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# INTRODUCTION TO THE *ESV PASTOR'S BIBLE*

The Bible is the pastor's book! And the *ESV Pastor's Bible* seeks to reinforce that truth by providing within one Bible many of the resources a pastor will need to encourage and aid him in his task.

What does a pastor say when he arrives at the hospital to visit a dying congregant? How does he conduct a baptism, wedding, or funeral? How does he pray for himself, his leaders, and his congregation? How does he lead someone to Christ? The *ESV Pastor's Bible* answers these questions and many more by giving ministers a go-to, hands-on (or, in-hands!) resource. Building from *The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry* by R. Kent Hughes, this Bible features prayers, benedictions, texts to read during hospital visits, and full services for baptisms, the Lord's Supper, weddings, and funerals. This Bible also features historical creeds and short articles on public prayer, pastoral counseling, and singing and music, as well as many short words of encouragement and exhortation. For a more thorough collection of resources for pastoral ministry, readers are encouraged to consult the exhaustive contents of *The Pastor's Book*.

This Bible is uniquely designed for both personal devotions and public ministry. As the pastor reads through the Bible he will find the text of Scripture illuminated with prayers, quotes, and poems to encourage him in his high calling. The ministry resources have been divided between the beginning, middle, and end of this volume. In the pages prior to Genesis, the pastor will find an article on the disciplines of a godly pastor, two daily Bible reading plans, and an article on the Bible's use in preaching and public worship. After Revelation, he will find resources for his roles as evangelist (featuring a plan of salvation that can be easily shared with others), worship leader (featuring material on planning worship, sample prayers, and hymn and song resources), and shepherd (featuring material on church discipline, premarital counseling, hospital visitation, and pastoral visitation, as well as sample liturgies for weddings and funerals). Then, in the middle, between the Old and New Testaments, the pastor will find the material most often used during public ministry, such as calls to worship, introductions to professions of faith, communion liturgies, and graveside services. The detailed table of contents will help him find material easily. All of these features will not replace denominational directories of worship or major works on each of these important topics. Rather, they will complement them and provide another resource to use.

The *ESV Pastor's Bible* was produced under the editorial oversight of Kent Hughes, Senior Pastor Emeritus of College Church in Wheaton, Illinois, and Visiting Professor at Westminster Theological Seminary in Philadelphia, Pennsylvania, and Douglas Sean O'Donnell, Friends of QTC Senior Lecturer in Biblical Studies and Practical Theology at Queensland Theological College in Brisbane, Australia. We are grateful to those who contributed to this work, notably Terry Johnson, Tom Buck, and Bob Evans. We are also grateful to the historic pastors whose works we cite to pepper the biblical text. All the voices included in the *ESV Pastor's Bible* are seasoned pastors who have years of pastoral ministry experience and are known for communicating in a simple but lively way. They have a proven record of handling the Bible through teaching and writing with theological accuracy, conviction, compassion, and a desire to build up others in the faith. We are very grateful for their contributions.

# DISCIPLINES OF A GODLY PASTOR

Pastors, we will never get anywhere in life without discipline, and this is doubly so in spiritual matters. None of us is inherently righteous, so Paul's instructions regarding spiritual discipline in 1 Timothy 4:7-8 take on personal urgency: "Train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come." That word "train" comes from the Greek word from which we derive gymnasium. So, I invite you into God's Gym—to some pain and great gain!

## DISCIPLINE OF PURITY

Sensuality is the biggest obstacle to godliness among Christian leaders. The fall of King David should not only instruct us but also scare the sensuality right out of us! Fill yourself with God's Word—memorize passages like 1 Thessalonians 4:3-8; Job 31:1; Proverbs 6:27; Ephesians 5:3-7; and 2 Timothy 2:22. Find someone who will help you keep your soul faithful to God. Develop the divine awareness that sustained Joseph: "How then can I do this great wickedness and sin against God?" (Gen. 39:9).

## DISCIPLINE OF RELATIONSHIPS

To be all God wants you to be, put some holy sweat into your relationships! If you are married, you need to live out Ephesians 5:25-31. For those who are fathers, God provides a workout in one pungent sentence: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4). Relationships are not optional (Heb. 10:25); they enable us both to develop into what God wants us to be and to most effectively learn and live God's truth.

## DISCIPLINE OF MIND

The potential of possessing the mind of Christ (1 Cor. 2:16) introduces the scandal of today's church—pastors who do not think Christianly, leaving their minds undisciplined. The apostle Paul understood this well: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8). You can never have a Christian mind without reading the Scriptures regularly, for you cannot be influenced by that which you do not know.

## DISCIPLINE OF DEVOTION

Reading God's Word is essential, but meditation internalizes the Word and responds, "I delight to do your will, O my God" (Ps. 40:8). Beyond obedience to instructions such as those found in Ephesians 6:18-20, there are two additional great reasons to pray. First, the more we expose our lives to the white-hot sun of Christ's righteous life, the more his image will be burned into our character. Second, prayer bends our wills to God's will. Many pastors never have an effective devotional life because they never plan for it; they never expose their lives to his pure light.



## **DISCIPLINE OF INTEGRITY**

We can hardly overstate the importance of integrity to a generation of Christian leaders so much like the world in ethical conduct. Integrity's benefits—character, a clear conscience, deep intimacy with God—argue its importance. We must let God's Word dictate our conduct. Our speech and actions must be intentionally true (Prov. 12:22; Eph. 4:15), backed by the courage to keep our word and stand up for our convictions (Ps. 15:4).

## **DISCIPLINE OF TONGUE**

The true test of a preacher's spirituality is not his ability to speak but rather his ability to bridle his tongue (James 1:26). Offered to God on the altar, the tongue has awesome power for good. There must be an ongoing prayerfulness and resolve to discipline our tongues.

## **DISCIPLINE OF WORK**

We meet God, the Creator, as a worker in Genesis 1:1-2:2. Since "God created man in his own image" (1:27), the way we work will reveal how much we allow the image of God to develop in us. There is no secular/sacred distinction; all honest work ought to be done to the glory of God (1 Cor. 10:31). We must recover the biblical truth that our pastoral vocation is a divine calling and thus be liberated to do it for the glory of God.

## **DISCIPLINE OF PERSEVERANCE**

Hebrews 12:1-3 presents a picture of perseverance in four commands.

- *Divest!* "Lay aside every weight, and sin which clings so closely" (v. 1a).
- *Run!* ". . . with endurance the race that is set before us" (v. 1b).
- *Focus!* "Looking to Jesus, the founder and perfecter of our faith" (v. 2).
- *Consider!* Our life is to be spent considering how Jesus lived (v. 3).

## **DISCIPLINE OF CHURCH**

You do not have to go to church to be a Christian; you do not have to go home to be married. But in both cases, if you do not, you will have a very poor relationship! As pastors we need to remind our flock that they will never attain spiritual maturity without commitment to the local church. We need to encourage Christians to join the church and participate wholeheartedly, giving their time, talent, and treasure to God.

## **DISCIPLINE OF GIVING**

We escape the power of materialism by giving from a heart overflowing with God's grace, like the believers in Macedonia who "gave themselves first to the Lord" (2 Cor. 8:5). Pastor, make sure you are giving to your local church, to missions, and to those in need! Giving disarms the power of money and reaps the spiritual blessings of God. As Jesus said, "It is more blessed to give than to receive" (Acts 20:35).

As we sweat out the disciplines of a godly pastor, remember, with Paul, what energizes us to live them out: "not I, but the grace of God that is with me" (1 Cor. 15:10).

# THE BIBLE'S USE IN PREACHING AND PUBLIC WORSHIP

The Bible, as holy Scripture, is the only certain source of God's words in the entire world. Paul's statement that "All Scripture is breathed out by God" (2 Tim. 3:16) means that all the words of the Bible are God's words to us. Therefore if we want to hear our Creator and Lord speaking to us, we must continually give attention to the authoritative words of the Bible. This means that the Bible must be the only true foundation and constant guide for all that we do in the life of the church, and the Bible must be central to all that happens in preaching and public worship.

Moses and Jesus confirm how God's people are to regard his holy Word. On the very day that Moses completed the writing of the Book of the Law, he directed that it be placed beside the ark (Deut. 31:26), sang his final song (the great Song of Moses; Deut. 31:30–32:43), and then declared that "it is no empty word for you, but your very life" (Deut. 32:47). Moses' declaration set the standard for the primacy and sufficiency of God's Word (cf. Psalms 19; 119). A millennium and a half later Jesus, the second Moses, after defeating Satan with three deft quotations from Deuteronomy, declared, "Man shall not live by bread alone, but by every word that comes from the mouth of God" (Matt. 4:4). The Scriptures were life to Moses and food to Jesus; as such they together establish the ideal for God's people and directly inform the Bible's use in preaching and public worship. Jesus' dependence on the sufficiency and potency of God's Word raised the standard high for all apostolic and post-apostolic preaching and worship.

## THE BIBLE'S USE IN PREACHING

When the apostle Paul instructs his younger colleague Timothy in the conduct of public worship, he places the Bible at its very center: "Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. . . . Practice these things, immerse yourself in them" (1 Tim. 4:13, 15). Paul's direction was: read the Word; preach the Word! (Cf. 2 Tim. 4:2.) The early church sought to follow Paul's exhortation. Justin Martyr, writing c. A.D. 150–155, describes a typical Lord's Day: "On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles and the writings of the prophets are read, as long as time permits; then, when the reader has finished, the president speaks, instructing and exhorting the people to imitate these good things" (*First Apology* 1.67). In other words, the practice of these earliest churches was that the Scripture was to be read, and then preaching was to be based on that reading of the Word.

*From the text.* Paul directs Timothy, "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2:15). "Rightly handling" is a compound word in Greek, in which the first part comes from the Greek word *orthos*—"straight." The exact charge to Timothy is to impart the word of truth *without deviation* and *without dilution*—to get it straight and give it straight! The preacher must preach the text, not the idea that brought him to the text. He must stand behind the Bible, not in front of it. He must preach what the passage says, not what he wants it to say.

Good preaching requires prayerfully interpreting the text in its context. This involves using the established rules of interpretation; understanding the text's application both

in its historical setting and in the whole of Scripture; discerning how it is a revelation of Jesus Christ and making the appropriate biblical connections; taking the trip from Jerusalem to one's own town and coming to see its present relevance; articulating the theme of the text; using stories and illustrations which truly illuminate the text; and employing language that actually communicates in today's culture.

*From the heart.* However, the proper use of the Bible in preaching requires more than good hermeneutics and homiletics; it also requires a heart that has been softened and prepared and sanctified by the Word that is to be preached. The Puritan William Ames (1576–1633) expressed it well:

Next to the evidence of truth, and the will of God drawn out of the Scriptures, nothing makes a sermon more to pierce, than when it comes out of the inward affection of the heart without any affectation. To this purpose it is very profitable, if besides the daily practice of piety we use serious meditation and fervent prayer to work those things upon our own hearts, which we would persuade others of.

Every appropriation of the truth preached will strengthen the preacher for preaching. Every act of repentance occasioned in his soul by the Word he now preaches will give conviction to his voice.

Jonathan Edwards's *Treatise Concerning the Religious Affections* (1746) has provided the best explanation of what must take place within the preacher. By "affections" Edwards meant one's *heart*, one's *inclinations*, and one's *will*. As Edwards said, "true religion consists in a great measure in vigorous and lively actings and the inclination and will of the soul, or the fervent exercises of the heart." Edwards demonstrates from a cascade of Scriptures that real Christianity so impacts the affections that it shapes one's fears, hopes, loves, hatreds, desires, joys, sorrows, gratitudes, compassions, and zeals.

This is what should routinely happen to the preacher: the message should work its way through his whole intellectual and moral being as he prepares for and practices the proclamation of God's Word. When the message has affected him deeply, then he is ready to preach. Sermon preparation is twenty hours of prayer. It is humble, holy, critical thinking. It is repeatedly asking the Holy Spirit for insight. It is the word penetrating into the depths of the preacher's own soul. It is ongoing repentance. It is utter dependence. It is a singing heart.

## THE BIBLE'S USE IN PUBLIC WORSHIP

God's Word deserves great reverence from his people. Isaiah writes, "But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word" (Isa. 66:2). Therefore when Scripture is read aloud in a worship service, the reader and the congregation should take care to convey the reverent attention that Scripture deserves.

From its earliest days the church gave primacy to the reading of Holy Scripture, as seen in the apostle Paul's aforementioned charge to Timothy to devote himself to "the public reading of Scripture," as well as Justin Martyr's account of the apostolic church's practice of reading "the memoirs of the apostles and writings of the prophets . . . as long as time permits." The regular custom soon was to have two extended public readings, one from the Old Testament and one from the New Testament.

*Reading of Scripture.* Every Bible-believing church must give preeminence to Scripture in its public services of worship. This means that the Scripture to be expounded should be

read aloud, and should be set forth in its full context. After all, the reading of God's Word is the one place where we can be sure that we are hearing God. Responsive readings can be beneficial because they involve the congregation in voicing the sacred text.

There is substantial wisdom in keeping to the apostolic church's custom of reading passages from the Old and New Testaments in pairs, as it were, because this practice weekly reaffirms the continuity of the two Testaments, encourages biblical theology, and counters the tendencies of many today to pit the two Testaments against each other. It also substantially contributes to the service as a service of the Word in its unity and fullness.

Congregational response to the reading with a hearty "Amen!" or the time-honored "Thanks be to God" can further elevate the corporate assent to the centrality and authority of God's Word. Jerome said of the congregational "Amen" in his day that at times it "seemed like a crack of thunder." How glorious and how good for the soul!

Of course, such attention to God's Word can also prove ineffective if the reading itself is left to a last-minute assignment, such that the reader fails to prepare mentally and spiritually for what he or she is required to do. All of us have heard the Scripture abused by a reader who hasn't the faintest idea of the meaning of what he is reading, or by reading too fast, or mispronouncing common words, or by losing his place. This is not to suggest that the Scripture is to be read as dramatically as possible or performed as a reader's theater. But how God-honoring it is to read God's Word well, with a prayerful spirit. Pastors and readers can serve their congregations well by prayerfully reading the text a dozen times with pencil in hand *before* reading it to God's people.

*A service of the Word.* The Bible's use in preaching and public worship should be in such a way as to result in a Christ-exalting service of the Word. This requires work by the preacher and the leaders of the congregation, so that God's Word is read to his glory, the sermon is derived from the faithful exposition of the text reading, and the reading and preaching of the biblical passage is set in the context of songs and hymns and programs that are redolent with the substance of God's holy Word.

# FOUR-PART READING PLAN

This schedule of daily Bible readings is designed for reading through the entire Bible in one year.

There are four readings for each day. These readings are divided into four main sections: Psalms and Wisdom Literature; Pentateuch and the History of Israel; Chronicles and Prophets; and Gospels and Epistles.

In order to make the readings come out evenly, four major books of the Bible are included twice in the schedule: the Psalms (the Bible's hymnal), Isaiah (the grandest of the OT prophets), Luke (one of the four biblical Gospels), and Romans (the heart of the Bible's theology of salvation).

The list of readings from the Psalms and the Wisdom Literature begins and ends with special readings that are especially appropriate for the opening and closing of the year. The list of readings from the Pentateuch and the History of Israel proceeds canonically through the five books of Moses and then chronologically through the history of the OT, before closing the year with the sufferings of Job. The list of readings from the Chronicles and the Prophets begins with the Chronicler's history of the people of God from Adam through the exile, followed by the Major and Minor Prophets, which are organized chronologically rather than canonically.

The Gospels and Epistles are largely grouped according to authorship: first, the writings of Luke (in the Gospel of Luke) followed by the book of Acts, then the letters of Paul (from Romans through Philemon); next Matthew, followed by Hebrews (both of which seem to have been written to largely Jewish-Christian audiences); then Mark, which was probably based on the experiences of Peter, followed by Peter's own letters; then a repeat of Luke and Romans; finally, James and the writings of John (including the Gospel of John, the epistles of John, and Revelation).

This is just one of many good plans for reading through the Bible in one year. This plan and a number of others are available for free at [esv.org](http://esv.org). The most important thing is to take your Bible and read it, praying to the Father that the Spirit will take what all the Scriptures teach about Christ and apply it to your mind and heart and life.

	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
<b>January</b>				
<b>1</b>	Ecclesiastes 3:1-8	Genesis 1	1 Chronicles 1	Luke 1:1-25
<b>2</b>	Psalms 1	Genesis 2	1 Chronicles 2	Luke 1:26-56
<b>3</b>	Psalms 2	Genesis 3	1 Chronicles 3	Luke 1:57-80
<b>4</b>	Psalms 3	Genesis 4	1 Chronicles 4	Luke 2:1-21
<b>5</b>	Psalms 4	Genesis 5	1 Chronicles 5	Luke 2:22-52
<b>6</b>	Psalms 5	Genesis 6	1 Chronicles 6	Luke 3:1-22
<b>7</b>	Psalms 6	Genesis 7	1 Chronicles 7	Luke 3:23-4:13
<b>8</b>	Psalms 7	Genesis 8:1-19	1 Chronicles 8	Luke 4:14-44
<b>9</b>	Psalms 8	Genesis 8:20-9:19	1 Chronicles 9	Luke 5:1-6:16
<b>10</b>	Psalms 9	Genesis 9:20-10:32	1 Chronicles 10	Luke 6:17-49
<b>11</b>	Psalms 10	Genesis 11	1 Chronicles 11	Luke 7:1-35
<b>12</b>	Psalms 11	Genesis 12-13:1	1 Chronicles 12	Luke 7:36-8:3

	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
13	Psalm 12	Genesis 13:2-18	1 Chronicles 13	Luke 8:4-21
14	Psalm 13	Genesis 14	1 Chronicles 14	Luke 8:22-56
15	Psalm 14	Genesis 15	1 Chronicles 15:1-16:3	Luke 9:1-50
16	Psalm 15	Genesis 16	1 Chronicles 16:4-43	Luke 9:51-10:24
17	Psalm 16	Genesis 17	1 Chronicles 17	Luke 10:25-42
18	Psalm 17	Genesis 18:1-15	1 Chronicles 18-20	Luke 11:1-36
19	Psalm 18	Genesis 18:16-33	1 Chronicles 21:1-17	Luke 11:37-12:12
20	Psalm 19	Genesis 19	1 Chronicles 21:18-22:19	Luke 12:13-48
21	Psalm 20	Genesis 20	1 Chronicles 23-24	Luke 12:49-13:9
22	Psalm 21	Genesis 21:1-21	1 Chronicles 25	Luke 13:10-35
23	Psalm 22	Genesis 21:22-34	1 Chronicles 26	Luke 14
24	Psalm 23	Genesis 22	1 Chronicles 27	Luke 15
25	Psalm 24	Genesis 23	1 Chronicles 28	Luke 16:1-17:10
26	Psalm 25	Genesis 24	1 Chronicles 29:1-22a	Luke 17:11-37
27	Psalm 26	Genesis 25:1-18	1 Chronicles 29:22b-30	Luke 18:1-30
28	Psalm 27	Genesis 25:19-34	2 Chronicles 1	Luke 18:31-19:27
29	Psalm 28	Genesis 26	2 Chronicles 2	Luke 19:28-46
30	Psalm 29	Genesis 27:1-40	2 Chronicles 3	Luke 19:47-20:44
31	Psalm 30	Genesis 27:41-28:9	2 Chronicles 4	Luke 20:45-21:38

February

1	Psalm 31	Genesis 28:10-22	2 Chronicles 5	Luke 22:1-46
2	Psalm 32	Genesis 29:1-30	2 Chronicles 6	Luke 22:47-23:25
3	Psalm 33	Genesis 29:31-30:43	2 Chronicles 7	Luke 23:26-56
4	Psalm 34	Genesis 31	2 Chronicles 8	Luke 24
5	Psalm 35	Genesis 32	2 Chronicles 9	Acts 1
6	Psalm 36	Genesis 33	2 Chronicles 10	Acts 2
7	Psalm 37	Genesis 34	2 Chronicles 11	Acts 3:1-4:31
8	Psalm 38	Genesis 35	2 Chronicles 12	Acts 4:32-6:7
9	Psalm 39	Genesis 36	2 Chronicles 13	Acts 6:8-7:60
10	Psalm 40	Genesis 37	2 Chronicles 14	Acts 8
11	Psalm 41	Genesis 38	2 Chronicles 15	Acts 9:1-31
12	Psalm 42-43	Genesis 39	2 Chronicles 16	Acts 9:32-43
13	Psalm 44	Genesis 40	2 Chronicles 17	Acts 10:1-11:18
14	Psalm 45	Genesis 41:1-36	2 Chronicles 18:1-19:3	Acts 11:19-30
15	Psalm 46	Genesis 41:37-57	2 Chronicles 19:4-11	Acts 12
16	Psalm 47	Genesis 42	2 Chronicles 20	Acts 13-14
17	Psalm 48	Genesis 43	2 Chronicles 21	Acts 15:1-35
18	Psalm 49	Genesis 44	2 Chronicles 22	Acts 15:36-17:15
19	Psalm 50	Genesis 45	2 Chronicles 23	Acts 17:16-34
20	Psalm 51	Genesis 46:1-47:12	2 Chronicles 24	Acts 18:1-22
21	Psalm 52	Genesis 47:13-26	2 Chronicles 25	Acts 18:23-19:22
22	Psalm 53	Genesis 47:27-48:22	2 Chronicles 26	Acts 19:23-20:16
23	Psalm 54	Genesis 49	2 Chronicles 27	Acts 20:17-21:16
24	Psalm 55	Genesis 50:1-14	2 Chronicles 28	Acts 21:17 -23:11
25	Psalm 56	Genesis 50:15-26	2 Chronicles 29	Acts 23:12-24:27
26	Psalm 57	Exodus 1:1-21	2 Chronicles 30	Acts 25-26
27	Psalm 58	Exodus 1:22-2:22	2 Chronicles 31	Acts 27:1-28:15
28/29	Psalm 59	Exodus 2:23-3:22	2 Chronicles 32	Acts 28:16-31

March

1	Psalm 60	Exodus 4	2 Chronicles 33	Romans 1:1-17
2	Psalm 61	Exodus 5:1-6:9	2 Chronicles 34	Romans 1:18-32
3	Psalm 62	Exodus 6:10-7:13	2 Chronicles 35:1-19	Romans 2:1-16

	<b>Psalms and Wisdom Literature</b>	<b>Pentateuch and History of Israel</b>	<b>Chronicles and Prophets</b>	<b>Gospels and Epistles</b>
4	Psalms 63	Exodus 7:14–8:19	2 Chronicles 35:20–27	Romans 2:17–3:8
5	Psalms 64	Exodus 8:20–9:12	2 Chronicles 36	Romans 3:9–20
6	Psalms 65	Exodus 9:13–10:29	Ezra 1	Romans 3:21–31
7	Psalms 66	Exodus 11:1–12:30	Ezra 2	Romans 4
8	Psalms 67	Exodus 12:31–13:22	Ezra 3	Romans 5:1–11
9	Psalms 68	Exodus 14	Ezra 4	Romans 5:12–21
10	Psalms 69	Exodus 15:1–21	Ezra 5	Romans 6
11	Psalms 70	Exodus 15:22–16:36	Ezra 6	Romans 7
12	Psalms 71	Exodus 17	Ezra 7	Romans 8:1–17
13	Psalms 72	Exodus 18	Ezra 8	Romans 8:18–39
14	Psalms 73	Exodus 19	Ezra 9	Romans 9:1–29
15	Psalms 74	Exodus 20:1–17	Ezra 10	Romans 9:30–10:21
16	Psalms 75	Exodus 20:18–21:11	Nehemiah 1	Romans 11
17	Psalms 76	Exodus 21:12–22:15	Nehemiah 2	Romans 12
18	Psalms 77	Exodus 22:16–23:9	Nehemiah 3	Romans 13
19	Psalms 78	Exodus 23:10–33	Nehemiah 4	Romans 14
20	Psalms 79	Exodus 24	Nehemiah 5	Romans 15:1–13
21	Psalms 80	Exodus 25	Nehemiah 6	Romans 15:14–33
22	Psalms 81	Exodus 26	Nehemiah 7	Romans 16
23	Psalms 82	Exodus 27:1–19	Nehemiah 8	1 Corinthians 1:1–17
24	Psalms 83	Exodus 27:20–28:43	Nehemiah 9	1 Corinthians 1:18–31
25	Psalms 84	Exodus 29	Nehemiah 10	1 Corinthians 2
26	Psalms 85	Exodus 30–31	Nehemiah 11:1–12:26	1 Corinthians 3
27	Psalms 86	Exodus 32	Nehemiah 12:27–47	1 Corinthians 4
28	Psalms 87	Exodus 33	Nehemiah 13	1 Corinthians 5
29	Psalms 88	Exodus 34	Esther 1	1 Corinthians 6
30	Psalms 89	Exodus 35:1–29	Esther 2	1 Corinthians 7
31	Psalms 90	Exodus 35:30–36:38	Esther 3	1 Corinthians 8

**April**

1	Psalms 91	Exodus 37	Esther 4	1 Corinthians 9
2	Psalms 92	Exodus 38	Esther 5	1 Corinthians 10:1–11:1
3	Psalms 93	Exodus 39	Esther 6	1 Corinthians 11:2–34
4	Psalms 94	Exodus 40	Esther 7	1 Corinthians 12
5	Psalms 95	Leviticus 1	Esther 8	1 Corinthians 13
6	Psalms 96	Leviticus 2	Esther 9–10	1 Corinthians 14
7	Psalms 97	Leviticus 3	Isaiah 1	1 Corinthians 15
8	Psalms 98	Leviticus 4:1–5:13	Isaiah 2	1 Corinthians 16
9	Psalms 99	Leviticus 5:14–6:7	Isaiah 3–4	2 Corinthians 1:1–11
10	Psalms 100	Leviticus 6:8–7:38	Isaiah 5	2 Corinthians 1:12–2:11
11	Psalms 101	Leviticus 8	Isaiah 6	2 Corinthians 2:12–3:18
12	Psalms 102	Leviticus 9	Isaiah 7–8	2 Corinthians 4:1–5:10
13	Psalms 103	Leviticus 10	Isaiah 9:1–7	2 Corinthians 5:11–6:10
14	Psalms 104	Leviticus 11	Isaiah 9:8–10:34	2 Corinthians 6:11–7:16
15	Psalms 105	Leviticus 12	Isaiah 11–12	2 Corinthians 8–9
16	Psalms 106	Leviticus 13	Isaiah 13–14	2 Corinthians 10:1–12
17	Psalms 107	Leviticus 14:1–32	Isaiah 15–16	2 Corinthians 10:13–12:13
18	Psalms 108	Leviticus 14:33–57	Isaiah 17–18	2 Corinthians 12:14–13:14
19	Psalms 109	Leviticus 15	Isaiah 19–20	Galatians 1:1–10
20	Psalms 110	Leviticus 16	Isaiah 21	Galatians 1:11–24
21	Psalms 111	Leviticus 17	Isaiah 22	Galatians 2
22	Psalms 112	Leviticus 18	Isaiah 23	Galatians 3
23	Psalms 113	Leviticus 19	Isaiah 24	Galatians 4

	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
24	Psalms 114	Leviticus 20	Isaiah 25	Galatians 5
25	Psalms 115	Leviticus 21:1-22:16	Isaiah 26-27	Galatians 6
26	Psalms 116	Leviticus 22:17-33	Isaiah 28	Ephesians 1
27	Psalms 117	Leviticus 23	Isaiah 29:1-30:17	Ephesians 2
28	Psalms 118	Leviticus 24	Isaiah 30:18-32:20	Ephesians 3
29	Psalms 119:1-88	Leviticus 25	Isaiah 33-34	Ephesians 4:1-16
30	Psalms 119:89-176	Leviticus 26	Isaiah 35	Ephesians 4:17-32

May

1	Psalms 120	Leviticus 27	Isaiah 36-37	Ephesians 5:1-21
2	Psalms 121	Numbers 1	Isaiah 38	Ephesians 5:22-6:9
3	Psalms 122	Numbers 2	Isaiah 39	Ephesians 6:10-24
4	Psalms 123	Numbers 3-4	Isaiah 40	Philippians 1:1-26
5	Psalms 124	Numbers 5	Isaiah 41	Philippians 1:27-2:11
6	Psalms 125	Numbers 6	Isaiah 42	Philippians 2:12-30
7	Psalms 126	Numbers 7	Isaiah 43:1-44:5	Philippians 3:1-4:1
8	Psalms 127	Numbers 8	Isaiah 44:6-28	Philippians 4:2-23
9	Psalms 128	Numbers 9:1-14	Isaiah 45	Colossians 1:1-20
10	Psalms 129	Numbers 9:15-10:10	Isaiah 46-47	Colossians 1:21-2:5
11	Psalms 130	Numbers 10:11-36	Isaiah 48-49	Colossians 2:6-23
12	Psalms 131	Numbers 11	Isaiah 50	Colossians 3:1-17
13	Psalms 132	Numbers 12	Isaiah 51:1-52:12	Colossians 3:18-4:18
14	Psalms 133	Numbers 13-14	Isaiah 52:13-53:12	1 Thessalonians 1
15	Psalms 134	Numbers 15	Isaiah 54	1 Thessalonians 2:1-16
16	Psalms 135	Numbers 16-17	Isaiah 55	1 Thessalonians 2:17-3:13
17	Psalms 136	Numbers 18-19	Isaiah 56-57	1 Thessalonians 4:1-12
18	Psalms 137	Numbers 20-21	Isaiah 58	1 Thessalonians 4:13-5:11
19	Psalms 138	Numbers 22	Isaiah 59	1 Thessalonians 5:12-22
20	Psalms 139	Numbers 23-24	Isaiah 60	1 Thessalonians 5:23-28
21	Psalms 140	Numbers 25	Isaiah 61-62	2 Thessalonians 1
22	Psalms 141	Numbers 26	Isaiah 63-64	2 Thessalonians 2:1-12
23	Psalms 142	Numbers 27	Isaiah 65	2 Thessalonians 2:13-3:5
24	Psalms 143	Numbers 28-29	Isaiah 66	2 Thessalonians 3:6-18
25	Psalms 144	Numbers 30	Obadiah 1-14	1 Timothy 1
26	Psalms 145	Numbers 31	Obadiah 15-21	1 Timothy 2
27	Psalms 146	Numbers 32	Joel 1	1 Timothy 3
28	Psalms 147	Numbers 33:1-49	Joel 2:1-17	1 Timothy 4
29	Psalms 148	Numbers 33:50-34:29	Joel 2:18-27	1 Timothy 5:1-6:2
30	Psalms 149	Numbers 35-36	Joel 2:28-3:21	1 Timothy 6:3-21
31	Psalms 150	Deuteronomy 1	Jonah 1	2 Timothy 1:1-7

June

1	Proverbs 1:1-7	Deuteronomy 2	Jonah 2	2 Timothy 1:8-18
2	Proverbs 1:8-19	Deuteronomy 3	Jonah 3	2 Timothy 2
3	Proverbs 1:20-33	Deuteronomy 4	Jonah 4	2 Timothy 3:1-9
4	Proverbs 2	Deuteronomy 5	Hosea 1:1-2:1	2 Timothy 3:10-4:8
5	Proverbs 3:1-12	Deuteronomy 6	Hosea 2:2-23	2 Timothy 4:9-22
6	Proverbs 3:13-20	Deuteronomy 7	Hosea 3	Titus 1:1-4
7	Proverbs 3:21-35	Deuteronomy 8:1-9:5	Hosea 4-5	Titus 1:5-16
8	Proverbs 4	Deuteronomy 9:6-10:11	Hosea 6-7	Titus 2
9	Proverbs 5	Deuteronomy 10:12-11:32	Hosea 8	Titus 3:1-8a
10	Proverbs 6:1-19	Deuteronomy 12	Hosea 9	Titus 3:8b-11
11	Proverbs 6:20-35	Deuteronomy 13	Hosea 10	Titus 3:12-15
12	Proverbs 7	Deuteronomy 14	Hosea 11:1-11	Philemon 1-3



	<b>Psalms and Wisdom Literature</b>	<b>Pentateuch and History of Israel</b>	<b>Chronicles and Prophets</b>	<b>Gospels and Epistles</b>
13	Proverbs 8	Deuteronomy 15:1-18	Hosea 11:12-13:16	Philemon 4-7
14	Proverbs 9	Deuteronomy 15:19-16:17	Hosea 14	Philemon 8-22
15	Proverbs 10	Deuteronomy 16:18-17:20	Amos 1:1-2:5	Philemon 23-25
16	Proverbs 11-12	Deuteronomy 18	Amos 2:6-16	Matthew 1:1-17
17	Proverbs 13-14	Deuteronomy 19	Amos 3	Matthew 1:18-2:12
18	Proverbs 15-16	Deuteronomy 20	Amos 4	Matthew 2:13-23
19	Proverbs 17-18	Deuteronomy 21:1-22:12	Amos 5	Matthew 3
20	Proverbs 19-20	Deuteronomy 22:13-30	Amos 6	Matthew 4:1-11
21	Proverbs 21-22	Deuteronomy 23:1-14	Amos 7-8	Matthew 4:12-25
22	Proverbs 23-24	Deuteronomy 23:15-25:19	Amos 9	Matthew 5:1-16
23	Proverbs 25-26	Deuteronomy 26	Micah 1-2	Matthew 5:17-48
24	Proverbs 27-28	Deuteronomy 27	Micah 3	Matthew 6:1-18
25	Proverbs 29	Deuteronomy 28:1-14	Micah 4	Matthew 6:19-24
26	Proverbs 30:1-31:9	Deuteronomy 28:15-68	Micah 5	Matthew 6:25-34
27	Proverbs 31:10-31	Deuteronomy 29:1-30:10	Micah 6	Matthew 7:1-12
28	Ecclesiastes 1:1-3	Deuteronomy 30:11-20	Micah 7:1-13	Matthew 7:13-29
29	Ecclesiastes 1:4-11	Deuteronomy 31:1-29	Micah 7:14-20	Matthew 8
30	Ecclesiastes 1:12-18	Deuteronomy 31:30-32:47	Nahum 1	Matthew 9

**July**

1	Ecclesiastes 2:1-11	Deuteronomy 32:48-33:29	Nahum 2:1-3:4	Matthew 10
2	Ecclesiastes 2:12-17	Deuteronomy 34	Nahum 3:5-19	Matthew 11
3	Ecclesiastes 2:18-23	Joshua 1	Zephaniah 1:1-2:3	Matthew 12
4	Ecclesiastes 2:24-26	Joshua 2	Zephaniah 2:4-15	Matthew 13
5	Ecclesiastes 3:1-8	Joshua 3	Zephaniah 3:1-8	Matthew 14
6	Ecclesiastes 3:9-22	Joshua 4	Zephaniah 3:9-20	Matthew 15
7	Ecclesiastes 4	Joshua 5	Jeremiah 1:1-10	Matthew 16
8	Ecclesiastes 5:1-7	Joshua 6	Jeremiah 1:11-19	Matthew 17
9	Ecclesiastes 5:8-17	Joshua 7	Jeremiah 2:1-3:5	Matthew 18
10	Ecclesiastes 5:18-20	Joshua 8	Jeremiah 3:6-4:4	Matthew 19:1-20:16
11	Ecclesiastes 6	Joshua 9	Jeremiah 4:5-31	Matthew 20:17-21:11
12	Ecclesiastes 7:1-14	Joshua 10	Jeremiah 5	Matthew 21:12-27
13	Ecclesiastes 7:15-29	Joshua 11-12	Jeremiah 6	Matthew 21:28-22:14
14	Ecclesiastes 8	Joshua 13-14	Jeremiah 7:1-8:3	Matthew 22:15-46
15	Ecclesiastes 9:1-10	Joshua 15	Jeremiah 8:4-9:22	Matthew 23
16	Ecclesiastes 9:11-18	Joshua 16-17	Jeremiah 9:23-10:25	Matthew 24
17	Ecclesiastes 10	Joshua 18-19	Jeremiah 11:1-17	Matthew 25
18	Ecclesiastes 11:1-8	Joshua 20	Jeremiah 11:18-12:17	Matthew 26:1-29
19	Ecclesiastes 11:9-12:8	Joshua 21	Jeremiah 13	Matthew 26:30-75
20	Ecclesiastes 12:9-14	Joshua 22	Jeremiah 14:1-15:9	Matthew 27:1-26
21	Song 1:1-8	Joshua 23-24	Jeremiah 15:10-16:21	Matthew 27:27-66
22	Song 1:9-2:7	Judges 1	Jeremiah 17	Matthew 28
23	Song 2:8-17	Judges 2:1-3:6	Jeremiah 18	Hebrews 1
24	Song 3	Judges 3:7-31	Jeremiah 19	Hebrews 2
25	Song 4:1-8	Judges 4	Jeremiah 20	Hebrews 3:1-6
26	Song 4:9-5:1	Judges 5	Jeremiah 21	Hebrews 3:7-4:13
27	Song 5:2-9	Judges 6	Jeremiah 22:1-23:8	Hebrews 4:14-5:10
28	Song 5:10-6:3	Judges 7	Jeremiah 23:9-40	Hebrews 5:11-6:20
29	Song 6:4-12	Judges 8	Jeremiah 24	Hebrews 7
30	Song 6:13-7:9	Judges 9	Jeremiah 25:1-14	Hebrews 8:1-9:10
31	Song 7:10-13	Judges 10:1-11:3	Jeremiah 25:15-38	Hebrews 9:11-10:18

**August**

1	Song 8:1-7	Judges 11:4-40	Jeremiah 26	Hebrews 10:19-39
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	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
2	Song 8:8-14	Judges 12	Jeremiah 27-28	Hebrews 11:1-12:2
3	Psalm 1	Judges 13	Jeremiah 29	Hebrews 12:3-29
4	Psalm 2	Judges 14	Jeremiah 30	Hebrews 13:1-19
5	Psalm 3	Judges 15	Jeremiah 31	Hebrews 13:20-25
6	Psalm 4	Judges 16	Jeremiah 32	Mark 1
7	Psalm 5	Judges 17	Jeremiah 33	Mark 2-3
8	Psalm 6	Judges 18	Jeremiah 34	Mark 4:1-34
9	Psalm 7	Judges 19	Jeremiah 35	Mark 4:35-5:43
10	Psalm 8	Judges 20	Jeremiah 36	Mark 6
11	Psalm 9	Judges 21	Jeremiah 37	Mark 7:1-8:26
12	Psalm 10	Ruth 1	Jeremiah 38	Mark 8:27-9:50
13	Psalm 11	Ruth 2	Jeremiah 39	Mark 10
14	Psalm 12	Ruth 3	Jeremiah 40-41	Mark 11
15	Psalm 13	Ruth 4	Jeremiah 42-43	Mark 12
16	Psalm 14	1 Samuel 1:1-2:11	Jeremiah 44-45	Mark 13
17	Psalm 15	1 Samuel 2:12-36	Jeremiah 46-47	Mark 14
18	Psalm 16	1 Samuel 3	Jeremiah 48	Mark 15
19	Psalm 17	1 Samuel 4	Jeremiah 49	Mark 16
20	Psalm 18	1 Samuel 5:1-7:2	Jeremiah 50	1 Peter 1:1-12
21	Psalm 19	1 Samuel 7:3-17	Jeremiah 51	1 Peter 1:13-2:3
22	Psalm 20	1 Samuel 8	Jeremiah 52	1 Peter 2:4-10
23	Psalm 21	1 Samuel 9:1-10:16	Lamentations 1	1 Peter 2:11-3:12
24	Psalm 22	1 Samuel 10:17-11:15	Lamentations 2	1 Peter 3:13-4:19
25	Psalm 23	1 Samuel 12	Lamentations 3	1 Peter 5
26	Psalm 24	1 Samuel 13	Lamentations 4	2 Peter 1:1-11
27	Psalm 25	1 Samuel 14	Lamentations 5	2 Peter 1:12-21
28	Psalm 26	1 Samuel 15	Habakkuk 1:1-11	2 Peter 2
29	Psalm 27	1 Samuel 16	Habakkuk 1:12-2:20	2 Peter 3
30	Psalm 28	1 Samuel 17	Habakkuk 3	Luke 1:1-25
31	Psalm 29	1 Samuel 18	Daniel 1	Luke 1:26-56

**September**

1	Psalm 30	1 Samuel 19	Daniel 2	Luke 1:57-80
2	Psalm 31	1 Samuel 20	Daniel 3	Luke 2:1-21
3	Psalm 32	1 Samuel 21-22	Daniel 4	Luke 2:22-52
4	Psalm 33	1 Samuel 23-24	Daniel 5	Luke 3:1-22
5	Psalm 34	1 Samuel 25	Daniel 6	Luke 3:23-4:13
6	Psalm 35	1 Samuel 26	Daniel 7	Luke 4:14-44
7	Psalm 36	1 Samuel 27	Daniel 8	Luke 5:1-6:16
8	Psalm 37	1 Samuel 28	Daniel 9	Luke 6:17-49
9	Psalm 38	1 Samuel 29-30	Daniel 10:1-11:1	Luke 7:1-35
10	Psalm 39	1 Samuel 31	Daniel 11:2-45	Luke 7:36-8:3
11	Psalm 40	2 Samuel 1	Daniel 12	Luke 8:4-21
12	Psalm 41	2 Samuel 2	Ezekiel 1	Luke 8:22-56
13	Psalm 42-43	2 Samuel 3	Ezekiel 2-3	Luke 9:1-50
14	Psalm 44	2 Samuel 4	Ezekiel 4:1-5:4	Luke 9:51-10:24
15	Psalm 45	2 Samuel 5	Ezekiel 5:5-17	Luke 10:25-42
16	Psalm 46	2 Samuel 6	Ezekiel 6	Luke 11:1-36
17	Psalm 47	2 Samuel 7	Ezekiel 7	Luke 11:37-12:12
18	Psalm 48	2 Samuel 8	Ezekiel 8	Luke 12:13-48
19	Psalm 49	2 Samuel 9	Ezekiel 9	Luke 12:49-13:9
20	Psalm 50	2 Samuel 10	Ezekiel 10:1-11:13	Luke 13:10-35
21	Psalm 51	2 Samuel 11	Ezekiel 11:14-25	Luke 14

	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
22	Psalms 52	2 Samuel 12	Ezekiel 12	Luke 15
23	Psalms 53	2 Samuel 13	Ezekiel 13	Luke 16:1-17:10
24	Psalms 54	2 Samuel 14:1-24	Ezekiel 14-15	Luke 17:11-37
25	Psalms 55	2 Samuel 14:25-15:12	Ezekiel 16	Luke 18:1-30
26	Psalms 56	2 Samuel 15:13-16:14	Ezekiel 17	Luke 18:31-19:27
27	Psalms 57	2 Samuel 16:15-17:23	Ezekiel 18	Luke 19:28-46
28	Psalms 58	2 Samuel 17:24-18:33	Ezekiel 19	Luke 19:47-20:44
29	Psalms 59	2 Samuel 19	Ezekiel 20	Luke 20:45-21:38
30	Psalms 60	2 Samuel 20	Ezekiel 21	Luke 22:1-46

**October**

1	Psalms 61	2 Samuel 21	Ezekiel 22	Luke 22:47-23:25
2	Psalms 62	2 Samuel 22:1-23:7	Ezekiel 23	Luke 23:26-56
3	Psalms 63	2 Samuel 23:8-39	Ezekiel 24	Luke 24
4	Psalms 64	2 Samuel 24	Ezekiel 25	Romans 1:1-17
5	Psalms 65	1 Kings 1:1-27	Ezekiel 26	Romans 1:18-32
6	Psalms 66	1 Kings 1:28-53	Ezekiel 27	Romans 2:1-16
7	Psalms 67	1 Kings 2	Ezekiel 28	Romans 2:17-3:8
8	Psalms 68	1 Kings 3	Ezekiel 29-30	Romans 3:9-20
9	Psalms 69	1 Kings 4	Ezekiel 31	Romans 3:21-31
10	Psalms 70	1 Kings 5	Ezekiel 32	Romans 4
11	Psalms 71	1 Kings 6	Ezekiel 33	Romans 5:1-11
12	Psalms 72	1 Kings 7	Ezekiel 34	Romans 5:12-21
13	Psalms 73	1 Kings 8:1-21	Ezekiel 35	Romans 6
14	Psalms 74	1 Kings 8:22-66	Ezekiel 36	Romans 7
15	Psalms 75	1 Kings 9:1-9	Ezekiel 37	Romans 8:1-17
16	Psalms 76	1 Kings 9:10-10:29	Ezekiel 38	Romans 8:18-39
17	Psalms 77	1 Kings 11	Ezekiel 39	Romans 9:1-29
18	Psalms 78	1 Kings 12:1-15	Ezekiel 40	Romans 9:30-10:21
19	Psalms 79	1 Kings 12:16-33	Ezekiel 41-42	Romans 11
20	Psalms 80	1 Kings 13	Ezekiel 43	Romans 12
21	Psalms 81	1 Kings 14:1-20	Ezekiel 44	Romans 13
22	Psalms 82	1 Kings 14:21-15:24	Ezekiel 45	Romans 14
23	Psalms 83	1 Kings 15:25-16:34	Ezekiel 46	Romans 15:1-13
24	Psalms 84	1 Kings 17	Ezekiel 47:1-12	Romans 15:14-33
25	Psalms 85	1 Kings 18:1-19	Ezekiel 47:13-48:35	Romans 16
26	Psalms 86	1 Kings 18:20-46	Haggai 1	James 1
27	Psalms 87	1 Kings 19	Haggai 2	James 2:1-13
28	Psalms 88	1 Kings 20	Zechariah 1:1-17	James 2:14-26
29	Psalms 89	1 Kings 21	Zechariah 1:18-2:13	James 3:1-12
30	Psalms 90	1 Kings 22:1-40	Zechariah 3	James 3:13-18
31	Psalms 91	1 Kings 22:41-53	Zechariah 4	James 4:1-10

**November**

1	Psalms 92	2 Kings 1	Zechariah 5	James 4:11-5:12
2	Psalms 93	2 Kings 2	Zechariah 6	James 5:13-20
3	Psalms 94	2 Kings 3	Zechariah 7	John 1:1-18
4	Psalms 95	2 Kings 4	Zechariah 8	John 1:19-51
5	Psalms 96	2 Kings 5	Zechariah 9	John 2
6	Psalms 97	2 Kings 6:1-23	Zechariah 10	John 3:1-21
7	Psalms 98	2 Kings 6:24-7:20	Zechariah 11	John 3:22-36
8	Psalms 99	2 Kings 8	Zechariah 12-13	John 4:1-42
9	Psalms 100	2 Kings 9	Zechariah 14	John 4:43-5:18
10	Psalms 101	2 Kings 10	Malachi 1:1-2:9	John 5:19-47

	Psalms and Wisdom Literature	Pentateuch and History of Israel	Chronicles and Prophets	Gospels and Epistles
11	Psalm 102	2 Kings 11	Malachi 2:10-17	John 6:1-21
12	Psalm 103	2 Kings 12	Malachi 3:1-12	John 6:22-71
13	Psalm 104	2 Kings 13	Malachi 3:13-4:6	John 7
14	Psalm 105	2 Kings 14:1-22	Isaiah 1	John 8
15	Psalm 106	2 Kings 14:23-15:38	Isaiah 2	John 9
16	Psalm 107	2 Kings 16	Isaiah 3-4	John 10:1-18
17	Psalm 108	2 Kings 17:1-23	Isaiah 5	John 10:19-42
18	Psalm 109	2 Kings 17:24-41	Isaiah 6	John 11:1-54
19	Psalm 110	2 Kings 18	Isaiah 7-8	John 11:55-12:19
20	Psalm 111	2 Kings 19	Isaiah 9:1-7	John 12:20-50
21	Psalm 112	2 Kings 20	Isaiah 9:8-10:34	John 13
22	Psalm 113	2 Kings 21	Isaiah 11-12	John 14
23	Psalm 114	2 Kings 22	Isaiah 13-14	John 15:1-17
24	Psalm 115	2 Kings 23:1-30	Isaiah 15-16	John 15:18-16:15
25	Psalm 116	2 Kings 23:31-24:17	Isaiah 17-18	John 16:16-33
26	Psalm 117	2 Kings 24:18-25:21	Isaiah 19-20	John 17
27	Psalm 118	2 Kings 25:22-30	Isaiah 21	John 18:1-27
28	Psalm 119:1-88	Job 1	Isaiah 22	John 18:28-19:16
29	Psalm 119:89-176	Job 2	Isaiah 23	John 19:17-42
30	Psalm 120	Job 3	Isaiah 24	John 20

December

1	Psalm 121	Job 4-5	Isaiah 25	John 21
2	Psalm 122	Job 6-7	Isaiah 26-27	1 John 1:1-2:6
3	Psalm 123	Job 8	Isaiah 28	1 John 2:7-17
4	Psalm 124	Job 9-10	Isaiah 29:1-30:17	1 John 2:18-3:3
5	Psalm 125	Job 11	Isaiah 30:18-32:20	1 John 3:4-24
6	Psalm 126	Job 12	Isaiah 33-34	1 John 4
7	Psalm 127	Job 13	Isaiah 35	1 John 5
8	Psalm 128	Job 14	Isaiah 36-37	2 John
9	Psalm 129	Job 15	Isaiah 38	3 John
10	Psalm 130	Job 16-17	Isaiah 39	Jude
11	Psalm 131	Job 18	Isaiah 40	Revelation 1
12	Psalm 132	Job 19	Isaiah 41	Revelation 2
13	Psalm 133	Job 20	Isaiah 42	Revelation 3
14	Psalm 134	Job 21	Isaiah 43:1-44:5	Revelation 4
15	Psalm 135	Job 22	Isaiah 44:6-28	Revelation 5
16	Psalm 136	Job 23-24	Isaiah 45	Revelation 6
17	Psalm 137	Job 25-26	Isaiah 46-47	Revelation 7:1-8:5
18	Psalm 138	Job 27	Isaiah 48-49	Revelation 8:6-9:21
19	Psalm 139	Job 28	Isaiah 50	Revelation 10
20	Psalm 140	Job 29	Isaiah 51:1-52:12	Revelation 11
21	Psalm 141	Job 30	Isaiah 52:13-53:12	Revelation 12
22	Psalm 142	Job 31	Isaiah 54	Revelation 13
23	Psalm 143	Job 32	Isaiah 55	Revelation 14
24	Psalm 144	Job 33	Isaiah 56-57	Revelation 15
25	Psalm 145	Job 34-35	Isaiah 58	Revelation 16
26	Psalm 146	Job 36:1-21	Isaiah 59	Revelation 17
27	Psalm 147	Job 36:22-37:24	Isaiah 60	Revelation 18
28	Psalm 148	Job 38	Isaiah 61-62	Revelation 19
29	Psalm 149	Job 39:1-40:5	Isaiah 63-64	Revelation 20
30	Psalm 150	Job 40:6-42:6	Isaiah 65	Revelation 21:1-22:5
31	Psalm 90	Job 42:7-17	Isaiah 66	Revelation 22:6-21

# SEQUENTIAL READING PLAN

This plan for reading the Bible each day is designed to take you straight through the Bible, cover to cover, in one year. Each day you will read a portion of the biblical text, perhaps three chapters on average. As you follow this reading schedule, then, you encounter the Word of God as it has been given to us.

This is just one of many good schedules for reading through the Bible. This plan and a number of others are available for free at [esv.org](http://esv.org). What matters supremely, of course, is not which reading plan you use, but that you are nourishing your soul regularly on the Word of God—God’s message of grace to his people, mediated through his Spirit, testifying to the person and work of his own dear Son.

January	February	March	April
1 Genesis 1-3	1 Leviticus 1-4	1 Deuteronomy 5-7	1 1 Samuel 18-20
2 Genesis 4-7	2 Leviticus 5-7	2 Deuteronomy 8-10	2 1 Samuel 21-24
3 Genesis 8-11	3 Leviticus 8-10	3 Deuteronomy 11-13	3 1 Samuel 25-27
4 Genesis 12-15	4 Leviticus 11-13	4 Deuteronomy 14-16	4 1 Samuel 28-31
5 Genesis 16-18	5 Leviticus 14-15	5 Deuteronomy 17-20	5 2 Samuel 1-3
6 Genesis 19-21	6 Leviticus 16-18	6 Deuteronomy 21-23	6 2 Samuel 4-7
7 Genesis 22-24	7 Leviticus 19-21	7 Deuteronomy 24-27	7 2 Samuel 8-11
8 Genesis 25-26	8 Leviticus 22-23	8 Deuteronomy 28-29	8 2 Samuel 12-15
9 Genesis 27-29	9 Leviticus 24-25	9 Deuteronomy 30-31	9 2 Samuel 16-18
10 Genesis 30-31	10 Leviticus 26-27	10 Deuteronomy 32-34	10 2 Samuel 19-21
11 Genesis 32-34	11 Numbers 1-2	11 Joshua 1-4	11 2 Samuel 22-24
12 Genesis 35-37	12 Numbers 3-4	12 Joshua 5-8	12 1 Kings 1-2
13 Genesis 38-40	13 Numbers 5-6	13 Joshua 9-11	13 1 Kings 3-5
14 Genesis 41-42	14 Numbers 7-8	14 Joshua 12-15	14 1 Kings 6-7
15 Genesis 43-45	15 Numbers 9-10	15 Joshua 16-18	15 1 Kings 8-9
16 Genesis 46-47	16 Numbers 11-13	16 Joshua 19-21	16 1 Kings 10-11
17 Genesis 48-50	17 Numbers 14-15	17 Joshua 22-24	17 1 Kings 12-14
18 Exodus 1-3	18 Numbers 16-17	18 Judges 1-2	18 1 Kings 15-17
19 Exodus 4-6	19 Numbers 18-20	19 Judges 3-5	19 1 Kings 18-20
20 Exodus 7-9	20 Numbers 21-22	20 Judges 6-7	20 1 Kings 21-22
21 Exodus 10-12	21 Numbers 23-25	21 Judges 8-9	21 2 Kings 1-3
22 Exodus 13-15	22 Numbers 26-27	22 Judges 10-12	22 2 Kings 4-5
23 Exodus 16-18	23 Numbers 28-30	23 Judges 13-15	23 2 Kings 6-8
24 Exodus 19-21	24 Numbers 31-32	24 Judges 16-18	24 2 Kings 9-11
25 Exodus 22-24	25 Numbers 33-34	25 Judges 19-21	25 2 Kings 12-14
26 Exodus 25-27	26 Numbers 35-36	26 Ruth	26 2 Kings 15-17
27 Exodus 28-29	27 Deuteronomy 1-2	27 1 Samuel 1-3	27 2 Kings 18-19
28 Exodus 30-32	28 Deuteronomy 3-4	28 1 Samuel 4-8	28 2 Kings 20-22
29 Exodus 33-35		29 1 Samuel 9-12	29 2 Kings 23-25
30 Exodus 36-38		30 1 Samuel 13-14	30 1 Chronicles 1-2
31 Exodus 39-40		31 1 Samuel 15-17	

**May**

- 1 1 Chronicles 3-4
- 2 1 Chronicles 5-6
- 3 1 Chronicles 7-8
- 4 1 Chronicles 9-11
- 5 1 Chronicles 12-14
- 6 1 Chronicles 15-17
- 7 1 Chronicles 18-21
- 8 1 Chronicles 22-24
- 9 1 Chronicles 25-27
- 10 1 Chronicles 28-29
- 11 2 Chronicles 1-4
- 12 2 Chronicles 5-8
- 13 2 Chronicles 9-12
- 14 2 Chronicles 13-16
- 15 2 Chronicles 17-20
- 16 2 Chronicles 21-24
- 17 2 Chronicles 25-27
- 18 2 Chronicles 28-31
- 19 2 Chronicles 32-34
- 20 2 Chronicles 35-36
- 21 Ezra 1-3
- 22 Ezra 4-7
- 23 Ezra 8-10
- 24 Nehemiah 1-3
- 25 Nehemiah 4-5
- 26 Nehemiah 6-7
- 27 Nehemiah 8-9
- 28 Nehemiah 10-11
- 29 Nehemiah 12-13
- 30 Esther 1-5
- 31 Esther 6-10

**June**

- 1 Job 1-3
- 2 Job 4-7
- 3 Job 8-10
- 4 Job 11-13
- 5 Job 14-16
- 6 Job 17-20
- 7 Job 21-23
- 8 Job 24-28
- 9 Job 29-31
- 10 Job 32-34
- 11 Job 35-37
- 12 Job 38-39
- 13 Job 40-42
- 14 Psalms 1-8
- 15 Psalms 9-16
- 16 Psalms 17-20
- 17 Psalms 21-25
- 18 Psalms 26-31
- 19 Psalms 32-35
- 20 Psalms 36-39
- 21 Psalms 40-45
- 22 Psalms 46-50
- 23 Psalms 51-57
- 24 Psalms 58-65
- 25 Psalms 66-69
- 26 Psalms 70-73
- 27 Psalms 74-77
- 28 Psalms 78-79
- 29 Psalms 80-85
- 30 Psalms 86-89

**July**

- 1 Psalms 90-95
- 2 Psalms 96-102
- 3 Psalms 103-105
- 4 Psalms 106-107
- 5 Psalms 108-114
- 6 Psalms 115-118
- 7 Psalms 119:1-88
- 8 Psalms 119:89-176
- 9 Psalms 120-132
- 10 Psalms 133-139
- 11 Psalms 140-145
- 12 Psalms 146-150
- 13 Proverbs 1-4
- 14 Proverbs 5-9
- 15 Proverbs 10-11
- 16 Proverbs 12-13
- 17 Proverbs 14-15
- 18 Proverbs 16-18
- 19 Proverbs 19-21
- 20 Proverbs 22-23
- 21 Proverbs 24-26
- 22 Proverbs 27-29
- 23 Proverbs 30-31
- 24 Ecclesiastes 1-4
- 25 Ecclesiastes 5-8
- 26 Ecclesiastes 9-12
- 27 Song of Solomon
- 28 Isaiah 1-4
- 29 Isaiah 5-8
- 30 Isaiah 9-12
- 31 Isaiah 13-17

**August**

- 1 Isaiah 18-22
- 2 Isaiah 23-27
- 3 Isaiah 28-30
- 4 Isaiah 31-35
- 5 Isaiah 36-39
- 6 Isaiah 40-43
- 7 Isaiah 44-48
- 8 Isaiah 49-53
- 9 Isaiah 54-58
- 10 Isaiah 59-62
- 11 Isaiah 63-66
- 12 Jeremiah 1-3
- 13 Jeremiah 4-6
- 14 Jeremiah 7-9
- 15 Jeremiah 10-13
- 16 Jeremiah 14-17
- 17 Jeremiah 18-22
- 18 Jeremiah 23-25
- 19 Jeremiah 26-29
- 20 Jeremiah 30-31
- 21 Jeremiah 32-34
- 22 Jeremiah 35-37
- 23 Jeremiah 38-41
- 24 Jeremiah 42-45
- 25 Jeremiah 46-48
- 26 Jeremiah 49-50
- 27 Jeremiah 51-52
- 28 Lamentations 1-2
- 29 Lamentations 3-5
- 30 Ezekiel 1-4
- 31 Ezekiel 5-8

**September**

- 1 Ezekiel 9-12
- 2 Ezekiel 13-15
- 3 Ezekiel 16-17
- 4 Ezekiel 18-20
- 5 Ezekiel 21-22
- 6 Ezekiel 23-24
- 7 Ezekiel 25-27
- 8 Ezekiel 28-30
- 9 Ezekiel 31-33
- 10 Ezekiel 34-36
- 11 Ezekiel 37-39
- 12 Ezekiel 40-42
- 13 Ezekiel 43-45
- 14 Ezekiel 46-48
- 15 Daniel 1-3
- 16 Daniel 4-6
- 17 Daniel 7-9
- 18 Daniel 10-12
- 19 Hosea 1-7
- 20 Hosea 8-14
- 21 Joel
- 22 Amos 1-5
- 23 Amos 6-9
- 24 Obadiah-Jonah
- 25 Micah
- 26 Nahum
- 27 Habakkuk
- 28 Zephaniah-Haggai
- 29 Zechariah 1-7
- 30 Zechariah 8-14

**October**

- 1 Malachi
- 2 Matthew 1-2
- 3 Matthew 3-4
- 4 Matthew 5-7
- 5 Matthew 8-10
- 6 Matthew 11-12
- 7 Matthew 13-14
- 8 Matthew 15-17
- 9 Matthew 18-19
- 10 Matthew 20-21
- 11 Matthew 22-23
- 12 Matthew 24-25
- 13 Matthew 26
- 14 Matthew 27-28
- 15 Mark 1-3
- 16 Mark 4-5
- 17 Mark 6-7
- 18 Mark 8-9
- 19 Mark 10-11
- 20 Mark 12-13
- 21 Mark 14
- 22 Mark 15-16
- 23 Luke 1
- 24 Luke 2-3
- 25 Luke 4-5
- 26 Luke 6-7
- 27 Luke 8-9
- 28 Luke 10-11
- 29 Luke 12-13
- 30 Luke 14-15
- 31 Luke 16-18

**November**

- 1 Luke 19-20
- 2 Luke 21-22
- 3 Luke 23-24
- 4 John 1-2
- 5 John 3-4
- 6 John 5-6
- 7 John 7-8
- 8 John 9-10
- 9 John 11-13
- 10 John 14-16
- 11 John 17-19
- 12 John 20-21
- 13 Acts 1-3
- 14 Acts 4-6
- 15 Acts 7-9
- 16 Acts 10-12
- 17 Acts 13-15
- 18 Acts 16-18
- 19 Acts 19-21
- 20 Acts 22-25
- 21 Acts 26-28
- 22 Romans 1-2
- 23 Romans 3-4
- 24 Romans 5-6
- 25 Romans 7-8
- 26 Romans 9-11
- 27 Romans 12-13
- 28 Romans 14-16
- 29 1 Corinthians 1-4
- 30 1 Corinthians 5-8

**December**

- 1 1 Corinthians 9-11
- 2 1 Corinthians 12-14
- 3 1 Corinthians 15-16
- 4 2 Corinthians 1-4
- 5 2 Corinthians 5-9
- 6 2 Corinthians 10-13
- 7 Galatians 1-3
- 8 Galatians 4-6
- 9 Ephesians 1-3
- 10 Ephesians 4-6
- 11 Philippians
- 12 Colossians
- 13 1 Thessalonians
- 14 2 Thessalonians
- 15 1 Timothy
- 16 2 Timothy
- 17 Titus-Philemon
- 18 Hebrews 1-6
- 19 Hebrews 7-10
- 20 Hebrews 11-13
- 21 James
- 22 1 Peter
- 23 2 Peter
- 24 1 John
- 25 2 John-Jude
- 26 Revelation 1-3
- 27 Revelation 4-7
- 28 Revelation 8-12
- 29 Revelation 13-16
- 30 Revelation 17-19
- 31 Revelation 20-22

# PREFACE

## TO THE ENGLISH STANDARD VERSION

### *The Bible*

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

### *Translation Legacy*

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

### *Translation Philosophy*

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible”

while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

### *Translation Principles and Style*

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huiioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the



status of all Christians, both men and women, who, having been adopted into God's family, now enjoy all the privileges, obligations, and inheritance rights of God's children.

The inclusive use of the generic "he" has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

### *The Translation of Specialized Terms*

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek words. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the "Tetragrammaton," a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, therefore, they would normally read the Hebrew word *'adonay* ("Lord"), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *'adonay* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) by the word LORD (printed in small capitals). An exception to this is when the Hebrew word *'adonay* appears together with YHWH, in which case the two words are rendered together as "the Lord [in lowercase] GOD [in small capitals]." In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *'elohim* and its related forms of *'el* or *'eloah*, all of which are normally translated "God" (in lowercase letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to English readers, enabling them to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as "Christ." Although the term originally meant simply "anointed," among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* ("Christ") was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* ("Christ") is used in the New Testament. At the same time, in accord with its "essentially literal" translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* ("Christ") throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *'ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered "slave." These terms, however, actually cover a range of relationships that requires a range of renderings—"slave," "bondservant," or "servant"—depending on the context. Further, the word "slave" currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the words *'ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to

escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

### *Textual Basis and Resources*

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed., 2012), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

*Textual Footnotes*

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

*Publishing Team*

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

*To God's Honor and Praise*

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

*Soli Deo Gloria!*—To God alone be the glory!

*The Translation Oversight Committee*

EXPLANATION OF  
**FEATURES**

INCLUDED IN THIS EDITION

This edition of the ESV Bible includes a number of valuable features to encourage the reading and study of the Bible. A brief description is provided below explaining the purpose and use of these features.

**SECTION HEADINGS**

Section headings have been included throughout the text of this Bible. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics throughout the Bible.

**CROSS-REFERENCE SYSTEM**

The ESV Pastor's Bible Edition includes one of the most extensive and useful cross-reference systems available. The ESV cross-reference system is based on a comprehensive system developed more than a hundred years ago by a team of Bible scholars from Oxford and Cambridge Universities. As far as possible this system also included the cross-references used in the original King James Version of 1611. The resulting cross-reference system was first used in the English Revised Version (RV) and has been highly regarded around the world for its effectiveness in showing the internal interrelationship of the text throughout the Bible.

The cross-reference system as it appears in the ESV Pastor's Bible Edition has been adapted from the RV system for use with the ESV. In some cases, therefore, the specific wording of the reference passage may differ, although the underlying meaning and relationship to the referenced text is normally the same.

Because the ESV is an essentially literal, word-for-word translation, the ESV is especially suited for cross-reference study of key words and concepts throughout the Bible.

*Using the ESV Cross-Reference System*

If there is a cross-reference for a portion of Bible text, this is indicated by a *letter* superscript. These always *precede* the text to which they apply. *Number* superscripts, which always *follow* the words to which they apply, indicate textual footnotes. For example, in the phrase “<sup>a</sup> from faith for faith<sup>1</sup>” the superscripted letter “a” preceding the phrase refers to a cross-reference while the superscripted number “1” at the end refers to a footnote.

*Types of Cross-References*

The ESV cross-reference system includes several types of cross-references, some of which are illustrated here from Romans 3:3–4. These include:

(1) *References to Specific Words or Phrases.* References to *words and phrases* within the same chapter appear as, e.g., “ver. 7”; within the same book as, e.g., “ch. 9:6”; in other books of the Bible as, e.g., “Heb. 4:2.”

(2) *Comparative References.* These references direct the reader to passages with the *same theme* and are indicated by square brackets, e.g., “[ch. 9:6; 2 Tim. 2:13].” In this example the theme of God's faithfulness as found in Romans 3:3 is cross-referenced with the same theme found later in Romans 9:6 and in 2 Timothy 2:13.

## Romans 3:3–4

<sup>3</sup>What if some were unfaithful? <sup>a</sup>Does their faithlessness nullify the faithfulness of God? <sup>4</sup>By no means! <sup>b</sup>Let God be true though <sup>c</sup>every one were a liar, as it is written,

“That you may be justified in your words, and prevail when you <sup>e</sup>are judged.”

<sup>3</sup>ch. 10:16; Heb. 4:2 <sup>a</sup>[ch. 9:6; 2 Tim. 2:13] <sup>4</sup>See John 8:26 <sup>c</sup>Ps. 62:9; 116:11; [ver. 7] <sup>d</sup>Cited from Ps. 51:4 (Gk.) <sup>e</sup>[Job 9:32]

(3) *References to Collections of References.* These references direct the reader to verses that contain a collection of cross-references on a specific word, phrase, or theme. They are indicated by the word “See” when it is paired with a specific verse, e.g., “See John 8:26.” In this example the reader is directed to John 8:26, where a cross-reference on the phrase “he who sent me is true” lists other verses that contain a similar phrase.

(4) *References to Longer Parallel Passages.* These references point to longer passages that closely parallel the current passage. They indicate the length of both passages using the phrase “For . . . , see . . . .” For example, a cross-reference at the beginning of the parable of the sower in Matthew states, “For ver. 1–15, see Mark 4:1–12; Luke 8:4–10.”

(5) *Less Direct References.* These references direct the reader to longer passages that share a similar theme or provide explanatory context. These are indicated by the word “See” when it is paired with a verse range. For example, a cross-reference on “turned their rivers to blood” in Psalm 78:44 says, “See Ex. 7:17–24,” pointing to the passage describing when God turned the waters of Egypt to blood.

(6) *Quoted References.* These references indicate both where a verse or phrase is quoted elsewhere in the Bible and, in the case of such a quotation, its original source, e.g., “Cited from Ps. 51:4.”

The notations “(Heb.)” and “(Gk.)” indicate that the reference is clearer in Hebrew or Greek than in English. “(Gk.)” in New Testament citations of the Old Testament indicates that the reference is most clear in the Septuagint, a Greek translation of the Old Testament.

### TEXTUAL FOOTNOTES

Several kinds of footnotes related to the ESV text are provided throughout the ESV Bible to assist the reader. These footnotes appear at the bottom of the page and are indicated in the ESV text by a superscript *number* that *follows* the word or phrase to which the footnote applies (e.g., “Isaac<sup>2</sup>”). Superscript *letters* that *precede* a word indicate cross-references (see explanation on the following page).

The footnotes included in the ESV Bible are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

#### Types of Textual Footnotes

(1) *Alternative Translations.* Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way, such as: “Or *keep awake*” (see Matt. 26:38); and “Or *down payment*” (see Eph. 1:14). In such cases, the translation deemed to have the stronger support is in the text while other possible renderings are given in the note.

(2) *Explanation of Greek and Hebrew Terms.* Notes of this kind relate primarily to the meaning of specific Greek or Hebrew terms, as illustrated by the following examples:

(a) Notes about the meaning of names in the original languages, such as: “*Isaac* means *he laughs*” (see Gen. 17:19); and “*Simeon* sounds like the Hebrew for *heard*” (see Gen. 29:33).

(b) Notes that give the literal translation of a Greek or Hebrew word or phrase deemed too awkward to be used in the English text, such as: “Greek *girding up the loins of your mind*” (see 1 Pet. 1:13).

(c) Notes indicating that absolute certainty of the meaning of a word or phrase is not possible given our best understanding of the original language (e.g., Hebrew words occurring so infrequently in the Old Testament that their meaning cannot be determined with certainty). Such words are identified with a note stating that “The meaning of the Hebrew is uncertain” (see, e.g., Josh. 17:11).

(d) Notes that indicate the specialized use of a Greek word, such as: “brothers,” translating the Greek word *adelphoi* (see, e.g., the extended note on Rom. 1:13, corresponding to the first occurrence of *adelphoi* in any New Testament book, and the abbreviated note, e.g., on Rom. 7:1, corresponding to subsequent occurrences of *adelphoi* in any New Testament book); and “sons,” translating the Greek word *huiioi* (see, e.g., Rom. 8:14). See also the discussion of *adelphoi* and *huiioi* in the Preface.

(3) *Other Explanatory Notes*. Footnotes of this kind provide clarifying information as illustrated by the following examples:

(a) Notes clarifying additional meanings that may not otherwise be apparent in the text, such as: “*Leprosy* was a term for several skin diseases; see Leviticus 13” (see Matt. 8:2).

(b) Notes clarifying important grammatical points that would not otherwise be apparent in English, such as: “In Hebrew *you* is plural in verses 1–5” (see Gen. 3:1).

(c) Notes clarifying when the referent for a pronoun has been supplied in the English text, such as: “Greek *he*” (see, e.g., Mark 1:43).

(d) Notes giving English equivalents for weights, measures, and monetary values.

(4) *Technical Translation Notes*. Footnotes of this kind indicate how decisions have been made in the translation of difficult Hebrew and Greek passages. Such notes occasionally include technical terms. For an explanation of these terms the reader is referred to standard Bible study reference works. See further the section in the Preface on “Textual Basis and Resources” for an explanation of the original-language texts used in the translation of the ESV Bible and how the translation of difficult passages has been resolved.

### CROSS-REFERENCE FOOTNOTES

In addition to the *numeric* (textual) footnotes, the New Testament portion of this edition of the ESV Bible includes two kinds of cross-reference notes. These are identified *alphabetically* and follow the numeric notes at the bottom of each page. These include (1) *direct quotations from the Old Testament* (indirect quotations and allusions are not included), and (2) *parallel passages in the four Gospels*. These cross-references are included to help the reader understand the relationship of the New Testament to the Old Testament, and the harmony of the Gospels in the New Testament.

THE  
OLD TESTAMENT





<sup>27</sup> When the boys grew up, Esau was <sup>a</sup> a skillful hunter, a man of the field, while Jacob was a quiet man, <sup>r</sup> dwelling in tents. <sup>28</sup> Isaac loved Esau because <sup>s</sup> he ate of his game, but Rebekah loved Jacob.

### *Esau Sells His Birthright*

<sup>29</sup> Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. <sup>30</sup> And Esau said to Jacob, “Let me eat some of that red stew, for I am exhausted!” (Therefore his name was called Edom.) <sup>31</sup> Jacob said, “Sell me your birthright now.” <sup>32</sup> Esau said, “I am about to die; of what use is a birthright to me?” <sup>33</sup> Jacob said, “Swear to me now.” So he swore to him and <sup>l</sup> sold his birthright to Jacob. <sup>34</sup> Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

### *God's Promise to Isaac*

**26** Now there was a famine in the land, besides <sup>u</sup> the former famine that was in the days of Abraham. And Isaac went to Gerar to <sup>v</sup> Abimelech king of the <sup>w</sup> Philistines. <sup>2</sup> And the LORD appeared to him and said, “Do not go down to Egypt; dwell <sup>x</sup> in the land of which I shall tell you. <sup>3</sup> Sojourn in this land, and <sup>y</sup> I will be with you and will bless you, for <sup>a</sup> to you and to your offspring I will give all these lands, and I will establish <sup>b</sup> the oath that I swore to Abraham your father. <sup>4</sup> I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And <sup>c</sup> in your offspring all the nations of the earth shall be blessed, <sup>5</sup> because <sup>e</sup> Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”

### *Isaac and Abimelech*

<sup>6</sup> So Isaac settled in Gerar. <sup>7</sup> When the men of the place asked him about his wife, <sup>f</sup> he said, “She is my sister,” for <sup>g</sup> he feared to say, “My wife,” thinking, “lest the men of the place should kill me because of Rebekah,” because <sup>h</sup> she was attractive in appearance. <sup>8</sup> When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with <sup>2</sup> Rebekah his wife. <sup>9</sup> So Abimelech called Isaac and said,

“Behold, she is your wife. How then could you say, ‘She is my sister?’” Isaac said to him, “Because I thought, ‘Lest I die because of her.’” <sup>10</sup> Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and <sup>i</sup> you would have brought guilt upon us.” <sup>11</sup> So Abimelech warned all the people, saying, “Whoever touches this man or his wife shall surely be put to death.”

<sup>12</sup> And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD <sup>j</sup> blessed him, <sup>13</sup> and the man became rich, and gained more and more until he became very wealthy. <sup>14</sup> He had possessions of flocks and herds and many servants, so that the Philistines <sup>k</sup> envied him. <sup>15</sup> (Now the Philistines had stopped and filled with earth all the wells <sup>l</sup> that his father’s servants had dug in the days of Abraham his father.) <sup>16</sup> And Abimelech said to Isaac, “Go away from us, for you are much mightier than we.”

<sup>17</sup> So Isaac departed from there and encamped in the Valley of Gerar and settled there. <sup>18</sup> And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And <sup>m</sup> he gave them the names that his father had given them. <sup>19</sup> But when Isaac’s servants dug in the valley and found there a well of spring water, <sup>20</sup> the herdsmen of Gerar <sup>n</sup> quarreled with Isaac’s herdsmen, saying, “The water is ours.” So he called the name of the well Esek, <sup>3</sup> because they contended with him. <sup>21</sup> Then they dug another well, and they quarreled over that also, so he called its name Sitnah. <sup>4</sup> <sup>22</sup> And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, <sup>5</sup> saying, “For now the LORD has made room for us, and we shall be fruitful in the land.”

<sup>23</sup> From there he went up to Beersheba. <sup>24</sup> And the LORD appeared to him the same night and said, <sup>o</sup> “I am the God of Abraham your father. <sup>p</sup> Fear not, for <sup>q</sup> I am with you and will bless you and multiply your offspring for

<sup>27</sup>ch. 27:3; <sup>5</sup>Heb. 11:9 <sup>28</sup>ch. 27:4; 7, 9 <sup>33</sup>Heb. 12:16 **Chapter 26** <sup>1</sup>ch. 12:10 <sup>4</sup>ch. 20:2 <sup>2</sup>ch. 21:34 <sup>2</sup>ch. 12:1 <sup>3</sup>ch. 20:1; Heb. 11:9 <sup>2</sup>ch. 28:15 <sup>4</sup>See ch. 13:15 <sup>5</sup>[Mic. 7:20]; See ch. 22:16-18 <sup>4</sup>Cited Ex. 32:13; See ch. 15:5 <sup>5</sup>See ch. 12:3 <sup>5</sup>ch. 22:18 <sup>7</sup>ch. 12:13; 20:2, 13 <sup>8</sup>[Prov. 29:25] <sup>9</sup>ch. 24:16 <sup>10</sup>ch. 20:9 <sup>12</sup>ver. 3; ch. 24:1, 35 <sup>14</sup>[Eccles. 4:4] <sup>15</sup>ch. 21:30 <sup>18</sup>ch. 21:31 <sup>20</sup>ch. 21:25 <sup>24</sup>ch. 17:7; 24:12; 28:13; Ex. 3:6 <sup>4</sup>ch. 15:1; See Ps. 27:1-3 <sup>4</sup>ch. 28:15; 31:3; [ch. 21:22, 23]

<sup>1</sup> Edom sounds like the Hebrew for red <sup>2</sup> Hebrew may suggest an intimate relationship <sup>3</sup> Esek means contention <sup>4</sup> Sitnah means enmity <sup>5</sup> Rehoboth means broad places, or room

my servant Abraham's sake." <sup>25</sup> So he <sup>1</sup> built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.

<sup>26</sup> When Abimelech went to him from Gerar with Ahuzzath his adviser and <sup>3</sup> Phicol the commander of his army, <sup>27</sup> Isaac said to them, "Why have you come to me, seeing that you hate me and <sup>1</sup> have sent me away from you?" <sup>28</sup> They said, "We see plainly that the LORD has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, <sup>29</sup> that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. <sup>4</sup> You are now the blessed of the LORD." <sup>30</sup> So he made them a feast, and they ate and drank. <sup>31</sup> In the morning they rose early and <sup>5</sup> exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. <sup>32</sup> That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." <sup>33</sup> He called it Shibah;<sup>1</sup> therefore the name of the city is <sup>6</sup> Beersheba to this day.

<sup>34</sup> When Esau was forty years old, he took <sup>7</sup> Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, <sup>35</sup> and <sup>8</sup> they made life bitter<sup>2</sup> for Isaac and Rebekah.

### Isaac Blesses Jacob

**27** When Isaac was old and <sup>1</sup> his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." <sup>2</sup> He said, "Behold, I am old; I do not know the day of my death. <sup>3</sup> Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, <sup>4</sup> and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul <sup>5</sup> may bless you before I die."

<sup>5</sup> Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, <sup>6</sup> Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, <sup>7</sup> 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the

LORD before I die.' <sup>8</sup> Now therefore, my son, <sup>9</sup> obey my voice as I command you. <sup>9</sup> Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. <sup>10</sup> And you shall bring it to your father to eat, <sup>10</sup> so that he may bless you before he dies." <sup>11</sup> But Jacob said to Rebekah his mother, "Behold, <sup>11</sup> my brother Esau is a hairy man, and I am a smooth man. <sup>12</sup> Perhaps my father <sup>1</sup> will feel me, and I shall seem to be mocking him and bring <sup>9</sup> a curse upon myself and not a blessing." <sup>13</sup> His mother said to him, <sup>11</sup> "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

<sup>14</sup> So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. <sup>15</sup> Then Rebekah took the <sup>1</sup> best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. <sup>16</sup> And the skins of the young goats she put on his hands and on the smooth part of his neck. <sup>17</sup> And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup> So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" <sup>19</sup> Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." <sup>20</sup> But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." <sup>21</sup> Then Isaac said to Jacob, "Please come near, that I <sup>1</sup> may feel you, my son, to know whether you are really my son Esau or not." <sup>22</sup> So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." <sup>23</sup> And he did not recognize him, because <sup>2</sup> his hands were hairy like his brother Esau's hands. <sup>1</sup> So he blessed him. <sup>24</sup> He said, "Are you really my son Esau?" He answered, "I am." <sup>25</sup> Then he said, "Bring it near to me, <sup>3</sup> that I may eat of my son's game and bless you." So he brought it near to him,

<sup>25</sup>ch. 12:7; 13:18 <sup>26</sup>ch. 21:22 <sup>27</sup>ver. 16 <sup>29</sup>ch. 24:31 <sup>31</sup>ch. 21:31 <sup>33</sup>ch. 21:31; 22:19 <sup>34</sup>[ch. 28:9; 36:2, 3] <sup>35</sup>ch. 27:46 **Chapter 27** <sup>1</sup>ch. 48:10; 1 Sam. 3:2 <sup>3</sup>ch. 25:27; 28 <sup>4</sup>ch. 10:25; 48:9, 15; 49:28; Deut. 33:1 <sup>8</sup>ver. 13 <sup>10</sup>ver. 4 <sup>11</sup>ch. 25:25 <sup>12</sup>ver. 21, 22 <sup>13</sup>[Deut. 27:18] <sup>13</sup>[1 Sam. 25:24; 2 Sam. 14:9; Matt. 27:25] <sup>15</sup>ver. 27 <sup>21</sup>ver. 12 <sup>23</sup>ver. 16 <sup>1</sup>Heb. 11:20 <sup>25</sup>ver. 10

<sup>1</sup> Shibah sounds like the Hebrew for oath <sup>2</sup> Hebrew they were bitterness of spirit

and he ate; and he brought him wine, and he drank.

<sup>26</sup> Then his father Isaac said to him, “Come near and kiss me, my son.” <sup>27</sup> So he came near and kissed him. And Isaac smelled the smell of his garments <sup>1</sup> and blessed him and said,

“See, <sup>n</sup> the smell of my son  
is as the smell of a field that the LORD  
has blessed!

<sup>28</sup> May God give you of <sup>o</sup> the dew of heaven  
and of the fatness of the earth  
and <sup>p</sup> plenty of grain and wine.

<sup>29</sup> Let peoples serve you,  
and nations <sup>q</sup> bow down to you.  
<sup>r</sup> Be lord over your brothers,  
and may your mother’s sons bow  
down to you.

<sup>s</sup> Cursed be everyone who curses you,  
and blessed be everyone who blesses  
you!”

<sup>30</sup> As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. <sup>31</sup> He also prepared delicious food and brought it to his father. And he said to his father, “Let my father arise and eat of his son’s game, that you may bless me.” <sup>32</sup> His father Isaac said to him, “Who are you?” He answered, “I am your son, your firstborn, Esau.” <sup>33</sup> Then Isaac trembled very violently and said, “Who was it then that hunted game and brought it to me, and I ate it all before you

came, and I have blessed him? Yes, and he shall be blessed.” <sup>34</sup> As soon as Esau heard the words of his father, <sup>t</sup> he cried out with an exceedingly great and bitter cry and said to his father, “Bless me, even me also, O my father!” <sup>35</sup> But he said, “Your brother came deceitfully, and he has taken away your blessing.” <sup>36</sup> Esau said, “Is he not rightly named Jacob? <sup>1</sup> For he has cheated me these two times. <sup>v</sup> He took away my birthright, and behold, now he has taken away my blessing.” Then he said, “Have you not reserved a blessing for me?” <sup>37</sup> Isaac answered and said to Esau, “Behold, <sup>w</sup> I have made him lord over you, and all his brothers I have given to him for servants, and <sup>x</sup> with grain and wine I have sustained him. What then can I do for you, my son?” <sup>38</sup> Esau said to his father, “Have you but one blessing, my father? Bless me, even me also, O my father.” And <sup>t</sup> Esau lifted up his voice and wept.

<sup>39</sup> Then Isaac his father answered and said to him:

“Behold, <sup>y</sup> away from <sup>2</sup> the fatness of the  
earth shall your dwelling be,  
and away from <sup>3</sup> the dew of heaven on  
high.

<sup>40</sup> By your sword you shall live,  
and you <sup>z</sup> shall serve your brother;

<sup>27</sup>[See ver. 23 above] <sup>n</sup>[Hos. 14:6] <sup>28</sup>Deut. 33:13; Zech. 8:12; [ch. 49:25; 2 Sam. 1:21] <sup>p</sup>Deut. 7:13; 33:28; Joel 2:19 <sup>29</sup>[ch. 49:8] <sup>1</sup>[2 Sam. 8:14] <sup>q</sup>ch. 12:3; Num. 24:9 <sup>34</sup>Heb. 12:17 <sup>36</sup>ch. 25:26 <sup>v</sup>ch. 25:33 <sup>37</sup>ver. 29; [2 Sam. 8:14] <sup>x</sup>ver. 28 <sup>38</sup>[See ver. 34 above] <sup>39</sup>ver. 28; ch. 36:6, 7 <sup>40</sup>ch. 25:23; [2 Sam. 8:14]; See Obad. 18-21

<sup>1</sup> Jacob means *He takes by the heel*, or *He cheats* <sup>2</sup> Or *Behold*, of <sup>3</sup> Or *and of*

## DIP YOUR PENS INTO YOUR HEARTS

Your prayers will be your ablest assistants *while your discourses are yet upon the anvil*. While other men, like Esau, are hunting for their portion, you, by the aid of prayer, will find the savory meat near at home, and may say in truth what Jacob said so falsely, “The Lord brought it to me.” If you can dip your pens into your hearts, appealing in earnestness to the Lord, you will write well; and if you can gather your matter on your knees at the gate of heaven, you will not fail to speak well. Prayer, as a mental exercise, will bring many subjects before the mind, and so help in the selection of a topic, while as a high spiritual engagement it will cleanse your inner eye that you may see truth in the light of God. Texts will often refuse to reveal their treasures till you open them with the key of prayer.

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From Charles Spurgeon, “The Preacher’s Private Prayer,” in *Lectures to My Students*, Lecture 3, public domain.

but when you grow restless  
<sup>a</sup>you shall break his yoke from your neck.”

<sup>41</sup> Now Esau <sup>b</sup> hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, <sup>c</sup> “The days of mourning for my father are approaching; <sup>d</sup> then I will kill my brother Jacob.” <sup>42</sup> But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. <sup>43</sup> Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran <sup>44</sup> and stay with him a while, until your brother’s fury turns away— <sup>45</sup> until your brother’s anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?”

<sup>46</sup> Then Rebekah said to Isaac, <sup>e</sup> “I loathe my life because of the Hittite women. <sup>f</sup> If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?”

*Jacob Sent to Laban*

**28** Then Isaac called Jacob <sup>g</sup> and blessed him and directed him, <sup>h</sup> “You must not take a wife from the Canaanite women. <sup>2</sup> <sup>h</sup> Arise, go to Paddan-aram to the house of <sup>i</sup> Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother. <sup>3</sup> <sup>i</sup> God Almighty <sup>2</sup> bless you and make you fruitful and multiply you, that you may become a company of peoples. <sup>4</sup> May he give <sup>k</sup> the blessing of Abraham to you and to your offspring with you, that you may take possession of <sup>l</sup> the land of your sojournings that God gave to Abraham!” <sup>5</sup> Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob’s and Esau’s mother.

*Esau Marries an Ishmaelite*

<sup>6</sup> Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he

directed him, “You must not take a wife from the Canaanite women,” <sup>7</sup> and that Jacob had obeyed his father and his mother and gone to Paddan-aram. <sup>8</sup> So when Esau saw <sup>m</sup> that the Canaanite women did not please Isaac his father, <sup>9</sup> Esau went to Ishmael and took as his wife, besides the wives he had, <sup>n</sup> Mahalath the daughter of Ishmael, Abraham’s son, the sister of <sup>o</sup> Nebaioth.

*Jacob’s Dream*

<sup>10</sup> Jacob left <sup>p</sup> Beersheba and went toward <sup>q</sup> Haran. <sup>11</sup> And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. <sup>12</sup> And he <sup>r</sup> dreamed, and behold, there was a ladder <sup>3</sup> set up on the earth, and the top of it reached to heaven. And behold, <sup>s</sup> the angels of God were ascending and descending on it! <sup>13</sup> And behold, <sup>t</sup> the LORD stood above it <sup>4</sup> and said, <sup>u</sup> “I am the LORD, the God of Abraham your father and the God of Isaac. <sup>v</sup> The land on which you lie I will give to you and to your offspring. <sup>14</sup> Your offspring shall be like <sup>w</sup> the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and <sup>x</sup> your offspring shall all the families of the earth be blessed. <sup>15</sup> Behold, <sup>y</sup> I am with you and will keep you wherever you go, and <sup>z</sup> will bring you back to this land. For I will <sup>a</sup> not leave you until I have done what I have promised you.” <sup>16</sup> Then Jacob awoke from his sleep and said, “Surely the LORD is <sup>b</sup> in this place, and I did not know it.” <sup>17</sup> And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

<sup>18</sup> So early in the morning Jacob took the stone that he had put under his head and set it up <sup>c</sup> for a pillar <sup>d</sup> and poured oil on the top of it. <sup>19</sup> He called the name of that place <sup>e</sup> Bethel, <sup>5</sup> but the name of the city was Luz at the first. <sup>20</sup> Then Jacob <sup>f</sup> made a vow, saying, “If God

<sup>40</sup> [2 Kgs. 8:20-22] <sup>41</sup> [ch. 37:4] <sup>c</sup> ch. 50:3, 4, 10 <sup>q</sup> [Amos 1:11; Obad. 10] <sup>46</sup> ch. 26:34, 35; 28:8 <sup>h</sup> ch. 24:3 **Chapter 28** <sup>1</sup> ver. 6 <sup>l</sup> [See ch. 27:46 above] <sup>2</sup> Hos. 12:12 <sup>3</sup> ch. 22:23 <sup>3</sup> [See ch. 17:1] <sup>4</sup> See ch. 12:2, 3 <sup>h</sup> ch. 17:8; 36:7; 37:1 <sup>8</sup> ch. 24:3; 26:35 <sup>9</sup> [ch. 36:3] <sup>q</sup> ch. 25:13; 36:3 <sup>10</sup> ch. 21:31; 26:33 <sup>q</sup> [Acts 7:2] <sup>12</sup> [Num. 12:6; Job 33:15, 16] <sup>3</sup> [John 1:51] <sup>13</sup> [ch. 35:1; 48:3] <sup>u</sup> ch. 26:24 <sup>ch.</sup> 35:12; See ch. 13:14-16 <sup>14</sup> See ch. 13:16 <sup>See</sup> ch. 12:3 <sup>15</sup> ch. 26:24; 31:3 <sup>ch.</sup> 35:6 <sup>41</sup> Kgs. 8:57 <sup>16</sup> Ex. 3:5; Josh. 5:15 <sup>18</sup> ch. 31:13, 45; 35:14; [1 Sam. 7:12; 2 Sam. 18:18] <sup>q</sup> [Lev. 8:10, 11; Num. 7:1] <sup>19</sup> ch. 35:7; Judg. 1:23, 26 <sup>20</sup> ch. 31:13

<sup>1</sup> Hebrew daughters of Heth <sup>2</sup> Hebrew El Shaddai <sup>3</sup> Or a flight of steps <sup>4</sup> Or beside him <sup>5</sup> Bethel means the house of God

will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, <sup>21</sup> so that I come again to my father's house in peace, <sup>h</sup> then the LORD shall be my God, <sup>22</sup> and this stone, which I have set up for a pillar, shall be God's house. And <sup>l</sup> of all that you give me I will give a full tenth to you."

### *Jacob Marries Leah and Rachel*

**29** Then Jacob went on his journey and came to <sup>k</sup> the land of the people of the east. <sup>2</sup> As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, <sup>3</sup> and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.

<sup>4</sup> Jacob said to them, "My brothers, where do you come from?" They said, "We are from Haran." <sup>5</sup> He said to them, "Do you know Laban the son of Nahor?" They said, "We know him." <sup>6</sup> He said to them, "Is it well with him?" They said, "It is well; and see, Rachel his daughter is coming with the sheep!" <sup>7</sup> He said, "Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them." <sup>8</sup> But they said, "We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep."

<sup>9</sup> While he was still speaking with them, <sup>m</sup> Rachel came with her father's sheep, for she was a shepherdess. <sup>10</sup> Now as soon as Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came near and rolled the stone from the well's mouth and watered the flock of Laban his mother's brother. <sup>11</sup> Then Jacob kissed Rachel and wept aloud. <sup>12</sup> And Jacob told Rachel that he was <sup>n</sup> her father's kinsman, and that he was Rebekah's son, <sup>o</sup> and she ran and told her father.

<sup>13</sup> As soon as Laban heard the news about Jacob, his sister's son, <sup>o</sup> he ran to meet him and embraced him and kissed him and brought him to his house. Jacob told Laban all these things, <sup>14</sup> and Laban said to him, <sup>p</sup> "Surely you

are my bone and my flesh!" And he stayed with him a month.

<sup>15</sup> Then Laban said to Jacob, "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?" <sup>16</sup> Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. <sup>17</sup> Leah's eyes were weak, <sup>1</sup> but Rachel was beautiful in form and appearance. <sup>18</sup> Jacob loved Rachel. And he said, "I will serve you seven years for your younger daughter Rachel." <sup>19</sup> Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me." <sup>20</sup> So Jacob <sup>q</sup> served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

<sup>21</sup> Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." <sup>22</sup> So Laban gathered together all the people of the place and <sup>r</sup> made a feast. <sup>23</sup> But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. <sup>24</sup> (Laban gave <sup>2</sup> his female servant Zilpah to his daughter Leah to be her servant.) <sup>25</sup> And in the morning, behold, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" <sup>26</sup> Laban said, "It is not so done in our country, to give the younger before the firstborn. <sup>27</sup> Complete the week of this one, and we will give you the other also in return for serving me another seven years." <sup>28</sup> Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. <sup>29</sup> (Laban gave <sup>3</sup> his female servant Bilhah to his daughter Rachel to be her servant.) <sup>30</sup> So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban <sup>v</sup> for another seven years.

### *Jacob's Children*

<sup>31</sup> When the LORD saw that Leah was <sup>w</sup> hated, <sup>x</sup> he opened her womb, but Rachel was barren.

<sup>32</sup> And Leah conceived and bore a son, and she

<sup>21</sup> (Judg. 11:31; 2 Sam. 15:7-9) <sup>h</sup> Deut. 26:17 <sup>22</sup> ch. 35:7, 14 <sup>l</sup> ch. 14:20; Lev. 27:30-33 **Chapter 29** <sup>1</sup> Num. 23:7; Judg. 6:3 <sup>4</sup> ch. 27:43 <sup>9</sup> Ex. 2:16, 17 <sup>12</sup> ch. 13:8, 14:14, 16 <sup>o</sup> ch. 24:28, 29] <sup>13</sup> [See ver. 12 above] <sup>14</sup> ch. 2:23; 37:27; Judg. 9:2; 2 Sam. 5:1; 19:12, 13; 1 Chr. 11:1 <sup>18</sup> ch. 30:26; 31:41; [Hos. 12:12] <sup>20</sup> [See ver. 18 above] <sup>22</sup> Judg. 14:10; [John 2:1, 2] <sup>24</sup> See ch. 30:9-12 <sup>27</sup> [Judg. 14:12] <sup>29</sup> See ch. 30:3-7 <sup>30</sup> ver. 20; ch. 31:41 <sup>31</sup> Deut. 21:15 <sup>l</sup> ch. 30:22]

<sup>1</sup> Or soft <sup>2</sup> Or had given; also verse 29



called his name Reuben,<sup>1</sup> for she said, “Because the LORD <sup>y</sup> has looked upon my affliction; for now my husband will love me.”<sup>33</sup> She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon.<sup>2</sup> <sup>34</sup> Again she conceived and bore a son, and said, “Now this time my husband will be <sup>z</sup> attached to me, because I have borne him three sons.” Therefore his name was called Levi.<sup>3</sup> <sup>35</sup> And she conceived again and bore a son, and said, “This time I will praise the LORD.” Therefore she called his name <sup>a</sup> Judah.<sup>4</sup> Then she ceased bearing.

**30** When Rachel saw that <sup>b</sup> she bore Jacob no children, she envied her sister. She said to Jacob, “Give me children, or I shall die!”<sup>2</sup> Jacob’s anger was kindled against Rachel, and he said, “Am I in the place of God, <sup>c</sup> who has withheld from you the fruit of the womb?”<sup>3</sup> Then she said, “Here is my servant <sup>d</sup> Bilhah; go in to her, so that she may give birth <sup>e</sup> on my behalf,<sup>5</sup> that even I may have children<sup>6</sup> through her.”<sup>4</sup> So she gave him her servant Bilhah as a wife, and Jacob went in to her.<sup>5</sup> And Bilhah conceived and bore Jacob a son.<sup>6</sup> Then Rachel said, “God has <sup>f</sup> judged me, and has also heard my voice and given me a son.” Therefore she called his name Dan.<sup>7</sup> <sup>7</sup> Rachel’s servant Bilhah conceived again and bore Jacob a second son.<sup>8</sup> Then Rachel said, “With mighty wrestlings<sup>8</sup> I have wrestled with my sister and have prevailed.” So she called his name <sup>g</sup> Naphtali.<sup>9</sup>

<sup>9</sup> When Leah saw that she had ceased bearing children, she took her servant Zilpah and <sup>h</sup> gave her to Jacob as a wife.<sup>10</sup> Then Leah’s servant Zilpah bore Jacob a son.<sup>11</sup> And Leah said, “Good fortune has come!” so she called his name <sup>i</sup> Gad.<sup>10</sup> <sup>12</sup> Leah’s servant Zilpah bore Jacob a second son.<sup>13</sup> And Leah said, “Happy am I! For women <sup>j</sup> have called me happy.” So she called his name Asher.<sup>11</sup>

<sup>14</sup> In the days of wheat harvest Reuben went and found <sup>k</sup> mandrakes in the field and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son’s mandrakes.”<sup>15</sup> But she said to

her, “Is it a small matter that you have taken away my husband? Would you take away my son’s mandrakes also?” Rachel said, “Then he may lie with you tonight in exchange for your son’s mandrakes.”<sup>16</sup> When Jacob came from the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have hired you with my son’s mandrakes.” So he lay with her that night.<sup>17</sup> And God listened to Leah, and she conceived and bore Jacob a fifth son.<sup>18</sup> Leah said, “God has given me my wages because I gave my servant to my husband.” So she called his name Issachar.<sup>12</sup>

<sup>19</sup> And Leah conceived again, and she bore Jacob a sixth son.<sup>20</sup> Then Leah said, “God has endowed me with a good endowment; now my husband will honor me, because I have borne him six sons.” So she called his name <sup>l</sup> Zebulun.<sup>13</sup> <sup>21</sup> Afterward she bore a daughter and called her name Dinah.

<sup>22</sup> Then God <sup>m</sup> remembered Rachel, and God listened to her and <sup>n</sup> opened her womb.<sup>23</sup> She conceived and bore a son and said, “God has taken away <sup>o</sup> my reproach.”<sup>24</sup> And she called his name Joseph,<sup>14</sup> saying, <sup>p</sup> “May the LORD add to me another son!”

### *Jacob’s Prosperity*

<sup>25</sup> As soon as Rachel had borne Joseph, Jacob said to Laban, “Send me away, that I may go to my own home and country.<sup>26</sup> Give me my wives and my children <sup>q</sup> for whom I have served you, that I may go, for you know the service that I have given you.”<sup>27</sup> But Laban said to him, “If I have found favor in your sight, I have learned by divination that<sup>15</sup> the LORD has blessed me because of you.<sup>28</sup> Name your wages, and I will give it.”<sup>29</sup> Jacob said to him, <sup>r</sup> “You yourself know how I have served you, and how your livestock has fared with me.<sup>30</sup> For you had little before I came, <sup>s</sup> and it has increased abundantly, and the LORD has

<sup>32</sup>/ch. 31:42; Ex. 3:7; 4:31; Deut. 26:7 <sup>34</sup>[Num. 18:2, 4] <sup>35</sup>Matt. 1:2; [ch. 49:8] Chapter 30 <sup>1</sup>ch. 29:31 <sup>2</sup>[ch. 16:2; 1 Sam. 1:5] <sup>3</sup>ch. 29:29 <sup>4</sup>ch. 50:23 <sup>6</sup>[ch. 49:16] <sup>8</sup>[Matt. 4:13] <sup>9</sup>ver. 4; ch. 29:24 <sup>11</sup>[ch. 49:19] <sup>13</sup>[Luke 1:48] <sup>14</sup>Song 7:13 <sup>20</sup>[Matt. 4:13] <sup>22</sup>See ch. 8:1 <sup>23</sup>ch. 29:31; [Ps. 127:3] <sup>23</sup>Luke 1:25; [1 Sam. 1:6; Isa. 4:1] <sup>24</sup>ch. 35:17 <sup>26</sup>ch. 29:20, 30 <sup>28</sup>ch. 29:15 <sup>29</sup>ch. 31:6, 38-40 <sup>30</sup>ver. 43

<sup>1</sup> Reuben means See, a son <sup>2</sup> Simeon sounds like the Hebrew for heard <sup>3</sup> Levi sounds like the Hebrew for attached <sup>4</sup> Judah sounds like the Hebrew for praise <sup>5</sup> Hebrew on my knees <sup>6</sup> Hebrew be built up, which sounds like the Hebrew for children <sup>7</sup> Dan sounds like the Hebrew for judged <sup>8</sup> Hebrew With wrestlings of God <sup>9</sup> Naphtali sounds like the Hebrew for wrestling <sup>10</sup> Gad sounds like the Hebrew for good fortune <sup>11</sup> Asher sounds like the Hebrew for happy <sup>12</sup> Issachar sounds like the Hebrew for wages, or hire <sup>13</sup> Zebulun sounds like the Hebrew for honor <sup>14</sup> Joseph means May he add, and sounds like the Hebrew for taken away <sup>15</sup> Or have become rich and

blessed you wherever I turned. But now when shall I <sup>u</sup>provide for my own household also?"

<sup>31</sup>He said, "What shall I give you?" Jacob said, "You shall not give me anything. If you will do this for me, I will again pasture your flock and keep it: <sup>32</sup>let me pass through all your flock today, removing from it every speckled and spotted sheep and every black lamb, and the spotted and speckled among the goats, and <sup>v</sup>they shall be my wages. <sup>33</sup>So my honesty will answer for me later, when you come to look into my wages with you. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, shall be counted stolen." <sup>34</sup>Laban said, "Good! Let it be as you have said." <sup>35</sup>But that day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white on it, and every lamb that was black, and put them in the charge of his sons. <sup>36</sup>And he set a distance of three days' journey between himself and Jacob, and Jacob pastured the rest of Laban's flock.

<sup>37</sup>Then <sup>w</sup>Jacob took fresh sticks of poplar and almond and plane trees, and peeled white streaks in them, exposing the white of the sticks. <sup>38</sup>He set the sticks that he had peeled in front of the flocks in the troughs, that is, the <sup>x</sup>watering places, where the flocks came to drink. And since they bred when they came to drink, <sup>39</sup>the flocks bred in front of the sticks and so the flocks brought forth striped, speckled, and spotted. <sup>40</sup>And Jacob separated the lambs and set the faces of the flocks toward the striped and all the black in the flock of Laban. He put his own droves apart and did not put them with Laban's flock. <sup>41</sup>Whenever the stronger of the flock were breeding, Jacob would lay the sticks in the troughs before the eyes of the flock, that they might breed among the sticks, <sup>42</sup>but for the feebler of the flock he would not lay them there. So the feebler would be Laban's, and the stronger Jacob's. <sup>43</sup>Thus the man <sup>y</sup>increased greatly and <sup>z</sup>had large flocks, female servants and male servants, and camels and donkeys.

### *Jacob Flees from Laban*

**31** Now Jacob heard that the sons of Laban were saying, "Jacob has taken all that was our father's, and from what was our

father's he has gained all this wealth." <sup>2</sup>And Jacob saw <sup>a</sup>that Laban did not regard him with favor as before. <sup>3</sup>Then the LORD said to Jacob, <sup>b</sup>"Return to the land of your fathers and to your kindred, and I will be with you."

<sup>4</sup>So Jacob sent and called Rachel and Leah into the field where his flock was <sup>5</sup>and said to them, <sup>c</sup>"I see that your father does not regard me with favor as he did before. But the God of my father <sup>d</sup>has been with me. <sup>6</sup>You know that I have served your father with all my strength, <sup>7</sup>yet your father has cheated me and changed my wages <sup>f</sup>ten times. But God did not permit him to harm me. <sup>8</sup>If he said, <sup>9</sup>"The spotted shall be your wages,' then all the flock bore spotted; and if he said, 'The striped shall be your wages,' then all the flock bore striped. <sup>9</sup>Thus God has <sup>h</sup>taken away the livestock of your father and given them to me. <sup>10</sup>In the breeding season of the flock I lifted up my eyes and saw in a dream that the goats that mated with the flock were striped, spotted, and mottled. <sup>11</sup>Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am!' <sup>12</sup>And he said, 'Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for <sup>i</sup>I have seen all that Laban is doing to you. <sup>13</sup>I am the God of Bethel, <sup>j</sup>where you anointed a pillar and made a vow to me. Now <sup>k</sup>arise, go out from this land and return to the land of your kindred.'" <sup>14</sup>Then Rachel and Leah answered and said to him, "Is there <sup>l</sup>any portion or inheritance left to us in our father's house? <sup>15</sup>Are we not regarded by him as foreigners? For <sup>m</sup>he has sold us, and he has indeed devoured our money. <sup>16</sup>All the wealth that God has taken away from our father belongs to us and to our children. Now then, whatever God has said to you, do."

<sup>17</sup>So Jacob arose and set his sons and his wives on camels. <sup>18</sup>He drove away all his livestock, all his property that he had gained, the livestock in his possession that he had acquired in <sup>n</sup>Paddan-aram, to go to the land of Canaan to his father Isaac. <sup>19</sup>Laban had gone to shear his sheep, and Rachel stole her father's <sup>o</sup>household gods. <sup>20</sup>And Jacob

<sup>30</sup>[1 Tim. 5:8] <sup>32</sup>ch. 31:8 <sup>37</sup>See ch. 31:8-12 <sup>38</sup>[Ex. 2:16] <sup>43</sup>ver. 30 <sup>2</sup>ch. 24:35; 26:13, 14 **Chapter 31** <sup>2</sup>ch. 4:5 <sup>3</sup>ver. 13; ch. 28:15; 32:9 <sup>5</sup>ver. 2 <sup>6</sup>ver. 3 <sup>6</sup>ver. 38-40; ch. 30:29 <sup>7</sup>ver. 41; [Num. 14:22; Neh. 4:12; Job 19:3; Zech. 8:23] <sup>8</sup>ch. 30:32 <sup>9</sup>ver. 1 <sup>12</sup>[Ex. 3:7] <sup>13</sup>See ch. 28:18-22 <sup>4</sup>ver. 3; ch. 32:9 <sup>14</sup>[2 Sam. 20:1; 1 Kgs. 12:16] <sup>15</sup>ch. 30:26; See ch. 29:15-20, 27 <sup>18</sup>ch. 25:20; 28:2, 6, 7 <sup>19</sup>ver. 30, 34; [Judg. 17:5; 1 Sam. 15:23; 19:13; Ezek. 21:21; Hos. 3:4; Zech. 10:12]

tricked<sup>1</sup> Laban the Aramean, by not telling him that he intended to flee. <sup>21</sup>He fled with all that he had and arose and crossed the <sup>2</sup>Euphrates,<sup>2</sup> and <sup>3</sup>set his face toward the hill country of Gilead.

<sup>22</sup>When it was told Laban on the third day that Jacob had fled, <sup>23</sup>he took his kinsmen with him and pursued him for seven days and followed close after him into the hill country of Gilead. <sup>24</sup>But God came to Laban the Aramean <sup>1</sup>in a dream by night and said to him, “Be careful not to say anything to Jacob, <sup>2</sup>either good or bad.”

<sup>25</sup>And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen pitched tents in the hill country of Gilead. <sup>26</sup>And Laban said to Jacob, “What have you done, that you have <sup>1</sup>tricked me and driven away my daughters like captives of the sword? <sup>27</sup>Why did you flee secretly <sup>1</sup>and trick me, and did not tell me, so that I might have sent you away with mirth and songs, with tambourine and lyre? <sup>28</sup>And why did you not permit me <sup>2</sup>to kiss my sons and my daughters farewell? Now you have done foolishly. <sup>29</sup>It is <sup>3</sup>in my power to do you harm. But the <sup>4</sup>God of your<sup>3</sup> father spoke to me last night, saying, ‘Be careful not to say anything to Jacob, <sup>5</sup>either good or bad.’ <sup>30</sup>And now you have gone away because you longed greatly for your father’s house, but why did you <sup>6</sup>steal my gods?” <sup>31</sup>Jacob answered and said to Laban, “Because I was afraid, for I thought that you would take your daughters from me by force. <sup>32</sup>Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it.” Now Jacob did not know that Rachel had stolen them.

<sup>33</sup>So Laban went into Jacob’s tent and into Leah’s tent and into the tent of the two female servants, but he did not find them. And he went out of Leah’s tent and entered Rachel’s. <sup>34</sup>Now Rachel had taken the household gods and put them in the camel’s saddle and sat on them. Laban felt all about the tent, but did not find them. <sup>35</sup>And she said to her father, “Let not my lord be angry that I cannot <sup>3</sup>rise before you, for the way of women is upon me.” So he searched but did not find the household gods.

<sup>36</sup>Then Jacob became angry and berated Laban. Jacob said to Laban, “What is my offense? What is my sin, that you have hotly pursued me? <sup>37</sup>For you have felt through all my goods; what have you found of all your household goods? Set it here before my kinsmen and <sup>b</sup>your kinsmen, that they may decide between us two. <sup>38</sup>These twenty years I have been with you. Your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks. <sup>39</sup>What was torn by wild beasts I did not bring to you. I bore the loss of it myself. <sup>c</sup>From my hand you required it, whether stolen by day or stolen by night. <sup>40</sup>There I was: by day the heat consumed me, and the cold by night, and my sleep fled from my eyes. <sup>41</sup>These twenty years I have been in your house. <sup>d</sup>I served you fourteen years for your two daughters, and six years for your flock, and <sup>e</sup>you have changed my wages ten times. <sup>42</sup>‘If the God of my father, the God of Abraham and the <sup>9</sup>Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. <sup>h</sup>God saw my affliction and the labor of my hands and <sup>1</sup>rebuked you last night.”

<sup>43</sup>Then Laban answered and said to Jacob, “The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. But what can I do this day for these my daughters or for their children whom they have borne? <sup>44</sup>Come now, <sup>1</sup>let us make a covenant, you and I. <sup>2</sup>And let it be a witness between you and me.” <sup>45</sup>So Jacob <sup>1</sup>took a stone and set it up as a pillar. <sup>46</sup>And Jacob said to his kinsmen, “Gather stones.” And they took stones and made a heap, and they ate there by the heap. <sup>47</sup>Laban called it Jegar-sahadutha,<sup>4</sup> but Jacob called it Galeed.<sup>5</sup> <sup>48</sup>Laban said, <sup>m</sup>“This heap is a witness between you and me today.” Therefore he named it Galeed, <sup>49</sup><sup>n</sup>and Mizpah,<sup>6</sup> for he said, “The LORD watch between you and me, when we are out of one another’s sight. <sup>50</sup>If you oppress my daughters, or if you take wives

<sup>21</sup>Ex. 23:31; Ps. 72:8 <sup>2</sup>2 Kgs. 12:17; Luke 9:51 <sup>24</sup>See ch. 20:3 <sup>5</sup>ch. 24:50; Num. 24:13; 2 Sam. 13:22 <sup>26</sup>ver. 20 <sup>27</sup>[See ver. 26 above] <sup>28</sup>ver. 55; Ruth 1:9, 14; 1 Kgs. 19:20; Acts 20:37 <sup>29</sup>Deut. 28:32; Neh. 5:5 (Heb.); Prov. 3:27; Mic. 2:1 <sup>v</sup>ver. 42, 53; ch. 28:13 <sup>v</sup>ver. 24 <sup>30</sup>ver. 19; Judg. 18:24 <sup>32</sup>[ch. 44:9] <sup>35</sup>[Lev. 19:32] <sup>37</sup>ver. 54 <sup>39</sup>[Ex. 22:12] <sup>41</sup>ch. 29:27, 28 <sup>v</sup>ver. 7 <sup>42</sup>Ps. 124:1, 2 <sup>4</sup>ver. 53 <sup>h</sup>See ch. 29:32 <sup>1</sup>ver. 29 <sup>44</sup>ch. 26:28 <sup>4</sup>Josh. 24:27 <sup>45</sup>ch. 28:18 <sup>48</sup>ver. 44 <sup>49</sup>Judg. 11:29, 34

<sup>1</sup> Hebrew *stole the heart of*; also verses 26, 27 <sup>2</sup> Hebrew *the River* <sup>3</sup> The Hebrew for *your* is plural here <sup>4</sup> Aramaic *the heap of witness* <sup>5</sup> Hebrew *the heap of witness* <sup>6</sup> Mizpah means *watchpost*



besides my daughters, although no one is with us, see, ° God is witness between you and me.”

<sup>51</sup> Then Laban said to Jacob, “See this heap and the pillar, which I have set between you and me. <sup>52</sup> ° This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, to do harm. <sup>53</sup> The God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the ° Fear of his father Isaac, <sup>54</sup> and Jacob offered a sacrifice in the hill country and called ° his kinsmen to eat bread. They ate bread and ° spent the night in the hill country.

<sup>55</sup> <sup>1</sup> Early in the morning Laban arose and kissed ° his grandchildren and his daughters and blessed them. Then Laban departed and returned home.

### *Jacob Fears Esau*

**32** Jacob went on his way, and the angels of God met him. <sup>2</sup> And when Jacob saw them he said, “This is God’s ° camp!” So he called the name of that place ° Mahanaim.<sup>2</sup>

<sup>3</sup> And Jacob sent<sup>3</sup> messengers before him to Esau his brother in the land of ° Seir, the country of Edom, <sup>4</sup> instructing them, “Thus you shall say to my lord Esau: Thus says your servant Jacob, ‘I have sojourned with Laban and stayed until now. <sup>5</sup> I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that ° I may find favor in your sight.’”

<sup>6</sup> And the messengers returned to Jacob, saying, “We came to your brother Esau, and ° he is coming to meet you, and there are four hundred men with him.” <sup>7</sup> Then Jacob was ° greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps, <sup>8</sup> thinking, “If Esau comes to the one camp and attacks it, then the camp that is left will escape.”

<sup>9</sup> And Jacob said, ° “O God of my father Abraham and God of my father Isaac, O LORD who ° said to me, ‘Return to your country and to your kindred, that I may do you good,’ <sup>10</sup> ° I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only

my staff I crossed this Jordan, and now I have become two camps. <sup>11</sup> Please deliver me from the hand of my brother, from the hand of Esau, for ° I fear him, that he may come and attack me, the mothers with the children. <sup>12</sup> But ° you said, ‘I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.’”

<sup>13</sup> So he stayed there that night, and from what he had with him he took ° a present for his brother Esau, <sup>14</sup> two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup> thirty milking camels and their calves, forty cows and ten bulls, twenty female donkeys and ten male donkeys. <sup>16</sup> These he handed over to his servants, every drove by itself, and said to his servants, “Pass on ahead of me and put a space between drove and drove.” <sup>17</sup> He instructed the first, “When Esau my brother meets you and asks you, ‘To whom do you belong? Where are you going? And whose are these ahead of you?’ <sup>18</sup> then you shall say, ‘They belong to your servant Jacob. They are a present sent to my lord Esau. And moreover, he is behind us.’” <sup>19</sup> He likewise instructed the second and the third and all who followed the droves, “You shall say the same thing to Esau when you find him, <sup>20</sup> and you shall say, ‘Moreover, your servant Jacob is behind us.’” For he thought, “I may appease him<sup>4</sup> with the present that goes ahead of me, and afterward I shall see his face. Perhaps he will accept me.”<sup>5</sup> <sup>21</sup> So the present passed on ahead of him, and he himself stayed that night in the camp.

### *Jacob Wrestles with God*

<sup>22</sup> The same night he arose and took his two wives, his two female servants, and his eleven children,<sup>6</sup> and crossed the ford of the ° Jabbok. <sup>23</sup> He took them and sent them across the stream, and everything else that he had. <sup>24</sup> And Jacob was left alone. And ° a man wrestled with him until the breaking of the day. <sup>25</sup> When the man saw that he did not prevail against Jacob, he touched his hip socket, and

<sup>50</sup> Judg. 11:10; 1 Sam. 12:5; Jer. 42:5; Mic. 1:2; [Job 16:19] <sup>52</sup> ver. 43, 44 <sup>53</sup> ver. 42, 54 ver. 37 <sup>55</sup> ver. 28, 43 **Chapter 32** <sup>2</sup> [Josh. 5:14; Luke 2:13] <sup>3</sup> Josh. 21:38; 2 Sam. 2:8, 17:24, 27; 1 Kgs. 2:8 <sup>3</sup> ch. 36:8, 9; Deut. 2:5; Josh. 24:4 <sup>5</sup> ch. 33:8, 15 <sup>6</sup> ch. 33:1 <sup>7</sup> ch. 35:3 <sup>9</sup> ch. 28:13; 31:42, 53 <sup>4</sup> ch. 31:3, 13 <sup>10</sup> [2 Sam. 7:18] <sup>11</sup> [Prov. 18:19] <sup>12</sup> ch. 28:13-15 <sup>13</sup> ch. 43:11; [Prov. 17:8; 18:16; 19:6; 21:14] <sup>22</sup> Deut. 2:37; 3:16; Josh. 12:2 <sup>24</sup> Hos. 12:3, 4

Jacob's hip was put out of joint as he wrestled with him. <sup>26</sup> Then he said, "Let me go, for the day has broken." But Jacob said, <sup>h</sup> "I will not let you go unless you bless me." <sup>27</sup> And he said to him, "What is your name?" And he said, "Jacob." <sup>28</sup> Then he said, <sup>l</sup> "Your name shall no longer be called Jacob, but Israel, <sup>l</sup> for <sup>j</sup> you have striven with God and <sup>k</sup> with men, and have prevailed." <sup>29</sup> Then Jacob asked him, "Please tell me your name." But he said, <sup>l</sup> "Why is it that you ask my name?" And there he blessed him. <sup>30</sup> So Jacob called the name of the place Peniel, <sup>2</sup> saying, "For <sup>m</sup> I have seen God face to face, and yet my life has been delivered." <sup>31</sup> The sun rose upon him as he passed <sup>n</sup> Penuel, limping because of his hip. <sup>32</sup> Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.

### Jacob Meets Esau

**33** And Jacob lifted up his eyes and looked, and behold, <sup>o</sup> Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two female servants. <sup>2</sup> And he put the servants with their children in front, then Leah with her children, and Rachel and Joseph last of all. <sup>3</sup> He himself went on before them, <sup>p</sup> bowing himself to the ground seven times, until he came near to his brother.

<sup>4q</sup> But Esau ran to meet him and embraced him <sup>r</sup> and fell on his neck and kissed him, and they wept. <sup>5</sup> And when Esau lifted up his eyes and saw the women and children, he said, "Who are these with you?" Jacob said, <sup>s</sup> "The children whom God has graciously given your servant." <sup>6</sup> Then the servants drew near, they and their children, and bowed down. <sup>7</sup> Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down. <sup>8</sup> Esau said, "What do you mean by <sup>t</sup> all this company <sup>3</sup> that I met?" Jacob answered, <sup>u</sup> "To find favor in the sight of my lord." <sup>9</sup> But Esau said, "I have enough, my brother; keep what you have for yourself" <sup>10</sup> Jacob said, "No, please, if I have found favor in your sight, then accept my present from my hand. <sup>v</sup> For I have seen your face, which is like seeing the face of God,

and you have accepted me. <sup>11</sup> Please accept my <sup>w</sup> blessing that is brought to you, because God has dealt graciously with me, and because I have enough." Thus he <sup>x</sup> urged him, and he took it.

<sup>12</sup> Then Esau said, "Let us journey on our way, and I will go ahead of <sup>f</sup> you." <sup>13</sup> But Jacob said to him, "My lord knows that the children are frail, and that the nursing flocks and herds are a care to me. If they are driven hard for one day, all the flocks will die. <sup>14</sup> Let my lord pass on ahead of his servant, and I will lead on slowly, at the pace of the livestock that are ahead of me and at the pace of the children, until I come to my lord <sup>y</sup> in Seir."

<sup>15</sup> So Esau said, "Let me leave with you some of the people who are with me." But he said, "What need is there? <sup>z</sup> Let me find favor in the sight of my lord." <sup>16</sup> So Esau returned that day on his way to <sup>a</sup> Seir. <sup>17</sup> But Jacob journeyed to <sup>b</sup> Succoth, and built himself a house and made booths for his livestock. Therefore the name of the place is called Succoth. <sup>5</sup>

<sup>18</sup> And Jacob came safely <sup>6</sup> to the city of <sup>c</sup> Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. <sup>19</sup> And from the sons of <sup>d</sup> Hamor, Shechem's father, <sup>e</sup> he bought for a hundred pieces of money <sup>7</sup> the piece of land on which he had pitched his tent. <sup>20</sup> There he erected an altar and called it El-Elohe-Israel. <sup>8</sup>

### The Defiling of Dinah

**34** Now <sup>f</sup> Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. <sup>2</sup> And when Shechem the son of <sup>g</sup> Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. <sup>3</sup> And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. <sup>4</sup> So Shechem <sup>h</sup> spoke to his father Hamor, saying, "Get me this girl for my wife."

<sup>26h</sup>[Luke 18:1]; See Matt. 15:21-28 <sup>28</sup>ch. 35:10; 2 Kgs. 17:34 Hos. 12:3, 4 <sup>h</sup>ch. 33:4 <sup>29</sup>Judg. 13:18 <sup>30</sup>ch. 16:13; Ex. 24:10, 11; Deut. 5:24; Judg. 6:22; 13:22; [Ex. 33:20; Isa. 6:5] <sup>31</sup>Judg. 8:8, 17; 1 Kgs. 12:25 **Chapter 33** <sup>1</sup>ch. 32:6 <sup>3</sup>ch. 18:2; 42:6; 43:26 <sup>4</sup>ch. 32:28 <sup>ch.</sup> 45:14 <sup>5</sup>ch. 48:9; Ps. 127:3; Isa. 8:18 <sup>8</sup>ch. 32:16 <sup>u</sup>ver. 15; ch. 32:5 <sup>10</sup>ch. 18:1; 19:1 <sup>11</sup>\*2 Kgs. 5:15 \*12 Sam. 13:25, 27; 2 Kgs. 5:23] <sup>14</sup>ch. 32:3 <sup>15</sup>ver. 8; ch. 34:11; 47:25; Ruth 2:13 <sup>16</sup>ch. 32:3 <sup>17</sup>Josh. 13:27; Judg. 8:5; Ps. 60:6 <sup>18</sup>Josh. 24:1; Judg. 9:1; Ps. 60:6; Acts 7:16 <sup>19</sup>Acts 7:16 <sup>9</sup>Josh. 24:32; John 4:5 **Chapter 34** <sup>1</sup>ch. 30:21 <sup>2</sup>Acts 7:16 <sup>4</sup>Judg. 14:2]

<sup>1</sup> Israel means *He strives with God*, or *God strives* <sup>2</sup> Peniel means *the face of God* <sup>3</sup> Hebrew *camp* <sup>4</sup> Or *along with* <sup>5</sup> Succoth means *booths* <sup>6</sup> Or *peacefully* <sup>7</sup> Hebrew *a hundred qesitah*; a unit of money of unknown value <sup>8</sup> El-Elohe-Israel means *God, the God of Israel*