

The ONE
YEAR®
B I B L E

Arranged in 365 Daily Readings

NIV  | NEW
INTERNATIONAL
VERSION

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

The One Year Bible is divided into daily readings. For each day there is a portion of the Old Testament, the New Testament, Psalms, and Proverbs, 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.

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

Instead of following a Bible reading chart and experiencing the delay of turning from place to place, you will find the text here in sequence, ready for your quiet reading and meditation. This fulfills our goal at Tyndale to make the Bible as accessible as possible for people no matter what their background or walk of life.

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

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

PREFACE

THE NEW INTERNATIONAL VERSION is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. It had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. This group, though not made up of official church representatives, was transdenominational. Its conclusion was endorsed by a large number of leaders from many denominations who met in Chicago in 1966.

Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation, composed for the most part of biblical scholars from colleges, universities and seminaries. In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project—a sponsorship that made it possible to enlist the help of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. That they were from many denominations—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches—helped to safeguard the translation from sectarian bias.

How it was made helps to give the New International Version its distinctiveness. The translation of each book was assigned to a team of scholars. Next, one of the Intermediate Editorial Committees revised the initial translation, with constant reference to the Hebrew, Aramaic or Greek. Their work then went to one of the General Editorial Committees, which checked it in detail and made another thorough revision. This revision in turn was carefully reviewed by the Committee on Bible Translation, which made further changes and then released the final version for publication. In this way the entire Bible underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style.

All this involved many thousands of hours of research and discussion regarding the meaning of the texts and the precise way of putting them into English. It may well be that no other translation has been made by a more thorough process of review and revision from committee to committee than this one.

From the beginning of the project, the Committee on Bible Translation held to certain goals for the New International Version: that it would be an accurate translation and one that would have clarity and literary quality and so prove suitable for public and private reading, teaching, preaching, memorizing and liturgical use. The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English.

In working toward these goals, the translators were united in their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being.

The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands

frequent modifications in sentence structure and constant regard for the contextual meanings of words.

A sensitive feeling for style does not always accompany scholarship. Accordingly the Committee on Bible Translation submitted the developing version to a number of stylistic consultants. Two of them read every book of both Old and New Testaments twice—once before and once after the last major revision—and made invaluable suggestions. Samples of the translation were tested for clarity and ease of reading by various kinds of people—young and old, highly educated and less well educated, ministers and laymen.

Concern for clear and natural English—that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated—motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the biblical writers. In view of the international use of English, the translators sought to avoid obvious Americanisms on the one hand and obvious Anglicisms on the other. A British edition reflects the comparatively few differences of significant idiom and of spelling.

As for the traditional pronouns “thou,” “thee” and “thine” in reference to the Deity, the translators judged that to use these archaisms (along with the old verb forms such as “doest,” “wouldest” and “hadst”) would violate accuracy in translation. Neither Hebrew, Aramaic nor Greek uses special pronouns for the persons of the Godhead. A present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. Sometimes a variant Hebrew reading in the margin of the Masoretic Text was followed instead of the text itself. Such instances, being variants within the Masoretic tradition, are not specified by footnotes. In rare cases, words in the consonantal text were divided differently from the way they appear in the Masoretic Text. Footnotes indicate this. The translators also consulted the more important early versions—the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *Juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. Such instances are footnoted. Sometimes vowel letters and vowel signs did not, in the judgment of the translators, represent the correct vowels for the original consonantal text. Accordingly some words were read with a different set of vowels. These instances are usually not indicated by footnotes.

The Greek text used in translating the New Testament was an eclectic one. No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. Where existing manuscripts differ, the translators made their choice of readings according to accepted principles of New Testament textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek New Testament were used.

There is a sense in which the work of translation is never wholly finished. This applies to all great literature and uniquely so to the Bible. In 1973 the New Testament in the New International Version was published. Since then, suggestions for corrections and revisions have been received from various sources. The Committee on Bible Translation carefully considered the suggestions and adopted a number of them. These were incorporated in the first printing of the entire Bible in 1978. Additional revisions were made by the Committee on Bible Translation in 1983 and appear in printings after that date.

As in other ancient documents, the precise meaning of the biblical texts is sometimes uncertain. This is more often the case with the Hebrew and Aramaic texts than with the Greek text. Although archaeological and linguistic discoveries in this century aid in understanding difficult passages, some uncertainties remain. The more significant of these have been called to the reader's attention in the footnotes.

In regard to the divine name *YHWH*, commonly referred to as the *Tetragrammaton*, the translators adopted the device used in most English versions of rendering that name as “LORD” in capital letters to distinguish it from *Adonai*, another Hebrew word rendered “Lord,” for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered “Sovereign LORD.”

Because for most readers today the phrases “the LORD of hosts” and “God of hosts” have little meaning, this version renders them “the LORD Almighty” and “God Almighty.” These renderings convey the sense of the Hebrew, namely, “he who is sovereign over all the ‘hosts’ (powers) in heaven and on earth, especially over the ‘hosts’ (armies) of Israel.” For readers unacquainted with Hebrew this does not make clear the distinction between *Sabaoth* (“hosts” or “Almighty”) and *Shaddai* (which can also be translated “Almighty”), but the latter occurs infrequently and is always footnoted. When *Adonai* and *YHWH Sabaoth* occur together, they are rendered “the Lord, the LORD Almighty.”

As for other proper nouns, the familiar spellings of the King James Version are generally retained. Names traditionally spelled with “ch,” except where it is final, are usually spelled in this translation with “k” or “c,” since the biblical languages do not have the sound that “ch” frequently indicates in English—for example, in *chant*. For well-known names such as Zechariah, however, the traditional spelling has been retained. Variation in the spelling of names in the original languages has usually not been indicated. Where a person or place has two or more different names in the Hebrew, Aramaic or Greek texts, the more familiar one has generally been used, with footnotes where needed.

To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa. And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes.

Poetical passages are printed as poetry, that is, with indentation of lines and with separate stanzas. These are generally designed to reflect the structure of Hebrew poetry. This poetry is normally characterized by parallelism in balanced lines. Most of the poetry in the Bible is in the Old Testament, and scholars differ regarding the scansion of Hebrew lines. The translators determined the stanza divisions for the most part by analysis of the subject matter. The stanzas therefore serve as poetic paragraphs.

As an aid to the reader, italicized sectional headings are inserted in most of the books. They are not to be regarded as part of the NIV text, are not for oral reading, and are not intended to dictate the interpretation of the sections they head.

The footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with “Or” and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative; in poetry quoted in a footnote a slant mark indicates a line division. Footnotes introduced by “Or” do not have uniform significance. In some cases two possible translations were considered to have about equal validity. In other cases, though the translators were convinced that the translation in the text was correct, they judged that another interpretation was possible and of sufficient importance to be represented in a footnote.

In the New Testament, footnotes that refer to uncertainty regarding the original text are introduced by “Some manuscripts” or similar expressions. In the Old Testament, evidence for the reading chosen is given first and evidence for the alternative is added after a semicolon (for example: Septuagint; Hebrew *father*). In such notes the term “Hebrew” refers to the Masoretic Text.

It should be noted that minerals, flora and fauna, architectural details, articles of clothing and jewelry, musical instruments and other articles cannot always be identified with precision. Also measures of capacity in the biblical period are particularly uncertain.

Like all translations of the Bible, made as they are by imperfect man, this one undoubtedly falls short of its goals. Yet we are grateful to God for the extent to which he has enabled us to realize these goals and for the strength he has given us and our colleagues to complete our task. We offer this version of the Bible to him in whose name and for whose glory it has been made. We pray that it will lead many into a better understanding of the Holy Scriptures and a fuller knowledge of Jesus Christ the incarnate Word, of whom the Scriptures so faithfully testify.

*The Committee on Bible Translation
June 1978 (Revised August 1983)*

Names of the translators and editors may be secured from the International Bible Society, translation sponsors of the New International Version, 1820 Jet Stream Drive, Colorado Springs, Colorado 80921-3696 U.S.A.



JANUARY

1

GENESIS 1:1–2:25

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

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

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

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

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

ning, and there was morning—the third day.

¹⁴And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, ¹⁵and let them be lights in the expanse of the sky to give light on the earth.” And it was so. ¹⁶God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷God set them in the expanse of the sky to give light on the earth, ¹⁸to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹And there was evening, and there was morning—the fourth day.

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

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

²⁶Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth,^b and over all the creatures that move along the ground."

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

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

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

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

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

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

⁴This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens—⁵and no shrub of

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

⁸Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. ⁹And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰A river watering the garden flowed from Eden; from there it was separated into four headwaters. ¹¹The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. ¹²(The gold of that land is good; aromatic resin^g and onyx are also there.) ¹³The name of the second river is the Gihon; it winds through the entire land of Cush.^h ¹⁴The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

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

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

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

the livestock, the birds of the air and all the beasts of the field.

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

²³The man said,

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

²⁴For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

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

^{a2}Or possibly *became* ^{b26}Hebrew; Syriac *all the wild animals* ^{c2}Or *ceased*; also in verse 3 ^{d5}Or *land*; also in verse 6 ^{e6}Or *mist* ^{f7}The Hebrew for *man (adam)* sounds like and may be related to the Hebrew for *ground (adamah)*; it is also the name *Adam* (see Gen. 2:20). ^{g12}Or *good*; *pearls* ^{h13}Possibly southeast Mesopotamia ⁱ²⁰Or *the man* ^{j21}Or *took part of the man's side* ^{k22}Or *part* ^{l23}The Hebrew for *woman* sounds like the Hebrew for *man*.

MATTHEW 1:1–2:12

A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

²Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,

³Judah the father of Perez and Zerah, whose mother was Tamar,

Perez the father of Hezron,
Hezron the father of Ram,

⁴Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,

⁵Salmon the father of Boaz, whose mother was Rahab,
Boaz the father of Obed, whose mother was Ruth,
Obed the father of Jesse,

⁶and Jesse the father of King David.

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

⁷Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
Abijah the father of Asa,

⁸Asa the father of Jehoshaphat,
Jehoshaphat the father of Jehoram,
Jehoram the father of Uzziah,

⁹Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,

¹⁰Hezekiah the father of Manasseh,
Manasseh the father of Amos,
Amos the father of Josiah,

¹¹and Josiah the father of Jeconiah^a
and his brothers at the time of
the exile to Babylon.

¹²After the exile to Babylon:
Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,

¹³Zerubbabel the father of Abiud,
Abiud the father of Eliakim,
Eliakim the father of Azor,

¹⁴Azor the father of Zadok,
Zadok the father of Akim,
Akim the father of Eliud,

¹⁵Eliud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,

¹⁶and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

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

¹⁸This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. ¹⁹Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David,

do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹She will give birth to a son, and you are to give him the name Jesus,^c because he will save his people from their sins.”

²²All this took place to fulfill what the Lord had said through the prophet: ²³“The virgin will be with child and will give birth to a son, and they will call him Immanuel”^d—which means, “God with us.”

²⁴When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵But he had no union with her until she gave birth to a son. And he gave him the name Jesus.

^{2:1}AFTER Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi^e from the east came to Jerusalem ²and asked, “Where is the one who has been born king of the Jews? We saw his star in the east^f and have come to worship him.”

³When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴When he had called together all the people’s chief priests and teachers of the law, he asked them where the Christ^g was to be born. ⁵“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

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

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

⁹After they had heard the king, they went on their way, and the star they had seen in the eastⁱ went ahead of them un-

til it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. ¹²And having been warned in a dream not to go back to Herod, they returned to their country by another route.

a ¹¹ That is, Jehoiachin; also in verse 12 *b* ¹⁷ Or *Messiah*. “The Christ” (Greek) and “the Messiah” (Hebrew) both mean “the Anointed One.” *c* ²¹ *Jesus* is the Greek form of *Joshua*, which means *the Lord saves*. *d* ²³ *Isaiah 7:14* *e* ¹ *Traditionally Wise Men* *f* ² *Or star when it rose* *g* ⁴ *Or Messiah* *h* ⁶ *Micah 5:2* *i* ⁹ *Or seen when it rose*

PSALM 1:1-6

- ¹ **B**lessed is the man
who does not walk in the counsel
of the wicked
or stand in the way of sinners
or sit in the seat of mockers.
² But his delight is in the law of
the LORD,
and on his law he meditates day
and night.
³ He is like a tree planted by streams
of water,
which yields its fruit in season
and whose leaf does not wither.
Whatever he does prospers.
⁴ Not so the wicked!
They are like chaff
that the wind blows away.
⁵ Therefore the wicked will not stand
in the judgment,
nor sinners in the assembly of
the righteous.
⁶ For the LORD watches over the way
of the righteous,
but the way of the wicked will
perish.

PROVERBS 1:1-6

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

- ² for attaining wisdom and discipline;
for understanding words
of insight;

- ³for acquiring a disciplined and prudent life,
doing what is right and just and fair;
- ⁴for giving prudence to the simple,
knowledge and discretion to the young—
- ⁵let the wise listen and add to their learning,
and let the discerning get guidance—
- ⁶for understanding proverbs and parables,
the sayings and riddles of the wise.



GENESIS 3:1–4:26

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

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

⁴“You will not surely die,” the serpent said to the woman. ⁵“For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

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

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

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

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

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

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

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

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

“Cursed are you above all the livestock
and all the wild animals!
You will crawl on your belly
and you will eat dust
all the days of your life.

¹⁵And I will put enmity
between you and the woman,
and between your offspring^a
and hers;
he will crush^b your head,
and you will strike his heel.”

¹⁶To the woman he said,

“I will greatly increase your pains
in childbearing;
with pain you will give birth
to children.

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

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

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

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

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

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

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

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

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

⁶Then the LORD said to Cain, "Why are you angry? Why is your face downcast? ⁷If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your

door; it desires to have you, but you must master it."

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

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

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

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

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

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

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

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

²³Lamech said to his wives,

“Adah and Zillah, listen to me;
wives of Lamech, hear my words.
I have killed/ a man for wounding me,
a young man for injuring me.

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

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

At that time men began to call onⁿ the name of the LORD.

^{a15}Or seed ^{b15}Or strike ^{c20,1}Or The man ^{d20}Eve probably means living. ^{e24}Or placed in front ^{f1}Cain sounds like the Hebrew for brought forth or acquired.

^{g1}Or have acquired ^{h8}Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “Let’s go out to the field.” ⁱ¹⁵Septuagint, Vulgate and Syriac; Hebrew Very well ^{j16}Nod means wandering (see verses 12 and 14). ^{k22}Or who instructed all who work in ^{l23}Or I will kill ^{m25}Seth probably means granted. ⁿ²⁶Or to proclaim

MATTHEW 2:13–3:6

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

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

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

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

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

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

3:1 **I**n those days John the Baptist came, preaching in the Desert of Judea ²and saying, “Repent, for the kingdom of heaven is near.” ³This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the desert,
“Prepare the way for the Lord,
make straight paths for him.”^c

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

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

PSALM 2:1-12

1 **W**hy do the nations conspire^a
and the peoples plot in vain?

²The kings of the earth take
their stand
and the rulers gather together
against the LORD
and against his Anointed One.^b

³“Let us break their chains,” they say,
“and throw off their fetters.”

⁴The One enthroned in heaven
laughs;
the Lord scoffs at them.

- ⁵Then he rebukes them in his anger
and terrifies them in his wrath,
saying,
⁶“I have installed my King^c
on Zion, my holy hill.”
⁷I will proclaim the decree of the
LORD:

He said to me, “You are my Son^d;
today I have become your
Father.^e”

- ⁸Ask of me,
and I will make the nations your
inheritance,
the ends of the earth your
possession.
⁹You will rule them with an iron
scepter^f;
you will dash them to pieces like
pottery.”
¹⁰Therefore, you kings, be wise;
be warned, you rulers of
the earth.
¹¹Serve the LORD with fear
and rejoice with trembling.
¹²Kiss the Son, lest he be angry
and you be destroyed in your way,
for his wrath can flare up in a
moment.
Blessed are all who take refuge
in him.

^a1 Hebrew; Septuagint *rage* ^b2 Or *anointed one*
^c6 Or *king* ^d7 Or *son*; also in verse 12 ^e7 Or *have*
begotten you ^f9 Or *will break them with a rod of iron*

PROVERBS 1:7-9

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

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



GENESIS 5:1–7:24

This is the written account of Adam’s
line.

When God created man, he made
him in the likeness of God. ²He created
them male and female and blessed
them. And when they were created, he
called them “man.^a”

³When Adam had lived 130 years, he
had a son in his own likeness, in his own
image; and he named him Seth. ⁴After
Seth was born, Adam lived 800 years
and had other sons and daughters. ⁵Al-
together, Adam lived 930 years, and
then he died.

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

⁹When Enosh had lived 90 years, he
became the father of Kenan. ¹⁰And af-
ter he became the father of Kenan, Enosh
lived 815 years and had other sons and
daughters. ¹¹Altogether, Enosh lived
905 years, and then he died.

¹²When Kenan had lived 70 years, he
became the father of Mahalalel. ¹³And
after he became the father of Mahalalel,
Kenan lived 840 years and had other
sons and daughters. ¹⁴Altogether, Ken-
an lived 910 years, and then he died.

¹⁵When Mahalalel had lived 65
years, he became the father of Jared.
¹⁶And after he became the father of Ja-
red, Mahalalel lived 830 years and had
other sons and daughters. ¹⁷Altogether,
Mahalalel lived 895 years, and then he
died.

¹⁸When Jared had lived 162 years, he
became the father of Enoch. ¹⁹And af-
ter he became the father of Enoch, Ja-
red lived 800 years and had other sons

and daughters. ²⁰Altogether, Jared lived 962 years, and then he died.

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

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

²⁸When Lamech had lived 182 years, he had a son. ²⁹He named him Noah^c and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed." ³⁰After Noah was born, Lamech lived 595 years and had other sons and daughters. ³¹Altogether, Lamech lived 777 years, and then he died.

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

6:1 WHEN men began to increase in number on the earth and daughters were born to them, ²the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. ³Then the LORD said, "My Spirit will not contend with^d man forever, for he is mortal^e; his days will be a hundred and twenty years."

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

⁵The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. ⁶The LORD was grieved that he had made man on the earth, and his heart was filled with pain. ⁷So the LORD said, "I will wipe man-

kind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them." ⁸But Noah found favor in the eyes of the LORD.

⁹This is the account of Noah.

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

¹¹Now the earth was corrupt in God's sight and was full of violence. ¹²God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. ¹³So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. ¹⁴So make yourself an ark of cypress^f wood; make rooms in it and coat it with pitch inside and out. ¹⁵This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.^g ¹⁶Make a roof for it and finish^h the ark to within 18 inchesⁱ of the top. Put a door in the side of the ark and make lower, middle and upper decks. ¹⁷I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. ¹⁸But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. ¹⁹You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. ²⁰Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. ²¹You are to take every kind of food that is to be eaten and store it away as food for you and for them."

²²Noah did everything just as God commanded him.

7:1 THE LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this

generation. ²Take with you seven/ of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate, ³and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth. ⁴Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”

⁵And Noah did all that the LORD commanded him.

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

¹¹In the six hundredth year of Noah's life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. ¹²And rain fell on the earth forty days and forty nights.

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

¹⁷For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. ¹⁸The waters rose and increased greatly on the earth, and the ark floated on the surface of the water.

¹⁹They rose greatly on the earth, and all the high mountains under the entire heavens were covered. ²⁰The waters rose and covered the mountains to a depth of more than twenty feet.^{k, l} ²¹Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. ²²Everything on dry land that had the breath of life in its nostrils died. ²³Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark.

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

a2 Hebrew adam b6 Father may mean ancestor; also in verses 7-26. c29 Noah sounds like the Hebrew for comfort. d3 Or My spirit will not remain in e3 Or corrupt f14 The meaning of the Hebrew for this word is uncertain. g15 Hebrew 300 cubits long, 50 cubits wide and 30 cubits high (about 140 meters long, 23 meters wide and 13.5 meters high) h16 Or Make an opening for light by finishing i16 Hebrew a cubit (about 0.5 meter) j2 Or seven pairs; also in verse 3 k20 Hebrew fifteen cubits (about 6.9 meters) l20 Or rose more than twenty feet, and the mountains were covered

MATTHEW 3:7-4:11

But when he [John the Baptist] saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. ⁹And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. ¹⁰The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

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

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

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

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

^{4:1}THEN Jesus was led by the Spirit into the desert to be tempted by the devil. ²After fasting forty days and forty nights, he was hungry. ³The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

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

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

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

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

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

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

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

^a11 Or in ^b4 Deut. 8:3 ^c6 Psalm 91:11,12 ^d7 Deut. 6:16 ^e10 Deut. 6:13

PSALM 3:1-8

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

- ¹ **○** LORD, how many are my foes!
How many rise up against me!
² Many are saying of me,
"God will not deliver him." *Selah*^a
- ³ **But you are a shield around me,
O LORD;
you bestow glory on me and lift^b
up my head.**
- ⁴ To the LORD I cry aloud,
and he answers me from his
holy hill. *Selah*
- ⁵ I lie down and sleep;
I wake again, because the LORD
sustains me.
- ⁶ I will not fear the tens of thousands
drawn up against me on every side.
- ⁷ Arise, O LORD!
Deliver me, O my God!
Strike all my enemies on the jaw;
break the teeth of the wicked.
- ⁸ From the LORD comes deliverance.
May your blessing be on
your people. *Selah*

^a2 A word of uncertain meaning, occurring frequently in the Psalms; possibly a musical term ^b3 Or Lord, / my Glorious One, who lifts

PROVERBS 1:10-19

- ¹⁰ **M**y son, if sinners entice you,
do not give in to them.
- ¹¹ If they say, "Come along with us;
let's lie in wait for someone's blood,
let's waylay some harmless soul;
- ¹² let's swallow them alive, like the grave,^a
and whole, like those who go
down to the pit;
- ¹³ we will get all sorts of valuable things
and fill our houses with plunder;
- ¹⁴ throw in your lot with us,
and we will share a common
purse"—
- ¹⁵ my son, do not go along with them,
do not set foot on their paths;
- ¹⁶ for their feet rush into sin,
they are swift to shed blood.
- ¹⁷ How useless to spread a net
in full view of all the birds!

¹⁸These men lie in wait for their
own blood;
they waylay only themselves!
¹⁹Such is the end of all who go after
ill-gotten gain;
it takes away the lives of those
who get it.

^a¹²Hebrew *Sheol*



GENESIS 8:1–10:32

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

⁶After forty days Noah opened the window he had made in the ark ⁷and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. ⁸Then he sent out a dove to see if the water had receded from the surface of the ground. ⁹But the dove could find no place to set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. ¹⁰He waited seven more days and again sent out the dove from the ark. ¹¹When the dove returned to him in the evening, there in its beak was a freshly

plucked olive leaf! Then Noah knew that the water had receded from the earth. ¹²He waited seven more days and sent the dove out again, but this time it did not return to him.

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

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

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

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

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

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

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

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

⁶“Whoever sheds the blood of man,
by man shall his blood be shed;
for in the image of God
has God made man.

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

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

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

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

¹⁸The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) ¹⁹These were the three sons of Noah, and from them came the people who were scattered over the earth.

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

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

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

²⁶He also said,

“Blessed be the LORD, the God of
Shem!
May Canaan be the slave of
Shem.^c

²⁷May God extend the territory of
Japheth^d;
may Japheth live in the tents of
Shem,
and may Canaan be his^e slave.”

²⁸After the flood Noah lived 350 years. ²⁹Altogether, Noah lived 950 years, and then he died.

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

²The sons^f of Japheth:
Gomer, Magog, Madai, Javan,
Tubal, Meshech and Tiras.

³The sons of Gomer:
Ashkenaz, Riphath and To-
garmah.

⁴The sons of Javan:

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

⁶The sons of Ham:

Cush, Mizraim,^h Put and Canaan.

⁷The sons of Cush:

Seba, Havilah, Sabtah, Raamah and Sabteca.

The sons of Raamah:

Sheba and Dedan.

⁸Cush was the fatherⁱ of Nimrod, who grew to be a mighty warrior on the earth. ⁹He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD." ¹⁰The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in^j Shinar.^k ¹¹From that land he went to Assyria, where he built Nineveh, Rehoboth Ir,^l Calah¹² and Resen, which is between Nineveh and Calah; that is the great city.

¹³Mizraim was the father of

the Ludites, Anamites, Lehabites, Naphtuhites, ¹⁴Pathrusites, Casluhites (from whom the Philistines came) and Capthorites.

¹⁵Canaan was the father of

Sidon his firstborn,^m and of the Hittites, ¹⁶Jebusites, Amorites, Girgashites, ¹⁷Hivites, Arkites, Sinites, ¹⁸Arvadites, Zemarites and Hamathites.

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

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

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

²²The sons of Shem:

Elam, Asshur, Arphaxad, Lud and Aram.

²³The sons of Aram:

Uz, Hul, Gether and Me-shech.^o

²⁴Arphaxad was the father of^p Shelah,

and Shelah the father of Eber.

²⁵Two sons were born to Eber:

One was named Peleg,^q because in his time the earth was divided; his brother was named Joktan.

²⁶Joktan was the father of

Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah and Jobab. All these were sons of Joktan.

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

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

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

*a*²¹ Or man, for *b*²⁰ Or soil, was the first *c*²⁶ Or be his slave *d*²⁷ Japheth sounds like the Hebrew for excess. *e*²⁷ Or their *f*²³ Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31. *g*⁴ Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text *Dodanim* *h*⁶ That is, Egypt; also in verse 13 *i*⁸ Father may mean ancestor or predecessor or founder; also in verses 13, 15, 24 and 26. *j*¹⁰ Or Erech and Akkad—all of them in *k*¹⁰ That is, Babylonia *l*¹¹ Or Nineveh with its city squares *m*¹⁵ Or of the Sidonians, the foremost *n*²¹ Or Shem, the older brother of *o*²³ See Septuagint and 1 Chron. 1:17; Hebrew *Mash* *p*²⁴ Hebrew; Septuagint father of Cainan, and Cainan was the father of *q*²⁵ Peleg means division.

MATTHEW 4:12-25

When Jesus heard that John had been put in prison, he returned to Galilee. ¹³Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of

Zebulun and Naphtali— ¹⁴to fulfill what was said through the prophet Isaiah:

¹⁵“Land of Zebulun and land of Naphtali,
the way to the sea, along the Jordan,
Galilee of the Gentiles—
¹⁶the people living in darkness
have seen a great light;
on those living in the land of the shadow of death
a light has dawned.”^a

¹⁷From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

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

²¹Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, ²²and immediately they left the boat and their father and followed him.

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

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

PSALM 4:1-8

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

¹Answer me when I call to you,
O my righteous God.

Give me relief from my distress;
be merciful to me and hear
my prayer.

²How long, O men, will you turn my
glory into shame^a?
How long will you love delusions
and seek false gods^b? *Selah*

³Know that the LORD has set apart the
godly for himself;
the LORD will hear when I call to him.

⁴In your anger do not sin;
when you are on your beds,
search your hearts and be silent.
Selah

⁵Offer right sacrifices
and trust in the LORD.

⁶Many are asking, “Who can show us
any good?”
Let the light of your face shine
upon us, O LORD.

⁷You have filled my heart with
greater joy
than when their grain and new
wine abound.

⁸I will lie down and sleep in peace,
for you alone, O LORD,
make me dwell in safety.

^a2 Or you dishonor my Glorious One ^b2 Or seek lies

PROVERBS 1:20-23

²⁰Wisdom calls aloud in the street,
she raises her voice in the public
squares;

²¹at the head of the noisy streets^a she
cries out,
in the gateways of the city she
makes her speech:

²²“How long will you simple ones^b love
your simple ways?
How long will mockers delight in
mockery
and fools hate knowledge?”

²³If you had responded to my rebuke,
I would have poured out my heart
to you
and made my thoughts known to
you.”

^a21 Hebrew; Septuagint / on the tops of the walls ^b22 The Hebrew word rendered simple in Proverbs generally denotes one without moral direction and inclined to evil.



JANUARY 5

GENESIS 11:1–13:4

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

³They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. ⁴Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.”

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

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

¹⁰This is the account of Shem.

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

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

¹⁴When Shelah had lived 30 years, he became the father of Eber. ¹⁵And after

he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

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

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

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

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

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

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

²⁷This is the account of Terah.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. ²⁸While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. ²⁹Abram and Nahor both married. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. ³⁰Now Sarai was barren; she had no children.

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

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

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

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

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

³I will bless those who bless you, and whoever curses you I will curse;

and all peoples on earth will be blessed through you."

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

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

⁸From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD. ⁹Then Abram set out and continued toward the Negev.

¹⁰Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. ¹¹As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. ¹²When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. ¹³Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."

¹⁴When Abram came to Egypt, the Egyptians saw that she was a very beauti-

ful woman. ¹⁵And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. ¹⁶He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels.

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

^{13:1}So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. ²Abram had become very wealthy in livestock and in silver and gold.

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

a2 Or from the east; or in the east. b2 That is, Babylonia. c9 That is, Babylon; Babel sounds like the Hebrew for confused. d10 Father may mean ancestor; also in verses 11-25. e12, 13 Hebrew; Septuagint (see also Luke 3:35, 36 and note at Gen. 10:24) 35 years, he became the father of Cainan. 13 And after he became the father of Cainan, Arphaxad lived 430 years and had other sons and daughters, and then he died. When Cainan had lived 130 years, he became the father of Shelah. And after he became the father of Shelah, Cainan lived 330 years and had other sons and daughters. 17 Or seed

MATTHEW 5:1-26

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

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

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

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

- ⁶Blessed are those who hunger and thirst for righteousness, for they will be filled.
- ⁷Blessed are the merciful, for they will be shown mercy.
- ⁸Blessed are the pure in heart, for they will see God.
- ⁹Blessed are the peacemakers, for they will be called sons of God.
- ¹⁰Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

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

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

¹⁷"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰For I tell you that unless your righteousness surpasses that of the Pharisees and the

teachers of the law, you will certainly not enter the kingdom of heaven.

²¹"You have heard that it was said to the people long ago, 'Do not murder,^a and anyone who murders will be subject to judgment.' ²²But I tell you that anyone who is angry with his brother^b will be subject to judgment. Again, anyone who says to his brother, 'Raca,^c' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

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

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

^a21 Exodus 20:13 ^b22 Some manuscripts *brother without cause* ^c22 An Aramaic term of contempt ^d26 Greek *kodrantēs*

PSALM 5:1-12

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

- ¹**G**ive ear to my words, O LORD, consider my sighing.
- ²Listen to my cry for help, my King and my God, for to you I pray.
- ³In the morning, O LORD, you hear my voice; in the morning I lay my requests before you and wait in expectation.
- ⁴You are not a God who takes pleasure in evil; with you the wicked cannot dwell.
- ⁵The arrogant cannot stand in your presence; you hate all who do wrong.

⁶You destroy those who tell lies;
bloodthirsty and deceitful men
the LORD abhors.

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

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

⁹Not a word from their mouth can
be trusted;
their heart is filled with
destruction.

Their throat is an open grave;
with their tongue they speak
deceit.

¹⁰Declare them guilty, O God!
Let their intrigues be their
downfall.
Banish them for their many sins,
for they have rebelled against you.

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

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

PROVERBS 1:24-28

²⁴“**B**ut since you rejected me
[Wisdom] when I called
and no one gave heed when I
stretched out my hand,
²⁵since you ignored all my advice
and would not accept my rebuke,
²⁶I in turn will laugh at your disaster;
I will mock when calamity
overtakes you—
²⁷when calamity overtakes you like a
storm,
when disaster sweeps over you
like a whirlwind,

when distress and trouble
overwhelm you.

²⁸“Then they will call to me but I will
not answer;
they will look for me but will not
find me.”



GENESIS 13:5–15:21

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

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

¹⁰Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) ¹¹So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: ¹²Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. ¹³Now the men of Sodom were wicked and were sinning greatly against the LORD.

¹⁴The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. ¹⁵All the land that