{9:1}Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. ²The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the

sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. ³Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.

⁴“But you must not eat meat that has its lifeblood still in it. ⁵And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

⁶ “Whoever sheds human blood,
by humans shall their blood
be shed;
for in the image of God
has God made mankind.

⁷As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”

⁸Then God said to Noah and to his sons with him: ⁹“I now establish my covenant with you and with your descendants after you ¹⁰and with every living creature that was with you — the birds, the livestock and all the wild animals, all those that came out of the ark with you — every living creature on earth. ¹¹I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”

¹²And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: ¹³I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. ¹⁴Whenever I bring clouds over the earth and the rainbow appears in the clouds, ¹⁵I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. ¹⁶Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”

¹⁷So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

¹⁸The sons of Noah who came out of

the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) ¹⁹These were the three sons of Noah, and from them came the people who were scattered over the whole earth.

²⁰Noah, a man of the soil, proceeded^b to plant a vineyard. ²¹When he drank some of its wine, he became drunk and lay uncovered inside his tent. ²²Ham, the father of Canaan, saw his father naked and told his two brothers outside. ²³But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked.

²⁴When Noah awoke from his wine and found out what his youngest son had done to him, ²⁵he said,

“Cursed be Canaan!
The lowest of slaves
will he be to his brothers.”

²⁶He also said,

“Praise be to the LORD, the God
of Shem!
May Canaan be the slave of Shem.

²⁷ May God extend Japheth’s^c territory;
may Japheth live in the tents
of Shem,
and may Canaan be the slave
of Japheth.”

²⁸After the flood Noah lived 350 years.

²⁹Noah lived a total of 950 years, and then he died.

^{10:1}This is the account of Shem, Ham and Japheth, Noah’s sons, who themselves had sons after the flood.

² The sons^d of Japheth:

Gomer, Magog, Madai, Javan,
Tubal, Meshek and Tiras.

³ The sons of Gomer:

Ashkenaz, Riphath and Togarmah.

⁴ The sons of Javan:

Elishah, Tarshish, the Kittites and the Rodanites. ^e ⁵(From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)

⁶ The sons of Ham:

Cush, Egypt, Put and Canaan.

- ⁷ The sons of Cush:
Seba, Havilah, Sabtah, Raamah
and Sabteka.
The sons of Raamah:
Sheba and Dedan.

⁸ Cush was the father^f of Nimrod, who became a mighty warrior on the earth. ⁹He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD." ¹⁰The first centers of his kingdom were Babylon, Uruk, Akkad and Kalneh, in^g Shinar.^h ¹¹From that land he went to Assyria, where he built Nineveh, Rehoboth Ir,ⁱ Calah ¹²and Resen, which is between Nineveh and Calah — which is the great city.

- ¹³ Egypt was the father of
the Ludites, Anamites, Lehabites,
Naphtuhites, ¹⁴Pathrusites, Kaslu-
hites (from whom the Philistines
came) and Caphtorites.
¹⁵ Canaan was the father of
Sidon his firstborn,^j and of the
Hittites, ¹⁶Jebusites, Amorites,
Girgashites, ¹⁷Hivites, Arkites, Si-
nites, ¹⁸Arvadites, Zemarites and
Hamathites.

Later the Canaanite clans scattered ¹⁹and the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboyim, as far as Lasha.

²⁰These are the sons of Ham by their clans and languages, in their territories and nations.

²¹Sons were also born to Shem, whose older brother was^k Japheth; Shem was the ancestor of all the sons of Eber.

- ²² The sons of Shem:
Elam, Ashur, Arphaxad, Lud and
Aram.

²³ The sons of Aram:
Uz, Hul, Gether and Meshek.^l

²⁴ Arphaxad was the father of^m Shelah,
and Shelah the father of Eber.

²⁵ Two sons were born to Eber:
One was named Peleg,ⁿ because
in his time the earth was divided;
his brother was named Joktan.

²⁶ Joktan was the father of
Almodad, Sheleph, Hazarmaveth,
Jerah, ²⁷Hadoram, Uzal, Diklah,

²⁸Obal, Abimael, Sheba, ²⁹Ophir,
Havilah and Jobab. All these were
sons of Joktan.

³⁰The region where they lived stretched from Mesha toward Sephar, in the eastern hill country.

³¹These are the sons of Shem by their clans and languages, in their territories and nations.

³²These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

^{a21} Or humans, for ^{b20} Or soil, was the first. ^{c27} Japheth sounds like the Hebrew for extend. ^{d2} Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31. ^{e4} Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text *Dodanites*. ^{f8} Father may mean ancestor or predecessor or founder; also in verses 13, 15, 24 and 26. ^{g10} Or Uruk and Akkad — all of them in ^{h10} That is, Babylonia. ⁱ¹¹ Or Nineveh with its city squares. ^{j15} Or of the Sidonians, the foremost. ^{k21} Or Shem, the older brother of. ^{l23} See Septuagint and 1 Chron. 1:17; Hebrew *Mash*. ^{m24} Hebrew, Septuagint *father of Cainan*, and *Cainan was the father of*. ⁿ²⁵ Peleg means division.

MATTHEW 4:12-25

When Jesus heard that John had been put in prison, he withdrew to Galilee. ¹³Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali — ¹⁴to fulfill what was said through the prophet Isaiah:

- ¹⁵ "Land of Zebulun and land of Naphtali,
the Way of the Sea, beyond
the Jordan,
Galilee of the Gentiles —
¹⁶ the people living in darkness
have seen a great light;
on those living in the land of
the shadow of death
a light has dawned."^a

¹⁷From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near."

¹⁸As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. ¹⁹"Come, follow me," Jesus said, "and I will send you out to fish for people." ²⁰At once they left their nets and followed him.

²¹Going on from there, he saw two other brothers, James son of Zebedee and

his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them,²² and immediately they left the boat and their father and followed him.

²³ Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.²⁴ News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them.²⁵ Large crowds from Galilee, the Decapolis,^b Jerusalem, Judea and the region across the Jordan followed him.

^a16 Isaiah 9:1,2 ^b25 That is, the Ten Cities

PSALM 4:1-8^a

For the director of music. With stringed instruments. A psalm of David.

- 1 Answer me when I call to you,
my righteous God.
Give me relief from my distress;
have mercy on me and hear
my prayer.
- 2 How long will you people turn my
glory into shame?
How long will you love delusions
and seek false gods?^{b,c}
- 3 Know that the LORD has set apart his
faithful servant for himself;
the LORD hears when I call to him.
- 4 Tremble and^d do not sin;
when you are on your beds,
search your hearts and be silent.
- 5 Offer the sacrifices of the righteous
and trust in the LORD.
- 6 Many, LORD, are asking, "Who will
bring us prosperity?"
Let the light of your face shine
on us.
- 7 Fill my heart with joy
when their grain and new wine
abound.
- 8 In peace I will lie down and sleep,
for you alone, LORD,
make me dwell in safety.

^aIn Hebrew texts 4:1-8 is numbered 4:2-9. ^b2 Or seek lies
^c2 The Hebrew has *Selah* (a word of uncertain meaning)
here and at the end of verse 4. ^d4 Or In your anger (see
Septuagint)

PROVERBS 1:20-23

- ²⁰ Out in the open wisdom calls aloud,
she raises her voice in the public
square;
²¹ on top of the wall^a she cries out,
at the city gate she makes
her speech:
²² "How long will you who are simple
love your simple ways?
How long will mockers delight
in mockery
and fools hate knowledge?
²³ Repent at my rebuke!
Then I will pour out my thoughts
to you,
I will make known to you my
teachings."

^a21 Septuagint; Hebrew / at noisy street corners



GENESIS 11:1-13:4

Now the whole world had one language and a common speech.² As people moved eastward,^a they found a plain in Shinar^b and settled there.

³ They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. ⁴ Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

⁵ But the LORD came down to see the city and the tower the people were building. ⁶ The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. ⁷ Come, let us go down and confuse their language so they will not understand each other."

⁸ So the LORD scattered them from there over all the earth, and they stopped building the city. ⁹ That is why it was called Babel^c—because there the LORD

confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

¹⁰This is the account of Shem's family line.

Two years after the flood, when Shem was 100 years old, he became the father^d of Arphaxad. ¹¹And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.

¹²When Arphaxad had lived 35 years, he became the father of Shelah. ¹³And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters.^e

¹⁴When Shelah had lived 30 years, he became the father of Eber. ¹⁵And after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

¹⁶When Eber had lived 34 years, he became the father of Peleg. ¹⁷And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters.

¹⁸When Peleg had lived 30 years, he became the father of Reu. ¹⁹And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters.

²⁰When Reu had lived 32 years, he became the father of Serug. ²¹And after he became the father of Serug, Reu lived 207 years and had other sons and daughters.

²²When Serug had lived 30 years, he became the father of Nahor. ²³And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

²⁴When Nahor had lived 29 years, he became the father of Terah. ²⁵And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters.

²⁶After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

²⁷This is the account of Terah's family line.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. ²⁸While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. ²⁹Abram and Nahor both married. The name of Abram's

wife was Sarai, and the name of Nahor's wife was Milkah; she was the daughter of Haran, the father of both Milkah and Iskah. ³⁰Now Sarai was childless because she was not able to conceive.

³¹Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Harran, they settled there.

³²Terah lived 205 years, and he died in Harran.

^{12:1}The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

²"I will make you into a great nation, and I will bless you;

I will make your name great, and you will be a blessing.^f

³I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."^g

⁴So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran. ⁵He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

⁶Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. ⁷The LORD appeared to Abram and said, "To your offspring^h I will give this land." So he built an altar there to the LORD, who had appeared to him.

⁸From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD.

⁹Then Abram set out and continued toward the Negev.

¹⁰Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. ¹¹As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. ¹²When the Egyptians see you, they will say, 'This is

his wife.' Then they will kill me but will let you live. ¹³Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."

¹⁴When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. ¹⁵And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. ¹⁶He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels.

¹⁷But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. ¹⁸So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? ¹⁹Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" ²⁰Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

^{13:}So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. ²Abram had become very wealthy in livestock and in silver and gold.

³From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier ⁴and where he had first built an altar. There Abram called on the name of the LORD.

^{a2} Or from the east; or in the east ^{b2} That is, Babylonia
^{c9} That is, Babylon; Babel sounds like the Hebrew for *confused*.
^{d10} Father may mean ancestor, also in verses 11-25.
^{e12,13} Hebrew; Septuagint (see also Luke 3:35, 36 and note at Gen. 10:24) 35 years, he became the father of Cainan.
^{f13}And after he became the father of Cainan, Arphaxad lived 430 years and had other sons and daughters, and then he died. When Cainan had lived 130 years, he became the father of Shelah. And after he became the father of Shelah, Cainan lived 330 years and had other sons and daughters ^{f2} Or be seen as blessed ^{g3} Or earth / will use your name in blessings (see 48:20) ^{h7} Or seed

MATTHEW 5:1-26

Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ²and he began to teach them.

He said:

³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ Blessed are those who mourn, for they will be comforted.

⁵ Blessed are the meek, for they will inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷ Blessed are the merciful, for they will be shown mercy.

⁸ Blessed are the pure in heart, for they will see God.

⁹ Blessed are the peacemakers, for they will be called children of God.

¹⁰ Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹ "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

¹² Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

¹³ "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

¹⁴ "You are the light of the world. A town built on a hill cannot be hidden. ¹⁵ Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶ In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹ Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰ For I tell you that unless you

righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

²¹“You have heard that it was said to the people long ago, ‘You shall not murder,^a and anyone who murders will be subject to judgment.’ ²²But I tell you that anyone who is angry with a brother or sister^{b, c} will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca,’^d is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.

²³“Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

²⁵“Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶Truly I tell you, you will not get out until you have paid the last penny.”

^{a21} Exodus 20:13 ^{b22} The Greek word for *brother or sister* (*adelphos*) refers here to a fellow disciple, whether man or woman; also in verse 23. ^{c22} Some manuscripts *brother or sister without cause* ^{d22} An Aramaic term of contempt

PSALM 5:1-12^a

For the director of music. For pipes. A psalm of David.

- ¹ Listen to my words, LORD,
consider my lament.
- ² Hear my cry for help,
my King and my God,
for to you I pray.
- ³ In the morning, LORD, you hear
my voice;
in the morning I lay my requests
before you
and wait expectantly.
- ⁴ For you are not a God who is pleased
with wickedness;
with you, evil people are not
welcome.
- ⁵ The arrogant cannot stand
in your presence.
You hate all who do wrong;

⁶ you destroy those who tell lies.
The bloodthirsty and deceitful
you, LORD, detest.

⁷ But I, by your great love,
can come into your house;
in reverence I bow down
toward your holy temple.

⁸ Lead me, LORD, in your righteousness
because of my enemies —
make your way straight before me.

⁹ Not a word from their mouth can
be trusted;
their heart is filled with malice.
Their throat is an open grave;
with their tongues they
tell lies.

¹⁰ Declare them guilty, O God!
Let their intrigues be their
downfall.

Banish them for their many sins,
for they have rebelled against you.

¹¹ But let all who take refuge in you
be glad;
let them ever sing for joy.
Spread your protection over them,
that those who love your name
may rejoice in you.

¹² Surely, LORD, you bless the righteous;
you surround them with your favor
as with a shield.

^aIn Hebrew texts 5:1-12 is numbered 5:2-13.

PROVERBS 1:24-27

- ²⁴ “But since you refuse to listen when
I [wisdom] call
and no one pays attention when I
stretch out my hand,
²⁵ since you disregard all my advice
and do not accept my rebuke,
²⁶ I in turn will laugh when disaster
strikes you;
I will mock when calamity
overtakes you —
²⁷ when calamity overtakes you like
a storm,
when disaster sweeps over you
like a whirlwind,
when distress and trouble
overwhelm you.”



JANUARY 6

GENESIS 13:5–15:21

Now Lot, who was moving about with Abram, also had flocks and herds and tents. ⁶But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. ⁷And quarreling arose between Abram's herders and Lot's. The Canaanites and Perizzites were also living in the land at that time.

⁸So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herders and mine, for we are close relatives. ⁹Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

¹⁰Lot looked around and saw that the whole plain of the Jordan toward Zoar was well watered, like the garden of the LORD, like the land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.)

¹¹So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: ¹²Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. ¹³Now the people of Sodom were wicked and were sinning greatly against the LORD.

¹⁴The LORD said to Abram after Lot had parted from him, "Look around from where you are, to the north and south, to the east and west. ¹⁵All the land that you see I will give to you and your offspring^a forever. ¹⁶I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. ¹⁷Go, walk through the length and breadth of the land, for I am giving it to you."

¹⁸So Abram went to live near the great trees of Mamre at Hebron, where he pitched his tents. There he built an altar to the LORD.

^{14:1}At the time when Amraphel was king of Shinar,^b Arioch king of Ellasar, Ked-

orlaomer king of Elam and Tidal king of Goyim, ²these kings went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shem-ber king of Zeboyim, and the king of Bela (that is, Zoar). ³All these latter kings joined forces in the Valley of Siddim (that is, the Dead Sea Valley). ⁴For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

⁵In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim ⁶and the Horites in the hill country of Seir, as far as El Paran near the desert. ⁷Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazezon Tamar.

⁸Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim ⁹against Kedorlaomer king of Elam, Tidal king of Goyim, Amraphel king of Shinar and Arioch king of Ellasar — four kings against five. ¹⁰Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills.

¹¹The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. ¹²They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

¹³A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother^c of Eshkol and Aner, all of whom were allied with Abram. ¹⁴When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. ¹⁵During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. ¹⁶He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

¹⁷After Abram returned from defeat-

ing Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

¹⁸Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, ¹⁹and he blessed Abram, saying,

"Blessed be Abram by God Most High,
Creator of heaven and earth.

²⁰And praise be to God Most High,
who delivered your enemies into
your hand."

Then Abram gave him a tenth of everything.

²¹The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

²²But Abram said to the king of Sodom, "With raised hand I have sworn an oath to the LORD, God Most High, Creator of heaven and earth, ²³that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, 'I made Abram rich.' ²⁴I will accept nothing but what my men have eaten and the share that belongs to the men who went with me — to Aner, Eshkol and Mamre. Let them have their share."

^{15:1}After this, the word of the LORD came to Abram in a vision:

"Do not be afraid, Abram.
I am your shield,^d
your very great reward.^e"

²But Abram said, "Sovereign LORD, what can you give me since I remain childless and the one who will inherit^f my estate is Eliezer of Damascus?" ³And Abram said, "You have given me no children; so a servant in my household will be my heir."

⁴Then the word of the LORD came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir." ⁵He took him outside and said, "Look up at the sky and count the stars — if indeed you can count them." Then he said to him, "So shall your offspring^g be."

⁶Abram believed the LORD, and he credited it to him as righteousness.

⁷He also said to him, "I am the LORD,

who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

⁸But Abram said, "Sovereign LORD, how can I know that I will gain possession of it?"

⁹So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

¹⁰Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. ¹¹Then birds of prey came down on the carcasses, but Abram drove them away.

¹²As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. ¹³Then the LORD said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. ¹⁴But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. ¹⁵You, however, will go to your ancestors in peace and be buried at a good old age. ¹⁶In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

¹⁷When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. ¹⁸On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the Wadi^h of Egypt to the great river, the Euphrates — ¹⁹the land of the Kenites, Kenizzites, Kadmonites, ²⁰Hittites, Perizzites, Rephaites, ²¹Amorites, Canaanites, Girgashites and Jebusites."

^{a15} Or seed; also in verse 16 ^{b1} That is, Babylonian; also in verse 9 ^{c13} Or a relative; or an ally ^{d1} Or sovereign ^{e1} Or shield; / your reward will be very great ^{f2} The meaning of the Hebrew for this phrase is uncertain. ^{g5} Or seed ^{h18} Or river

MATTHEW 5:27-48

"You have heard that it was said, 'You shall not commit adultery.'^a ²⁸But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to stumble, gouge it out

and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

³¹"It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'^b ³²But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

³³"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.'^c ³⁴But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; ³⁵or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. ³⁶And do not swear by your head, for you cannot make even one hair white or black. ³⁷All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.^c

³⁸"You have heard that it was said, 'Eye for eye, and tooth for tooth.'^d ³⁹But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. ⁴⁰And if anyone wants to sue you and take your shirt, hand over your coat as well. ⁴¹If anyone forces you to go one mile, go with them two miles. ⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

⁴³"You have heard that it was said, 'Love your neighbor^e and hate your enemy.'⁴⁴ But I tell you, love your enemies and pray for those who persecute you, ⁴⁵that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶If you love those who love you, what reward will you get? Are not even the tax collectors doing that? ⁴⁷And if you greet only your own people, what are you doing more than others? Do not even pagans do that? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect."

^a27 Exodus 20:14 ^b31 Deut. 24:1 ^c37 Or from evil

^d38 Exodus 21:24; Lev. 24:20; Deut. 19:21 ^e43 Lev. 19:18

PSALM 6:1-10^a

*For the director of music. With stringed instruments. According to sheminith.^b
A psalm of David.*

- ¹ LORD, do not rebuke me in your anger or discipline me in your wrath.
- ² Have mercy on me, LORD, for I am faint; heal me, LORD, for my bones are in agony.
- ³ My soul is in deep anguish. How long, LORD, how long?
- ⁴ Turn, LORD, and deliver me; save me because of your unfailing love.
- ⁵ Among the dead no one proclaims your name. Who praises you from the grave?
- ⁶ I am worn out from my groaning. All night long I flood my bed with weeping and drench my couch with tears.
- ⁷ My eyes grow weak with sorrow; they fail because of all my foes.
- ⁸ Away from me, all you who do evil, for the LORD has heard my weeping.
- ⁹ The LORD has heard my cry for mercy; the LORD accepts my prayer.
- ¹⁰ All my enemies will be overwhelmed with shame and anguish; they will turn back and suddenly be put to shame.

^aIn Hebrew texts 6:1-10 is numbered 6:2-11. ^bTitle: Probably a musical term

PROVERBS 1:28-33

- ²⁸ "Then they will call to me but I will not answer; they will look for me but will not find me,
- ²⁹ since they hated knowledge and did not choose to fear the LORD.
- ³⁰ Since they would not accept my [wisdom's] advice and spurned my rebuke,
- ³¹ they will eat the fruit of their ways and be filled with the fruit of their schemes.
- ³² For the waywardness of the simple will kill them, and the complacency of fools will destroy them;
- ³³ but whoever listens to me will live in safety and be at ease, without fear of harm."



GENESIS 16:1–18:15

Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian slave named Hagar; ²so she said to Abram, "The LORD has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her."

Abram agreed to what Sarai said. ³So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. ⁴He slept with Hagar, and she conceived.

When she knew she was pregnant, she began to despise her mistress. ⁵Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

⁶"Your slave is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

⁷The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. ⁸And he said, "Hagar, slave of Sarai, where have you come from, and where are you going?"

"I'm running away from my mistress Sarai," she answered.

⁹Then the angel of the LORD told her, "Go back to your mistress and submit to her." ¹⁰The angel added, "I will increase your descendants so much that they will be too numerous to count."

¹¹ The angel of the LORD also said to her:

"You are now pregnant
and you will give birth to a son.
You shall name him Ishmael,^a
for the LORD has heard of your
misery.

¹² He will be a wild donkey of a man;
his hand will be against everyone
and everyone's hand against him,
and he will live in hostility
toward^b all his brothers."

¹³She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen^c the One who sees me." ¹⁴That is why the well was called Beer Lahai Roi^d; it is still there, between Kadesh and Bered.

¹⁵So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. ¹⁶Abram was eighty-six years old when Hagar bore him Ishmael.

^{17:}When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty^e; walk before me faithfully and be blameless. ²Then I will make my covenant between me and you and will greatly increase your numbers."

³Abram fell facedown, and God said to him, ⁴"As for me, this is my covenant with you: You will be the father of many nations. ⁵No longer will you be called Abram^f; your name will be Abraham,^g for I have made you a father of many nations. ⁶I will make you very fruitful; I will make nations of you, and kings will come from you. ⁷I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. ⁸The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

⁹Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. ¹⁰This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. ¹¹You are to undergo circumcision, and it will be the sign of the covenant between me and you.

¹²For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner — those who are not your offspring. ¹³Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. ¹⁴Any uncircumcised male, who has not been circumcised in the flesh,

will be cut off from his people; he has broken my covenant.”

¹⁵God also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. ¹⁶I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.”

¹⁷Abraham fell facedown; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” ¹⁸And Abraham said to God, “If only Ishmael might live under your blessing!”

¹⁹Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. ^hI will establish my covenant with him as an everlasting covenant for his descendants after him. ²⁰And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. ²¹But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” ²²When he had finished speaking with Abraham, God went up from him.

²³On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. ²⁴Abraham was ninety-nine years old when he was circumcised, ²⁵and his son Ishmael was thirteen; ²⁶Abraham and his son Ishmael were both circumcised on that very day. ²⁷And every male in Abraham’s household, including those born in his household or bought from a foreigner, was circumcised with him.

^{18:}The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. ²Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

³He said, “If I have found favor in your eyes, my lord,ⁱ do not pass your servant by. ⁴Let a little water be brought, and then you may all wash your feet and rest under

this tree. ⁵Let me get you something to eat, so you can be refreshed and then go on your way — now that you have come to your servant.”

“Very well,” they answered, “do as you say.”

⁶So Abraham hurried into the tent to Sarah. “Quick,” he said, “get three seahs^j of the finest flour and knead it and bake some bread.”

⁷Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. ⁸He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.

⁹“Where is your wife Sarah?” they asked him.

“There, in the tent,” he said.

¹⁰Then one of them said, “I will surely return to you about this time next year, and Sarah your wife will have a son.”

Now Sarah was listening at the entrance to the tent, which was behind him. ¹¹Abraham and Sarah were already very old, and Sarah was past the age of child-bearing. ¹²So Sarah laughed to herself as she thought, “After I am worn out and my lord is old, will I now have this pleasure?”

¹³Then the LORD said to Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’ ¹⁴Is anything too hard for the LORD? I will return to you at the appointed time next year, and Sarah will have a son.”

¹⁵Sarah was afraid, so she lied and said, “I did not laugh.”

But he said, “Yes, you did laugh.”

^{a11} Ishmael means God hears. ^{b12} Or live to the east / of ^{c13} Or seen the back of ^{d14} Beer Lahai Roi means well of the Living One who sees me. ^{e1} Hebrew El-Shaddai ^{f5} Abram means exalted father. ^{g5} Abraham probably means father of many. ^{h19} Isaac means he laughs. ⁱ³ Or eyes, Lord ^{j6} That is, probably about 36 pounds or about 16 kilograms

MATTHEW 6:1-24

“Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

²“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward

in full. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

⁵“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. ⁶But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. ⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹“This, then, is how you should pray:

“Our Father in heaven,
hallowed be your name,
¹⁰ your kingdom come,
your will be done,
on earth as it is in heaven.
¹¹ Give us today our daily bread.
¹² And forgive us our debts,
as we also have forgiven our debtors.
¹³ And lead us not into temptation,^a
but deliver us from the evil one.^b

¹⁴For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵But if you do not forgive others their sins, your Father will not forgive your sins.

¹⁶“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

¹⁹“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²“The eye is the lamp of the body. If your eyes are healthy,^c your whole body will be full of light. ²³But if your eyes are unhealthy,^d your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

²⁴“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”

^{a13} The Greek for *temptation* can also mean *testing*.

^{b13} Or *from evil*; some late manuscripts *one, / for yours is the kingdom and the power and the glory forever. Amen.*

^{c22} The Greek for *healthy* here implies *generous*.

^{d23} The Greek for *unhealthy* here implies *stingy*.

PSALM 7:1-17^a

A shiggaion^b of David, which he sang to the LORD concerning Cush, a Benjamite.

- ¹ LORD my God, I take refuge in you;
save and deliver me from all who
pursue me,
- ² or they will tear me apart like a lion
and rip me to pieces with no one
to rescue me.
- ³ LORD my God, if I have done this
and there is guilt on my hands —
- ⁴ if I have repaid my ally with evil
or without cause have robbed
my foe —
- ⁵ then let my enemy pursue and
overtake me;
let him trample my life to the
ground
and make me sleep in the dust.^c
- ⁶ Arise, LORD, in your anger;
rise up against the rage of my
enemies.
Awake, my God; decree justice.
- ⁷ Let the assembled peoples gather
around you,
while you sit enthroned over them
on high.
- ⁸ Let the LORD judge the peoples.
Vindicate me, LORD, according to my
righteousness,
according to my integrity,
O Most High.
- ⁹ Bring to an end the violence of
the wicked
and make the righteous secure —
you, the righteous God
who probes minds and hearts.

- 10 My shield^d is God Most High,
 who saves the upright in heart.
 11 God is a righteous judge,
 a God who displays his wrath
 every day.
 12 If he does not relent,
 he^e will sharpen his sword;
 he will bend and string his bow.
 13 He has prepared his deadly weapons;
 he makes ready his flaming arrows.
 14 Whoever is pregnant with evil
 conceives trouble and gives birth
 to disillusionment.
 15 Whoever digs a hole and scoops it out
 falls into the pit they have made.
 16 The trouble they cause recoils on them;
 their violence comes down on their
 own heads.
 17 I will give thanks to the LORD because
 of his righteousness;
 I will sing the praises of the name
 of the LORD Most High.

^aIn Hebrew texts 7:1-17 is numbered 7:2-18. ^bTitle: Probably a literary or musical term ^c5 The Hebrew has *Selah* (a word of uncertain meaning) here. ^d10 Or *sovereign*
^e12 Or *If anyone does not repent, / God*

PROVERBS 2:1-5

- 1 My son, if you accept my words
 and store up my commands
 within you,
 2 turning your ear to wisdom
 and applying your heart to
 understanding —
 3 indeed, if you call out for insight
 and cry aloud for understanding,
 4 and if you look for it as for silver
 and search for it as for hidden
 treasure,
 5 then you will understand the fear
 of the LORD
 and find the knowledge of God.



GENESIS 18:16–19:38

When the men got up to leave, they looked down toward Sodom, and Abra-

ham walked along with them to see them on their way. ¹⁷ Then the LORD said, “Shall I hide from Abraham what I am about to do? ¹⁸ Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. ^a ¹⁹ For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.”

²⁰ Then the LORD said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous ²¹ that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

²² The men turned away and went toward Sodom, but Abraham remained standing before the LORD. ^b ²³ Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? ²⁴ What if there are fifty righteous people in the city? Will you really sweep it away and not spare^c the place for the sake of the fifty righteous people in it? ²⁵ Far be it from you to do such a thing — to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?”

²⁶ The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.”

²⁷ Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, ²⁸ what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?”

“If I find forty-five there,” he said, “I will not destroy it.”

²⁹ Once again he spoke to him, “What if only forty are found there?”

He said, “For the sake of forty, I will not do it.”

³⁰ Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?”

He answered, “I will not do it if I find thirty there.”

³¹ Abraham said, “Now that I have been