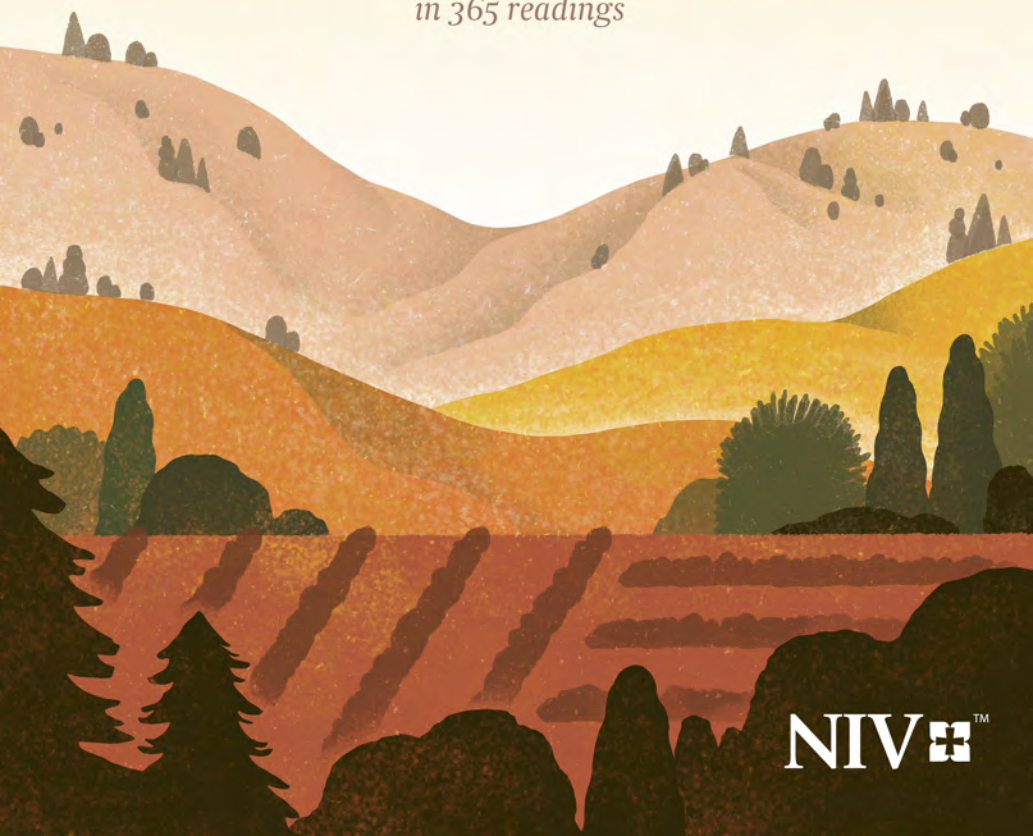


THE
**one
year**[®]
BIBLE

*The entire New International Version
in 365 readings*



NIV ™



THE ONE YEAR BIBLE
New International Version

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NIV ™

NEW
INTERNATIONAL
VERSION

TYNDALE HOUSE PUBLISHERS
CAROL STREAM, ILLINOIS

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ISBN 978-1-4143-5991-5 Softcover

Printed in the United States of America

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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
WEIGHTS		
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
LENGTH		
cubit	18 inches	45 centimeters
span	9 inches	23 centimeters
handbreadth	3 inches	7.5 centimeters
stadion (pl. stadia)	600 feet	183 meters
CAPACITY		
Dry Measure		
cor [homer] (10 ephahs)	6 bushels	220 liters
lethek (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 faithful 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 Immanuel"^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 marriage 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 worship 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*



January 2

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."^m 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."

²¹ So he got up, took the child and his mother and went to the land of Israel. ²² But 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, ²³ and 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 ² and saying, "Repent, for the kingdom of heaven has come near." ³ This 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

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



January 3

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. ² He created them male and female and blessed them. And he named them "Mankind"^a when they were created.

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

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.^{1, 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 winning 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.



January 4

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

- ¹³ Egypt was the father of
the Ludites, Anamites, Lehabites,
Naphtuhites, ¹⁴ Pathrusites, Kasluhites (from whom the Philistines came) and Caphtorites.

- ¹⁵ Canaan was the father of
Sidon his firstborn,^j and of the Hittites, ¹⁶ Jebusites, Amorites, Girgashites, ¹⁷ Hivites, Arkites, Sinites, ¹⁸ Arvadites, Zemarites and Hamathites.

Later the Canaanite clans scattered ¹⁹ and 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.

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

²¹ Sons 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, ²⁷ Hadoram, Uzal, Diklah,

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

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

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

³² These 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. ^{q2} 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. ¹³ Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali — ¹⁴ to 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

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

¹⁸ As 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." ²⁰ At once they left their nets and followed him.

²¹ Going 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



January
5

GENESIS 11:1-13:4

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

³They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. ⁴Then 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."

⁵But the LORD came down to see the city and the tower the people were building. ⁶The 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. ⁷Come, let us go down and confuse their language so they will not understand each other."

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



October

1

ISAIAH 62:6–65:25

- ⁶ I have posted watchmen on your walls,
Jerusalem;
they will never be silent day or night.
You who call on the LORD,
give yourselves no rest,
- ⁷ and give him no rest till he establishes
Jerusalem
and makes her the praise of
the earth.
- ⁸ The LORD has sworn by his right hand
and by his mighty arm:
“Never again will I give your grain
as food for your enemies,
and never again will foreigners drink
the new wine
for which you have toiled;
- ⁹ but those who harvest it will eat it
and praise the LORD,
and those who gather the grapes will
drink it
in the courts of my sanctuary.”
- ¹⁰ Pass through, pass through the gates!
Prepare the way for the people.
Build up, build up the highway!
Remove the stones.
Raise a banner for the nations.
- ¹¹ The LORD has made proclamation
to the ends of the earth:
“Say to Daughter Zion,
‘See, your Savior comes!
See, his reward is with him,
and his recompense accompanies
him.’”
- ¹² They will be called the Holy People,
the Redeemed of the LORD;
and you will be called Sought After,
the City No Longer Deserted.
- ^{63:1} Who is this coming from Edom,
from Bozrah, with his garments
stained crimson?
- Who is this, robed in splendor,
striding forward in the greatness
of his strength?
“It is I, proclaiming victory,
mighty to save.”
- ² Why are your garments red,
like those of one treading the
winepress?
- ³ “I have trodden the winepress alone;
from the nations no one was
with me.
I trampled them in my anger
and trod them down in my wrath;
their blood spattered my garments,
and I stained all my clothing.
- ⁴ It was for me the day of vengeance;
the year for me to redeem
had come.
- ⁵ I looked, but there was no one to help,
I was appalled that no one gave
support;
so my own arm achieved salvation
for me,
and my own wrath sustained me.
- ⁶ I trampled the nations in my anger;
in my wrath I made them drunk
and poured their blood on
the ground.”
- ⁷ I will tell of the kindnesses of the LORD,
the deeds for which he is to
be praised,
according to all the LORD has
done for us —
yes, the many good things
he has done for Israel,
according to his compassion and
many kindnesses.
- ⁸ He said, “Surely they are my people,
children who will be true to me”;
and so he became their Savior.
- ⁹ In all their distress he too was
distressed,
and the angel of his presence
saved them.^a
In his love and mercy he redeemed
them;
he lifted them up and carried them
all the days of old.

- 10 Yet they rebelled
and grieved his Holy Spirit.
So he turned and became their
enemy
and he himself fought against
them.
- 11 Then his people recalled^b the days
of old,
the days of Moses and his people —
where is he who brought them
through the sea,
with the shepherd of his flock?
Where is he who set
his Holy Spirit among them,
12 who sent his glorious arm of power
to be at Moses' right hand,
who divided the waters before them,
to gain for himself everlasting
renown,
13 who led them through the depths?
Like a horse in open country,
they did not stumble;
14 like cattle that go down to the plain,
they were given rest by the Spirit
of the LORD.
This is how you guided your people
to make for yourself a glorious
name.
- 15 Look down from heaven and see,
from your lofty throne, holy and
glorious.
Where are your zeal and your might?
Your tenderness and compassion
are withheld from us.
- 16 But you are our Father,
though Abraham does not know us
or Israel acknowledge us;
you, LORD, are our Father,
our Redeemer from of old is your
name.
- 17 Why, LORD, do you make us wander
from your ways
and harden our hearts so we do not
revere you?
Return for the sake of your servants,
the tribes that are your inheritance.
- 18 For a little while your people
possessed your holy place,
but now our enemies have trampled
down your sanctuary.
- 19 We are yours from of old;
but you have not ruled over them,
they have not been called^c by your
name.
- 64:1d Oh, that you would rend the heavens
and come down,
that the mountains would tremble
before you!
- 2 As when fire sets twigs ablaze
and causes water to boil,
come down to make your name
known to your enemies
and cause the nations to quake
before you!
- 3 For when you did awesome things
that we did not expect,
you came down, and the mountains
trembled before you.
- 4 Since ancient times no one has heard,
no ear has perceived,
no eye has seen any God besides you,
who acts on behalf of those who
wait for him.
- 5 You come to the help of those who
gladly do right,
who remember your ways.
But when we continued to sin against
them,
you were angry.
How then can we be saved?
- 6 All of us have become like one who is
unclean,
and all our righteous acts are like
filthy rags;
we all shrivel up like a leaf,
and like the wind our sins sweep
us away.
- 7 No one calls on your name
or strives to lay hold of you;
for you have hidden your face from us
and have given us over to^e our sins.
- 8 Yet you, LORD, are our Father.
We are the clay, you are the potter;
we are all the work of your hand.
- 9 Do not be angry beyond measure,
LORD;
do not remember our sins forever.
Oh, look on us, we pray,
for we are all your people.
- 10 Your sacred cities have become a
wasteland;
even Zion is a wasteland, Jerusalem
a desolation.
- 11 Our holy and glorious temple, where
our ancestors praised you,
has been burned with fire,
and all that we treasured lies
in ruins.

- 12 After all this, LORD, will you hold yourself back?
Will you keep silent and punish us beyond measure?
- 65:1 "I revealed myself to those who did not ask for me;
I was found by those who did not seek me.
To a nation that did not call on my name,
I said, 'Here am I, here am I.'
- 2 All day long I have held out my hands to an obstinate people,
who walk in ways not good,
pursuing their own imaginations —
- 3 a people who continually provoke me to my very face,
offering sacrifices in gardens
and burning incense on altars of brick;
- 4 who sit among the graves
and spend their nights keeping secret vigil;
who eat the flesh of pigs,
and whose pots hold broth of impure meat;
- 5 who say, 'Keep away; don't come near me,
for I am too sacred for you!'
Such people are smoke in my nostrils,
a fire that keeps burning all day.
- 6 "See, it stands written before me:
I will not keep silent but will pay back in full;
I will pay it back into their laps —
- 7 both your sins and the sins of your ancestors,"
says the LORD.
"Because they burned sacrifices on the mountains
and defied me on the hills,
I will measure into their laps
the full payment for their former deeds."
- 8 This is what the LORD says:
"As when juice is still found in a cluster of grapes
and people say, 'Don't destroy it,
there is still a blessing in it,'
so will I do in behalf of my servants;
I will not destroy them all.
- 9 I will bring forth descendants from Jacob,
and from Judah those who will possess my mountains;
my chosen people will inherit them,
and there will my servants live.
- 10 Sharon will become a pasture for flocks,
and the Valley of Achor a resting place for herds,
for my people who seek me.
- 11 "But as for you who forsake the LORD
and forget my holy mountain,
who spread a table for Fortune
and fill bowls of mixed wine for Destiny,
- 12 I will destine you for the sword,
and all of you will fall in the slaughter;
for I called but you did not answer,
I spoke but you did not listen.
You did evil in my sight
and chose what displeases me."
- 13 Therefore this is what the Sovereign LORD says:
"My servants will eat,
but you will go hungry;
my servants will drink,
but you will go thirsty;
my servants will rejoice,
but you will be put to shame.
- 14 My servants will sing
out of the joy of their hearts,
but you will cry out
from anguish of heart
and wail in brokenness of spirit.
- 15 You will leave your name
for my chosen ones to use in their curses;
the Sovereign LORD will put you to death,
but to his servants he will give another name.
- 16 Whoever invokes a blessing in the land
will do so by the one true God;
whoever takes an oath in the land
will swear by the one true God.
For the past troubles will be forgotten
and hidden from my eyes.
- 17 "See, I will create
new heavens and a new earth.
The former things will not be remembered,
nor will they come to mind.

- 18 But be glad and rejoice forever
in what I will create,
for I will create Jerusalem to be
a delight
and its people a joy.
- 19 I will rejoice over Jerusalem
and take delight in my people;
the sound of weeping and of crying
will be heard in it no more.
- 20 "Never again will there be in it
an infant who lives but a few days,
or an old man who does not live out
his years;
the one who dies at a hundred
will be thought a mere child;
the one who fails to reach^a a hundred
will be considered accursed.
- 21 They will build houses and dwell
in them;
they will plant vineyards and eat
their fruit.
- 22 No longer will they build houses
and others live in them,
or plant and others eat.
For as the days of a tree,
so will be the days of my people;
my chosen ones will long enjoy
the work of their hands.
- 23 They will not labor in vain,
nor will they bear children
doomed to misfortune;
for they will be a people blessed by
the LORD,
they and their descendants with
them.
- 24 Before they call I will answer;
while they are still speaking I
will hear.
- 25 The wolf and the lamb will feed
together,
and the lion will eat straw like the ox,
and dust will be the serpent's food.
They will neither harm nor destroy
on all my holy mountain,"
says the LORD.

^a9 Or *Savior* ^ain their distress. / It was no envoy or angel / but his own presence that saved them. ^b11 Or *But may he recall*. ^c19 Or *We are like those you have never ruled, / like those never called*. ^dIn Hebrew texts 64:1 is numbered 63:19b, and 64:2-12 is numbered 64:1-11. ^e7 Septuagint, Syriac and Targum; Hebrew *have made us melt because of*. ^f20 Or *the sinner who reaches*

PHILIPPIANS 2:19–3:4a

I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered

when I receive news about you. ²⁰I have no one else like him, who will show genuine concern for your welfare. ²¹For everyone looks out for their own interests, not those of Jesus Christ. ²²But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. ²³I hope, therefore, to send him as soon as I see how things go with me. ²⁴And I am confident in the Lord that I myself will come soon.

²⁵But I think it is necessary to send back to you Epaphroditus, my brother, co-worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. ²⁶For he longs for all of you and is distressed because you heard he was ill. ²⁷Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow. ²⁸Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety. ²⁹So then, welcome him in the Lord with great joy, and honor people like him, ³⁰because he almost died for the work of Christ. He risked his life to make up for the help you yourselves could not give me.

^{3:1}Further, my brothers and sisters, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. ²Watch out for those dogs, those evildoers, those mutilators of the flesh. ³For it is we who are the circumcision, we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh — ⁴though I myself have reasons for such confidence.

PSALM 73:1-28

A psalm of Asaph.

¹ Surely God is good to Israel,
to those who are pure in heart.

² But as for me, my feet had almost
slipped;
I had nearly lost my foothold.

³ For I envied the arrogant
when I saw the prosperity of
the wicked.

⁴ They have no struggles;
their bodies are healthy and strong.^a

- 5 They are free from common human burdens;
they are not plagued by human ills.
- 6 Therefore pride is their necklace;
they clothe themselves with violence.
- 7 From their callous hearts comes iniquity^b;
their evil imaginations have no limits.
- 8 They scoff, and speak with malice;
with arrogance they threaten oppression.
- 9 Their mouths lay claim to heaven,
and their tongues take possession of the earth.
- 10 Therefore their people turn to them
and drink up waters in abundance.^c
- 11 They say, "How would God know?
Does the Most High know anything?"
- 12 This is what the wicked are like —
always free of care, they go on amassing wealth.
- 13 Surely in vain I have kept my heart pure
and have washed my hands in innocence.
- 14 All day long I have been afflicted,
and every morning brings new punishments.
- 15 If I had spoken out like that,
I would have betrayed your children.
- 16 When I tried to understand all this,
it troubled me deeply
- 17 till I entered the sanctuary of God;
then I understood their final destiny.
- 18 Surely you place them on slippery ground;
you cast them down to ruin.
- 19 How suddenly are they destroyed,
completely swept away by terrors!
- 20 They are like a dream when one awakes;
when you arise, Lord,
you will despise them as fantasies.
- 21 When my heart was grieved
and my spirit embittered,
- 22 I was senseless and ignorant;
I was a brute beast before you.
- 23 Yet I am always with you;
you hold me by my right hand.
- 24 You guide me with your counsel,
and afterward you will take me into glory.
- 25 Whom have I in heaven but you?
And earth has nothing I desire besides you.
- 26 My flesh and my heart may fail,
but God is the strength of my heart
and my portion forever.
- 27 Those who are far from you will perish;
you destroy all who are unfaithful to you.
- 28 But as for me, it is good to be near God.
I have made the Sovereign LORD my refuge;
I will tell of all your deeds.

^{a4} With a different word division of the Hebrew; Masoretic Text *struggles at their death; / their bodies are healthy*
^{b7} Syriac (see also Septuagint); Hebrew *Their eyes bulge with fat* ^{c10} The meaning of the Hebrew for this verse is uncertain.

PROVERBS 24:13-14

- 13 Eat honey, my son, for it is good;
honey from the comb is sweet to your taste.
- 14 Know also that wisdom is like honey for you:
If you find it, there is a future hope for you,
and your hope will not be cut off.



October 2

ISAIAH 66:1-24

This is what the LORD says:

"Heaven is my throne,
and the earth is my footstool.
Where is the house you will build for me?

Where will my resting place be?

- 2 Has not my hand made all these things,
and so they came into being?"

declares the LORD.