

The ONE  
YEAR<sup>®</sup>  
B I B L E

*Arranged in 365 Daily Readings*



New Living  
Translation<sup>®</sup>  
SECOND EDITION

Tyndale House Publishers, Inc.  
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## *Ways to Use* THE ONE YEAR BIBLE

*The One Year Bible* is divided into daily readings. For each day there is a portion of the Old Testament, the New Testament, Psalms, and Proverbs, and each day's reading contains a boldfaced passage that can be memorized as a thought for the day. The four separate daily readings are grouped on consecutive pages, giving freshness and diversity to each day's reading. This also makes it easy to use *The One Year Bible* in a variety of ways.

*The One Year Bible* has led thousands of readers through the Bible in one year. Its arrangement, however, is equally useful for guiding a reader through the Bible in two, or even three, years. If you feel too rushed or want to spend more time on each day's selections, here are a few other suggested reading plans:

**The Revised One-Year Plan.** Schedule some time in both the morning and evening. Then read the New Testament and Psalms selections in the morning and the Old Testament and Proverbs selections in the evening.

**The Two-Year Plan.** During the first year, just read the Old Testament and Proverbs selections. Then during the second year, read the selections from the New Testament and Psalms.

**The Three-Year Plan.** Read the Old Testament selection the first year, the New Testament selection the second year, and the Psalms and Proverbs selections during the third year.

**Words of Praise and Wisdom in One Year.** Read the Psalms and Proverbs selections for each day. This will take you through the Psalms twice and Proverbs once during the year, giving you words of praise and wisdom to live by each day.

You need not limit yourself to these suggested plans. The arrangement of *The One Year Bible* makes it easy to devise any number of Bible reading plans to meet your particular needs.

## PUBLISHER'S NOTE

*The One Year Bible* has been prepared especially for regular Bible readers who wish to read through the entire Bible in one year. Instead of following a Bible reading chart and experiencing the delay of turning from place to place, you will find the text here in sequence, ready for your quiet reading and meditation. This fulfills our goal at Tyndale to make the Bible as accessible as possible for people no matter what their background or walk of life.

This edition of *The One Year Bible* contains the entire text of the *Holy Bible*, New Living Translation, Second Edition. The New Living Translation was first published in 1996, and it quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004 and is reflected in this edition of *The One Year Bible*.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and to be read aloud in public worship.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way. May this year and every year be enriched as you enjoy daily portions from God's word.



## *Introduction to the* NEW LIVING TRANSLATION

*Translation Philosophy and Methodology.* English Bible translations tend to be governed by one of two general translation theories. The first theory has been called “formal-equivalence,” “literal,” or “word-for-word” translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called “dynamic-equivalence,” “functional-equivalence,” or “thought-for-thought” translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax. It also facilitates serious study of the text’s message and clarity in both devotional and public reading.

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader’s understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful.

*Translation Process and Team.* To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to

guard against personal and theological biases, the scholars needed to represent a diverse group of Evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide Evangelical community. (These scholars are listed at the end of this introduction.) Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, and this printing of the New Living Translation reflects the updated text.

*Written to Be Read Aloud.* It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

*The Texts behind the New Living Translation.* The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece*, edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

*Translation Issues.* The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow sub-dialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence struc-

ture. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

- We have converted ancient weights and measures (for example, “ephah” [a unit of dry volume] or “cubit” [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today’s readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.
- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, “ten shekels of silver” becomes “ten pieces of silver” to convey the intended message. In the New Testament, we have often translated the “denarius” as “the normal daily wage” to facilitate understanding. Then a footnote offers: “Greek *a denarius*, the payment for a full day’s wage.” In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the post-exilic Temple was completed in Jerusalem: “the third day of the month Adar.” This was during the sixth year of King Darius’s reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun began to set” have been used when the biblical reference is more general.
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”  
 Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.
- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.” Then we included a footnote with the literal Greek, which reads: “Greek *went home beating their breasts*.” In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: “They went home beating their breasts *in sorrow*.” If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.
- Metaphorical language is sometimes difficult for contemporary readers to understand,

so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is *as beautiful as* the tower of David” to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: “Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly.” We have rendered it “Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.” We clarified such metaphors only when we believed a typical reader might be confused by the literal text.

- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the religious leaders,” where appropriate.
- One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: “Train up a child in the way he should go, and when he is old he will not turn from it.” We have rendered it: “Direct your children onto the right path, and when they are older, they will not leave it.” At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: “He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.” We have rendered it: “If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead.”

We should emphasize, however, that all masculine nouns and pronouns used to represent God (for example, “Father”) have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

**Lexical Consistency in Terminology.** For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily

understood by many modern readers. For example, we avoided using words such as “justification,” “sanctification,” and “regeneration,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “we are made right with God,” “we are made holy,” and “we are born anew.”

*The Spelling of Proper Names.* Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Eshbaal/Ishbosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it “Israel” when it refers to the nation and “Jacob” when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: “The names ‘Jacob’ and ‘Israel’ are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.”

*The Rendering of Divine Names.* All appearances of ‘*el*, ‘*elohim*, or ‘*eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (*YHWH*) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name ‘*adonai*, which we render “Lord.” When ‘*adonai* and *YHWH* appear together, we have rendered it “Sovereign LORD.” This also distinguishes ‘*adonai* *YHWH* from cases where *YHWH* appears with ‘*elohim*, which is rendered “LORD God.” When *YH* (the short form of *YHWH*) and *YHWH* appear together, we have rendered it “LORD GOD.” When *YHWH* appears with the term *tseba’oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exod 3:15; 6:2-3).

In the New Testament, the Greek word *christos* has been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed, *christos* has been translated as “Christ.” The Greek word *kurios* is consistently translated “Lord,” except that it is translated “LORD” wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

*Textual Footnotes.* The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with “Hebrew,” “Aramaic,” or “Greek,” identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Greek *the breaking of bread.*”
- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says:

“Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”

- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Proverbs 3:12; Psalms 8:2; 53:3).
- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “Eve sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

AS WE SUBMIT this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God’s Word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God’s guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God’s Word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

*The Bible Translation Committee  
July 2004*

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# JANUARY

# 1

GENESIS 1:1–2:25

**I**n the beginning God created the heavens and the earth.\* <sup>2</sup>The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

<sup>3</sup>Then God said, “Let there be light,” and there was light. <sup>4</sup>And God saw that the light was good. Then he separated the light from the darkness. <sup>5</sup>God called the light “day” and the darkness “night.”

And evening passed and morning came, marking the first day.

<sup>6</sup>Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” <sup>7</sup>And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. <sup>8</sup>God called the space “sky.”

And evening passed and morning came, marking the second day.

<sup>9</sup>Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened.

<sup>10</sup>God called the dry ground “land” and the waters “seas.” And God saw that it was good. <sup>11</sup>Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.”

And that is what happened. <sup>12</sup>The

land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

<sup>13</sup>And evening passed and morning came, marking the third day.

<sup>14</sup>Then God said, “Let great lights appear in the sky to separate the day from the night. Let them mark off the seasons, days, and years. <sup>15</sup>Let these lights in the sky shine down on the earth.” And that is what happened. <sup>16</sup>God made two great lights, the sun and the moon—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. <sup>17</sup>God set these lights in the sky to light the earth, <sup>18</sup>to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

<sup>19</sup>And evening passed and morning came, marking the fourth day.

<sup>20</sup>Then God said, “Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind.” <sup>21</sup>So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good.

<sup>22</sup>Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

<sup>23</sup>And evening passed and morning came, marking the fifth day.

<sup>24</sup>Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry

along the ground, and wild animals.” And that is what happened. <sup>25</sup>God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make human beings\* in our image, to be like ourselves. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground.”

**<sup>27</sup> So God created human beings\* in his own image.  
In the image of God he created them;  
male and female he created them.**

<sup>28</sup>Then God blessed them and said, “Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.”

<sup>29</sup>Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. <sup>30</sup>And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life.” And that is what happened.

<sup>31</sup>Then God looked over all he had made, and he saw that it was very good!

And evening passed and morning came, marking the sixth day.

<sup>2:1</sup>So the creation of the heavens and the earth and everything in them was completed. <sup>2</sup>On the seventh day God had finished his work of creation, so he rested\* from all his work. <sup>3</sup>And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

<sup>4</sup>This is the account of the creation of the heavens and the earth.

When the LORD God made the earth and the heavens, <sup>5</sup>neither wild plants nor grains were growing on the earth. The LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. <sup>6</sup>Instead, springs\* came up from the ground and watered all the land. <sup>7</sup>Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man’s nostrils, and the man became a living person.

<sup>8</sup>Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. <sup>9</sup>The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup>A river watered the garden and then flowed out of Eden and divided into four branches. <sup>11</sup>The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. <sup>12</sup>The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. <sup>13</sup>The second branch, called the Gihon, flowed around the entire land of Cush. <sup>14</sup>The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

<sup>15</sup>The LORD God placed the man in the Garden of Eden to tend and watch over it. <sup>16</sup>But the LORD God warned him, “You may freely eat the fruit of every tree in the garden—<sup>17</sup>except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.”

<sup>18</sup>Then the LORD God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” <sup>19</sup>So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man\* to see what he would call them, and the man chose a name for

each one. <sup>20</sup>He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

<sup>21</sup>So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man's ribs\* and closed up the opening. <sup>22</sup>Then the LORD God made a woman from the rib, and he brought her to the man.

<sup>23</sup>"At last!" the man exclaimed.

"This one is bone from my bone,  
and flesh from my flesh!  
She will be called 'woman,'  
because she was taken from  
'man.'"

<sup>24</sup>This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

<sup>25</sup>Now the man and his wife were both naked, but they felt no shame.

1:1 Or *In the beginning when God created the heavens and the earth, . . . Or When God began to create the heavens and the earth, . . .* 1:26 Or *man*; Hebrew reads *adam*.  
1:27 Or *the man*; Hebrew reads *ha-adam*. 2:2 Or *ceased*; also in 2:3. 2:6 Or *mist*. 2:19 Or *Adam*, and so throughout the chapter. 2:21 Or *took a part of the man's side*.

### MATTHEW 1:1–2:12

**T**his is a record of the ancestors of Jesus the Messiah, a descendant of David\* and of Abraham:

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

(whose mother was Bathsheba, the widow of Uriah).

- 7 Solomon was the father of Rehoboam.  
Rehoboam was the father of Abijah.  
Abijah was the father of Asa.\*
  - 8 Asa was the father of Jehoshaphat.  
Jehoshaphat was the father of Jehoram.\*  
Jehoram was the father\* of Uzziah.
  - 9 Uzziah was the father of Jotham.  
Jotham was the father of Ahaz.  
Ahaz was the father of Hezekiah.
  - 10 Hezekiah was the father of Manasseh.  
Manasseh was the father of Amon.\*  
Amon was the father of Josiah.
  - 11 Josiah was the father of Jehoiachin\* and his brothers (born at the time of the exile to Babylon).
  - 12 After the Babylonian exile: Jehoiachin was the father of Shealtiel.  
Shealtiel was the father of Zerubbabel.
  - 13 Zerubbabel was the father of Abiud.  
Abiud was the father of Eliakim.  
Eliakim was the father of Azor.
  - 14 Azor was the father of Zadok.  
Zadok was the father of Akim.  
Akim was the father of Eliud.
  - 15 Eliud was the father of Eleazar.  
Eleazar was the father of Matthan.  
Matthan was the father of Jacob.
  - 16 Jacob was the father of Joseph, the husband of Mary.  
Mary gave birth to Jesus, who is called the Messiah.
- <sup>17</sup>All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.
- <sup>18</sup>This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. <sup>19</sup>Joseph, her fiancé, was a good man and did not

want to disgrace her publicly, so he decided to break the engagement\* quietly.

<sup>20</sup>As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. <sup>21</sup>And she will have a son, and you are to name him Jesus,\* for he will save his people from their sins."

<sup>22</sup>All of this occurred to fulfill the Lord's message through his prophet:

<sup>23</sup> "Look! The virgin will conceive a child!

She will give birth to a son,  
and they will call him Immanuel,\*  
which means 'God is with us.'"

<sup>24</sup>When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. <sup>25</sup>But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

<sup>2:1</sup> JESUS was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men\* from eastern lands arrived in Jerusalem, asking, <sup>2</sup>"Where is the newborn king of the Jews? We saw his star as it rose,\* and we have come to worship him."

<sup>3</sup>King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. <sup>4</sup>He called a meeting of the leading priests and teachers of religious law and asked, "Where is the Messiah supposed to be born?"

<sup>5</sup>"In Bethlehem in Judea," they said, "for this is what the prophet wrote:

<sup>6</sup> 'And you, O Bethlehem in the land of Judah,  
are not least among the ruling cities\* of Judah,  
for a ruler will come from you  
who will be the shepherd for my people Israel.'\*"

<sup>7</sup>Then Herod called for a private meeting with the wise men, and he

learned from them the time when the star first appeared. <sup>8</sup>Then he told them, "Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!"

<sup>9</sup>After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. <sup>10</sup>When they saw the star, they were filled with joy! <sup>11</sup>They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

<sup>12</sup>When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

1:1 Greek *Jesus the Messiah, son of David*. 1:3 Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. 1:7 Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. 1:8a Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. 1:8b Or *ancestor*; also in 1:11. 1:10 Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. 1:11 Greek *Jecmiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16. 1:19 Greek *to divorce her*. 1:21 *Jesus* means "The Lord saves." 1:23 Isa 7:14; 8:8, 10 (Greek version). 2:1 Or *royal astrologers*; Greek reads *magi*; also in 2:7, 16. 2:2 Or *star in the east*. 2:6a Greek *the rulers*. 2:6b Mic 5:2; 2 Sam 5:2.

## PSALM 1:1-6

● Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers.

<sup>2</sup> But they delight in the law of the LORD, meditating on it day and night.

<sup>3</sup> They are like trees planted along the riverbank, bearing fruit each season. Their leaves never wither, and they prosper in all they do.

<sup>4</sup> But not the wicked! They are like worthless chaff, scattered by the wind.

<sup>5</sup> They will be condemned at the time of judgment.