


THE
LIFE-LIGHT
BLAZED OUT
OF THE
DARKNESS.

JOHN 1:5



*The Message is a
contemporary rendering of the Bible
from the original languages, crafted
to present its tone, rhythm, events,
and ideas in everyday
language.*

THE MESSAGE

THE BIBLE IN CONTEMPORARY LANGUAGE

Eugene H. Peterson



A NavPress resource published in alliance
with Tyndale House Publishers



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FOREWORD

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Unleashing the Sacred Purpose of God's Word

DANIELLE STRICKLAND

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I've been trying to explain what happened to me when The Message hit the scene.

I first heard someone read a passage out loud during a public meeting. And something happened inside of me. The words were familiar, but they stirred something—they settled my heart and relaxed my brain. The words Eugene Peterson used rolled over me like a cool breeze on a hot day. And I wanted more. I went out and bought a copy of *The Message* version of the Bible for myself and began to *read it*. I *wanted* to read it.

Why? This is what I've been trying to explain. Not just to you, but to myself. What was it about *The Message* that stirred such a ravenous response from me?

It seems to me that what had happened to me was an emotional reaction. I *felt* the text. The words were somehow able to harness a cultural clarity that cut through the interruptive filters I had been used to wearing when I heard the Bible read. Normally, I'd be investing a lot of energy into keeping the context clear, searching the text for clues that brought its real meaning to life. Or the passage would be so familiar that I wouldn't hear it at all—it would become background noise, far away and dull. But when I discovered *The Message*, I could relax my brain and listen with my heart. And instead of approaching the Bible like a textbook that needed to be studied and excavated for hidden secrets, I read it like a thirsty person needing a drink. I read it *devotionally*. It *nourished* me. It was a different kind of reading.

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What *The Message* did to my own heart is not the whole story. See, I've worked with people on the margins of society for many years. Many of these people didn't make it all the way through school. The Bible to them was akin to a locked treasure. They had the container but not the keys. In some amazing way, when I read *The Message* version of the Bible to them, they lit up. They heard the words, but—even deeper than that—they felt the impact. And I realized quickly that I didn't need to translate what they had read into something that they could understand. They began to get what the Bible was saying *from* the Bible. It began speaking for itself. Refreshingly clear. And it was so much fun to watch.

People hearing and understanding the Bible.

Hearing God—the hunger of our deepest desire.

It was happening through *The Message*: People were connecting with God. Working

with people from a diverse (and mostly non-Christian background), I've found *The Message* to be one of the most approachable scriptural translations I have ever used—a holy, God-breathed revolution of His words coming alive.



To say that *The Message* made me want to read the Bible and then helped folks that I ministered to want to read the Bible seems like it'd be enough. And it is. But *The Message* did more than make me want to read it. It made the Scripture reawaken inside me.

I remember my first *Message* Bible, with the fake leather cover and the instructions at the beginning on how to read it. It was the basic instructions to the practice of *lectio divina*. I didn't know anything about *lectio divina* at the time. I had never heard of it before. But the introduction to the practice gave a hint to the purpose of the translation. It was an *invitation*. In the crazed cultural tempo and volume of this world, we need to hear God. And hearing God, through His words, shouldn't be a difficult pursuit. The format invited me, and many more like me, to let the Bible be a tonic to our weary souls.

Eugene Peterson stumbled on this translation because he was trying to connect with real people who were disconnected from really hearing the Bible. And I'm so thankful he did. Because what he stumbled into was what God was wanting all along. Connection. William Booth used to describe the Bible as "God's heart on paper," and I always imagine Peterson like a therapist reconnecting people back to the heart of their first love. So because I love the Bible, and I love connecting with God, and I love helping others connect with God through the Bible, I love Eugene Peterson and his beautiful version of God's heart on paper.



I've spent a fair bit of time over the last few years pondering the uncontrollable nature of the gospel. And I've decided, among other things, that *The Message* is a great example of what unleashing the sacred purpose of God's Word can do in the world. Let God out of the box and watch the gospel travel like a wildfire, igniting hearts and lives all over the world. Let the message of Jesus be heard, fresh and clear, in every corner of this globe. May God use this effort for inside-out revolution.

.....
From establishing justice departments and church plants to launching global anti-trafficking initiatives to creating new initiatives to mobilize people toward transformational living, Danielle Strickland trains, advocates for, and inspires people to live differently through initiatives like Amplify Peace, Brave Global, and Infinitum.

INTRODUCTION TO THE MESSAGE

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Reading is the first thing, just reading the Bible. As we read we enter a new world of words and find ourselves in on a conversation in which God has the first and last words. We soon realize that we are included in the conversation. We didn't expect this. But this is precisely what generation after generation of Bible readers do find: The Bible is not only written about us but to us. In these pages we become insiders to a conversation in which God uses words to form and bless us, to teach and guide us, to forgive and save us.

We aren't used to this. We are used to reading books that explain things, or tell us what to do, or inspire or entertain us. But this is different. This is a world of revelation: God revealing to people just like us—men and women created in God's image—how God works and what is going on in this world in which we find ourselves. At the same time that God reveals all this, God draws us in by invitation and command to participate in God's working life. We gradually (or suddenly) realize that we are insiders in the most significant action of our time as God establishes his grand rule of love and justice on this earth (as it is in heaven). "Revelation" means that we are reading something we couldn't have guessed or figured out on our own. Revelation is what makes the Bible unique.

And so just reading this Bible, *The Message*, and listening to what we read, is the first thing. There will be time enough for study later on. But first, it is important simply to read, leisurely and thoughtfully. We need to get a feel for the way these stories and songs, these prayers and conversations, these sermons and visions, invite us into this large, large world in which the invisible God is behind and involved in everything visible and illuminates what it means to live here—really live, not just get across the street. As we read, and the longer we read, we begin to "get it"—we are in conversation with God. We find ourselves listening and answering in matters that most concern us: who we are, where we came from, where we are going, what makes us tick, the texture of the world and the communities we live in, and—most of all—the incredible love of God among us, doing for us what we cannot do for ourselves.

Through reading the Bible, we see that there is far more to the world, more to us, more to what we see and more to what we don't see—more to everything!—than we had ever dreamed, and that this "more" has to do with God.

This is new for many of us, a different sort of book—a book that reads us even as we read it. We are used to picking up and reading books for what we can get out of them: information we can use, inspiration to energize us, instructions on how to do something or other, entertainment to while away a rainy day, wisdom that will guide us into

living better. These things can and do take place when reading the Bible, but the Bible is given to us in the first place simply to invite us to make ourselves at home in the world of God, God's Word and world, and become familiar with the way God speaks and the ways in which we answer him with our lives.



Our reading turns up some surprises. The biggest surprise for many is how accessible this book is to those who simply open it up and read it. Virtually anyone can read this Bible with understanding. The reason that new translations are made every couple of generations or so is to keep the language of the Bible current with the common speech we use, the very language in which it was first written. We don't have to be smart or well-educated to understand it, for it is written in the words and sentences we hear in the marketplace, on school playgrounds, and around the dinner table. Because the Bible is so famous and revered, many assume that we need experts to explain and interpret it for us—and, of course, there are some things that need to be explained. But the first men and women who listened to these words now written in our Bibles were ordinary, everyday, working-class people. One of the greatest of the early translators of the Bible into English, William Tyndale, said that he was translating so that the "boy that driveth the plough" would be able to read the Scriptures.

One well-educated African man, who later became one of the most influential Bible teachers in our history (Augustine), was greatly offended when he first read the Bible. Instead of a book cultivated and polished in the literary style he admired so much, he found it full of homespun, earthy stories of plain, unimportant people. He read it in a Latin translation full of slang and jargon. He took one look at what he considered the "unspiritual" quality of so many of its characters and the everydayness of Jesus, and he contemptuously abandoned it. It was years before he realized that God had not taken the form of a sophisticated intellectual to teach us about highbrow heavenly culture so we could appreciate the finer things of God. When he saw that God entered our lives as a Jewish servant in order to save us from our sins, he started reading the book gratefully and believingly.

Some are also surprised that Bible reading does not introduce us to a "nicer" world. This biblical world is decidedly not an ideal world, the kind we see advertised in travel posters. Suffering and injustice and ugliness are not purged from the world in which God works and loves and saves. Nothing is glossed over. God works patiently and deeply, but often in hidden ways, in the mess of our humanity and history. Ours is not a neat and tidy world in which we are assured that we can get everything under our control. This takes considerable getting used to—there is mystery everywhere. The Bible does not give us a predictable cause-effect world in which we can plan our careers and secure our futures. It is not a dream world in which everything works out according to our adolescent expectations—there is pain and poverty and abuse at which we cry out in indignation, "You can't let this happen!" For most of us it takes years and years and years to exchange our dream world for this real world of grace and mercy, sacrifice and love, freedom and joy—the God-saved world.

Yet another surprise is that the Bible does not flatter us. It is not trying to sell us anything that promises to make life easier. It doesn't offer secrets to what we often think of as prosperity or pleasure or high adventure. The reality that comes into focus as we read the Bible has to do with what God is doing in a saving love that includes us and everything we do. This is quite different from what our sin-stunted and culture-cluttered minds imagine. But our Bible reading does not give us access to a mail-order catalog of idols from which we can pick and choose to satisfy our fantasies. The Bible

begins with God speaking creation and us into being. It continues with God entering into personalized and complex relationships with us, helping and blessing us, teaching and training us, correcting and disciplining us, loving and saving us. This is not an escape from reality but a plunge into more reality—a sacrificial but altogether better life all the way.

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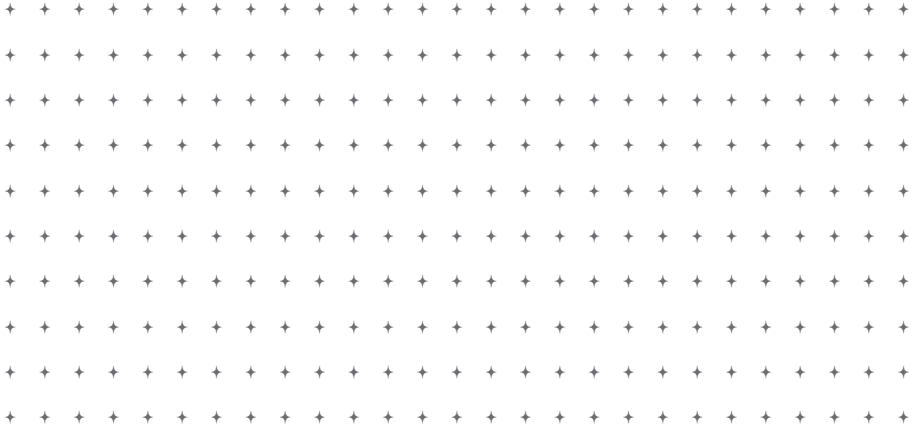
God doesn't force any of this on us: God's Word is personal address, inviting, commanding, challenging, rebuking, judging, comforting, directing—but not forcing. Not coercing. We are given space and freedom to answer, to enter the conversation. For more than anything else the Bible invites our participation in the work and language of God.

As we read, we find that there is a connection between the Word Read and the Word Lived. Everything in this book is live-able. Many of us find that the most important question we ask as we read is not "What does it mean?" but "How can I live it?" So we read personally, not impersonally. We read in order to live our true selves, not just get information that we can use to raise our standard of living. Bible reading is a means of listening to and obeying God, not gathering religious data by which we can be our own gods.

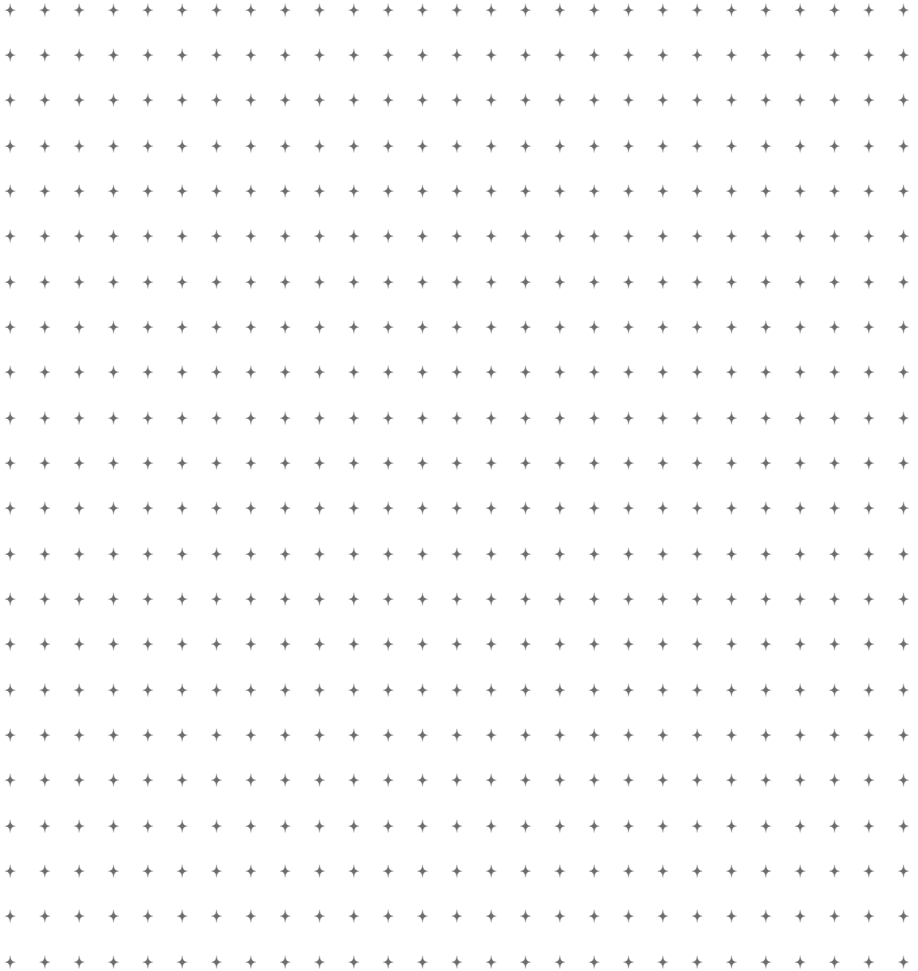
You are going to hear stories in this book that will take you out of your preoccupation with yourself and into the spacious freedom in which God is working the world's salvation. You are going to come across words and sentences that stab you awake to a beauty and hope that will connect you with your real life.

Be sure to answer.

Eugene H. Peterson



OLD TESTAMENT



THE BOOKS OF MOSES



An enormous authority and dignity have, through the centuries, developed around the first five books of the Bible, commonly known as the Books of Moses. Over the course of many centuries, they have prompted a truly astonishing amount of reading and writing, study and prayer, teaching and preaching.

God is the primary concern of these books. That accounts for the authority and the dignity. But it is not only God; we also get included. That accounts for the widespread and intense human interest. We want to know what's going on. We want to know how we fit into things. We don't want to miss out.

The Books of Moses are made up mostly of stories and signposts. The stories show us God working with and speaking to men and women in a rich variety of circumstances. God is presented to us not in ideas and arguments but in events and actions that involve each of us personally. The signposts provide immediate and practical directions to guide us into behavior that is appropriate to our humanity and honoring to God.

The simplicity of the storytelling and signposting in these books makes what is written here as accessible to children as to adults. But the simplicity (as in so many simple things) is also profound, inviting us into a lifetime of growing participation in God's saving ways with us.

The image of human growth suggests a reason for the powerful pull of these stories and signposts on so many millions of men, women, and children to live as God's people. We can sketch the five books as five stages of growth in which God creates first a cosmos and then a people for his glory.

Genesis is Conception. After establishing the basic elements by which he will do his work of creation and salvation and judgment in the midst of human sin and rebellion (chapters 1–11), God conceives a people. He will reveal himself to them—and through them, over time, to everyone on earth—as a God of salvation. God begins small, with one man: Abraham. The embryonic People of God grow in the womb. Gradually details and then more details become evident as the embryo takes shape: Sarah, Isaac, Rebekah, Jacob and Esau, Rachel, Joseph and his brothers. The pregnancy develops. Life is obviously developing in that womb, but there is also much that is not clear and visible. The background history is vague, the surrounding nations and customs veiled in a kind of mist. But the presence of life, God-conceived life, is kicking and robust.

Exodus is Birth and Infancy. The gestation of the People of God lasts a long time, but finally the birth pangs start. Egyptian slavery gives the first intimations of the contractions

to come. When Moses arrives on the scene to preside over the birth itself, ten fierce plagues on Egypt accompany the contractions that bring the travail to completion: At the Red Sea the waters break, the People of God tumble out of the womb onto dry ground, and their life as a free People of God begins. Moses leads them crawling and toddling to Sinai. They are fed. God reveals himself to them at the mountain. They begin to get a sense of their Parent. They learn the language of freedom and salvation—a word here, a word there, the Ten Words (Commandments) as a beginning, their basic vocabulary. The signposts begin to go up: Do this; don't do that. But the largest part of their infant life is God, the living God. As they explore the deep and wide world of God, worship becomes their dominant and most important activity. An enormous amount of attention is given to training them in worship, building the structures for worship, mastering the procedures. They are learning how to give their full attention in obedience and adoration to God.

Leviticus is Schooling. As infancy develops into childhood, formal schooling takes place. There's a lot to know; they need some structure and arrangement to keep things straight: reading, writing, arithmetic. But for the People of God the basic curriculum has to do with God and their relationship with him. Leviticus is an almost totally audiovisual book, giving a picture and ritual in the sacrifices and feasts for the pivotal ways in which God's people keep alert and observant to the ways their relationship with God goes awry (sin) and the ways they are restored to forgiveness and innocence (salvation). Everyday life consists of endless and concrete detail, much of it having to do with our behavior before God and with one another, and so, of course, Leviticus necessarily consists also of endless detail.

Numbers is Adolescence. The years of adolescence are critical to understanding who we are. We are advanced enough physically to be able, for the most part, to take care of ourselves. We are developed enough mentally, with some obvious limitations, to think for ourselves. We discover that we are not simply extensions of our parents and we are not just mirror images of our culture. But who are we? Numbers asks, *Who are we as the People of God?* The People of God in Numbers are new at these emerging independent operations of behaving and thinking and so inevitably make a lot of mistakes. Rebellion is one of the more conspicuous mistakes. They test out their unique identity by rejecting the continuities with parents and culture. It's the easiest and cheapest way to "be yourself," as we like to say. But it turns out that there isn't much to the "self" that is thus asserted. Maturity requires the integration, not the amputation, of what we have received through our conception and birth, our infancy and schooling. The People of God have an extraordinarily long adolescence in the wilderness—about forty years of it.

Deuteronomy is Adulthood. The mature life is a complex operation. Growing up is a long process. And growing up in God takes the longest time. During their forty years spent in the wilderness, the People of God developed from their birth on the far shore of the Red Sea and were carried and led and nourished and protected under Moses to the place of God's revelation at Sinai—taught and trained, disciplined and blessed. Now they are ready to live as free and obedient men and women in the new land, the Promised Land. They are ready for adulthood, ready to be as grown up inwardly as they are outwardly. They are ready to live as a free people, formed by God, as a holy people, transformed by God. They still have a long way to go (as do we all), but all the conditions for maturity are there. The book of Deuteronomy gathers up that entire process of becoming the People of God and turns it into a sermon and a song and a blessing. The strongest and key word in Deuteronomy is *love*. Love is the most characteristic and comprehensive act of the human being. We are most ourselves when we love; we are most the People of God when we love. But love is not

an abstract word defined out of a dictionary. In order to love maturely we have to live and absorb and enter into this world of salvation and freedom, find ourselves in the stories, become familiar with and follow the signposts, learn the life of worship, and realize our unique identity as the People of God who love.

+ + +

The Books of Moses are foundational to the sixty-one books that follow in our Bibles. A foundation, though, is not a complete building but rather the anticipation of one. An elaborate moral infrastructure is provided here for what is yet to come. Each book that follows, in one way or another, picks up and develops some aspect of the messianic salvation involved in becoming the People of God, but it is always on this foundation. This foundation of stories and signposts has proven over and over to be solid and enduring.

+ + +

A note on translating the name of God: In the original Hebrew text of the Old Testament, the generic name for divinity used by both Israel and its neighbors is translated “God” (or “god”). But the unique and distinctively personal name for God that was revealed to Moses at the burning bush (Exodus 3:13-14) I have translated as “GOD.” The Jewish community early on substituted what we would translate as “LORD” for the unique name out of reverence (because our lips are not worthy to speak the name) and caution (lest we inadvertently blaspheme by saying God’s name in vain). Most Christian translators continue that practice.

Genesis



First, God. God is the subject of life. God is foundational for living. If we don't have a sense of the primacy of God, we will never get it right, get life right, get our lives right. Not God at the margins; not God as an option; not God on the weekends. God at center and circumference; God first and last; God, God, God.

Genesis gets us off on the right foot. Genesis pulls us into a sense of reality that is God-shaped and God-filled. It gives us a vocabulary for speaking accurately and comprehensively about our lives—where we come from and where we are going, what we think and what we do, the people we live with and how to get along with them, the troubles we find ourselves in and the blessings that keep arriving.

Genesis uses words to make a foundation that is solid and true. Everything we think and do and feel is material in a building operation in which we are engaged all our lives long. There is immense significance in everything that we do. Our speech and our actions and our prayers are all, every detail of them, involved in this vast building operation comprehensively known as the kingdom of God. But we don't build the foundation. The foundation is given. The foundation is firmly in place.

Jesus concluded his most famous teaching by telling us that there are two ways to go about our lives—we can build on sand or we can build on rock. No matter how wonderfully we build, if we build on sand it will all fall to pieces like a house of cards. We build on what is already there, on the rock. Genesis is a verbal witness to that rock: God's creative acts, God's intervening and gracious judgments, God's call to a life of faith, God's making a covenant with us.

But Genesis presents none of this to us as an abstract, bloodless truth or principle. We are given a succession of stories with named people—people who loved and quarreled, believed and doubted, had children and married, experienced sin and grace. If we pay attention, we find that we ourselves are living variations on these very stories: Adam and Eve, Cain and Abel, Noah and his sons, Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, Joseph and his brothers. The stories show clearly that we are never outsiders or spectators to anything in Heaven and Earth. God doesn't work impersonally from space; he works with us where we are, as he finds us. No matter what we do, whether good or bad, we continue to be part of everything that God is doing. Nobody can drop out; there's no place to drop out to. So we may as well get started and take our place in the story—at the beginning.

GENESIS

+ + +

Heaven and Earth

1 First this: God created the Heavens and Earth—all you see, all you don't see. Earth 1-2
was a soup of nothingness, a bottomless emptiness, an inky blackness. God's Spirit
brooded like a bird above the watery abyss.

God spoke: "Light!" 3-5

And light appeared.

God saw that light was good
and separated light from dark.

God named the light Day,
he named the dark Night.

It was evening, it was morning—
Day One.

God spoke: "Sky! In the middle of the waters;
separate water from water!" 6-8

God made sky.

He separated the water under sky
from the water above sky.

And there it was:
he named sky the Heavens;

It was evening, it was morning—
Day Two.

God spoke: "Separate! 9-10

Water-beneath-Heaven, gather into one place;

Land, appear!"

And there it was.

God named the land Earth.

He named the pooled water Ocean.

God saw that it was good.

God spoke: "Earth, green up! Grow all varieties
of seed-bearing plants, 11-13

Every sort of fruit-bearing tree."

And there it was.

Earth produced green seed-bearing plants,
all varieties,

And fruit-bearing trees of all sorts.

God saw that it was good.

It was evening, it was morning—
Day Three.

God spoke: "Lights! Come out! 14-15

Shine in Heaven's sky!

Separate Day from Night.

Mark seasons and days and years,
Lights in Heaven's sky to give light to Earth."
And there it was.

16-19 God made two big lights, the larger
to take charge of Day,
The smaller to be in charge of Night;
and he made the stars.
God placed them in the heavenly sky
to light up Earth
And oversee Day and Night,
to separate light and dark.
God saw that it was good.
It was evening, it was morning—
Day Four.

20-23 God spoke: "Swarm, Ocean, with fish and all
sea life!
Birds, fly through the sky over Earth!"
God created the huge whales,
all the swarm of life in the waters,
And every kind and species of flying birds.
God saw that it was good.
God blessed them: "Prosper! Reproduce! Fill Ocean!
Birds, reproduce on Earth!"
It was evening, it was morning—
Day Five.

24-25 God spoke: "Earth, generate life! Every sort and kind:
cattle and reptiles and wild animals—all kinds."
And there it was:
wild animals of every kind,
Cattle of all kinds, every sort of reptile and bug.
God saw that it was good.

26-28 God spoke: "Let us make human beings in our image,
make them
reflecting our nature
So they can be responsible for the fish in the sea,
the birds in the air, the cattle,
And, yes, Earth itself,
and every animal that moves on the face of Earth."
God created human beings;
he created them godlike,
Reflecting God's nature.
He created them male and female.
God blessed them:
"Prosper! Reproduce! Fill Earth! Take charge!
Be responsible for fish in the sea and birds in the air,
for every living thing that moves on the face of Earth."

Then God said, "I've given you
every sort of seed-bearing plant on Earth
And every kind of fruit-bearing tree,
given them to you for food.
To all animals and all birds,
everything that moves and breathes,
I give whatever grows out of the ground for food."
And there it was.

29-30

God looked over everything he had made;
it was so good, so very good!
It was evening, it was morning—
Day Six.

31

2 Heaven and Earth were finished,
down to the last detail.

1

By the seventh day
God had finished his work.
On the seventh day
he rested from all his work.
God blessed the seventh day.
He made it a Holy Day
Because on that day he rested from his work,
all the creating God had done.

2-4

This is the story of how it all started,
of Heaven and Earth when they were created.

Adam and Eve

At the time GOD made Earth and Heaven, before any grasses or shrubs had sprouted from the ground—GOD hadn't yet sent rain on Earth, nor was there anyone around to work the ground (the whole Earth was watered by underground springs)—GOD formed Man out of dirt from the ground and blew into his nostrils the breath of life. The Man came alive—a living soul!

5-7

Then GOD planted a garden in Eden, in the east. He put the Man he had just made in it. GOD made all kinds of trees grow from the ground, trees beautiful to look at and good to eat. The Tree-of-Life was in the middle of the garden, also the Tree-of-Knowledge-of-Good-and-Evil.

8-9

A river flows out of Eden to water the garden and from there divides into four rivers. The first is named Pishon; it flows through Havilah where there is gold. The gold of this land is good. The land is also known for a sweet-scented resin and the onyx stone. The second river is named Gihon; it flows through the land of Cush. The third river is named Hiddekel and flows east of Assyria. The fourth river is the Euphrates.

10-14

GOD took the Man and set him down in the Garden of Eden to work the ground and keep it in order.

15

GOD commanded the Man, "You can eat from any tree in the garden, except from the Tree-of-Knowledge-of-Good-and-Evil. Don't eat from it. The moment you eat from that tree, you're dead."

16-17

GOD said, "It's not good for the Man to be alone; I'll make him a helper, a companion." So GOD formed from the dirt of the ground all the animals of the field and all

18-20

the birds of the air. He brought them to the Man to see what he would name them. Whatever the Man called each living creature, that was its name. The Man named the cattle, named the birds of the air, named the wild animals; but he didn't find a suitable companion.

21-22 GOD put the Man into a deep sleep. As he slept he removed one of his ribs and replaced it with flesh. GOD then used the rib that he had taken from the Man to make Woman and presented her to the Man.

23-25 The Man said,
 “Finally! Bone of my bone,
 flesh of my flesh!
 Name her Woman
 for she was made from Man.”
 Therefore a man leaves his father and mother and embraces his wife. They
 become one flesh.
 The two of them, the Man and his Wife, were naked, but they felt no shame.

1 **3** The serpent was clever, more clever than any wild animal GOD had made. He spoke to the Woman: “Do I understand that God told you not to eat from any tree in the garden?”

2-3 The Woman said to the serpent, “Not at all. We can eat from the trees in the garden. It's only about the tree in the middle of the garden that God said, ‘Don't eat from it; don't even touch it or you'll die.’”

4-5 The serpent told the Woman, “You won't die. God knows that the moment you eat from that tree, you'll see what's really going on. You'll be just like God, knowing everything, ranging all the way from good to evil.”

6 When the Woman saw that the tree looked like good eating and realized what she would get out of it—she'd know everything!—she took and ate the fruit and then gave some to her husband, and he ate.

7 Immediately the two of them did “see what's really going on”—saw themselves naked! They sewed fig leaves together as makeshift clothes for themselves.

8 When they heard the sound of GOD strolling in the garden in the evening breeze, the Man and his Wife hid in the trees of the garden, hid from GOD.

9 GOD called to the Man: “Where are you?”

10 He said, “I heard you in the garden and I was afraid because I was naked. And I hid.”

11 GOD said, “Who told you that you were naked? Did you eat from that tree I told you not to eat from?”

12 The Man said, “The Woman you gave me as a companion, she gave me fruit from the tree, and, yes, I ate it.”

GOD said to the Woman, “What is this that you've done?”

13 “The serpent seduced me,” she said, “and I ate.”

14-15 GOD told the serpent:
 “Because you've done this, you're cursed,
 cursed beyond all cattle and wild animals,
 Cursed to slink on your belly
 and eat dirt all your life.
 I'm declaring war between you and the Woman,
 between your offspring and hers.
 He'll wound your head,
 you'll wound his heel.”

He told the Woman:
 “I’ll multiply your pains in childbirth;
 you’ll give birth to your babies in pain.
 You’ll want to please your husband,
 but he’ll lord it over you.”

He told the Man:
 “Because you listened to your wife
 and ate from the tree
 That I commanded you not to eat from,
 ‘Don’t eat from this tree,’
 The very ground is cursed because of you;
 getting food from the ground
 Will be as painful as having babies is for
 your wife;
 you’ll be working in pain all your life long.
 The ground will sprout thorns and weeds,
 you’ll get your food the hard way,
 Planting and tilling and harvesting,
 sweating in the fields from dawn to dusk,
 Until you return to that ground yourself, dead
 and buried;
 you started out as dirt, you’ll end up dirt.”

The Man, known as Adam, named his wife Eve because she was the mother of all the living. 20

GOD made leather clothing for Adam and his wife and dressed them. 21

GOD said, “The Man has become like one of us, capable of knowing everything, ranging from good to evil. What if he now should reach out and take fruit from the Tree-of-Life and eat, and live forever? Never—this cannot happen!” 22

So GOD expelled them from the Garden of Eden and sent them to work the ground, the same dirt out of which they’d been made. He threw them out of the garden and stationed angel-cherubim and a revolving sword of fire east of it, guarding the path to the Tree-of-Life. 23-24

4 Adam slept with Eve his wife. She conceived and had Cain. She said, “I’ve gotten a man, with GOD’s help!” 1

Then she had another baby, Abel. Abel was a herdsman and Cain a farmer. 2

Time passed. Cain brought an offering to GOD from the produce of his farm. Abel also brought an offering, but from the firstborn animals of his herd, choice cuts of meat. GOD liked Abel and his offering, but Cain and his offering didn’t get his approval. Cain lost his temper and went into a sulk. 3-5

GOD spoke to Cain: “Why this tantrum? Why the sulking? If you do well, won’t you be accepted? And if you don’t do well, sin is lying in wait for you, ready to pounce; it’s out to get you, you’ve got to master it.” 6-7

Cain had words with his brother. They were out in the field; Cain came at Abel his brother and killed him. 8

GOD said to Cain, “Where is Abel your brother?” 9

He said, “How should I know? Am I his babysitter?”

GOD said, “What have you done! The voice of your brother’s blood is calling to me from the ground. From now on you’ll get nothing but curses from this ground; you’ll be 10-12

driven from this ground that has opened its arms to receive the blood of your murdered brother. You'll farm this ground, but it will no longer give you its best. You'll be a homeless wanderer on Earth."

13-14 Cain said to GOD, "My punishment is too much. I can't take it! You've thrown me off the land and I can never again face you. I'm a homeless wanderer on Earth and whoever finds me will kill me."

15 GOD told him, "No. Anyone who kills Cain will pay for it seven times over." GOD put a mark on Cain to protect him so that no one who met him would kill him.

16 Cain left the presence of GOD and lived in No-Man's-Land, east of Eden.

17-18 Cain slept with his wife. She conceived and had Enoch. He then built a city and named it after his son, Enoch.

Enoch had Irad,
Irad had Mehujael,
Mehujael had Methushael,
Methushael had Lamech.

19-22 Lamech married two wives, Adah and Zillah. Adah gave birth to Jabal, the ancestor of all who live in tents and herd cattle. His brother's name was Jubal, the ancestor of all who play the lyre and flute. Zillah gave birth to Tubal-Cain, who worked at the forge making bronze and iron tools. Tubal-Cain's sister was Naamah.

23-24 Lamech said to his wives,
Adah and Zillah, listen to me;
you wives of Lamech, hear me out:
I killed a man for wounding me,
a young man who attacked me.
If Cain is avenged seven times,
for Lamech it's seventy-seven!

25-26 Adam slept with his wife again. She had a son whom she named Seth. She said, "God has given me another child in place of Abel whom Cain killed." And then Seth had a son whom he named Enosh.

That's when men and women began praying and worshiping in the name of GOD.

The Family Tree of the Human Race

1-2 **5** This is the family tree of the human race: When God created the human race, he made it godlike, with a nature akin to God. He created both male and female and blessed them, the whole human race.

3-5 When Adam was 130 years old, he had a son who was just like him, his very spirit and image, and named him Seth. After the birth of Seth, Adam lived another 800 years, having more sons and daughters. Adam lived a total of 930 years. And he died.

6-8 When Seth was 105 years old, he had Enosh. After Seth had Enosh, he lived another 807 years, having more sons and daughters. Seth lived a total of 912 years. And he died.

9-11 When Enosh was ninety years old, he had Kenan. After he had Kenan, he lived another 815 years, having more sons and daughters. Enosh lived a total of 905 years. And he died.

12-14 When Kenan was seventy years old, he had Mahalalel. After he had Mahalalel, he lived another 840 years, having more sons and daughters. Kenan lived a total of 910 years. And he died.

15-17 When Mahalalel was sixty-five years old, he had Jared. After he had Jared, he lived another 830 years, having more sons and daughters. Mahalalel lived a total of 895 years. And he died.

When Jared was 162 years old, he had Enoch. After he had Enoch, he lived another 800 years, having more sons and daughters. Jared lived a total of 962 years. And he died. 18-20

When Enoch was sixty-five years old, he had Methuselah. Enoch walked steadily with God. After he had Methuselah, he lived another 300 years, having more sons and daughters. Enoch lived a total of 365 years. 21-23

Enoch walked steadily with God. And then one day he was simply gone: God took him. 24

When Methuselah was 187 years old, he had Lamech. After he had Lamech, he lived another 782 years. Methuselah lived a total of 969 years. And he died. 25-27

When Lamech was 182 years old, he had a son. He named him Noah, saying, "This one will give us a break from the hard work of farming the ground that GOD cursed." After Lamech had Noah, he lived another 595 years, having more sons and daughters. Lamech lived a total of 777 years. And he died. 28-31

When Noah was 500 years old, he had Shem, Ham, and Japheth. 32

Giants in the Land

6 When the human race began to increase, with more and more daughters being born, the sons of God noticed that the daughters of men were beautiful. They looked them over and picked out wives for themselves. 1-2

Then GOD said, "I'm not going to breathe life into men and women endlessly. Eventually they're going to die; from now on they can expect a life span of 120 years." 3

This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones. 4

Noah and His Sons

GOD saw that human evil was out of control. People thought evil, imagined evil—evil, evil, evil from morning to night. GOD was sorry that he had made the human race in the first place; it broke his heart. GOD said, "I'll get rid of my ruined creation, make a clean sweep: people, animals, snakes and bugs, birds—the works. I'm sorry I made them." 5-7

But Noah was different. GOD liked what he saw in Noah. 8

This is the story of Noah: Noah was a good man, a man of integrity in his community. Noah walked with God. Noah had three sons: Shem, Ham, and Japheth. 9-10

As far as God was concerned, the Earth had become a sewer; there was violence everywhere. God took one look and saw how bad it was, everyone corrupt and corrupting—life itself corrupt to the core. 11-12

God said to Noah, "It's all over. It's the end of the human race. The violence is everywhere; I'm making a clean sweep. 13

"Build yourself a ship from teakwood. Make rooms in it. Coat it with pitch inside and out. Make it 450 feet long, seventy-five feet wide, and forty-five feet high. Build a roof for it and put in a window eighteen inches from the top; put in a door on the side of the ship; and make three decks, lower, middle, and upper. 14-16

"I'm going to bring a flood on the Earth that will destroy everything alive under Heaven. Total destruction. 17

"But I'm going to establish a covenant with you: You'll board the ship, and your sons, your wife and your sons' wives will come on board with you. You are also to take two of each living creature, a male and a female, on board the ship, to preserve their lives with you: two of every species of bird, mammal, and reptile—two of everything so as to preserve their lives along with yours. Also get all the food you'll need and store it up for you and them." 18-21

Noah did everything God commanded him to do. 22

1 **7** Next God said to Noah, “Now board the ship, you and all your family—out of everyone in this generation, you’re the righteous one.

2-4 “Take on board with you seven pairs of every clean animal, a male and a female; one pair of every unclean animal, a male and a female; and seven pairs of every kind of bird, a male and a female, to insure their survival on Earth. In just seven days I will pour rain on Earth for forty days and forty nights. I’ll make a clean sweep of everything that I’ve made.”

5 Noah did everything God commanded him.

6-10 Noah was 600 years old when the floodwaters covered the Earth. Noah and his wife and sons and their wives boarded the ship to escape the flood. Clean and unclean animals, birds, and all the crawling creatures came in pairs to Noah and to the ship, male and female, just as God had commanded Noah. In seven days the floodwaters came.

11-12 It was the six-hundredth year of Noah’s life, in the second month, on the seventeenth day of the month that it happened: all the underground springs erupted and all the windows of Heaven were thrown open. Rain poured for forty days and forty nights.

13-16 That’s the day Noah and his sons Shem, Ham, and Japheth, accompanied by his wife and his sons’ wives, boarded the ship. And with them every kind of wild and domestic animal, right down to all the kinds of creatures that crawl and all kinds of birds and anything that flies. They came to Noah and to the ship in pairs—everything and anything that had the breath of life in it, male and female of every creature came just as God had commanded Noah. Then God shut the door behind him.

17-23 The flood continued forty days and the waters rose and lifted the ship high over the Earth. The waters kept rising, the flood deepened on the Earth, the ship floated on the surface. The flood got worse until all the highest mountains were covered—the high-water mark reached twenty feet above the crest of the mountains. Everything died. Anything that moved—dead. Birds, farm animals, wild animals, the entire teeming exuberance of life—dead. And all people—dead. Every living, breathing creature that lived on dry land died; he wiped out the whole works—people and animals, crawling creatures and flying birds, every last one of them, gone. Only Noah and his company on the ship lived.

24 The floodwaters took over for 150 days.

1-3 **8** Then God turned his attention to Noah and all the wild animals and farm animals with him on the ship. God caused the wind to blow and the floodwaters began to go down. The underground springs were shut off, the windows of Heaven closed and the rain quit. Inch by inch the water lowered. After 150 days the worst was over.

4-6 On the seventeenth day of the seventh month, the ship landed on the Ararat mountain range. The water kept going down until the tenth month. On the first day of the tenth month the tops of the mountains came into view. After forty days Noah opened the window that he had built into the ship.

7-9 He sent out a raven; it flew back and forth waiting for the floodwaters to dry up. Then he sent a dove to check on the flood conditions, but it couldn’t even find a place to perch—water still covered the Earth. Noah reached out and caught it, brought it back into the ship.

10-11 He waited seven more days and sent out the dove again. It came back in the evening with a freshly picked olive leaf in its beak. Noah knew that the flood was about finished.

12 He waited another seven days and sent the dove out a third time. This time it didn’t come back.

13-14 In the six-hundred-first year of Noah’s life, on the first day of the first month, the flood had dried up. Noah opened the hatch of the ship and saw dry ground. By the twenty-seventh day of the second month, the Earth was completely dry.

God spoke to Noah: “Leave the ship, you and your wife and your sons and your sons’ wives. And take all the animals with you, the whole menagerie of birds and mammals and crawling creatures, all that swarming extravagance of life, so they can reproduce and flourish on the Earth.” 15-17

Noah disembarked with his sons and wife and his sons’ wives. Then all the animals, crawling creatures, birds—every creature on the face of the Earth—left the ship family by family. 18-19

Noah built an altar to GOD. He selected clean animals and birds from every species and offered them as burnt offerings on the altar. GOD smelled the sweet fragrance and thought to himself, “I’ll never again curse the ground because of people. I know they have this bent toward evil from an early age, but I’ll never again kill off everything living as I’ve just done.” 20-21

For as long as Earth lasts,
planting and harvest, cold and heat,
Summer and winter, day and night
will never stop.” 22

9 God blessed Noah and his sons: He said, “Prosper! Reproduce! Fill the Earth! Every living creature—birds, animals, fish—will fall under your spell and be afraid of you. You’re responsible for them. All living creatures are yours for food; just as I gave you the plants, now I give you everything else. Except for meat with its lifeblood still in it—don’t eat that. 1-4

“But your own lifeblood I will avenge; I will avenge it against both animals and other humans. 5

Whoever sheds human blood,
by humans let his blood be shed,
Because God made humans in his image
reflecting God’s very nature.
You’re here to bear fruit, reproduce,
lavish life on the Earth, live bountifully!” 6-7

Then God spoke to Noah and his sons: “I’m setting up my covenant with you including your children who will come after you, along with everything alive around you—birds, farm animals, wild animals—that came out of the ship with you. I’m setting up my covenant with you that never again will everything living be destroyed by floodwaters; no, never again will a flood destroy the Earth.” 8-11

God continued, “This is the sign of the covenant I am making between me and you and everything living around you and everyone living after you. I’m putting my rainbow in the clouds, a sign of the covenant between me and the Earth. From now on, when I form a cloud over the Earth and the rainbow appears in the cloud, I’ll remember my covenant between me and you and everything living, that never again will floodwaters destroy all life. When the rainbow appears in the cloud, I’ll see it and remember the eternal covenant between God and everything living, every last living creature on Earth.” 12-16

And God said, “This is the sign of the covenant that I’ve set up between me and everything living on the Earth.” 17

The sons of Noah who came out of the ship were Shem, Ham, and Japheth. Ham was the father of Canaan. These are the three sons of Noah; from these three the whole Earth was populated. 18-19

John



In Genesis, the first book of the Bible, God is presented as speaking the creation into existence. God speaks the word and it happens: heaven and earth, ocean and stream, trees and grass, birds and fish, animals and humans. Everything, seen and unseen, called into being by God's spoken word.

In deliberate parallel to the opening words of Genesis, John presents God as speaking salvation into existence. This time God's Word takes on human form and enters history in the person of Jesus. Jesus speaks the word and it happens: forgiveness and judgment, healing and illumination, mercy and grace, joy and love, freedom and resurrection. Everything broken and fallen, sinful and diseased, called into salvation by God's spoken word.

For, somewhere along the line things went wrong (Genesis tells that story, too) and are in desperate need of fixing. The fixing is all accomplished by speaking—God speaking salvation into being in the person of Jesus. Jesus, in this account, not only speaks the word of God; he is the Word of God.

Keeping company with these words, we begin to realize that our words are more important than we ever supposed. Saying “I believe,” for instance, marks the difference between life and death. Our words accrue dignity and gravity in conversations with Jesus. For Jesus doesn't impose salvation as a solution; he *narrates* salvation into being through leisurely conversation, intimate personal relationships, compassionate responses, passionate prayer, and—putting it all together—a sacrificial death. We don't casually walk away from words like that.

JOHN



The Life-Light

1 The Word was first, 1-2
the Word present to God,
God present to the Word.
The Word was God,
in readiness for God from day one.

Everything was created through him; 3-5
nothing—not one thing!—
came into being without him.
What came into existence was Life,
and the Life was Light to live by.
The Life-Light blazed out of the darkness;
the darkness couldn't put it out.

There once was a man, his name John, sent by God to point out the way to the Life- 6-8
Light. He came to show everyone where to look, who to believe in. John was not himself
the Light; he was there to show the way to the Light.

The Life-Light was the real thing: 9-13
Every person entering Life
he brings into Light.
He was in the world,
the world was there through him,
and yet the world didn't even notice.
He came to his own people,
but they didn't want him.
But whoever did want him,
who believed he was who he claimed
and would do what he said,
He made to be their true selves,
their child-of-God selves.
These are the God-begotten,
not blood-begotten,
not flesh-begotten,
not sex-begotten.

The Word became flesh and blood, 14
and moved into the neighborhood.
We saw the glory with our own eyes,
the one-of-a-kind glory,
like Father, like Son,
Generous inside and out,
true from start to finish.

15 John pointed him out and called, “This is the One! The One I told you was coming after me but in fact was ahead of me. He has always been ahead of me, has always had the first word.”

16-18 We all live off his generous abundance,
 gift after gift after gift.
 We got the basics from Moses,
 and then this exuberant giving and receiving,
 This endless knowing and understanding—
 all this came through Jesus, the Messiah.
 No one has ever seen God,
 not so much as a glimpse.
 This one-of-a-kind God-Expression,
 who exists at the very heart of the Father,
 has made him plain as day.

Thunder in the Desert

19-20 When Jews from Jerusalem sent a group of priests and officials to ask John who he was, he was completely honest. He didn’t evade the question. He told the plain truth: “I am not the Messiah.”

21 They pressed him, “Who, then? Elijah?”
 “I am not.”
 “The Prophet?”
 “No.”

22 Exasperated, they said, “Who, then? We need an answer for those who sent us. Tell us something—anything!—about yourself.”

23 “I’m thunder in the desert: ‘Make the road straight for God!’ I’m doing what the prophet Isaiah preached.”

24-25 Those sent to question him were from the Pharisee party. Now they had a question of their own: “If you’re neither the Messiah, nor Elijah, nor the Prophet, why do you baptize?”

26-27 John answered, “I only baptize using water. A person you don’t recognize has taken his stand in your midst. He comes after me, but he is not in second place to me. I’m not even worthy to hold his coat for him.”

28 These conversations took place in Bethany on the other side of the Jordan, where John was baptizing at the time.

The God-Revealer

29-31 The very next day John saw Jesus coming toward him and yelled out, “Here he is, God’s Passover Lamb! He forgives the sins of the world! This is the man I’ve been talking about, ‘the One who comes after me but is really ahead of me.’ I knew nothing about who he was—only this: that my task has been to get Israel ready to recognize him as the God-Revealer. That is why I came here baptizing with water, giving you a good bath and scrubbing sins from your life so you can get a fresh start with God.”

32-34 John clinched his witness with this: “I watched the Spirit, like a dove flying down out of the sky, making himself at home in him. I repeat, I know nothing about him except this: The One who authorized me to baptize with water told me, ‘The One on whom you see the Spirit come down and stay, this One will baptize with the Holy Spirit.’ That’s exactly what I saw happen, and I’m telling you, there’s no question about it: *This* is the Son of God.”

Come, See for Yourself

The next day John was back at his post with two disciples, who were watching. He looked up, saw Jesus walking nearby, and said, “Here he is, God’s Passover Lamb.” 35-36

The two disciples heard him and went after Jesus. Jesus looked over his shoulder and said to them, “What are you after?” 37-38

They said, “Rabbi” (which means “Teacher”), “where are you staying?”

He replied, “Come along and see for yourself.” 39

They came, saw where he was living, and ended up staying with him for the day. It was late afternoon when this happened.

Andrew, Simon Peter’s brother, was one of the two who heard John’s witness and followed Jesus. The first thing he did after finding where Jesus lived was find his own brother, Simon, telling him, “We’ve found the Messiah” (that is, “Christ”). He immediately led him to Jesus. 40-42

Jesus took one look up and said, “You’re John’s son, Simon? From now on your name is Cephas” (or Peter, which means “Rock”).

The next day Jesus decided to go to Galilee. When he got there, he ran across Philip and said, “Come, follow me.” (Philip’s hometown was Bethsaida, the same as Andrew and Peter.) 43-44

Philip went and found Nathanael and told him, “We’ve found the One Moses wrote of in the Law, the One preached by the prophets. It’s *Jesus*, Joseph’s son, the one from Nazareth!” Nathanael said, “Nazareth? You’ve got to be kidding.” 45-46

But Philip said, “Come, see for yourself.”

When Jesus saw him coming he said, “There’s a real Israelite, not a false bone in his body.” 47

Nathanael said, “Where did you get that idea? You don’t know me.” 48

Jesus answered, “One day, long before Philip called you here, I saw you under the fig tree.”

Nathanael exclaimed, “Rabbi! You are the Son of God, the King of Israel!” 49

Jesus said, “You’ve become a believer simply because I say I saw you one day sitting under the fig tree? You haven’t seen anything yet! Before this is over you’re going to see heaven open and God’s angels descending to the Son of Man and ascending again.” 50-51

From Water to Wine

2 Three days later there was a wedding in the village of Cana in Galilee. Jesus’ mother was there. Jesus and his disciples were guests also. When they started running low on wine at the wedding banquet, Jesus’ mother told him, “They’re just about out of wine.” 1-3

Jesus said, “Is that any of our business, Mother—yours or mine? This isn’t my time. Don’t push me.” 4

She went ahead anyway, telling the servants, “Whatever he tells you, do it.” 5

Six stoneware water pots were there, used by the Jews for ritual washings. Each held twenty to thirty gallons. Jesus ordered the servants, “Fill the pots with water.” And they filled them to the brim. 6-7

“Now fill your pitchers and take them to the host,” Jesus said, and they did. 8

When the host tasted the water that had become wine (he didn’t know what had just happened but the servants, of course, knew), he called out to the bridegroom, “Everybody I know begins with their finest wines and after the guests have had their fill brings in the cheap stuff. But you’ve saved the best till now!” 9-10

This act in Cana of Galilee was the first sign Jesus gave, the first glimpse of his glory. And his disciples believed in him. 11

After this he went down to Capernaum along with his mother, brothers, and disciples, and stayed several days. 12

Tear Down This Temple . . .

- 13-14 When the Passover Feast, celebrated each spring by the Jews, was about to take place, Jesus traveled up to Jerusalem. He found the Temple teeming with people selling cattle and sheep and doves. The loan sharks were also there in full strength.
- 15-17 Jesus put together a whip out of strips of leather and chased them out of the Temple, stampeding the sheep and cattle, upending the tables of the loan sharks, spilling coins left and right. He told the dove merchants, “Get your things out of here! Stop turning my Father’s house into a shopping mall!” That’s when his disciples remembered the Scripture, “Zeal for your house consumes me.”
- 18-19 But the Jews were upset. They asked, “What credentials can you present to justify this?” Jesus answered, “Tear down this Temple and in three days I’ll put it back together.”
- 20-22 They were indignant: “It took forty-six years to build this Temple, and you’re going to rebuild it in three days?” But Jesus was talking about his body as the Temple. Later, after he was raised from the dead, his disciples remembered he had said this. They then put two and two together and believed both what was written in Scripture and what Jesus had said.
- 23-25 During the time he was in Jerusalem, those days of the Passover Feast, many people noticed the signs he was displaying and, seeing they pointed straight to God, entrusted their lives to him. But Jesus didn’t entrust his life to them. He knew them inside and out, knew how untrustworthy they were. He didn’t need any help in seeing right through them.

Born from Above

- 1-2 **3** There was a man of the Pharisee sect, Nicodemus, a prominent leader among the Jews. Late one night he visited Jesus and said, “Rabbi, we all know you’re a teacher straight from God. No one could do all the God-pointing, God-revealing acts you do if God weren’t in on it.”
- 3 Jesus said, “You’re absolutely right. Take it from me: Unless a person is born from above, it’s not possible to see what I’m pointing to—to God’s kingdom.”
- 4 “How can anyone,” said Nicodemus, “be born who has already been born and grown up? You can’t re-enter your mother’s womb and be born again. What are you saying with this ‘born-from-above’ talk?”
- 5-6 Jesus said, “You’re not listening. Let me say it again. Unless a person submits to this original creation—the ‘wind-hovering-over-the-water’ creation, the invisible moving the visible, a baptism into a new life—it’s not possible to enter God’s kingdom. When you look at a baby, it’s just that: a body you can look at and touch. But the person who takes shape within is formed by something you can’t see and touch—the Spirit—and becomes a living spirit.
- 7-8 “So don’t be so surprised when I tell you that you have to be ‘born from above’—out of this world, so to speak. You know well enough how the wind blows this way and that. You hear it rustling through the trees, but you have no idea where it comes from or where it’s headed next. That’s the way it is with everyone ‘born from above’ by the wind of God, the Spirit of God.”
- 9 Nicodemus asked, “What do you mean by this? How does this happen?”
- 10-12 Jesus said, “You’re a respected teacher of Israel and you don’t know these basics? Listen carefully. I’m speaking sober truth to you. I speak only of what I know by experience; I give witness only to what I have seen with my own eyes. There is nothing secondhand here, no hearsay. Yet instead of facing the evidence and accepting it, you procrastinate with questions. If I tell you things that are plain as the hand before your face and you don’t believe me, what use is there in telling you of things you can’t see, the things of God?”
- 13-15 “No one has ever gone up into the presence of God except the One who came down from that Presence, the Son of Man. In the same way that Moses lifted the serpent in the

desert so people could have something to see and then believe, it is necessary for the Son of Man to be lifted up—and everyone who looks up to him, trusting and expectant, will gain a real life, eternal life.

“This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life. God didn’t go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again. Anyone who trusts in him is acquitted; anyone who refuses to trust him has long since been under the death sentence without knowing it. And why? Because of that person’s failure to believe in the one-of-a-kind Son of God when introduced to him.

16-18

“This is the crisis we’re in: God-light streamed into the world, but men and women everywhere ran for the darkness. They went for the darkness because they were not really interested in pleasing God. Everyone who makes a practice of doing evil, addicted to denial and illusion, hates God-light and won’t come near it, fearing a painful exposure. But anyone working and living in truth and reality welcomes God-light so the work can be seen for the God-work it is.”

19-21

The Bridegroom’s Friend

After this conversation, Jesus went on with his disciples into the Judean countryside and relaxed with them there. He was also baptizing. At the same time, John was baptizing over at Aenon near Salim, where water was abundant. This was before John was thrown into jail. John’s disciples got into an argument with the establishment Jews over the nature of baptism. They came to John and said, “Rabbi, you know the one who was with you on the other side of the Jordan? The one you authorized with your witness? Well, he’s now competing with us. He’s baptizing, too, and everyone’s going to him instead of us.”

22-26

John answered, “It’s not possible for a person to succeed—I’m talking about *eternal* success—without heaven’s help. You yourselves were there when I made it public that I was not the Messiah but simply the one sent ahead of him to get things ready. The one who gets the bride is, by definition, the bridegroom. And the bridegroom’s friend, his ‘best man’—that’s me—in place at his side where he can hear every word, is genuinely happy. How could he be jealous when he knows that the wedding is finished and the marriage is off to a good start?

27-29

“That’s why my cup is running over. This is the assigned moment for him to move into the center, while I slip off to the sidelines.

29-30

“The One who comes from above is head and shoulders over other messengers from God. The earthborn is earthbound and speaks earth language; the heavenborn is in a league of his own. He sets out the evidence of what he saw and heard in heaven. No one wants to deal with these facts. But anyone who examines this evidence will come to stake his life on this: that God himself is the truth.

31-33

“The One that God sent speaks God’s words. And don’t think he rations out the Spirit in bits and pieces. The Father loves the Son extravagantly. He turned everything over to him so he could give it away—a lavish distribution of gifts. That is why whoever accepts and trusts the Son gets in on everything, life complete and forever! And that is also why the person who avoids and distrusts the Son is in the dark and doesn’t see life. All he experiences of God is darkness, and an angry darkness at that.”

34-36

The Woman at the Well

4 Jesus realized that the Pharisees were keeping count of the baptisms that he and John performed (although his disciples, not Jesus, did the actual baptizing). They had posted the score that Jesus was ahead, turning him and John into rivals in the eyes of the people. So Jesus left the Judean countryside and went back to Galilee.

1-3

4-6 To get there, he had to pass through Samaria. He came into Sychar, a Samaritan village that bordered the field Jacob had given his son Joseph. Jacob's well was still there. Jesus, worn out by the trip, sat down at the well. It was noon.

7-8 A woman, a Samaritan, came to draw water. Jesus said, "Would you give me a drink of water?" (His disciples had gone to the village to buy food for lunch.)

9 The Samaritan woman, taken aback, asked, "How come you, a Jew, are asking me, a Samaritan woman, for a drink?" (Jews in those days wouldn't be caught dead talking to Samaritans.)

10 Jesus answered, "If you knew the generosity of God and who I am, you would be asking *me* for a drink, and I would give you fresh, living water."

11-12 The woman said, "Sir, you don't even have a bucket to draw with, and this well is deep. So how are you going to get this 'living water'? Are you a better man than our ancestor Jacob, who dug this well and drank from it, he and his sons and livestock, and passed it down to us?"

13-14 Jesus said, "Everyone who drinks this water will get thirsty again and again. Anyone who drinks the water I give will never thirst—not ever. The water I give will be an artesian spring within, gushing fountains of endless life."

15 The woman said, "Sir, give me this water so I won't ever get thirsty, won't ever have to come back to this well again!"

16 He said, "Go call your husband and then come back."

17-18 "I have no husband," she said.

"That's nicely put: 'I have no husband.' You've had five husbands, and the man you're living with now isn't even your husband. You spoke the truth there, sure enough."

19-20 "Oh, so you're a prophet! Well, tell me this: Our ancestors worshiped God at this mountain, but you Jews insist that Jerusalem is the only place for worship, right?"

21-23 "Believe me, woman, the time is coming when you Samaritans will worship the Father neither here at this mountain nor there in Jerusalem. You worship guessing in the dark; we Jews worship in the clear light of day. God's way of salvation is made available through the Jews. But the time is coming—it has, in fact, come—when what you're called will not matter and where you go to worship will not matter.

23-24 "It's who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That's the kind of people the Father is out looking for: those who are simply and honestly *themselves* before him in their worship. God is sheer being itself—Spirit. Those who worship him must do it out of their very being, their spirits, their true selves, in adoration."

25 The woman said, "I don't know about that. I do know that the Messiah is coming. When he arrives, we'll get the whole story."

26 "I am he," said Jesus. "You don't have to wait any longer or look any further."

27 Just then his disciples came back. They were shocked. They couldn't believe he was talking with that kind of a woman. No one said what they were all thinking, but their faces showed it.

28-30 The woman took the hint and left. In her confusion she left her water pot. Back in the village she told the people, "Come see a man who knew all about the things I did, who knows me inside and out. Do you think this could be the Messiah?" And they went out to see for themselves.

It's Harvest Time

31 In the meantime, the disciples pressed him, "Rabbi, eat. Aren't you going to eat?"

32 He told them, "I have food to eat you know nothing about."

33 The disciples were puzzled. "Who could have brought him food?"

34-35 Jesus said, "The food that keeps me going is that I do the will of the One who sent

READ THE BIBLE IN 100 DAYS



The Bible is a collection of books spanning more than two millennia. Each book of the Bible can be read separately, but they are interconnected in a way that tells a singular story of God creating, sustaining, and redeeming the world.

Such a big book with so many entry points can be intimidating, but reading the Bible in the order it's presented has its own challenges for modern readers. The *canonical* sequence of the Bible (the order of writings agreed upon by faith leaders over the course of history) is not always chronological, for example.

Meanwhile, this big book has, over the course of history, been distilled into fragments—divided not just into the various books but into chapters within those books, and then into verses within those chapters. It's often the case that when people talk about “reading the Bible,” they're actually talking about reading short, isolated portions of the Bible out of context.

What follows is a reading plan that takes you through the Bible a book at a time in (roughly) chronological sequence over the course of one hundred days. (Some books are out of canon sequence because they record events that happen earlier or later in the biblical history; others are sequenced according to the time of their writing.) This is not an *easier* way of reading the Bible than other methods or plans, but it is a plan that helps you to keep a sense of the whole as you read the Bible's constituent parts.

Eugene Peterson, who rendered the Bible in the *Message* version, said of an approach like this, “Our reading turns up some surprises. The biggest surprise for many is how accessible this book is to those who simply open it up and read it.” We expect that if you follow the reading plan below, you'll find yourself surprised, challenged, stretched, delighted, and inspired by the story that unfolds.

Of course, this is not the only way of reading through the Bible. You can find other Bible reading plans at navigators.org/resource/bible-reading-plans.

BEGINNINGS

- Day 1: Genesis 1:1–16:16
- Day 2: Genesis 17:1–28:22
- Day 3: Genesis 29:1–41:46
- Day 4: Genesis 41:47–50:26
- Day 5: Job 1:1–14:22
- Day 6: Job 15:1–24:25
- Day 7: Job 25:1–34:37
- Day 8: Job 35:1–42:17
- Day 9: Exodus 1:1–14:31
- Day 10: Exodus 15:1–28:43
- Day 11: Exodus 29:1–40:38
- Day 12: Leviticus 1:1–15:33
- Day 13: Leviticus 16:1–27:34
- Day 14: Numbers 1:1–10:36

- Day 15: Numbers 11:1–21:35
- Day 16: Numbers 22:1–31:54
- Day 17: Numbers 32:1–36:13;
Deuteronomy 1:1–7:26
- Day 18: Deuteronomy 8:1–22:30
- Day 19: Deuteronomy 23:1–32:52
- Day 20: Deuteronomy 33:1–34:12;
Joshua 1:1–11:23

KINGS, NATIONS, AND GOD'S PROMISES

- Day 21: Joshua 12:1–24:33
- Day 22: Judges 1:1–9:57
- Day 23: Judges 10:1–21:25
- Day 24: Ruth 1:1–4:22;
1 Samuel 1:1–10:16
- Day 25: 1 Samuel 10:17–20:42
- Day 26: 1 Samuel 21:1–31:13;
2 Samuel 1:1–3:39
- Day 27: 2 Samuel 4:1–18:33
- Day 28: Samuel 19:1–24:25;
1 Kings 1:1–2:12
- Day 29: 1 Kings 2:13–11:43
- Day 30: 1 Kings 12:1–22:53
- Day 31: 2 Kings 1:1–14:29
- Day 32: 2 Kings 15:1–25:30

SPEAKING FOR GOD AMIDST TROUBLE

- Day 33: Jonah 1:1–4:11;
Amos 1:1–9:15
- Day 34: Hosea 1:1–14:29
- Day 35: Micah 1:1–7:20
- Day 36: Isaiah 1:1–9:21
- Day 37: Isaiah 10:1–20:6
- Day 38: Isaiah 21:1–29:24
- Day 39: Isaiah 30:1–39:8
- Day 40: Isaiah 40:1–46:13
- Day 41: Isaiah 47:1–55:13
- Day 42: Isaiah 56:1–66:24
- Day 43: Nahum 1:1–3:19;
Zephaniah 1:1–3:20
- Day 44: Habakkuk 1:1–3:19
- Day 45: Jeremiah 1:1–6:30
- Day 46: Jeremiah 7:1–15:21
- Day 47: Jeremiah 16:1–25:38
- Day 48: Jeremiah 26:1–35:19
- Day 49: Jeremiah 36:1–48:47
- Day 50: Jeremiah 49:1–52:34
- Day 51: Lamentations 1:1–5:22;
Obadiah 1:1–21
- Day 52: Ezekiel 1:1–16:63
- Day 53: Ezekiel 17:1–26:21
- Day 54: Ezekiel 27:1–36:38
- Day 55: Ezekiel 37:1–48:35
- Day 56: Daniel 1:1–12:13

REMEMBERING IDENTITY, RETURNING TO GOD

- Day 57: 1 Chronicles 1:1–16:43
- Day 58: 1 Chronicles 17:1–29:30
- Day 59: 2 Chronicles 1:1–16:14
- Day 60: 2 Chronicles 17:1–28:27
- Day 61: 2 Chronicles 29:1–36:23
- Day 62: Ezra 1:1–10:44
- Day 63: Haggai 1:1–2:23;
Zechariah 1:1–14:21
- Day 64: Esther 1:1–10:3
- Day 65: Nehemiah 1:1–13:31
- Day 66: Joel 1:1–3:21;
Malachi 1:1–4:6

WISDOM, POEMS, PRAYERS

- Day 67: Proverbs 1:1–9:18
- Day 68: Proverbs 10:1–22:16
- Day 69: Proverbs 22:17–31:31
- Day 70: Ecclesiastes 1:1–12:14
- Day 71: Song 1:1–8:14
- Day 72: Psalm 1:1–20:9
- Day 73: Psalm 21:1–36:12
- Day 74: Psalm 37:1–51:19
- Day 75: Psalm 52:1–71:24
- Day 76: Psalm 72:1–89:51
- Day 77: Psalm 90:1–109:31
- Day 78: Psalm 110:1–119:176
- Day 79: Psalm 120:1–150:6

GOD MOVES INTO THE NEIGHBORHOOD

- Day 80: Matthew 1:1–11:30
- Day 81: Matthew 12:1–20:34
- Day 82: Matthew 21:1–28:20
- Day 83: Mark 1:1–9:1
- Day 84: Mark 9:2–16:20
- Day 85: Luke 1:1–9:62
- Day 86: Luke 10:1–21:38
- Day 87: Luke 22:1–24:53;
Acts 1:1–8:40
- Day 88: Acts 9:1–19:41
- Day 89: Acts 20:1–28:31

PASTORAL INSTRUCTION, SPIRITUAL FORMATION

- Day 90: James 1:1–5:20;
Galatians 1:1–6:18;
1 Thessalonians 1:1–5:28;
2 Thessalonians 1:1–3:18
- Day 91: 1 Corinthians 1:1–16:24
- Day 92: 2 Corinthians 1:1–13:14
- Day 93: Romans 1:1–16:27
- Day 94: Colossians 1:1–4:18;
Philemon 1:1–25;
Ephesians 1:1–6:24;
Philippians 1:1–4:23
- Day 95: 1 Timothy 1:1–6:21;
Titus 1:1–3:15;
2 Timothy 1:1–4:22;
1 Peter 1:1–5:14
- Day 96: 2 Peter 1:1–3:18;
Jude 1:1–25;
Hebrews 1:1–13:25

PUTTING IT ALL TOGETHER

- Day 97: John 1:1–10:42
- Day 98: John 11:1–21:25
- Day 99: 1 John 1:1–5:21;
2 John 1:1–13;
3 John 1:1–14;
Revelation 1:1–8:1
- Day 100: Revelation 8:2–22:21