

THE
A B I D E
B I B L E



THE
A B I D E
B I B L E

Phil Collins, PhD
General Editor

 **NET**



 **BibleGateway**


THOMAS NELSON
Since 1798

WWW.THOMASNELSON.COM

The Abide Bible NET

Copyright © 2020 by Phil Collins, PhD

Published in Nashville, Tennessee, by HarperCollins Christian Publishing, Inc.

Thomas Nelson is a registered trademark of HarperCollins Christian Publishing, Inc.

The NET Bible, New English Translation

Copyright © 1996, 2019 by Biblical Studies Press, LLC

NET Bible® is a Registered Trademark.

For free access to the NET Bible, the complete set of more than 60,000 translators' notes, and Bible study resources, visit:

bible.org

netbible.org

netbible.com

Used by permission. All rights reserved.

Library of Congress Control Number: 2019952998

This Bible was set in the Thomas Nelson NET Typeface, created at the 2K/DENMARK A/S type foundry.

Printed in China

20 21 22 23 24 25 26 27 /AMC/ 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

CONTENTS

<i>Introduction: Come Experience the Lord</i>	vii
<i>How to Use This Bible</i>	ix
<i>The Taylor University Center for Scripture</i>	
<i>Engagement Contributors</i>	xiii
<i>Abbreviations</i>	xv
<i>To the Reader: An Introduction to the New English Translation</i> . . .	xvii
<i>Explanatory Notes</i>	xix
<i>The NET Bible Translation Team</i>	xxi
<i>365-Day Bible-Reading Plan</i>	xxiii

THE OLD TESTAMENT

Genesis	1	Ecclesiastes	895
Exodus	73	Song of Solomon	915
Leviticus	132	Isaiah	929
Numbers	179	Jeremiah	1029
Deuteronomy	242	Lamentations	1135
Joshua	294	Ezekiel	1151
Judges	327	Daniel	1223
Ruth	361	Hosea	1248
1 Samuel	368	Joel	1267
2 Samuel	414	Amos	1275
1 Kings	453	Obadiah	1289
2 Kings	497	Jonah	1293
1 Chronicles	537	Micah	1298
2 Chronicles	579	Nahum	1310
Ezra	624	Habakkuk	1317
Nehemiah	640	Zephaniah	1324
Esther	661	Haggai	1331
Job	674	Zechariah	1335
Psalms	727	Malachi	1349
Proverbs	852		

THE NEW TESTAMENT

Matthew	1357	1 Timothy	1682
Mark	1405	2 Timothy	1690
Luke	1437	Titus	1697
John	1490	Philemon	1701
Acts	1532	Hebrews	1704
Romans	1581	James	1720
1 Corinthians	1602	1 Peter	1728
2 Corinthians	1622	2 Peter	1736
Galatians	1637	1 John	1743
Ephesians	1645	2 John	1751
Philippians	1654	3 John	1754
Colossians	1662	Jude	1757
1 Thessalonians	1669	Revelation	1761
2 Thessalonians	1676		
<i>Why Read the Bible?</i>			1789
<i>Steps to Engage</i>			1790
<i>Scripture Engagement vs. Bible Study</i>			1793
<i>Spiritual Disciplines and Scripture Engagement</i>			1795
<i>About the Taylor University Center for Scripture Engagement</i>			1797

INTRODUCTION

COME EXPERIENCE THE LORD

Y*ou were created to abide with God.* What does that mean? God designed you to live with Him similarly to the way you share a life with another human being—to walk with Him in an intimate, daily, interactive, and delightful relationship.

God, in His very nature, is relational. He is an eternal Trinitarian relationship: God the Father, God the Son, and God the Holy Spirit. By God's grace, you're called to join this joyful fellowship of living in relationship with Him.

The reality that God created you to live in relationship with Him is affirmed throughout the Scriptures. In John 15:4–5, 9 Jesus told His disciples (and us), “Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me. I am the vine; you are the branches . . . Just as the Father has loved me, I have also loved you; remain in my love.” Followers of Jesus dwell with Christ the way a branch dwells on a vine, in a life-sustaining connection. The vine gives the branch all it needs to live and bear fruit.

The Bible is a means by which we encounter God, get to know Him, enjoy Him, and discover our purpose in life. We let God's Word dwell (abide) in us. We consume His Word through Scripture engagement and abide with Him. As we engage God's Word, we learn God's love and designs for us.

WHY ENGAGE? TO KNOW GOD

The Taylor University Center for Scripture Engagement's tag line reads “Engage Scripture, Engage God.” That is exactly what *The Abide Bible* seeks to do: help you meet God in God's Word so He can transform your life.

Scripture engagement causes us to hear and read the Bible with an awareness that we encounter God as we reflect upon Bible passages. This results in God's forming us through His Word. Other phrases that describe Scripture engagement include *holy attention*, *spiritual reading*, *participatory reading*, *formative reading*, *scriptural imagination*, and *existential reading*. Scripture engagement is nothing new. God-followers have long valued meditating upon and living out the Bible (see Deut 6:1–6). Jesus and the apostle Paul were absolutely soaked in Scripture. Each generation needs to explore Scripture experientially, discovering its values and power for themselves.

Knowing God is the most valuable of pursuits (see Jer 9:23–24). The Bible gives us access to life-changing knowledge of God. Our mental image of God must come from God Himself; only He can reveal to us what He is really like. We so often have the wrong image of God, and it ends up distorting our lives, relationships, and worship.

Have you ever wondered why God gave us the Bible in the form He did? Why didn't He just send us a manual with meticulous directions for every life situation, preferably using bullet points? Perhaps God designed the Bible to communicate in the same ways humans do. We don't learn about each other through manuals but through stories and experiences and what they mean to us. We learn about each other through the values we live by and the attitudes we display. We learn about each other as we share hopes and plans for

the future. We learn about each other through the actions we choose in good and bad circumstances.

The Bible is the authoritative Word of God, the story God gave us so we can meet, know, love, and obey Him. As you read, meditate, pray, and contemplate God's Word, you grow in your awareness of and obedience to God. As you yield to His work, you love God and others better. As you engage the Bible, God makes connections to your personal and communal life. Engaging Scripture becomes your "pleasure" (Ps 1:2).

ABIDE TOOLS FOR SCRIPTURE ENGAGEMENT

The Abide Bible provides you with key tools for engaging Scripture. You'll find at the beginning of every Bible book an introduction that highlights the book's enduring message and themes as well as information about the author. Throughout Scripture you'll also find prompts or sidebars designed to help you engage passages and deepen your understanding and experience of God's Word.

These prompts include:

- **Contemplate.** You'll ponder specific passages, take time to experience the Lord's presence, and pray according to what you discover.
- **Journal.** These sections draw attention to particular themes in the passages or questions the text raises. Each prompt guides you on how to record your thoughts as you focus, reflect on, and engage the Bible passage. Journaling encourages honesty, soul-searching, and openness to God's voice.
- **Picture It.** Each sidebar helps you place yourself within the biblical narrative or passage, imagining the sights, sounds, and smells of the Bible events. You will no longer be just a reader, but a witness, participant, or bystander in the story.
- **Praying Scripture.** All Scripture-engagement practices lead to speaking to and hearing from God. Conversation with God is primary for developing a deeper relationship with Him. These sidebars show you how to pattern your prayer after particular texts of Scripture.
- **Engage Through Art.** Each section invites you to study significant works of art—paintings, photographs, drawings, sculptures—in light of the Bible events or truths they suggest, and through insightful prompts, draw spiritual parallels to your life.

Initially, using these prompts may feel awkward—but keep practicing! Think of it in terms of someone learning a new instrument. He or she must read the notes; put hands and fingers in the right places; apply pressure to the right keys, buttons, or strings; listen; and repeat the process. At first each step seems foreign and rigid, but over time the instrumentalist learns to perform these steps as one fluid process that leads to the actual art of making music. This same process applies for you as you engage Scripture.

Our hope is that *The Abide Bible* will help you genuinely engage with Scripture. As lives are transformed by God through His Word, we believe the church and then the world will be influenced for good.

—Phil Collins, PhD

HOW TO USE THIS BIBLE

Let's explore ways to make *The Abide Bible* your key tool for engaging Scripture—and its Author—by taking a more in-depth look at its core prompts. Each of these five Scripture engagement practices (Contemplate, Journal, Picture It, Praying Scripture, Engage Through Art) can be a robust aid in more productively interacting with God's Word.

CONTEMPLATE

In Psalms the writers often use the word *meditate*, which is a synonym for *contemplate*. Psalm 1 teaches that the blessed person “meditates on his commands day and night” on the law (v. 2). When we come to the Bible with purpose and intensity, eager to catch every word God has to nourish our hungry souls, we choose to spend time thinking about it. The simplest definition of contemplation is to *dwell on an idea*. It also calls for engagement with God Himself. During contemplation we linger in His presence and luxuriate in His truth and love.

To use a homely example, picture a cow chewing its cud all day. The cow needs the nutrients to live, so it patiently, slowly ruminates on its source of nourishment. Rather than rapidly gulping our spiritual meal each day, we should slow down and absorb it (see Ps 119:15), repeatedly “chewing” on God's Word throughout the day and recognizing that being with God gives us life.

The goal of the Contemplate prompts is rest with God. Listen to Him rather than talk. Experience His tender love and embrace. When concerns about work, friends, and troubles arise, know God cares about those too, but release them for the moment.

Contemplation can lead you to discover new ways to apply the truths you take in. Asking the right questions of a passage of Scripture can help you meet God in His Word and honor Him by obeying it. Here are some questions to get you started:

- How does God want me to apply this passage in my daily life?
- Are there big changes I need to make because of this passage?
- What can I learn about God's character from this passage?
- How does this change the way I relate to God and to people?
- What is the news in this passage?
- How does this passage affect my attitude?
- In what ways does God want me to imitate Him as His image bearer (see Gen 1:26–27)?

Central to contemplation is committing yourself to take, with the power of God, whatever action He has implanted in your heart (see Matt 7:24–27; Jas 1:22–25).

Scripture provides encouragement, comfort, gratitude, conviction, knowledge, motivation, and more. The Contemplation prompts help all those things happen. God's Word is the bread our souls desperately need to live (see Matt 4:4); in fact the image of *eating* God's Word comes from Jeremiah 15:16, Ezekiel 3:1–3, and Revelation 10:9–11. Contemplation is another way of consuming the Word: as you “digest” its contents, you'll be more able to reflect its truths.

JOURNAL

Whether you're reading, praying, or contemplating Scripture, you can deepen your Bible engagement. Journaling Scripture helps you concentrate and reflect on a passage as well as focus your mind.

Why does journaling work? Writing clarifies our thinking. Jotting down our thoughts helps us sort wise ideas from foolish ones, the actions we need to take from those we should avoid. Journaling is not just about understanding the content of the Bible; a Bible journal records a conversation with God. It's a place you can reflect on your raw thoughts and feelings with the Holy Spirit as your Guide. You can ask God questions, search for patterns, and develop your thoughts.

When you read Scripture, do so slowly. Note every word. Look for repetition, themes, pictures, and dialogue. Stay alert for a single word, phrase, verse, metaphor, or message that catches your eye, stirs you, or connects with your emotions. Stop at whatever tugs at your heart. Reread that piece. Repeat it (even say the phrase out loud), and linger over it. Repetition keeps that verse or passage in mind.

The Bible is a personalized letter written from a Father to His children. This letter is one of love, grace, and compassion, as well as a warning of impending danger. Read it as carefully as a love letter.

One of the blessings of journaling is that years from now, when you reread your journal entries, you will see God's work in your life. You will rediscover passages of Scripture that were important to you. You'll remember prayers. You may discover that the questions that weighed on your heart are the same ones believers have struggled with for centuries. They lived with both questions and faith, just as you do today.

Basic journaling can include:

- writing verses that stand out to you.
- jotting questions about a passage.
- putting into your words a truth from a passage.
- listing action steps for yourself based on your reading.
- composing praise to God for a promise that was meaningful to you.
- articulating prayers for yourself or others.
- asking God for help in living out a passage.

Methods for journaling vary, but eventually your style will become personal and unique. Be candid with both God and yourself. Listen, evaluate your actions and attitudes, and work out how to obey God to let Him continue to shape you into Christ's image. Put your pen to paper to deepen your engagement with God's Word.

PICTURE IT

You may think of imagination as child's play, something to be left behind upon reaching adulthood. But God gave us our imaginations as much as He gave us logic, reason, and practicality. The Picture It method of Scripture engagement, which involves encountering the Bible with our five senses, gives us the opportunity to engage our God-given imaginations by placing ourselves within the stories of Scripture. As we empathize with the people of the Bible, we understand their events in a more experiential way.

Approaching the Bible with sight, hearing, smell, taste, and touch is particularly helpful for those who tend to connect to Scripture on a purely cognitive level. Rather than viewing the facts from afar, we come up close. Our

whole person gets involved in understanding and living the Bible. We no longer just read a book; we live an event. We connect on all levels with God's stories. We learn who God is and what He cares about.

Some steps for picturing Bible scenes:

- Pretend you are one of the characters or an independent character who interacts with the others.
- Listen to what the people around you are saying. Imagine the tones of their voices.
- Participate in what the people around you are doing. Interact with the other characters in the story. Why are they here, what are they doing, and what does that tell us about them? Ground your imaginings in the text, but feel free to explore it.
- Observe the sensory experiences. What does the place feel, sound, smell, taste, and look like? Use at least two senses with every passage.
- Notice what is going on inside you by asking what you're feeling and thinking as you interact with the text in this way. Are you happy? Joyful? Full of sorrow? Encouraged? Peaceful? Confused? Full of love? Scared?
- Is the passage or event relevant to something you are going through? What struggle does it address? Do certain people come to mind to whom God may want you to reach out? Do you need to take a particular action?
- Pray. Turn your experience into a conversation with God.
- Practice what you've learned. Commit to obey.

Using your imagination will generate a deeper understanding and appreciation of God's Word.

PRAYING SCRIPTURE

What do we mean when we say *Praying Scripture*? This can mean either saying the prayers of the Bible word for word as our own prayers, personalizing portions of the Scriptures in prayer, or praying through different topics of the Bible.

Are you ever unsure about what you should pray? Do your prayers become dull or repetitive? Do you feel as if you're praying incorrectly? Your confidence in your prayers will be strengthened when you pray God's Word. The Praying Scripture prompts in *The Abide Bible* allow you to use the words and emotions of the Bible to put into prayer your own feelings and desires.

The Bible is full of prayers! From Genesis to Revelation we find prayers we can borrow to enliven our spiritual lives. These supplications express every kind of emotion and experience. The whole Book of Psalms is a prayer book! The Bible's prayers, especially the Lord's Prayer (see Luke 11:1-4), become our tutors to learn how to communicate with God. They open us up to growing into the people He wants us to be.

As we read the Bible (stories, history, poems, parables, and so on) in the presence of God and pay attention to the Spirit, we will identify passages that relate to our lives, the world, and people we know. Over time it will become natural to turn these thoughts into prayer immediately. Out of the thoughts we are having as we read, we turn to God in worship, confession, thanksgiving, and petition for ourselves and others. Our Bible reading becomes a conversation with God.

Another method is to pray along the lines of a specific biblical topic. You may feel you need to focus your prayers on topics such as worship, holiness,

love, anxiety, a troubling sin, gratitude, someone who needs the Lord, or a loss. The topics, and the Bible's ability to touch on those topics, seem almost endless. If you look up passages in the Bible about your specific concern and then pray through those passages over a given amount of time, you will find God's Word working in and through you.

The Praying Scripture prompts in *The Abide Bible* are a great guide to drawing closer to God through His Word and prayer.

ENGAGE THROUGH ART

"In the beginning God created the heavens and the earth" (Gen 1:1). From the very first verse of the Bible, God reveals Himself as the Creator. The universe contains billions of examples of the Lord's handiwork. Because God created us in His own image, we can create as well. Created things, such as those images captured in various types of artistic expression, can reflect God's truth just as His Word does.

One specific example of God's endowing art is found in Exodus 35:30-35. To make the tabernacle beautiful, God filled the artist Bezalel with His Spirit, with skills, wisdom, and understanding. God also gave Bezalel and Oholiab the ability to teach other artisans. They taught engraving, tapestry making, weaving, and more.

Jesus used word art through parables, metaphors, and similes. He put together images and words to speak truth to both our minds and our emotions. Both help us remember and live the truths of the Bible. The Bible describes God in the abstract (holy, eternal, infinite) as well as in more familiar images (Father, King, Friend, Master, Warrior).

A good piece of art can help us see the truth of an unfamiliar passage and give us fresh eyes for familiar passages. The artist becomes our companion, a commentator who points out details of a passage that we might otherwise miss. Biblical art from other cultures or time periods can particularly help us gain a fuller understanding of a passage that we had limited to our own cultural lenses.

Art does not have to be labeled *biblical* to help you explore a passage, nor does art labeled *biblical* automatically tell the truth about the Bible. The visual art pieces in this Bible depict biblical scenes and more. The Engage Through Art prompts were chosen for both your mind and heart. The art may be a painting, a photograph, a stained-glass window, a piece of sculpture, or something else. After describing the art, a writer invites you to make connections between the Bible passage, the art, and your own life. We can discover how God communicates with us through pieces of art.

THE TAYLOR UNIVERSITY CENTER FOR SCRIPTURE ENGAGEMENT CONTRIBUTORS

The materials for *The Abide Bible* were developed by Taylor University faculty, staff, students, and alumni as part of the Taylor University Center for Scripture Engagement (TUCSE).

The TUCSE vision is to equip people to engage the Bible in ways that drive personal discipleship, evangelism, and world-view formation. The dream is that Scripture engagement will become one of the most broadly applied missional actions. The TUCSE mission is to carry out four distinct Scripture engagement programs:

1. Learning—helping all ages learn how to engage Scripture for themselves.
2. Training—providing ministry leaders with resources to teach others how to engage Scripture.
3. Research—conducting original research to learn how best to engage Scripture and to ground all programs in the daily lives of real people.
4. The Clearinghouse of Resources—providing access to Scripture engagement resources to a wide audience.

Underlying both the vision and mission of the TUCSE is a deep conviction regarding the efficacy of Scripture to speak for itself. The TUCSE believes that by exploring biblical texts creatively and imaginatively, we hear Scripture challenging us to submit to the unique claim God is making on our allegiance. For more information, look online at <http://tucse.taylor.edu/>.

THE ABIDE BIBLE CONTRIBUTORS

Andrea Baker	Ed Meadors, PhD
Rachel Bird	Sarah Nace
J. R. Briggs	Susan Nace
Faye Chechowich, PhD	Tim Nace
Karen Clark	Joseph Pak, PhD
Jenny Collins	Nicole Phelps
Michael Harbin, PhD	Richard Smith, PhD
Alyvia Hartman	Roscoe Rea
Larry Helyer, PhD	Katelyn Rodman
Cortney Hogan	Mike Severe, PhD
Kris Holroyd, PhD	Hank Voss, PhD
Lydia Luers	Molly Wilcox
Fergus Macdonald, PhD	May Young, PhD
Greg MaGee, PhD	



ABBREVIATIONS

Alphabetical list of Bible books and abbreviations:

Acts	Acts	Judg.	Judges
Amos	Amos	1 Kgs	1 Kings
1 Chr	1 Chronicles	2 Kgs	2 Kings
2 Chr	2 Chronicles	Lam	Lamentations
Col	Colossians	Lev	Leviticus
1 Cor	1 Corinthians	Luke	Luke
2 Cor	2 Corinthians	Mal	Malachi
Dan	Daniel	Mark	Mark
Deut	Deuteronomy	Matt	Matthew
Eccl	Ecclesiastes	Mic	Micah
Eph	Ephesians	Nah	Nahum
Esth	Esther	Neh	Nehemiah
Exod	Exodus	Num	Numbers
Ezek	Ezekiel	Obad	Obadiah
Ezra	Ezra	1 Pet	1 Peter
Gal	Galatians	2 Pet	2 Peter
Gen	Genesis	Phlm	Philemon
Hab	Habakkuk	Phil	Philippians
Hag	Haggai	Prov	Proverbs
Heb	Hebrews	Ps(s)	Psalms
Hos	Hosea	Rev	Revelation
Isa	Isaiah	Rom	Romans
Jas	James	Ruth	Ruth
Jer	Jeremiah	1 Sam	1 Samuel
Job	Job	2 Sam	2 Samuel
Joel	Joel	Song	Song of Solomon
John	John	1 Thess	1 Thessalonians
1 John	1 John	2 Thess	2 Thessalonians
2 John	2 John	1 Tim	1 Timothy
3 John	3 John	2 Tim	2 Timothy
Jonah	Jonah	Titus	Titus
Josh	Joshua	Zech	Zechariah
Jude	Jude	Zeph	Zephaniah

Additional abbreviations used in the notes:

LXX Septuagint (the Greek Old Testament, translated between 250 and 100 BC)

MT Masoretic Text (the traditional rabbinical text of the Hebrew Bible, dating from the medieval period)



TO THE READER

An Introduction to the New English Translation

“You have been born anew . . . through the
living and enduring word of God.”

1 Peter 1:23

The New English Translation (NET) is the newest complete translation of the original biblical languages into English. In 1995 a multi-denominational team of more than twenty-five of the world’s foremost biblical scholars gathered around the shared vision of creating an English Bible translation that could overcome old challenges and boldly open the door for new possibilities. The translators completed the first edition in 2001 and incorporated revisions based on scholarly and user feedback in 2003 and 2005. In 2019 a major update reached its final stages. The NET’s unique translation process has yielded a beautiful, faithful English Bible for the worldwide church today.

What sets the NET Bible apart from other translations? We encourage you to read the full story of the NET’s development and additional details about its translation philosophy at netbible.com/net-bible-preface. But we would like to draw your attention to a few features that commend the NET to all readers of the Word.

TRANSPARENT AND ACCOUNTABLE

Have you ever wished you could look over a Bible translator’s shoulder as he or she worked?

Bible translation usually happens behind closed doors—few outside the translation committee see the complex decisions underlying the words that appear in their English Bibles. Fewer still have the opportunity to review and speak into the translators’ decisions.

Throughout the NET’s translation process, every working draft was made publicly available on the Internet. Bible scholars, ministers, and laypersons from around the world logged millions of review sessions. No other translation is so openly accountable to the worldwide church or has been so thoroughly vetted.

And yet, the ultimate accountability was to the biblical text itself. The NET Bible is neither crowdsourced nor a “translation by consensus.” Rather, the NET translators filtered every question and suggestion through the very best insights from biblical linguistics, textual criticism, and their unswerving commitment to following the text wherever it leads. Thus, the NET remains supremely accurate and trustworthy, while also benefiting from extensive review by those who would be reading, studying, and teaching from its pages.

BEYOND THE “READABLE VS. ACCURATE” DIVIDE

The uniquely transparent and accountable translation process of the NET has been crystalized in the most extensive set of Bible translators’ notes ever created. More than 60,000 notes highlight every major decision, outline alternative

views, and explain difficult or nontraditional renderings. Freely available at netbible.org and in print in the *NET Bible, Full Notes Edition*, these notes help the NET overcome one of the biggest challenges facing any Bible translation: the tension between *accuracy* and *readability*.

If you have spent more than a few minutes researching English versions of the Bible, you have probably encountered a “translation spectrum” —a simple chart with the most wooden-but-precise translations on the far left (representing a “word-for-word” translation approach) and the loosest-but-easiest-to-read translations and paraphrases on the far right (representing a “thought-for-thought” philosophy of translation). Some translations intentionally lean toward one end of the spectrum or the other, embracing the strengths and weaknesses of their chosen approach. Most try to strike a balance between the extremes, weighing accuracy against readability—striving to reflect the grammar of the underlying biblical languages while still achieving acceptable English style.

But the NET moves beyond that old dichotomy. Because of the extensive translators’ notes, the NET never has to compromise. Whenever faced with a difficult translation choice, the translators were free to put the strongest option in the main text while documenting the challenge, their thought process, and the solution in the notes.

The benefit to you, the reader? You can be sure that the NET is a translation you can trust—nothing has been lost in translation or obscured by a translator’s dilemma. Instead, you are invited to see for yourself, and gain the kind of transparent access to the biblical languages previously only available to scholars.

MINISTRY FIRST

One more reason to love the NET: modern Bible translations are typically copyrighted, posing a challenge for ministries hoping to quote more than a few passages in their Bible study resources, curriculum, or other programming. But the NET is for everyone, with “ministry first” copyright innovations that encourage ministries to quote and share the life-changing message of Scripture as freely as possible. In fact, one of the major motivations behind the creation of the NET was the desire to ensure that ministries had unfettered access to a top-quality modern Bible translation, without needing to embark on a complicated process of securing permissions.

Visit netbible.com/net-bible-copyright to learn more.

TAKE UP AND READ

With its balanced, easy-to-understand English text and a transparent translation process that invites you to see for yourself the richness of the biblical languages, the NET is a Bible you can embrace as your own. Clear, readable, elegant, and accurate, the NET presents Scripture as meaningfully and powerfully today as when these words were first communicated to the people of God.

Our prayer is that the NET will be a fresh and exciting invitation to you—and Bible readers everywhere—to “let the word of Christ dwell in you richly” (Col 3:16).

The Publishers

EXPLANATORY NOTES

***1 Samuel 13:1** MT *a son of a year*; a few Greek manuscripts read *thirty*.

†**1 Samuel 13:1** MT *two years*; Acts 13:21 has *forty*; some English translations add these two, resulting in *forty-two*.

‡**Ezra 4:7** Since it makes no sense to say the letter was first written in Aramaic and then translated into Aramaic, the second mention of Aramaic is probably a scribal notation that what follows is in Aramaic.

§**Matthew 17:20** Many significant manuscripts omit **17:21** *But this kind does not go out except by prayer and fasting*.

||**Matthew 18:10** The most significant manuscripts do not include **18:11** *For the Son of Man came to seek the lost*.

¶**Matthew 23:13** The most important manuscripts omit **23:14** *Woe to you experts in the law and you Pharisees, hypocrites! You devour widows' houses and for show you pray long prayers! Therefore you will receive the greater condemnation*.

***Mark 7:15** The best manuscripts omit **7:16** *Let anyone with ears to hear, listen*.

†**Mark 9:43** The best manuscripts omit **9:44** *where their worm never dies and the fire is never quenched*. (identical to v. 48)

‡**Mark 9:45** The best manuscripts omit **9:46** *where their worm never dies and the fire is never quenched*. (identical to v. 48)

§**Mark 11:25** The best manuscripts omit **11:26** *But if you do not forgive, neither will your Father in heaven forgive your sins*.

||**Mark 15:27** The best manuscripts omit **15:28** *And the scripture was fulfilled that says, "He was counted with the lawless ones."*

¶**Mark 16:8** Mark ends at this point in some manuscripts, including two of the most respected ones. Other manuscripts supply a shorter ending: "They reported briefly to those around Peter all that they had been commanded. After these things Jesus himself sent out through them, from the east to the west, the holy and imperishable preaching of eternal salvation. Amen." Some manuscripts supply both endings. Because of questions about the authenticity of these alternative endings, 16:8 is usually regarded as the last verse of the Gospel of Mark.

***Luke 17:35** The best manuscripts do not include **17:36** *There will be two in the field; one will be taken and other left*.

†**Luke 22:44** Some important manuscripts lack **22:43–44**.

‡**Luke 23:16** Many of the best manuscripts do not include **23:17** *(Now he was obligated to release one individual for them at the feast)*.

§**Luke 23:34** Many significant manuscripts omit v. 34a; because of uncertainty of its authenticity it has been placed in brackets in the translation.

||**John 5:3** Some manuscripts add *waiting for the moving of the water*. **5:4** *For an angel of the Lord went down and stirred up the water at certain times. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered*.

¶**John 7:53–8:11** is not contained in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one group of manuscripts places it after Luke 21:38.

***John 9:39** Some significant manuscripts lack v. 38 and the first part of v. 39; because of uncertainty over the authenticity of this material it has been placed in brackets in the translation.

†**Acts 8:36** A few later manuscripts add **8:37** *He said to him, "If you believe with your whole heart, you may." He replied, "I believe that Jesus Christ is the Son of God."*

‡**Acts 15:33** A few later manuscripts add **15:34** *But Silas decided to stay there.*

§**Acts 24:6** Some later manuscripts include **24:7** and parts of vv. 6 and 8: *and we wanted to judge him according to our law. 24:7 But Lysias the commanding officer came and took him out of our hands*

with a great deal of violence, 24:8 ordering those who accused him to come before you.

||**Acts 28:28** Some later manuscripts include **28:29** *When he had said these things, the Jews departed, having a great dispute among themselves.*

¶**Romans 16:23** Some later manuscripts add **16:24** *The grace of our Lord Jesus Christ be with all of you. Amen.*

***Ephesians 1:1** The earliest and most significant manuscripts omit *in Ephesus* (for further discussion of this complex problem see the note in the full-notes edition of the NET or online at netbible.org).

THE NET BIBLE TRANSLATION TEAM

First Edition Translators, Editors, and Consultants

Old Testament Translators and Editors

PENTATEUCH

Richard E. Averbeck, PhD
Dropsie College*

Robert B. Chisholm, ThD
Dallas Theological Seminary

Dorian Coover-Cox, PhD
Dallas Theological Seminary

Eugene H. Merrill, PhD
Columbia University

Allen P. Ross, PhD
Cambridge University

HISTORICAL BOOKS

Robert B. Chisholm, ThD
Dallas Theological Seminary

Dorian Coover-Cox, PhD
Dallas Theological Seminary

Gordon H. Johnston, ThD
Dallas Theological Seminary

Richard A. Taylor, PhD
Catholic University of America

WISDOM BOOKS

Robert B. Chisholm, ThD
Dallas Theological Seminary

Gordon H. Johnston, ThD
Dallas Theological Seminary

Allen P. Ross, PhD
Cambridge University

Steven H. Sanchez, PhD
Dallas Theological Seminary

MAJOR AND MINOR PROPHETS

William D. Barrick, ThD
Grace Theological Seminary

M. Daniel Carroll R., PhD
University of Sheffield

Robert B. Chisholm, ThD
Dallas Theological Seminary

Dorian Coover-Cox, PhD
Dallas Theological Seminary

Donald R. Glenn, MA
Brandeis University

Michael A. Grisanti, PhD
Dallas Theological Seminary

W. Hall Harris III, PhD
University of Sheffield

Eugene H. Merrill, PhD
Columbia University

Steven H. Sanchez, PhD
Dallas Theological Seminary

Brian L. Webster, PhD
Hebrew Union College—Jewish
Institute of Religion

*The institution listed in each case is the institution granting the degree.

New Testament Translators and Editors

GOSPELS AND ACTS

Darrell L. Bock, PhD
University of Aberdeen

Michael H. Burer, PhD
Dallas Theological Seminary

W. Hall Harris III, PhD
University of Sheffield

Gregory J. Herrick, PhD
Dallas Theological Seminary

David K. Lowery, PhD
University of Aberdeen

PAULINE LETTERS

John D. Grassmick, PhD
University of Glasgow

W. Hall Harris III, PhD
University of Sheffield

Gregory J. Herrick, PhD
Dallas Theological Seminary

Harold W. Hoehner, PhD
Cambridge University

David K. Lowery, PhD
University of Aberdeen

Jay E. Smith, PhD
Trinity Evangelical Divinity School

GENERAL LETTERS AND REVELATION

Buist M. Fanning III, DPhil
Oxford University

W. Hall Harris III, PhD
University of Sheffield

Gregory J. Herrick, PhD
Dallas Theological Seminary

David K. Lowery, PhD
University of Aberdeen

Daniel B. Wallace, PhD
Dallas Theological Seminary

Translation Consultants

Wayne Leman, MA
University of Kansas

James Routt, PhD
Cambridge University

English Style Consultant

W. Hall Harris III, PhD
University of Sheffield

NET BIBLE EXECUTIVE STEERING COMMITTEE

W. Hall Harris III, PhD, *Project
Director and Managing Editor*
Michael H. Burer, PhD, *Editor and
Assistant Project Director*

Robert B. Chisholm, ThD, *Senior OT
Editor*

Daniel B. Wallace, PhD, *Senior NT
Editor*

Buist M. Fanning, PhD, *NT Editor*
Donald R. Glenn, MA, *OT Editor*

Gordon H. Johnston, ThD, *OT Editor*
Steven H. Sanchez, PhD, *OT Editor*
Richard A. Taylor, PhD, *OT Editor*

Project Management and Production

J. Hampton Keathley IV, ThM, *Technical
Director*

Todd Lingren, MA, *Director of
Publication*

Second Edition Translators, Editors, and Consultants

James Davis, PhD, *Managing Editor*
Brian Webster, PhD, *Old Testament
Editor*

Harold Holmyard, PhD, *Old Testament
Consultant*

Technical Staff

Brian Seagraves
Frank Walton

J. Hampton Keathley IV, ThM

365-DAY BIBLE-READING PLAN

JANUARY

DATE	MORNING	EVENING
1	Matt	Gen
1	1	1, 2, 3
2	2	4, 5, 6
3	3	7, 8, 9
4	4	10, 11, 12
5	5:1-26	13, 14, 15
6	5:27-48	16, 17
7	6:1-18	18, 19
8	6:19-34	20, 21, 22
9	7	23, 24
10	8:1-17	25, 26
11	8:18-34	27, 28
12	9:1-17	29, 30
13	9:18-38	31, 32
14	10:1-20	33, 34, 35
15	10:21-42	36, 37, 38
16	11	39, 40
17	12:1-23	41, 42
18	12:24-50	43, 44, 45
19	13:1-30	46, 47, 48
20	13:31-58	49, 50
21	14:1-21	1, 2, 3
22	14:22-36	4, 5, 6
23	15:1-20	7, 8
24	15:21-39	9, 10, 11
25	16	12, 13
26	17	14, 15
27	18:1-20	16, 17, 18
28	18:21-35	19, 20
29	19	21, 22
30	20:1-16	23, 24
31	20:17-34	25, 26

FEBRUARY

DATE	MORNING	EVENING
1	Matt	Exod
1	21:1-22	27, 28
2	21:23-46	29, 30
3	22:1-22	31, 32, 33
4	22:23-46	34, 35
5	23:1-22	36, 37, 38
6	23:23-29	39, 40
7	24:1-28	1, 2, 3
8	24:29-51	4, 5
9	25:1-30	6, 7
10	25:31-46	8, 9, 10
11	26:1-25	11, 12
12	26:26-50	13
13	26:51-75	14
14	27:1-26	15, 16
15	27:27-50	17, 18
16	27:51-66	19, 20
17	28	21, 22
18	Mark	23, 24
18	1:1-22	23, 24
19	1:23-45	25
20	2	26, 27
21	3:1-19	1, 2
22	3:20-35	3, 4
23	4:1-20	5, 6
24	4:21-41	7, 8
25	5:1-20	9, 10, 11
26	5:21-43	12, 13, 14
27	6:1-29	15, 16
28	6:30-56	17, 18, 19
29	7:1-13	20, 21, 22

MARCH

DATE	MORNING	EVENING
1	Mark	Num
1	7:14-37	23, 24, 25
2	8:1-21	26, 27
3	8:22-38	28, 29, 30
4	9:1-29	31, 32, 33
5	9:30-50	34, 35, 36
6	10:1-31	1, 2
7	10:32-52	3, 4
8	11:1-18	5, 6, 7
9	11:19-33	8, 9, 10
10	12:1-27	11, 12, 13
11	12:28-44	14, 15, 16
12	13:1-20	17, 18, 19
13	13:21-37	20, 21, 22
14	14:1-26	23, 24, 25
15	14:27-53	26, 27
16	14:54-72	28, 29
17	15:1-25	30, 31
18	15:26-47	32, 33, 34
19	16	Josh
19	16	1, 2, 3
20	Luke	4, 5, 6
20	1:1-20	4, 5, 6
21	1:21-38	7, 8, 9
22	1:39-56	10, 11, 12
23	1:57-80	13, 14, 15
24	2:1-24	16, 17, 18
25	2:25-52	19, 20, 21
26	3	22, 23, 24
27	4:1-30	Josh
27	4:1-30	1, 2, 3
28	4:31-44	4, 5, 6
29	5:1-16	7, 8
30	5:17-39	9, 10
31	6:1-26	11, 12

APRIL

DATE	MORNING	EVENING
1	Luke	Juda
1	6:27-49	13, 14, 15
2	7:1-30	16, 17, 18
3	7:31-50	19, 20, 21
4	8:1-25	Ruth
4	8:1-25	1, 2, 3, 4
5	8:26-56	1 Sam
5	8:26-56	1, 2, 3
6	9:1-17	4, 5, 6
7	9:18-36	7, 8, 9
8	9:37-62	10, 11, 12
9	10:1-24	13, 14
10	10:25-42	15, 16
11	11:1-28	17, 18
12	11:29-54	19, 20, 21
13	12:1-31	22, 23, 24
14	12:32-59	25, 26
15	13:1-22	27, 28, 29
16	13:23-35	30, 31
17	14:1-24	2 Sam
17	14:1-24	1, 2
18	14:25-35	3, 4, 5
19	15:1-10	6, 7, 8
20	15:11-32	9, 10, 11
21	16	12, 13
22	17:1-19	14, 15
23	17:20-37	16, 17, 18
24	18:1-23	19, 20
25	18:24-43	21, 22
26	19:1-27	23, 24
27	19:28-48	1 Kgs
27	19:28-48	1, 2
28	20:1-26	3, 4, 5
29	20:27-47	6, 7
30	21:1-19	8, 9

MAY

DATE	MORNING	EVENING
1	Luke	1 Kgs
1	21:20-38	10, 11
2	22:1-20	12, 13
3	22:21-46	14, 15
4	22:47-71	16, 17, 18
5	23:1-25	19, 20
6	23:26-56	21, 22
7	24:1-35	2 Kgs
7	24:1-35	1, 2, 3
8	24:36-53	4, 5, 6
9	John	7, 8, 9
9	1:1-28	7, 8, 9
10	1:29-51	10, 11, 12
11	2	13, 14
12	3:1-18	15, 16
13	3:19-36	17, 18
14	4:1-30	19, 20, 21
15	4:31-54	22, 23
16	5:1-24	24, 25
17	5:25-47	1 Chr
17	5:25-47	1, 2, 3
18	6:1-21	4, 5, 6
19	6:22-44	7, 8, 9
20	6:45-71	10, 11, 12
21	7:1-27	13, 14, 15
22	7:28-53	16, 17, 18
23	8:1-27	19, 20, 21
24	8:28-59	22, 23, 24
25	9:1-23	25, 26, 27
26	9:24-41	28, 29
27	10:1-23	2 Chr
27	10:1-23	1, 2, 3
28	10:24-42	4, 5, 6
29	11:1-29	7, 8, 9
30	11:30-57	10, 11, 12
31	12:1-26	13, 14

JUNE

DATE	MORNING	EVENING
1	John	2 Chr
1	12:27-50	15, 16
2	13:1-20	17, 18
3	13:21-38	19, 20
4	14	21, 22
5	15	23, 24
6	16	25, 26, 27
7	17	28, 29
8	18:1-18	30, 31
9	18:19-40	32, 33
10	19:1-22	34, 35, 36
11	19:23-42	Ezra
11	19:23-42	1, 2
12	20	3, 4, 5
13	21	6, 7, 8
14	Acts	9, 10
14	1	9, 10
15	2:1-21	Neh
15	2:1-21	1, 2, 3
16	2:22-47	4, 5, 6
17	3	7, 8, 9
18	4:1-22	10, 11
19	4:23-37	12, 13
20	5:1-21	Esth
20	5:1-21	1, 2
21	5:22-42	3, 4, 5
22	6	6, 7, 8
23	7:1-21	9, 10
24	7:22-43	Job
24	7:22-43	1, 2
25	7:44-60	3, 4
26	8:1-25	5, 6, 7
27	8:26-40	8, 9, 10
28	9:1-21	11, 12, 13
29	9:22-43	14, 15, 16
30	10:1-23	17, 18, 19

JULY		
DATE	MORNING	EVENING
	<i>Acts</i>	<i>Job</i>
1	10:24-48	20, 21
2	11	22, 23, 24
3	12	25, 26, 27
4	13:1-25	28, 29
5	13:26-52	30, 31
6	14	32, 33
7	15:1-21	34, 35
8	15:22-41	36, 37
9	16:1-21	38, 39, 40
10	16:22-40	41, 42
		<i>Ps</i>
11	17:1-15	1, 2, 3
12	17:16-34	4, 5, 6
13	18	7, 8, 9
14	19:1-20	10, 11, 12
15	19:21-41	13, 14, 15
16	20:1-16	16, 17
17	20:17-38	18, 19
18	21:1-17	20, 21, 22
19	21:18-40	23, 24, 25
20	22	26, 27, 28
21	23:1-15	29, 30
22	23:16-35	31, 32
23	24	33, 34
24	25	35, 36
25	26	37, 38, 39
26	27:1-26	40, 41, 42
27	27:27-44	43, 44, 45
28	28	46, 47, 48
	<i>Rom</i>	
29	1	49, 50
30	2	51, 52, 53
31	3	54, 55, 56

AUGUST		
DATE	MORNING	EVENING
	<i>Rom</i>	<i>Ps</i>
1	4	57, 58, 59
2	5	60, 61, 62
3	6	63, 64, 65
4	7	66, 67
5	8:1-21	68, 69
6	8:22-39	70, 71
7	9:1-15	72, 73
8	9:16-33	74, 75, 76
9	10	77, 78
10	11:1-18	79, 80
11	11:19-36	81, 82, 83
12	12	84, 85, 86
13	13	87, 88
14	14	89, 90
15	15:1-13	91, 92, 93
16	15:14-33	94, 95, 96
17	16	97, 98, 99
	<i>1 Cor</i>	
18	1	100, 101, 102
19	2	103, 104
20	3	105, 106
21	4	107, 108, 109
22	5	110, 111, 112
23	6	113, 114, 115
24	7:1-19	116, 117, 118
25	7:20-40	119:1-88
26	8	119:89-176
27	9	120, 121, 122
28	10:1-18	123, 124, 125
29	10:19-33	126, 127, 128
30	11:1-16	129, 130, 131
31	11:17-34	132, 133, 134

SEPTEMBER		
DATE	MORNING	EVENING
	<i>1 Cor</i>	<i>Ps</i>
1	12	135, 136
2	13	137, 138, 139
3	14:1-20	140, 141, 142
4	14:21-40	143, 144, 145
5	15:1-28	146, 147
6	15:29-58	148, 149, 150
		<i>Prov</i>
7	16	1, 2
	<i>2 Cor</i>	
8	1	3, 4, 5
9	2	6, 7
10	3	8, 9
11	4	10, 11, 12
12	5	13, 14, 15
13	6	16, 17, 18
14	7	19, 20, 21
15	8	22, 23, 24
16	9	25, 26
17	10	27, 28, 29
18	11:1-15	30, 31
		<i>Eccl</i>
19	11:16-33	1, 2, 3
20	12	4, 5, 6
21	13	7, 8, 9
	<i>Gal</i>	
22	1	10, 11, 12
		<i>Song</i>
23	2	1, 2, 3
24	3	4, 5
25	4	6, 7, 8
		<i>Isa</i>
26	5	1, 2
27	6	3, 4
	<i>Eph</i>	
28	1	5, 6
29	2	7, 8
30	3	9, 10

OCTOBER		
DATE	MORNING	EVENING
	<i>Eph</i>	<i>Isa</i>
1	4	11, 12, 13
2	5:1-16	14, 15, 16
3	5:17-33	17, 18, 19
4	6	20, 21, 22
	<i>Phil</i>	
5	1	23, 24, 25
6	2	26, 27
7	3	28, 29
8	4	30, 31
	<i>Col</i>	
9	1	32, 33
10	2	34, 35, 36
11	3	37, 38
12	4	39, 40
	<i>1 Thess</i>	
13	1	41, 42
14	2	43, 44
15	3	45, 46
16	4	47, 48, 49
17	5	50, 51, 52
	<i>2 Thess</i>	
18	1	53, 54, 55
19	2	56, 57, 58
20	3	59, 60, 61
	<i>1 Tim</i>	
21	1	62, 63, 64
22	2	65, 66
		<i>Jer</i>
23	3	1, 2
24	4	3, 4, 5
25	5	6, 7, 8
26	6	9, 10, 11
	<i>2 Tim</i>	
27	1	12, 13, 14
28	2	15, 16, 17
29	3	18, 19
30	4	20, 21
	<i>Titus</i>	
31	1	22, 23

NOVEMBER		
DATE	MORNING	EVENING
	<i>Titus</i>	<i>Jer</i>
1	2	24, 25, 26
2	3	27, 28, 29
3		<i>Phlm</i> <i>Heb</i>
		30, 31
4	1	32, 33
5	2	34, 35, 36
6	3	37, 38, 39
7	4	40, 41, 42
8	5	43, 44, 45
9	6	46, 47
10	7	48, 49
11	8	50
12	9	51, 52
		<i>Lam</i>
13	10:1-18	1, 2
14	10:19-39	3, 4, 5
		<i>Ezek</i>
15	11:1-19	1, 2
16	11:20-40	3, 4
17	12	5, 6, 7
18	13	8, 9, 10
	<i>Jas</i>	
19	1	11, 12, 13
20	2	14, 15
21	3	16, 17
22	4	18, 19
23	5	20, 21
	<i>1 Pet</i>	
24	1	22, 23
25	2	24, 25, 26
26	3	27, 28, 29
27	4	30, 31, 32
28	5	33, 34
	<i>2 Pet</i>	
29	1	35, 36
30	2	37, 38, 39

DECEMBER		
DATE	MORNING	EVENING
	<i>2 Pet</i>	<i>Ezek</i>
1	3	40, 41
	<i>1 John</i>	
2	1	42, 43, 44
3	2	45, 46
4	3	47, 48
		<i>Dan</i>
5	4	1, 2
6	5	3, 4
7		<i>2 John</i> <i>3 John</i> <i>Jude</i>
8		5, 6, 7
9		8, 9, 10
		11, 12
		<i>Hos</i>
10	1	1, 2, 3, 4
11	2	5, 6, 7, 8
12	3	9, 10, 11
13	4	12, 13, 14
14	5	<i>Joel</i> <i>Amos</i>
15	6	1, 2, 3
16	7	4, 5, 6
17	8	7, 8, 9
18	9	<i>Obad</i>
19	10	<i>Jonah</i> <i>Mic</i>
20	11	1, 2, 3
21	12	4, 5
22	13	6, 7
23	14	<i>Nah</i>
24	15	<i>Hab</i>
25	16	<i>Zeph</i>
26	17	<i>Hag</i> <i>Zech</i>
27	18	1, 2, 3, 4
28	19	5, 6, 7, 8
29	20	9, 10, 11, 12
30	21	13, 14
31	22	<i>Mal</i>

THE
OLD TESTAMENT

