

## The Beginning

**1** In the beginning God created the heavens and the earth.<sup>2</sup> Now the earth was 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 a vault between the waters to separate water from water."<sup>7</sup> So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup> God called the vault "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 evening, and there was morning—the third day.

<sup>14</sup> And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years,"<sup>15</sup> and let them be lights in the vault 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 vault 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 vault of the sky."<sup>21</sup> So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, 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: the livestock, the creatures that move along the ground, and the 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 mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,"<sup>a</sup> and over all the creatures that move along the ground."

<sup>27</sup> So God created mankind in his own image, in the image of God he created them; 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 in the sea and the birds in the sky 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 in the sky and all the creatures that move along 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.

**2** 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 from all his work.<sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

## Adam and Eve

<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> Now no shrub had yet appeared on the earth<sup>b</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,<sup>6</sup> but streams<sup>c</sup> came up from the earth and watered the whole surface of the ground. <sup>7</sup> Then the LORD God formed a man<sup>d</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> 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>e</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>14</sup> The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

<sup>a</sup> 26 Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth* <sup>b</sup> 5 Or *land*; also in verse 6 <sup>c</sup> 6 Or *mist*

<sup>d</sup> 7 The Hebrew for *man (adam)* sounds like and may be related to the Hebrew for *ground (adamah)*; it is also the name *Adam* (see verse 20).

<sup>e</sup> 12 Or *good; pearls* <sup>f</sup> 13 Possibly southeast Mesopotamia

- <sup>28</sup> for dominion belongs to the LORD  
and he rules over the nations.
- <sup>29</sup> All the rich of the earth will feast and worship;  
all who go down to the dust will kneel before  
him —  
those who cannot keep themselves alive.
- <sup>30</sup> Posterity will serve him;  
future generations will be told about the Lord.
- <sup>31</sup> They will proclaim his righteousness,  
declaring to a people yet unborn:  
He has done it!

### Psalm 23

*A psalm of David.*

- <sup>1</sup> The LORD is my shepherd, I lack nothing.  
<sup>2</sup> He makes me lie down in green pastures,  
he leads me beside quiet waters,  
<sup>3</sup> he refreshes my soul.  
He guides me along the right paths  
for his name's sake.
- <sup>4</sup> Even though I walk  
through the darkest valley,<sup>a</sup>  
I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.
- <sup>5</sup> You prepare a table before me  
in the presence of my enemies.  
You anoint my head with oil;  
my cup overflows.
- <sup>6</sup> Surely your goodness and love will follow me  
all the days of my life,  
and I will dwell in the house of the LORD  
forever.

### Psalm 24

*Of David. A psalm.*

- <sup>1</sup> The earth is the LORD's, and everything in it,  
the world, and all who live in it;  
<sup>2</sup> for he founded it on the seas  
and established it on the waters.
- <sup>3</sup> Who may ascend the mountain of the LORD?  
Who may stand in his holy place?
- <sup>4</sup> The one who has clean hands and a pure heart,  
who does not trust in an idol  
or swear by a false god.<sup>b</sup>
- <sup>5</sup> They will receive blessing from the LORD  
and vindication from God their Savior.
- <sup>6</sup> Such is the generation of those who seek him,  
who seek your face, God of Jacob.<sup>c,d</sup>
- <sup>7</sup> Lift up your heads, you gates;  
be lifted up, you ancient doors,  
that the King of glory may come in.
- <sup>8</sup> Who is this King of glory?  
The LORD strong and mighty,  
the LORD mighty in battle.
- <sup>9</sup> Lift up your heads, you gates;  
lift them up, you ancient doors,  
that the King of glory may come in.
- <sup>10</sup> Who is he, this King of glory?  
The LORD Almighty —  
he is the King of glory.

### Psalm 25<sup>e</sup>

*Of David.*

- <sup>1</sup> In you, LORD my God,  
I put my trust.
- <sup>2</sup> I trust in you;  
do not let me be put to shame,  
nor let my enemies triumph over me.
- <sup>3</sup> No one who hopes in you  
will ever be put to shame,  
but shame will come on those  
who are treacherous without cause.
- <sup>4</sup> Show me your ways, LORD,  
teach me your paths.
- <sup>5</sup> Guide me in your truth and teach me,  
for you are God my Savior,  
and my hope is in you all day long.
- <sup>6</sup> Remember, LORD, your great mercy and love,  
for they are from of old.
- <sup>7</sup> Do not remember the sins of my youth  
and my rebellious ways;  
according to your love remember me,  
for you, LORD, are good.
- <sup>8</sup> Good and upright is the LORD;  
therefore he instructs sinners in his ways.
- <sup>9</sup> He guides the humble in what is right  
and teaches them his way.
- <sup>10</sup> All the ways of the LORD are loving and faithful  
toward those who keep the demands of his  
covenant.
- <sup>11</sup> For the sake of your name, LORD,  
forgive my iniquity, though it is great.
- <sup>12</sup> Who, then, are those who fear the LORD?  
He will instruct them in the ways they should  
choose.<sup>f</sup>
- <sup>13</sup> They will spend their days in prosperity,  
and their descendants will inherit the land.
- <sup>14</sup> The LORD confides in those who fear him;  
he makes his covenant known to them.
- <sup>15</sup> My eyes are ever on the LORD,  
for only he will release my feet from the snare.
- <sup>16</sup> Turn to me and be gracious to me,  
for I am lonely and afflicted.
- <sup>17</sup> Relieve the troubles of my heart  
and free me from my anguish.
- <sup>18</sup> Look on my affliction and my distress  
and take away all my sins.
- <sup>19</sup> See how numerous are my enemies  
and how fiercely they hate me!
- <sup>20</sup> Guard my life and rescue me;  
do not let me be put to shame,  
for I take refuge in you.
- <sup>21</sup> May integrity and uprightness protect me,  
because my hope, LORD,<sup>g</sup> is in you.
- <sup>22</sup> Deliver Israel, O God,  
from all their troubles!

### Psalm 26

*Of David.*

- <sup>1</sup> Vindicate me, LORD,  
for I have led a blameless life;  
I have trusted in the LORD  
and have not faltered.

<sup>a</sup> 4 Or the valley of the shadow of death <sup>b</sup> 4 Or swear falsely <sup>c</sup> 6 Two Hebrew manuscripts and Syriac (see also Septuagint); most Hebrew manuscripts face, Jacob <sup>d</sup> 6 The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verse 10. <sup>e</sup> This psalm is an acrostic poem, the verses of which begin with the successive letters of the Hebrew alphabet. <sup>f</sup> 12 Or ways he chooses <sup>g</sup> 21 Septuagint; Hebrew does not have LORD.

## The Genealogy of Jesus the Messiah

**1** This is the genealogy<sup>a</sup> of Jesus the Messiah<sup>b</sup> 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>c</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 Abihud,

Abihud 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 Elihud,

<sup>15</sup> Elihud 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, and Mary was the mother of Jesus who is called the Messiah.

<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 Messiah.

## Joseph Accepts Jesus as His Son

<sup>18</sup> This is how the birth of Jesus the Messiah came about<sup>d</sup>: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. <sup>19</sup> Because Joseph her husband was faithful to the law, and yet<sup>e</sup> 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>f</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 conceive and give birth to a son, and they will call him Immanuel"<sup>g</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 did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

## The Magi Visit the Messiah

**2** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi<sup>h</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 when it rose 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 Messiah 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 shepherd my people Israel."<sup>i</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 search carefully 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 when it rose went ahead of them until 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 worshipped him. Then they opened their treasures and presented him with gifts of gold, frankincense and 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.

## The Escape to Egypt

<sup>13</sup> When they 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>j</sup>

<sup>a</sup> 1 Or is an account of the origin <sup>b</sup> 1 Or Jesus Christ, Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18.

<sup>c</sup> 11 That is, Jehoiachin; also in verse 12 <sup>d</sup> 18 Or The origin of Jesus the Messiah was like this <sup>e</sup> 19 Or was a righteous man and <sup>f</sup> 21 Jesus is the Greek form of Joshua, which means the LORD saves. <sup>g</sup> 23 Isaiah 7:14 <sup>h</sup> 1 Traditionally wise men <sup>i</sup> 6 Micah 5:2,4 <sup>j</sup> 15 Hosea 11:1

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>a</sup> Jerusalem, Judea and the region across the Jordan followed him.

### Introduction to the Sermon on the Mount

**5** Now when 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.

### The Beatitudes

He said:

- <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 children 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.

### Salt and Light

<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 underfoot.

<sup>14</sup> "You are the light of the world. A town built 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 others, that they may see your good deeds and glorify your Father in heaven.

### The Fulfillment of the Law

<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> For truly I tell you, 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> Therefore anyone who sets aside one of the least of these commands and teaches others accordingly 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.

### Murder

<sup>21</sup> "You have heard that it was said to the people long ago, 'You shall not murder,<sup>b</sup> and anyone who murders

will be subject to judgment.'<sup>22</sup> But I tell you that anyone who is angry with a brother or sister<sup>c,d</sup> will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,'<sup>e</sup> is answerable to the court. And 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 or sister has something against you, <sup>24</sup> leave your gift there in front of the altar. First go and be reconciled to them; 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 together on the way, or your adversary 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> Truly I tell you, you will not get out until you have paid the last penny.

### Adultery

<sup>27</sup> "You have heard that it was said, 'You shall not commit adultery.'<sup>28</sup> But I 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 stumble, 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 stumble, 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.

### Divorce

<sup>31</sup> "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'<sup>32</sup> But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

### Oaths

<sup>33</sup> "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.'<sup>34</sup> But I tell you, do not swear an oath 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> All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.<sup>h</sup>

### Eye for Eye

<sup>38</sup> "You have heard that it was said, 'Eye for eye, and tooth for tooth.'<sup>39</sup> But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. <sup>40</sup> And if anyone wants to sue you and take your shirt, hand over your coat as well. <sup>41</sup> If anyone forces you to go one mile, go with them 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.

### Love for Enemies

<sup>43</sup> "You have heard that it was said, 'Love your neighbor'<sup>i</sup> and hate your enemy.'<sup>44</sup> But I tell you, love your enemies and pray for those who persecute you, <sup>45</sup> that you may be children 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 own people, 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> 25 That is, the Ten Cities <sup>b</sup> 21 Exodus 20:13 <sup>c</sup> 22 The Greek word for *brother or sister (adelphos)* refers here to a fellow disciple, whether man or woman; also in verse 23. <sup>d</sup> 22 Some manuscripts *brother or sister without cause* <sup>e</sup> 22 An Aramaic term of contempt / 27 Exodus 20:14 <sup>f</sup> 31 Deut. 24:1 <sup>g</sup> 37 Or *from evil* <sup>h</sup> 38 Exodus 21:24; Lev. 24:20; Deut. 19:21 <sup>i</sup> 43 Lev. 19:18