

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

*Arranged in 365 Daily Readings*

NIV  | NEW  
INTERNATIONAL  
VERSION

LARGE PRINT

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

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

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

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

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

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

## PUBLISHER'S NOTE

*The One Year Bible* has been prepared especially for regular Bible readers who wish to read through the entire Bible in one year.

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

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

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

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

## PREFACE

THE 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

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

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

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

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

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

ning, and there was morning—the third day.

<sup>14</sup>And 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, <sup>15</sup>and let them be lights in the expanse of the sky to give light on the earth.” And it was so. <sup>16</sup>God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup>God set them in the expanse of the sky to give light on the earth, <sup>18</sup>to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>And there was evening, and there was morning—the fourth day.

<sup>20</sup>And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” <sup>21</sup>So 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. <sup>22</sup>God 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.” <sup>23</sup>And there was evening, and there was morning—the fifth day.

<sup>24</sup>And 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. <sup>25</sup>God 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.

<sup>26</sup>Then 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,<sup>b</sup> and over all the creatures that move along the ground."

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

<sup>28</sup>God 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."

<sup>29</sup>Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup>And 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.

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

<sup>2:1</sup>THUS the heavens and the earth were completed in all their vast array.

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

<sup>4</sup>This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens— <sup>5</sup>and no shrub of

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

<sup>8</sup>Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup>And 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.

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

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

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

<sup>19</sup>Now 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. <sup>20</sup>So the man gave names to all

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

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

<sup>23</sup>The man said,

“This is now bone of my bones  
and flesh of my flesh;  
she shall be called ‘woman,’  
for she was taken out of man.”

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

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

<sup>a2</sup>Or possibly *became* <sup>b26</sup>Hebrew; Syriac *all the wild animals* <sup>c2</sup>Or *ceased*; also in verse 3 <sup>d5</sup>Or *land*; also in verse 6 <sup>e6</sup>Or *mist* <sup>f7</sup>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). <sup>g12</sup>Or *good*; *pearls* <sup>h13</sup>Possibly southeast Mesopotamia <sup>i20</sup>Or *the man* <sup>j21</sup>Or *took part of the man's side* <sup>k22</sup>Or *part* <sup>l23</sup>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:

<sup>2</sup>Abraham was the father of Isaac,  
Isaac the father of Jacob,  
Jacob the father of Judah and his brothers,

<sup>3</sup>Judah the father of Perez and Zerah, whose mother was Tamar,

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

<sup>4</sup>Ram the father of Amminadab,  
Amminadab the father of Nahshon,

Nahshon the father of Salmon,

<sup>5</sup>Salmon the father of Boaz, whose mother was Rahab,  
Boaz the father of Obed, whose mother was Ruth,  
Obed the father of Jesse,

<sup>6</sup>and Jesse the father of King David.

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

<sup>7</sup>Solomon the father of Rehoboam,  
Rehoboam the father of Abijah,  
Abijah the father of Asa,

<sup>8</sup>Asa the father of Jehoshaphat,  
Jehoshaphat the father of Jehoram,  
Jehoram the father of Uzziah,

<sup>9</sup>Uzziah the father of Jotham,  
Jotham the father of Ahaz,  
Ahaz the father of Hezekiah,

<sup>10</sup>Hezekiah the father of Manasseh,  
Manasseh the father of Amon,  
Amon the father of Josiah,

<sup>11</sup>and Josiah the father of Jeconiah<sup>a</sup>  
and his brothers at the time of  
the exile to Babylon.

<sup>12</sup>After the exile to Babylon:  
Jeconiah was the father of Shealtiel,

Shealtiel the father of Zerubbabel,

<sup>13</sup>Zerubbabel the father of Abiud,  
Abiud the father of Eliakim,  
Eliakim the father of Azor,

<sup>14</sup>Azor the father of Zadok,  
Zadok the father of Akim,  
Akim the father of Eliud,

<sup>15</sup>Eliud the father of Eleazar,  
Eleazar the father of Matthan,  
Matthan the father of Jacob,

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

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

<sup>18</sup>This 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. <sup>19</sup>Because 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.

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

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

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

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

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

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

<sup>6</sup>“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.”<sup>h</sup>”

<sup>7</sup>Then Herod called the Magi secretly and found out from them the exact time the star had appeared. <sup>8</sup>He 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.”

<sup>9</sup>After they had heard the king, they went on their way, and the star they had seen in the east<sup>i</sup> went ahead of them un-

til it stopped over the place where the child was. <sup>10</sup>When they saw the star, they were overjoyed. <sup>11</sup>On 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. <sup>12</sup>And having been warned in a dream not to go back to Herod, they returned to their country by another route.

<sup>a11</sup> That is, Jehoiachin; also in verse 12 <sup>b17</sup> Or *Messiah*. “The Christ” (Greek) and “the Messiah” (Hebrew) both mean “the Anointed One.” <sup>c21</sup> *Jesus* is the Greek form of *Joshua*, which means *the Lord saves*. <sup>d23</sup> *Isaiah 7:14*  
<sup>e1</sup> Traditionally *Wise Men* <sup>f2</sup> Or *star when it rose*  
<sup>g4</sup> Or *Messiah* <sup>h6</sup> *Micah 5:2* <sup>i9</sup> Or *seen when it rose*

PSALM 1:1-6

<sup>1</sup> **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.  
<sup>2</sup> But his delight is in the law of  
the LORD,  
and on his law he meditates day  
and night.  
<sup>3</sup> 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.  
<sup>4</sup> Not so the wicked!  
They are like chaff  
that the wind blows away.  
<sup>5</sup> Therefore the wicked will not stand  
in the judgment,  
nor sinners in the assembly of  
the righteous.  
<sup>6</sup> For the LORD watches over the way  
of the righteous,  
but the way of the wicked will  
perish.

PROVERBS 1:1-6

**T**he proverbs of Solomon son of David,  
king of Israel:

<sup>2</sup> for attaining wisdom and discipline;  
for understanding words  
of insight;

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



GENESIS 3:1–4:26

**N**ow 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?’”

<sup>2</sup>The woman said to the serpent, “We may eat fruit from the trees in the garden, <sup>3</sup>but 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.’”

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

<sup>6</sup>When 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. <sup>7</sup>Then 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.

<sup>8</sup>Then 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. <sup>9</sup>But the LORD God called to the man, “Where are you?”

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

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

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

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

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

<sup>14</sup>So 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.

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

<sup>16</sup>To 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.”

<sup>17</sup>To 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.

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

<sup>19</sup>By 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."

<sup>20</sup>Adam<sup>c</sup> named his wife Eve,<sup>d</sup> because she would become the mother of all the living.

<sup>21</sup>The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup>And 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." <sup>23</sup>So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup>After he drove the man out, he placed on the east side<sup>e</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

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

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

<sup>6</sup>Then the LORD said to Cain, "Why are you angry? Why is your face downcast? <sup>7</sup>If 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."

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

<sup>9</sup>Then the LORD said to Cain, "Where is your brother Abel?"

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

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

<sup>13</sup>Cain said to the LORD, "My punishment is more than I can bear. <sup>14</sup>Today 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."

<sup>15</sup>But the LORD said to him, "Not so<sup>i</sup>; 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. <sup>16</sup>So Cain went out from the LORD's presence and lived in the land of Nod,<sup>j</sup> east of Eden.

<sup>17</sup>Cain 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. <sup>18</sup>To 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.

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

<sup>23</sup>Lamech 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.

<sup>24</sup>If Cain is avenged seven times,  
then Lamech seventy-seven times.”

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

At that time men began to call on<sup>n</sup> the name of the LORD.

*a15 Or seed b15 Or strike c20,1 Or The man d20 Eve probably means living. e24 Or placed in front f1 Cain sounds like the Hebrew for brought forth or acquired. g1 Or have acquired h8 Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “Let’s go out to the field.” i15 Septuagint, Vulgate and Syriac; Hebrew Very well j16 Nod means wandering (see verses 12 and 14). k22 Or who instructed all who work in l23 Or I will kill m25 Seth probably means granted. n26 Or to proclaim*

MATTHEW 2:13–3:6

**W**hen 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.”

<sup>14</sup>So he got up, took the child and his mother during the night and left for Egypt, <sup>15</sup>where 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.”<sup>a</sup>

<sup>16</sup>When 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. <sup>17</sup>Then what was said through the prophet Jeremiah was fulfilled:

<sup>18</sup>“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.”<sup>b</sup>

<sup>19</sup>After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt <sup>20</sup>and 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.”

<sup>21</sup>So he got up, took the child and his mother and went to the land of Israel. <sup>22</sup>But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, <sup>23</sup>and 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 <sup>2</sup>and saying, “Repent, for the kingdom of heaven is near.” <sup>3</sup>This 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.’”<sup>c</sup>

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

*a15 Hosea 11:1 b18 Jer. 31:15 c3 Isaiah 40:3*

PSALM 2:1-12

<sup>1</sup>**W**hy do the nations conspire<sup>a</sup>  
and the peoples plot in vain?

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

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

<sup>4</sup>The One enthroned in heaven  
laughs;  
the Lord scoffs at them.

<sup>5</sup>Then he rebukes them in his anger  
and terrifies them in his wrath,  
saying,

<sup>6</sup>"I have installed my King<sup>c</sup>  
on Zion, my holy hill."

<sup>7</sup>I will proclaim the decree of the  
LORD:

He said to me, "You are my Son<sup>d</sup>;  
today I have become your  
Father.<sup>e</sup>

<sup>8</sup>Ask of me,  
and I will make the nations your  
inheritance,  
the ends of the earth your  
possession.

<sup>9</sup>You will rule them with an iron  
scepter<sup>f</sup>;  
you will dash them to pieces like  
pottery."

<sup>10</sup>Therefore, you kings, be wise;  
be warned, you rulers of  
the earth.

<sup>11</sup>Serve the LORD with fear  
and rejoice with trembling.

<sup>12</sup>Kiss 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.

<sup>a</sup>1 Hebrew; Septuagint *rage* <sup>b</sup>2 Or *anointed one*  
<sup>c</sup>6 Or *king* <sup>d</sup>7 Or *son*; also in verse 12 <sup>e</sup>7 Or *have*  
*begotten you* <sup>f</sup>9 Or *will break them with a rod of iron*

#### PROVERBS 1:7-9

<sup>7</sup>The fear of the LORD is the beginning  
of knowledge,  
but fools<sup>a</sup> despise wisdom and  
discipline.

<sup>8</sup>Listen, my son, to your father's  
instruction  
and do not forsake your mother's  
teaching.

<sup>9</sup>They will be a garland to grace your  
head  
and a chain to adorn your neck.

<sup>a</sup>7 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. <sup>2</sup>He created  
them male and female and blessed  
them. And when they were created, he  
called them "man."<sup>a</sup>

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

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

<sup>9</sup>When Enosh had lived 90 years, he  
became the father of Kenan. <sup>10</sup>And after  
he became the father of Kenan, Enosh  
lived 815 years and had other sons and  
daughters. <sup>11</sup>Altogether, Enosh lived  
905 years, and then he died.

<sup>12</sup>When Kenan had lived 70 years, he  
became the father of Mahalalel. <sup>13</sup>And  
after he became the father of Mahalalel,  
Kenan lived 840 years and had other  
sons and daughters. <sup>14</sup>Altogether, Ke-  
nan lived 910 years, and then he died.

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

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

and daughters. <sup>20</sup>Altogether, Jared lived 962 years, and then he died.

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

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

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

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

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

<sup>4</sup>The 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.

<sup>5</sup>The 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. <sup>6</sup>The LORD was grieved that he had made man on the earth, and his heart was filled with pain. <sup>7</sup>So 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." <sup>8</sup>But Noah found favor in the eyes of the LORD.

<sup>9</sup>This is the account of Noah.

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

<sup>11</sup>Now the earth was corrupt in God's sight and was full of violence. <sup>12</sup>God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. <sup>13</sup>So 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. <sup>14</sup>So make yourself an ark of cypress<sup>f</sup> wood; make rooms in it and coat it with pitch inside and out. <sup>15</sup>This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.<sup>g</sup> <sup>16</sup>Make a roof for it and finish<sup>h</sup> the ark to within 18 inches<sup>i</sup> of the top. Put a door in the side of the ark and make lower, middle and upper decks. <sup>17</sup>I 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. <sup>18</sup>But 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. <sup>19</sup>You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. <sup>20</sup>Two 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. <sup>21</sup>You are to take every kind of food that is to be eaten and store it away as food for you and for them."

<sup>22</sup>Noah did everything just as God commanded him.

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

generation. <sup>2</sup>Take 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, <sup>3</sup>and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth. <sup>4</sup>Seven 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.”

<sup>5</sup>And Noah did all that the LORD commanded him.

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

<sup>11</sup>In 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. <sup>12</sup>And rain fell on the earth forty days and forty nights.

<sup>13</sup>On 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. <sup>14</sup>They 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. <sup>15</sup>Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. <sup>16</sup>The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

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

<sup>19</sup>They rose greatly on the earth, and all the high mountains under the entire heavens were covered. <sup>20</sup>The waters rose and covered the mountains to a depth of more than twenty feet.<sup>k, l</sup> <sup>21</sup>Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. <sup>22</sup>Everything on dry land that had the breath of life in its nostrils died. <sup>23</sup>Every 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.

<sup>24</sup>The waters flooded the earth for a hundred and fifty days.

<sup>a</sup>2 Hebrew *adam* <sup>b</sup>6 Father may mean *ancestor*; also in verses 7-26. <sup>c</sup>29 Noah sounds like the Hebrew for *comfort*. <sup>d</sup>3 Or *My spirit will not remain in* <sup>e</sup>3 Or *corrupt* <sup>f</sup>14 The meaning of the Hebrew for this word is uncertain. <sup>g</sup>15 Hebrew *300 cubits long, 50 cubits wide and 30 cubits high* (about 140 meters long, 23 meters wide and 13.5 meters high) <sup>h</sup>16 Or *Make an opening for light by finishing* <sup>i</sup>16 Hebrew *a cubit* (about 0.5 meter) <sup>j</sup>2 Or *seven pairs*; also in verse 3 <sup>k</sup>20 Hebrew *fifteen cubits* (about 6.9 meters) <sup>l</sup>20 Or *rose more than twenty feet, and the mountains were covered*

#### MATTHEW 3:7-4:11

**B**ut 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? <sup>8</sup>Produce fruit in keeping with repentance. <sup>9</sup>And 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. <sup>10</sup>The 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.

<sup>11</sup>“I baptize you with<sup>a</sup> 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. <sup>12</sup>His 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.”

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

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

<sup>16</sup>As 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. <sup>17</sup>And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

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

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

<sup>5</sup>Then the devil took him to the holy city and had him stand on the highest point of the temple. <sup>6</sup>"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.'<sup>c</sup>"

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

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

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

<sup>11</sup>Then the devil left him, and angels came and attended him.

<sup>a11</sup>Or in <sup>b4</sup>Deut. 8:3 <sup>c6</sup>Psalms 91:11,12 <sup>d7</sup>Deut. 6:16  
<sup>e10</sup>Deut. 6:13

## PSALM 3:1-8

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

<sup>1</sup> **○** LORD, how many are my foes!  
How many rise up against me!

<sup>2</sup> Many are saying of me,  
"God will not deliver him." *Selah<sup>a</sup>*

<sup>3</sup> **But you are a shield around me,  
O LORD;  
you bestow glory on me and lift<sup>b</sup>  
up my head.**

<sup>4</sup> To the LORD I cry aloud,  
and he answers me from his  
holy hill. *Selah*

<sup>5</sup> I lie down and sleep;  
I wake again, because the LORD  
sustains me.

<sup>6</sup> I will not fear the tens of thousands  
drawn up against me on every side.

<sup>7</sup> Arise, O LORD!  
Deliver me, O my God!  
Strike all my enemies on the jaw;  
break the teeth of the wicked.

<sup>8</sup> From the LORD comes deliverance.  
May your blessing be on  
your people. *Selah*

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

## PROVERBS 1:10-19

<sup>10</sup> **My** son, if sinners entice you,  
do not give in to them.

<sup>11</sup> If they say, "Come along with us;  
let's lie in wait for someone's blood,  
let's waylay some harmless soul;

<sup>12</sup> let's swallow them alive, like the grave,<sup>a</sup>  
and whole, like those who go  
down to the pit;

<sup>13</sup> we will get all sorts of valuable things  
and fill our houses with plunder;

<sup>14</sup> throw in your lot with us,  
and we will share a common  
purse"—

<sup>15</sup> my son, do not go along with them,  
do not set foot on their paths;

<sup>16</sup> for their feet rush into sin,  
they are swift to shed blood.

<sup>17</sup> How useless to spread a net  
in full view of all the birds!

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

<sup>a12</sup>Hebrew *Sheol*



GENESIS 8:1–10:32

**B**ut 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. <sup>2</sup>Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. <sup>3</sup>The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, <sup>4</sup>and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. <sup>5</sup>The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

<sup>6</sup>After forty days Noah opened the window he had made in the ark <sup>7</sup>and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. <sup>8</sup>Then he sent out a dove to see if the water had receded from the surface of the ground. <sup>9</sup>But 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. <sup>10</sup>He waited seven more days and again sent out the dove from the ark. <sup>11</sup>When 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. <sup>12</sup>He waited seven more days and sent the dove out again, but this time it did not return to him.

<sup>13</sup>By 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. <sup>14</sup>By the twenty-seventh day of the second month the earth was completely dry.

<sup>15</sup>Then God said to Noah, <sup>16</sup>"Come out of the ark, you and your wife and your sons and their wives. <sup>17</sup>Bring 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."

<sup>18</sup>So Noah came out, together with his sons and his wife and his sons' wives. <sup>19</sup>All 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.

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

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

<sup>9:1</sup>THEN God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. <sup>2</sup>The 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. <sup>3</sup>Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

<sup>4</sup>“But you must not eat meat that has its lifeblood still in it. <sup>5</sup>And 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.

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

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

<sup>8</sup>Then God said to Noah and to his sons with him: <sup>9</sup>“I now establish my covenant with you and with your descendants after you <sup>10</sup>and 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. <sup>11</sup>I 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.”

<sup>12</sup>And 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: <sup>13</sup>I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. <sup>14</sup>Whenever I bring clouds over the earth and the rainbow appears in the clouds, <sup>15</sup>I 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. <sup>16</sup>Whenever 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.”

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

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

<sup>20</sup>Noah, a man of the soil, proceeded<sup>b</sup> to plant a vineyard. <sup>21</sup>When he drank some of its wine, he became drunk and lay uncovered inside his tent. <sup>22</sup>Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. <sup>23</sup>But 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.

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

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

<sup>26</sup>He also said,

“Blessed be the LORD, the God of  
Shem!  
May Canaan be the slave of  
Shem.<sup>c</sup>

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

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

<sup>10:1</sup>THIS is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

<sup>2</sup>The sons<sup>f</sup> of Japheth:  
Gomer, Magog, Madai, Javan,  
Tubal, Meshech and Tiras.

<sup>3</sup>The sons of Gomer:  
Ashkenaz, Riphath and To-  
garmah.

<sup>4</sup>The sons of Javan:

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

<sup>6</sup>The sons of Ham:

Cush, Mizraim,<sup>h</sup> Put and Canaan.

<sup>7</sup>The sons of Cush:

Seba, Havilah, Sabtah, Raamah and Sabteca.

The sons of Raamah:

Sheba and Dedan.

<sup>8</sup>Cush was the father<sup>i</sup> of Nimrod, who grew to be a mighty warrior on the earth. <sup>9</sup>He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD." <sup>10</sup>The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in<sup>j</sup> Shinar.<sup>k</sup> <sup>11</sup>From that land he went to Assyria, where he built Nineveh, Rehoboth Ir,<sup>l</sup> Calah <sup>12</sup>and Resen, which is between Nineveh and Calah; that is the great city.

<sup>13</sup>Mizraim was the father of

the Ludites, Anamites, Lehabites, Naphtuhites, <sup>14</sup>Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites.

<sup>15</sup>Canaan was the father of

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

Later the Canaanite clans scattered <sup>19</sup>and 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.

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

<sup>21</sup>Sons were also born to Shem, whose older brother was<sup>n</sup> Japheth; Shem was the ancestor of all the sons of Eber.

<sup>22</sup>The sons of Shem:

Elam, Asshur, Arphaxad, Lud and Aram.

<sup>23</sup>The sons of Aram:

Uz, Hul, Gether and Meshech.<sup>o</sup>

<sup>24</sup>Arphaxad was the father of<sup>p</sup> Shelah,

and Shelah the father of Eber.

<sup>25</sup>Two sons were born to Eber:

One was named Peleg,<sup>q</sup> because in his time the earth was divided; his brother was named Joktan.

<sup>26</sup>Joktan was the father of

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

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

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

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

<sup>a</sup>21 Or man, for <sup>b</sup>20 Or soil, was the first <sup>c</sup>26 Or be his slave <sup>d</sup>27 Japheth sounds like the Hebrew for extend.

<sup>e</sup>27 Or their <sup>f</sup>2 Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31.

<sup>g</sup>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* <sup>h</sup>6 That is, Egypt; also in verse 13 <sup>i</sup>8 Father may mean ancestor or predecessor or founder; also in verses 13, 15, 24 and 26.

<sup>j</sup>10 Or Erech and Akkad—all of them in <sup>k</sup>10 That is, Babylonia <sup>l</sup>11 Or Nineveh with its city squares <sup>m</sup>15 Or of the Sidonians, the foremost <sup>n</sup>21 Or Shem, the older brother of <sup>o</sup>23 See Septuagint and 1 Chron. 1:17; Hebrew *Mash* <sup>p</sup>24 Hebrew; Septuagint *father of Cainan, and Cainan was the father of* <sup>q</sup>25 Peleg means division.

MATTHEW 4:12-25

**W**hen Jesus heard that John had been put in prison, he returned to Galilee. <sup>13</sup>Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of

Zebulun and Naphtali— <sup>14</sup>to fulfill what was said through the prophet Isaiah:

<sup>15</sup>“Land of Zebulun and land of Naphtali,  
the way to the sea, along the Jordan,  
Galilee of the Gentiles—

<sup>16</sup>the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.”<sup>a</sup>

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

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

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

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

<sup>a</sup>16 Isaiah 9:1,2 <sup>b</sup>25 That is, the Ten Cities

#### PSALM 4:1-8

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

<sup>1</sup>Answer me when I call to you,  
O my righteous God.

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

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

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

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

<sup>5</sup>Offer right sacrifices  
and trust in the LORD.

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

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

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

<sup>a</sup>2 Or you dishonor my Glorious One <sup>b</sup>2 Or seek lies

#### PROVERBS 1:20-23

<sup>20</sup>Wisdom calls aloud in the street,  
she raises her voice in the public  
squares;

<sup>21</sup>at the head of the noisy streets<sup>a</sup> she  
cries out,  
in the gateways of the city she  
makes her speech:

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

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

<sup>a</sup>21 Hebrew; Septuagint / on the tops of the walls <sup>b</sup>22 The Hebrew word rendered simple in Proverbs generally denotes one without moral direction and inclined to evil.



GENESIS 11:1–13:4

**N**ow the whole world had one language and a common speech. <sup>2</sup>As men moved eastward,<sup>a</sup> they found a plain in Shinar<sup>b</sup> and settled there.

<sup>3</sup>They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. <sup>4</sup>Then 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.”

<sup>5</sup>But the LORD came down to see the city and the tower that the men were building. <sup>6</sup>The 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. <sup>7</sup>Come, let us go down and confuse their language so they will not understand each other.”

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

<sup>10</sup>This is the account of Shem.

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

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

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

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

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

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

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

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

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

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

<sup>27</sup>This is the account of Terah.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. <sup>28</sup>While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. <sup>29</sup>Abram 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. <sup>30</sup>Now Sarai was barren; she had no children.

<sup>31</sup>Terah 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.

<sup>32</sup>Terah lived 205 years, and he died in Haran.

<sup>12:1</sup>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.

<sup>2</sup>"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.

<sup>3</sup>I will bless those who bless you, and whoever curses you I will curse;

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

<sup>4</sup>So 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. <sup>5</sup>He 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.

<sup>6</sup>Abram 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. <sup>7</sup>The LORD appeared to Abram and said, "To your offspring<sup>f</sup> I will give this land." So he built an altar there to the LORD, who had appeared to him.

<sup>8</sup>From 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. <sup>9</sup>Then Abram set out and continued toward the Negev.

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

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

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

<sup>17</sup>But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. <sup>18</sup>So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? <sup>19</sup>Why 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!" <sup>20</sup>Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

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

<sup>3</sup>From 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 <sup>4</sup>and where he had first built an altar. There Abram called on the name of the LORD.

<sup>a2</sup>Or from the east; or in the east <sup>b2</sup>That is, Babylonia  
<sup>c9</sup>That is, Babylon; Babel sounds like the Hebrew for confused.  
<sup>d10</sup>Father may mean ancestor; also in verses 11-25.  
<sup>e12,13</sup>Hebrew; Septuagint (see also Luke 3:35, 36 and note at Gen. 10:24) 35 years, he became the father of Cainan. <sup>13</sup>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 <sup>f7</sup>Or seed

## MATTHEW 5:1-26

**N**ow when he [Jesus] saw the crowds, he went up on a mountainside and sat down. His disciples came to him, <sup>2</sup>and he began to teach them, saying:

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

<sup>4</sup>Blessed are those who mourn, for they will be comforted.

<sup>5</sup>Blessed are the meek, for they will inherit the earth.

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

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

<sup>13</sup>"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.

<sup>14</sup>"You are the light of the world. A city on a hill cannot be hidden. <sup>15</sup>Neither 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. <sup>16</sup>**In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.**

<sup>17</sup>"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. <sup>18</sup>I 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. <sup>19</sup>Anyone 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. <sup>20</sup>For 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.

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

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

<sup>25</sup>"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. <sup>26</sup>I tell you the truth, you will not get out until you have paid the last penny.<sup>d</sup>"

<sup>a</sup>21 Exodus 20:13 <sup>b</sup>22 Some manuscripts *brother without cause* <sup>c</sup>22 An Aramaic term of contempt <sup>d</sup>26 Greek *kodrantēs*

PSALM 5:1-12

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

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

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

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

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

<sup>9</sup>Not 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.

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

<sup>11</sup>But 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.

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

#### PROVERBS 1:24-28

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

when distress and trouble  
overwhelm you.

<sup>28</sup>“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

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

<sup>8</sup>So Abram said to Lot, “Let’s not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers. <sup>9</sup>Is 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.”

<sup>10</sup>Lot 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.) <sup>11</sup>So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: <sup>12</sup>Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. <sup>13</sup>Now the men of Sodom were wicked and were sinning greatly against the LORD.

<sup>14</sup>The 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. <sup>15</sup>All the land that

you see I will give to you and your offspring<sup>a</sup> forever. <sup>16</sup>I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. <sup>17</sup>Go, walk through the length and breadth of the land, for I am giving it to you.”

<sup>18</sup>So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

<sup>14:1</sup>At this time Amraphel king of Shinar,<sup>b</sup> Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim <sup>2</sup>went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). <sup>3</sup>All these latter kings joined forces in the Valley of Siddim (the Salt Sea<sup>c</sup>). <sup>4</sup>For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

<sup>5</sup>In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim <sup>6</sup>and the Horites in the hill country of Seir, as far as El Paran near the desert. <sup>7</sup>Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.

<sup>8</sup>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim <sup>9</sup>against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. <sup>10</sup>Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. <sup>11</sup>The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. <sup>12</sup>They also carried off

Abram's nephew Lot and his possessions, since he was living in Sodom.

<sup>13</sup>One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother<sup>d</sup> of Eshcol and Aner, all of whom were allied with Abram. <sup>14</sup>When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. <sup>15</sup>During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. <sup>16</sup>He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

<sup>17</sup>After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

<sup>18</sup>Then Melchizedek king of Salem<sup>e</sup> brought out bread and wine. He was priest of God Most High, <sup>19</sup>and he blessed Abram, saying,

“Blessed be Abram by God Most High, Creator<sup>f</sup> of heaven and earth.

<sup>20</sup>And blessed be<sup>g</sup> God Most High, who delivered your enemies into your hand.”

Then Abram gave him a tenth of everything.

<sup>21</sup>The king of Sodom said to Abram, “Give me the people and keep the goods for yourself.”

<sup>22</sup>But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath <sup>23</sup>that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, ‘I made Abram rich.’ <sup>24</sup>I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshcol and Mamre. Let them have their share.”

15:<sup>1</sup>AFTER this, the word of the LORD came to Abram in a vision:

“Do not be afraid, Abram.  
I am your shield,<sup>h</sup>  
your very great reward.<sup>i</sup>”

<sup>2</sup>But Abram said, “O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” <sup>3</sup>And Abram said, “You have given me no children; so a servant in my household will be my heir.”

<sup>4</sup>Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir.” <sup>5</sup>He took him outside and said, “Look up at the heavens and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring be.”

<sup>6</sup>Abram believed the LORD, and he credited it to him as righteousness.

<sup>7</sup>He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”

<sup>8</sup>But Abram said, “O Sovereign LORD, how can I know that I will gain possession of it?”

<sup>9</sup>So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”

<sup>10</sup>Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. <sup>11</sup>Then birds of prey came down on the carcasses, but Abram drove them away.

<sup>12</sup>As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. <sup>13</sup>Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. <sup>14</sup>But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. <sup>15</sup>You, however, will go to your fathers in peace

and be buried at a good old age. <sup>16</sup>In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”

<sup>17</sup>When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. <sup>18</sup>On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river<sup>k</sup> of Egypt to the great river, the Euphrates— <sup>19</sup>the land of the Kenites, Kenizzites, Kadmonites, <sup>20</sup>Hittites, Perizzites, Rephaites, <sup>21</sup>Amorites, Canaanites, Girschites and Jebusites.”

<sup>a</sup>15 Or seed; also in verse 16 <sup>b</sup>1 That is, Babylonia; also in verse 9 <sup>c</sup>3 That is, the Dead Sea <sup>d</sup>13 Or a relative; or an ally <sup>e</sup>18 That is, Jerusalem <sup>f</sup>19 Or Possessor; also in verse 22 <sup>g</sup>20 Or And praise be to <sup>h</sup>1 Or sovereign <sup>i</sup>1 Or shield; / your reward will be very great <sup>j</sup>2 The meaning of the Hebrew for this phrase is uncertain. <sup>k</sup>18 Or Wadi

#### MATTHEW 5:27-48

“**Y**ou have heard that it was said, ‘Do not commit adultery.’<sup>a</sup> <sup>28</sup>But I [Jesus] tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. <sup>29</sup>If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

<sup>31</sup>“It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’<sup>b</sup> <sup>32</sup>But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

<sup>33</sup>“Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but keep the oaths you have made to the Lord.’ <sup>34</sup>But I tell you, Do not swear at all: either by heaven, for it is God’s throne; <sup>35</sup>or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. <sup>36</sup>And do not swear by your head, for you cannot

make even one hair white or black.  
<sup>37</sup>Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.

<sup>38</sup>"You have heard that it was said, 'Eye for eye, and tooth for tooth.'<sup>c</sup> <sup>39</sup>But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. <sup>40</sup>And if someone wants to sue you and take your tunic, let him have your cloak as well. <sup>41</sup>If someone forces you to go one mile, go with him two miles. <sup>42</sup>Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

<sup>43</sup>"You have heard that it was said, 'Love your neighbor<sup>d</sup> and hate your enemy.'<sup>e</sup> <sup>44</sup>But I tell you: Love your enemies<sup>e</sup> and pray for those who persecute you, <sup>45</sup>that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. <sup>46</sup>If you love those who love you, what reward will you get? Are not even the tax collectors doing that? <sup>47</sup>And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? <sup>48</sup>Be perfect, therefore, as your heavenly Father is perfect."

<sup>a</sup>27Exodus 20:14 <sup>b</sup>31Deut. 24:1 <sup>c</sup>38Exodus 21:24; Lev. 24:20; Deut. 19:21 <sup>d</sup>43Lev. 19:18 <sup>e</sup>44Some late manuscripts *enemies, bless those who curse you, do good to those who hate you*

PSALM 6:1-10

For the director of music. With stringed instruments. According to *sheminith*.<sup>a</sup> A psalm of David.

- 1 **○** LORD, do not rebuke me in your anger  
 or discipline me in your wrath.
- 2 Be merciful to me, LORD, for I am faint;  
 O LORD, heal me, for my bones are in agony.
- 3 My soul is in anguish.  
 How long, O LORD, how long?
- 4 Turn, O LORD, and deliver me;  
 save me because of your unfailing love.

<sup>5</sup>No one remembers you when he is dead.  
 Who praises you from the grave<sup>b</sup>?

<sup>6</sup>I am worn out from groaning;  
 all night long I flood my bed with weeping  
 and drench my couch with tears.

<sup>7</sup>My eyes grow weak with sorrow;  
 they fail because of all my foes.

<sup>8</sup>Away from me, all you who do evil,  
 for the LORD has heard my weeping.

<sup>9</sup>The LORD has heard my cry for mercy;  
 the LORD accepts my prayer.

<sup>10</sup>All my enemies will be ashamed and dismayed;  
 they will turn back in sudden disgrace.

<sup>a</sup>Title: Probably a musical term <sup>b</sup>5Hebrew *Sheol*

PROVERBS 1:29-33

<sup>29</sup>"**S**ince they hated knowledge and did not choose to fear the LORD,

<sup>30</sup>since they would not accept my [Wisdom's] advice and spurned my rebuke,

<sup>31</sup>they will eat the fruit of their ways and be filled with the fruit of their schemes.

<sup>32</sup>For the waywardness of the simple will kill them,  
 and the complacency of fools will destroy them;

<sup>33</sup>but whoever listens to me will live in safety and be at ease, without fear of harm."



GENESIS 16:1-18:19

**N**ow Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; <sup>2</sup>so she

said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her."

Abram agreed to what Sarai said. <sup>3</sup>So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. <sup>4</sup>He slept with Hagar, and she conceived.

When she knew she was pregnant, she began to despise her mistress. <sup>5</sup>Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

<sup>6</sup>"Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

<sup>7</sup>The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. <sup>8</sup>And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?"

"I'm running away from my mistress Sarai," she answered.

<sup>9</sup>Then the angel of the LORD told her, "Go back to your mistress and submit to her." <sup>10</sup>The angel added, "I will so increase your descendants that they will be too numerous to count."

<sup>11</sup>The angel of the LORD also said to her:

"You are now with child  
and you will have a son.  
You shall name him Ishmael,<sup>a</sup>  
for the LORD has heard of  
your misery.

<sup>12</sup>He will be a wild donkey of a man;  
his hand will be against everyone  
and everyone's hand against him,  
and he will live in hostility  
toward<sup>b</sup> all his brothers."

<sup>13</sup>She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen<sup>c</sup> the

One who sees me." <sup>14</sup>That is why the well was called Beer Lahai Roi<sup>d</sup>; it is still there, between Kadesh and Bered.

<sup>15</sup>So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. <sup>16</sup>Abram was eighty-six years old when Hagar bore him Ishmael.

<sup>17:1</sup>WHEN Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty<sup>e</sup>; walk before me and be blameless. <sup>2</sup>I will confirm my covenant between me and you and will greatly increase your numbers."

<sup>3</sup>Abram fell facedown, and God said to him, <sup>4</sup>"As for me, this is my covenant with you: You will be the father of many nations. <sup>5</sup>No longer will you be called Abram<sup>f</sup>; your name will be Abraham,<sup>g</sup> for I have made you a father of many nations. <sup>6</sup>I will make you very fruitful; I will make nations of you, and kings will come from you. <sup>7</sup>I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. <sup>8</sup>The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

<sup>9</sup>Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. <sup>10</sup>This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. <sup>11</sup>You are to undergo circumcision, and it will be the sign of the covenant between me and you. <sup>12</sup>For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. <sup>13</sup>Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting

covenant. <sup>14</sup>Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

<sup>15</sup>God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. <sup>16</sup>I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

<sup>17</sup>Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" <sup>18</sup>And Abraham said to God, "If only Ishmael might live under your blessing!"

<sup>19</sup>Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac.<sup>h</sup> I will establish my covenant with him as an everlasting covenant for his descendants after him. <sup>20</sup>And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. <sup>21</sup>But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year." <sup>22</sup>When he had finished speaking with Abraham, God went up from him.

<sup>23</sup>On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. <sup>24</sup>Abraham was ninety-nine years old when he was circumcised, <sup>25</sup>and his son Ishmael was thirteen; <sup>26</sup>Abraham and his son Ishmael were both circumcised on that same day. <sup>27</sup>And every male in Abraham's household, including those born in his household or bought from a foreigner, was circumcised with him.

<sup>18:1</sup>THE LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. <sup>2</sup>Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the

entrance of his tent to meet them and bowed low to the ground.

<sup>3</sup>He said, "If I have found favor in your eyes, my lord,<sup>i</sup> do not pass your servant by. <sup>4</sup>Let a little water be brought, and then you may all wash your feet and rest under this tree. <sup>5</sup>Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant."

"Very well," they answered, "do as you say."

<sup>6</sup>So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs<sup>j</sup> of fine flour and knead it and bake some bread."

<sup>7</sup>Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. <sup>8</sup>He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.

<sup>9</sup>"Where is your wife Sarah?" they asked him.

"There, in the tent," he said.

<sup>10</sup>Then the LORD<sup>k</sup> said, "I will surely return to you about this time next year, and Sarah your wife will have a son."

Now Sarah was listening at the entrance to the tent, which was behind him. <sup>11</sup>Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. <sup>12</sup>So Sarah laughed to herself as she thought, "After I am worn out and my master<sup>l</sup> is old, will I now have this pleasure?"

<sup>13</sup>Then the LORD said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?' <sup>14</sup>Is anything too hard for the LORD? I will return to you at the appointed time next year and Sarah will have a son."

<sup>15</sup>Sarah was afraid, so she lied and said, "I did not laugh."

But he said, "Yes, you did laugh."

<sup>16</sup>When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. <sup>17</sup>Then the LORD said, "Shall I hide from Abraham what I am about to do? <sup>18</sup>Abraham will surely be-

come a great and powerful nation, and all nations on earth will be blessed through him. <sup>19</sup>For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.”

<sup>a</sup>11 *Ishmael means God hears.* <sup>b</sup>12 *Or live to the east / of* <sup>c</sup>13 *Or seen the back of* <sup>d</sup>14 *Beer Lahai Roi means well of the Living One who sees me.* <sup>e</sup>1 *Hebrew El-Shaddai* <sup>f</sup>5 *Abram means exalted father.* <sup>g</sup>5 *Abraham means father of many.* <sup>h</sup>19 *Isaac means he laughs.* <sup>i</sup>3 *Or O Lord* <sup>j</sup>6 *That is, probably about 20 quarts (about 22 liters)* <sup>k</sup>10 *Hebrew Then he* <sup>l</sup>12 *Or husband*

### MATTHEW 6:1-24

“**Be careful not to do your ‘acts of righteousness’ before men, to be seen by them. If you do, you will have no reward from your Father in heaven.**

<sup>2</sup>“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

<sup>5</sup>“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. <sup>6</sup>But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. <sup>7</sup>And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup>“This, then, is how you should pray:

“**Our Father in heaven,  
hallowed be your name,  
<sup>10</sup>your kingdom come,  
your will be done  
on earth as it is in heaven.**

<sup>11</sup>**Give us today our daily bread.**

<sup>12</sup>**Forgive us our debts,  
as we also have forgiven our  
debtors.**

<sup>13</sup>**And lead us not into temptation,  
but deliver us from the evil one.<sup>a</sup>**

<sup>14</sup>For if you forgive men when they sin against you, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive men their sins, your Father will not forgive your sins.

<sup>16</sup>“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. <sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

<sup>19</sup>“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

<sup>22</sup>“The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. <sup>23</sup>But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

<sup>24</sup>“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

<sup>a</sup>13 *Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.*

### PSALM 7:1-17

A *shiggaion*<sup>a</sup> of David, which he sang to the LORD concerning Cush, a Benjamite.

<sup>1</sup> **● LORD my God, I take refuge  
in you;  
save and deliver me from all who  
pursue me,**

<sup>2</sup>or they will tear me like a lion  
and rip me to pieces with no one  
to rescue me.

<sup>3</sup>O LORD my God, if I have done this  
and there is guilt on my hands—

<sup>4</sup>if I have done evil to him who is at  
peace with me  
or without cause have robbed  
my foe—

<sup>5</sup>then let my enemy pursue and  
overtake me;  
let him trample my life to  
the ground  
and make me sleep in the dust.

*Selah*

<sup>6</sup>Arise, O LORD, in your anger;  
rise up against the rage of my  
enemies.  
Awake, my God; decree justice.

<sup>7</sup>Let the assembled peoples gather  
around you.

Rule over them from on high;  
<sup>8</sup>let the LORD judge the peoples.  
Judge me, O LORD, according to  
my righteousness,  
according to my integrity,  
O Most High.

<sup>9</sup>O righteous God,  
who searches minds and hearts,  
bring to an end the violence of  
the wicked  
and make the righteous secure.

<sup>10</sup>My shield<sup>b</sup> is God Most High,  
who saves the upright in heart.

<sup>11</sup>God is a righteous judge,  
a God who expresses his wrath  
every day.

<sup>12</sup>If he does not relent,  
he<sup>c</sup> will sharpen his sword;  
he will bend and string his bow.

<sup>13</sup>He has prepared his deadly weapons;  
he makes ready his flaming  
arrows.

<sup>14</sup>He who is pregnant with evil  
and conceives trouble gives birth  
to disillusionment.

<sup>15</sup>He who digs a hole and scoops  
it out  
falls into the pit he has made.

<sup>16</sup>The trouble he causes recoils  
on himself;  
his violence comes down on  
his own head.

<sup>17</sup>I will give thanks to the LORD because  
of his righteousness  
and will sing praise to the name  
of the LORD Most High.

<sup>a</sup>Title: Probably a literary or musical term <sup>b10</sup>Or *sovereign*  
<sup>c12</sup>Or *If a man does not repent, / God*

#### PROVERBS 2:1-5

**M**y son, if you accept my words  
and store up my commands  
within you,

<sup>2</sup>turning your ear to wisdom  
and applying your heart to  
understanding,

<sup>3</sup>and if you call out for insight  
and cry aloud for understanding,

<sup>4</sup>and if you look for it as for silver  
and search for it as for hidden  
treasure,

<sup>5</sup>then you will understand the fear of  
the LORD  
and find the knowledge of God.



#### GENESIS 18:20–19:38

**T**hen the LORD said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous <sup>21</sup>that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

<sup>22</sup>The men turned away and went toward Sodom, but Abraham remained standing before the LORD.<sup>a</sup> <sup>23</sup>Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? <sup>24</sup>What if there are fifty righteous people in the city? Will you really sweep it away and not spare<sup>b</sup> the place for the sake of the fifty righ-