

The Books of the Bible

THE OLD TESTAMENT

The Pentateuch	
Genesis	13
Exodus	82
Leviticus	130
Numbers	167
Deuteronomy	211
The Historical Books	
Joshua (Josue)	256
Judges	282
Ruth	307
1 Samuel (1 Kings)	311
2 Samuel (2 Kings)	350
1 Kings (3 Kings)	381
2 Kings (4 Kings)	420
1 Chronicles (1 Paralipomenon)	458
2 Chronicles (2 Paralipomenon)	486
Ezra (1 Esdras)	527
Nehemiah (2 Esdras)	538
Tobit (Tobias)	553
Judith	564
Esther	580
1 Maccabees (1 Machabees)	597
2 Maccabees (2 Machabees)	629
The Wisdom Books	
Job	652
Psalms	687
Proverbs	781
Ecclesiastes	811
Song of Solomon (Canticle of Canticles)	819
The Wisdom of Solomon (Wisdom)	825
Sirach (Ecclesiasticus)	847
The Prophetic Books	
Isaiah (Isaias)	906
Jeremiah (Jeremias)	976
Lamentations	1042
Baruch	1050
Ezekiel (Ezechiel)	1058
Daniel	1111
Hosea (Osee)	1134
Joel	1145
Amos	1150
Obadiah (Abdias)	1159
Jonah (Jonas)	1161
Micah (Michaeas)	1164
Nahum	1171
Habakkuk (Habacuc)	1174
Zephaniah (Sophonias)	1177
Haggai (Aggeus)	1181
Zechariah (Zacharias)	1183
Malachi (Malachias)	1193

THE NEW TESTAMENT

The Gospels	
Matthew	1206
Mark	1245
Luke	1268
John	1314
The Acts of the Apostles	1350
The New Testament Letters	
Romans	1387
1 Corinthians	1403
2 Corinthians	1418
Galatians	1428
Ephesians	1433
Philippians	1438
Colossians	1442
1 Thessalonians	1446
2 Thessalonians	1450
1 Timothy	1452
2 Timothy	1456
Titus	1459
Philemon	1461
Hebrews	1462
The Catholic Letters	
James	1474
1 Peter	1478
2 Peter	1483
1 John	1486
2 John	1490
3 John	1491
Jude	1492
Revelation (The Apocalypse)	1494

The Books of the Bible

in Alphabetical Order with Abbreviations

Acts of the Apostles Acts.....	1350	2 Kings 2 Kings	420
Amos Amos	1150	Lamentations Lam	1042
Baruch Bar	1050	Leviticus Lev.....	130
1 Chronicles 1 Chron.....	458	Luke Lk	1268
2 Chronicles 2 Chron.....	486	1 Maccabees 1 Mac.....	597
Colossians Col.....	1442	2 Maccabees 2 Mac.....	629
1 Corinthians 1 Cor.....	1403	Malachi Mal.....	1193
2 Corinthians 2 Cor.....	1418	Mark Mk.....	1245
Daniel Dan	1111	Matthew Mt	1206
Deuteronomy Deut.....	211	Micah Mic	1164
Ecclesiastes Eccles.....	811	Nahum Nahum	1171
Ephesians Eph	1433	Nehemiah Neh.....	538
Esther Esther.....	580	Numbers Num.....	167
Exodus Ex	82	Obadiah Obad	1159
Ezekiel Ezek.....	1058	1 Peter 1 Pet.....	1478
Ezra Ezra	527	2 Peter 2 Pet.....	1483
Galatians Gal.....	1428	Philemon Philem.....	1461
Genesis Gen.....	13	Philippians Phil.....	1438
Habakkuk Hab	1174	Proverbs Prov	781
Haggai Hag.....	1181	Psalms Ps.....	687
Hebrews Heb.....	1462	Revelation Rev.....	1494
Hosea Hos	1134	Romans Rom.....	1387
Isaiah Is.....	906	Ruth Ruth	307
James Jas.....	1474	1 Samuel 1 Sam.....	311
Jeremiah Jer.....	976	2 Samuel 2 Sam.....	350
Job Job	652	Sirach Sir	847
Joel Joel.....	1145	Song of Solomon Song.....	819
John Jn.....	1314	1 Thessalonians 1 Thess.....	1446
1 John 1 Jn.....	1486	2 Thessalonians 2 Thess.....	1450
2 John 2 Jn.....	1490	1 Timothy 1 Tim.....	1452
3 John 3 Jn.....	1491	2 Timothy 2 Tim.....	1456
Jonah Jon.....	1161	Titus Tit.....	1459
Joshua Josh.....	256	Tobit Tob	553
Jude Jude	1492	Wisdom Wis	825
Judges Judg.....	282	Zechariah Zech.....	1183
Judith Jud.....	564	Zephaniah Zeph.....	1177
1 Kings 1 Kings	381		

**The books of the Apocrypha and the Deuterocanonical Books
of the Catholic Old Testament are related as follows:**

APOCRYPHA	DEUTEROCANONICAL BOOKS
1 (3) Esdras	Not included
2 (4) Esdras	Not included
Tobit	Tobit
Judith.....	Judith
Additions to Esther	Esther (part of)
The Wisdom of Solomon.....	The Wisdom of Solomon
Sirach.....	Sirach
Baruch.....	Baruch 1–5
The Letter of Jeremiah.....	Baruch 6
The Prayer of Azariah and the Song of the Three Young men.....	Daniel 3 (part of)
Susanna.....	Daniel 13
Bel and the Dragon	Daniel 14
The Prayer of Manasseh.....	Not included
1 Maccabees	1 Maccabees
2 Maccabees	2 Maccabees

Abbreviations in the Notes

In the notes to the books of the Old Testament, the following abbreviations are used: Ms for manuscript; Mss for manuscripts. Heb denotes the Hebrew of the consonantal Masoretic Text of the Old Testament; and MT denotes the Hebrew of the pointed Masoretic Text of the Old Testament. The ancient versions of the Old Testament are indicated by:

Gk	Septuagint Greek Version of the Old Testament
Lat	Latin Version of Tobit, Judith, and 2 Maccabees
Sam	Samaritan Hebrew text of the Old Testament
Syr	Syriac Version of the Old Testament
Tg	Targum
Vg	Vulgate, Latin Version of the Old Testament

Cn indicates a correction made where the text has suffered in transmission and the versions provide no satisfactory restoration but the Committee agrees with the judgment of competent scholars as to the most probable reconstruction of the original text.

References to quoted and parallel passages are given following the textual notes on pages where these are relevant.

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Foreword to *The Great Adventure Catholic Bible*

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name (John 20:30-31).

While the Evangelist was speaking primarily about the Gospel he had written, his words describe the purpose of the whole of the Scripture. In other words, all that is written in the Bible aims to present to us Jesus, the Messiah and Son of God, who by his teaching, his miracles, his Passion, death, and Resurrection, has opened to you and me the gift of eternal life through faith in Jesus. The Bible tells one story.

Our main difficulty with the Bible, however, is that it is a collection of books written in a multitude of literary forms: stories of origins, tales of the ancestors, histories, collections of laws and statutes, prophecies, songs, etc. It is sometimes difficult to discern how a particular book fits in with the others. Nonetheless, the Bible tells just one story held together by a variety of themes and threads that revolve around a central plot. It is the story of our salvation.

The Great Adventure Catholic Bible elucidates for us the strongest of the threads, that is to say, the series of covenants by which God has established a relationship with the human race in his mission to draw back to himself all of us who are wounded by original sin. Drawing from the wildly popular and effective *Great Adventure Catholic Bible Study* by Jeff Cavins, *The Great Adventure Catholic Bible* includes helpful tools such as a *Bible Timeline Chart* and several articles identifying the key persons, events, and transitions that drive the plot of salvation history from beginning to end.

In the Dogmatic Constitution on Divine Revelation from the Second Vatican Council, the Council Fathers acknowledged:

God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 3:14-16) and in turn shed light on it and explain it.¹

As in any adventure, in order to reach your destination, you need a map. *The Great Adventure Catholic Bible* provides that for you. Enjoy the journey!

Archbishop Michael J. Byrnes

¹ *Dei Verbum* (DV) 16.

Introduction to *The Great Adventure Catholic Bible*

by Jeff Cavins

By picking up this Bible, you have taken the first step in discovering the greatest literary treasure known to humanity. Those who open the pages of the Bible do so for a variety of reasons. Some are merely curious, others are looking for wisdom in their daily lives, and still others are consciously responding to a restless call deep within their hearts, a call to a meaningful relationship with God.

The Bible is truly an amazing book, but many people admit that they have a difficult time reading it. While it contains all the elements of a great novel—a riveting plot, dynamic characters, fantastic settings, and a climactic conflict and resolution—the overarching “story” is not immediately apparent.

Beginning with Genesis, then moving on to Exodus, the reader has a sense of movement, an apparent narrative continuity, but the story is often interrupted by tangential anecdotes, lengthy genealogies, and mysterious characters and events that are difficult to understand. For many, the adventure of reading the Bible comes to an abrupt halt when they begin its third book, Leviticus. Suddenly, the narrative has disappeared. In its place, the reader encounters a complex system of laws pertaining to the human body, relationships, and ritual sacrifice that seem to have very little to do with anything he or she can relate to.

Herein lies the problem—the Bible was not written as a novel. We cannot read through it from cover to cover and expect to come away with a sense of satisfaction of having read and understood an amazing story. It is more complex than that. If we want to understand Scripture (and enjoy reading it!), then we need to understand *how* to read it.

First, we need to know that the Bible is not really a single “book” but a library of seventy-three different books, forty-six in the Old Testament and twenty-seven in the New Testament. Take a look at “The Books of the Bible” on page xiv. It is important to note that these books are not listed chronologically; they are primarily arranged by their literary type—law, history, wisdom, and prophecy, among others.

While the Bible contains books of several different literary genres, there is one overarching story that ties it all together—the story of how God has revealed himself to his people and carried out his plan of salvation. This is known as “salvation history.” If we can get a grasp of the story of salvation history, then we will be able to see the “big picture” of the Bible.

But reading the Bible straight through from beginning to end is not the best way to make sense of this overall “story.” If we want to make sense of the Bible, we need to understand how it all fits together. This is why we created *The Great Adventure Catholic Bible*.

What makes *The Great Adventure Catholic Bible* different from any other Bible is that it incorporates a road map that helps readers navigate its pages so that they can easily grasp the “big picture,” the story of salvation. This road map is *The Bible Timeline*.

The Bible Timeline divides salvation history into twelve color-coded time periods. Each period is like a chapter in salvation history, and each color helps you to remember the periods and keep them in order. These twelve color-coded periods are:

1. Early World (*Turquoise* – the color of the earth viewed from space).... page 2
2. Patriarchs (*Burgundy* – God’s blood covenant with Abraham)..... page 25
3. Egypt and Exodus (*Red* – the Red Sea)..... page 76
4. Desert Wanderings (*Tan* – the color of the desert)..... page 161
5. Conquest and Judges (*Green* – the green hills of Canaan)..... page 251
6. Royal Kingdom (*Purple* – the color of royalty)..... page 318
7. Divided Kingdom (*Black* – Israel’s darkest period)..... page 398
8. Exile (*Baby Blue* – Judah “singing the blues” in Babylon)..... page 439
9. Return (*Yellow* – Judah returning home to brighter days)..... page 522
10. Maccabean Revolt (*Orange* – fire in the oil lamps in the purified Temple)..... page 592
11. Messianic Fulfillment (*Gold* – the gifts of the Magi)..... page 1198
12. The Church (*White* – the spotless Bride of Christ)..... page 1344

For each of these periods (at the page numbers listed above), we have provided a *Timeline* chart, that provides a visual overview of the period, including: important characters, key events, geography, major covenants, world rulers, and contemporary events in secular history. Following the chart for each period you will find a written summary of it, which highlights its significance in salvation history. Throughout the biblical text, we have also indicated and explained seventy key events that tie the story together. In addition, every book of this Bible is color-coded to indicate where that book belongs in *The Bible Timeline* system, which helps you to understand where it fits within the overall story.

The Bible Timeline also helps to make the complex simple. While all seventy-three books of the Bible fit within the history of salvation, not every book recounts that history in a narrative way; other books contain laws, teaching, prophecy, prayers, or the stories of particular people. To get the big picture of the Bible, it helps to focus on fourteen narrative books that tell the story from beginning to end. These fourteen narrative books are:

Genesis	Joshua	2 Samuel	Ezra	Luke
Exodus	Judges	1 Kings	Nehemiah	Acts
Numbers	1 Samuel	2 Kings	1 Maccabees	

These books tell the overarching story that ties all of Scripture together. We recommend reading these fourteen books in order. To help you do this, a *Bible Timeline* reading plan can be found on page xxvii. Using this plan, if you read four or five chapters a day, you can read all fourteen narrative books in just ninety days. (To help you make sense of

what you are reading, we have also included an explanation of how to interpret the Bible on page xxxix.)

Once you have a good understanding of the overarching story of salvation—the “big picture”—you can then see how the remaining fifty-nine books of the Bible fit into this story. As you become more comfortable navigating the Bible, you will be able to build a biblical foundation for yourself that will yield tremendous fruit. The knowledge and insight you gain will serve you well in every area of your life.

Knowing salvation history will give you a better understanding of the entire Catholic Faith. The four parts (or “pillars”) of the *Catechism of the Catholic Church* (CCC) are based on this story. Its first pillar is the Creed, which is a summary of salvation history. Its second pillar, on the sacraments, explains how we *enter into* this amazing story. The third pillar tells us how to live the Christian life, and the fourth pillar discusses prayer. The Bible is an indispensable part of a healthy prayer life. We explain how you can pray with Scripture using *lectio divina* on page xlv.

The Church teaches us that, “in the sacred books, the Father who is in heaven meets his children with great love and speaks with them” (*Dei Verbum* 1). Your heavenly Father loves you and wants to speak to you today. This makes the Bible you are holding the most treasured book on earth.

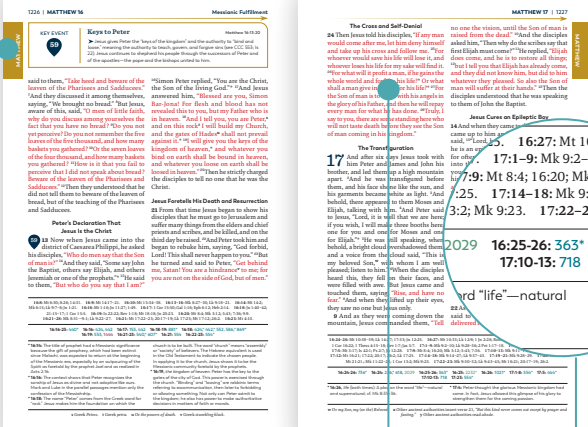
If you cherish Sacred Scripture and allow it to take root in your heart, the Holy Spirit will work through it to guide, instruct, correct, and encourage you every day in your walk with the Lord.

It is our sincere hope that in the Bible you will discover the story that makes sense out of life, the story that reveals God’s heart and loving plan for us. In addition, we pray that you will discover your place in this wonderful plan and that this will give you a profound sense of purpose and peace—and a strategy for daily life.

Blessings!
Jeff Cavins

COLOR TABS

Every book of this Bible is color-coded to indicate where that book belongs in *The Bible Timeline* system, which helps you to understand where it fits within the overall story.



Peter's Role in Jesus' Ministry

59 13 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do you think I am, son of man?" 14 And they answered him, "You are the Christ, son of David, son of Joseph."

KEY EVENT MARKERS

Throughout the text, seventy key events that tie the story of salvation together are indicated and explained.

RED LETTER TEXT

The words of Christ in red make them easy to identify.

CCC REFERENCES

References to the *Catechism of the Catholic Church* are color-coded using the *Foundations of Faith* Approach so you can see the connections between the Scriptures and the Church's teachings.

KEY EVENT MARKERS

Throughout the text, seventy key events that tie the story of salvation together are indicated and explained.

26 | Patriarchs

PATRIARCHS

The Patriarchs and Matriarchs of Israel

Summary
The patriarchs Abraham, Isaac, Jacob, and Jacob's twelve sons are the fathers of ancient Israel. Their stories cover the period from roughly 2000 to 1800 BC, beginning with the call of Abraham (Gen 12) and concluding with the family of Jacob settling in Egypt (Gen 46-50). Jacob's name is changed to "Israel," as his twelve sons will engender the twelve tribes of Israel.

Narrative
God calls Abram (later Abraham) at age seventy-five to leave his homeland, his kin, and his father's house—the only sources of identity and security in the ancient world. But in return, God promises him numerous descendants, a great name, and blessing for the whole world (Gen 12). Abram brings his nephew Lot, perhaps as a kind of insurance policy, since his wife, Sarai, is barren and it seems impossible for God to fulfill his promise of an heir. Lot is later captured by foreign rulers and is rescued by Abram (Gen 14). Upon his return from battle, Abram meets Melchizedek, the priest-king of Salem, the first priest mentioned in the Bible; he blesses Abram and offers bread and wine (Gen 14:18). God confirms his promise to Abram by making a covenant with him (Gen 15 and 17). The problem, however, is that Abram, in his old age, is still childless. He and Sarai decide to take matters into their own hands. Sarai suggests that Abram have a child through Hagar, her maid-servant (Gen 16). Hagar gives birth

The Official 365 Day Reading Plan for The Bible in a Year (with Fr. Mike Schmitz),™ featuring Jeff Cavins

*Readings in bold are the 16 narrative books of the Bible; Psalms in italics are connected to the readings

Day	First Reading	Second Reading	Psalms / Proverbs
Day 1	Genesis 1-2		Psalm 19
Day 2	Genesis 3-4		Psalm 50A
Day 3	Genesis 5-6		Psalm 136
Day 4	Genesis 7-9		Psalm 7
Day 5	Genesis 10-11		Psalm 2
Day 6	Genesis 12-13	Job 1-2	Proverbs 1:1-7
Day 7	Genesis 14-15	Job 3-4	Proverbs 1:8-19
Day 8	Genesis 16-17	Job 5-6	Proverbs 1:20-33
Day 9	Genesis 18-19	Job 7-8	Proverbs 2:1-5
Day 10	Genesis 20-22	Job 9-10	Proverbs 2:6-8
Day 11	Genesis 23-25	Job 11-12	Proverbs 2:9-15
Day 12	Genesis 26-27	Job 13-14	Proverbs 2:16-19
Day 13	Genesis 28-29	Job 15-16	Proverbs 2:20-22
Day 14	Genesis 30-31	Job 17-18	Proverbs 2:1-4
Day 15	Genesis 32-33	Job 19-20	Proverbs 3:1-8
Day 16	Genesis 34-35	Job 21-22	Proverbs 3:9-12
Day 17	Genesis 36-37	Job 23-24	Proverbs 3:13-18
Day 18	Genesis 38-39	Job 25-26	Proverbs 3:19-24
Day 19	Genesis 40-41	Job 27-28	Proverbs 3:25-27
Day 20	Genesis 42-43	Job 29-30	Proverbs 3:28-32
Day 21	Genesis 44-45	Job 31-32	Proverbs 3:33-35
Day 22	Genesis 46-47	Job 33-34	Proverbs 4:1-9
Day 23	Genesis 48-49	Job 35-36	Proverbs 4:10-19
Day 24	Genesis 50	Job 37-38	Proverbs 4:20-27
Day 25	Exodus 1-2	Job 39-40	Psalm 16
Day 26	Exodus 3-4	Job 41-42	Psalm 17
Day 27	Exodus 5-6	Leviticus 1	Psalm 44
Day 28	Exodus 7-8	Leviticus 2-3	Psalm 45
Day 29	Exodus 9-10	Leviticus 4	Psalm 46

ARTICLES Following the chart for each period you will find a written summary of it, which highlights its significance in salvation history.

BIY READING PLAN *The Bible in a Year Reading Plan* is included in this Bible so that you can follow along with the *Bible in a Year with Fr. Mike Schmitz* podcast!

KEY EVENTS
Seventy key events provide an outline to the biblical story.

KEY EVENT

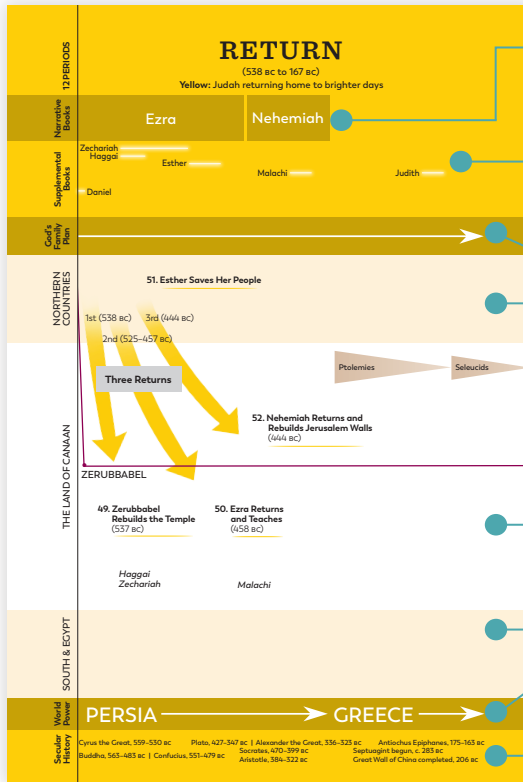
59

Keys to Peter

Matthew 16:13-20

➤ Jesus gives Peter the "keys of the kingdom" and the authority to "bind and loose," meaning the authority to teach, govern, and forgive sins (see CCC 553; 1s 22). Jesus continues to shepherd his people through the successors of Peter and of the apostles—the pope and the bishops united to him.

TIMELINE CHART PAGES *The Bible Timeline* system divides salvation history into twelve color-coded time periods. For each of these periods, the *Timeline* chart provides a visual overview of the period.



NARRATIVE BOOKS

Fourteen narrative books tell the story of salvation from beginning to end.

SUPPLEMENTAL BOOKS

These fifty-nine supplemental books are placed into their historical context.

GOD'S FAMILY PLAN

The growth of God's Family Plan is traced through a series of six covenants.

GEOGRAPHY

Three horizontal bands geographically represent where an event occurred.

GENEALOGY OF JESUS

Beginning with Adam, Jesus' genealogy is traced throughout the biblical narrative

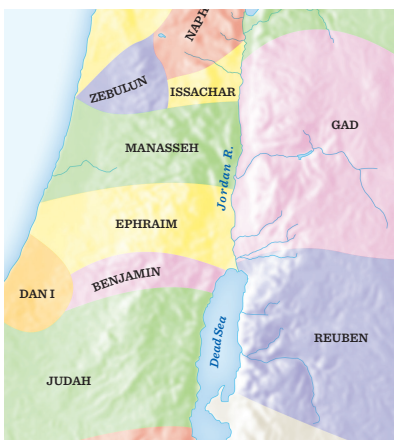
WORLD RULERS

The reigning world power is indicated for each time period.

SECULAR HISTORY

Events in world history place the biblical events in real time.

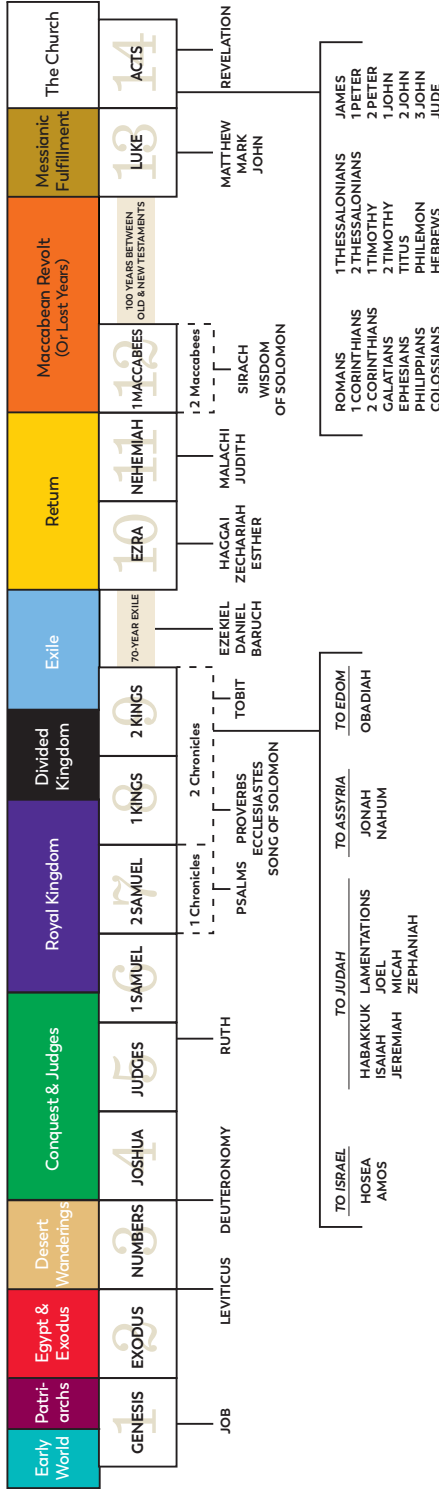
MAPS Sixteen color maps show the places where the events of salvation history took place.



Churches to which the Revelation was written
Churches to which the letters were written



Narrative and Supplemental Books*



Key to Period Colors

- The color of the earth viewed from space
- God's blood covenant with Abraham
- The Red Sea
- The color of the desert
- The green hills of Canaan
- The color of royalty
- Israel's darkest period
- Judah "singing the blues" in Babylon
- Judah returning home to brighter days
- Fire in the oil lamps in the purified Temple
- Gifts of the Magi
- The spotless bride of Christ

*To read Scripture in the context of the underlying narrative of God's plan, fourteen of the Bible's narrative books have been arranged chronologically in *The Bible Timeline Learning System* so that they tell the entire story from the beginning to the end. The remaining books, called "supplemental" books on *The Bible Timeline Chart*, are no less important than the narrative books but are arranged on the Chart and in this diagram in such a way that their relationship to particular time periods can be seen easily.

The Bible Timeline Reading Plan

MONTH #1

Early World

- 1. Genesis 1–4
- 2. Genesis 5–8
- 3. Genesis 9–11

Patriarchs

- 4. Genesis 12–16
- 5. Genesis 17–20
- 6. Genesis 21–24
- 7. Genesis 25–28

- 8. Genesis 29–32
- 9. Genesis 33–36
- 10. Genesis 37–40
- 11. Genesis 41–45
- 12. Genesis 46–50

Egypt and Exodus

- 13. Exodus 1–4
- 14. Exodus 5–8
- 15. Exodus 9–12

- 16. Exodus 13–16

- 17. Exodus 17–20
- 18. Exodus 21–24
- 19. Exodus 25–28

- 20. Exodus 29–32

- 21. Exodus 33–36

- 22. Exodus 37–40

Desert Wanderings

- 23. Numbers 1–4

- 24. Numbers 5–8

- 25. Numbers 9–12

- 26. Numbers 13–16

- 27. Numbers 17–20

- 28. Numbers 21–24

- 29. Numbers 25–28

- 30. Numbers 29–32

- 31. Numbers 33–36

MONTH #2

Conquest and Judges

- 32. Joshua 1–4
- 33. Joshua 5–8
- 34. Joshua 9–12
- 35. Joshua 13–16
- 36. Joshua 17–20
- 37. Joshua 21–24
- 38. Judges 1–4
- 39. Judges 5–8
- 40. Judges 9–12

- 41. Judges 13–16

- 42. Judges 17–21

- 43. 1 Samuel 1–4

- 44. 1 Samuel 5–8

Royal Kingdom

- 45. 1 Samuel 9–12

- 46. 1 Samuel 13–16

- 47. 1 Samuel 17–20

- 48. 1 Samuel 21–24

- 49. 1 Samuel 25–28

- 50. 1 Samuel 29–31

- 51. 2 Samuel 1–4

- 52. 2 Samuel 5–8

- 53. 2 Samuel 9–12

- 54. 2 Samuel 13–16

- 55. 2 Samuel 17–20

- 56. 2 Samuel 21–24

- 57. 1 Kings 1–4

- 58. 1 Kings 5–8

- 59. 1 Kings 9–11

MONTH #3

Divided Kingdom

- 60. 1 Kings 12–15
- 61. 1 Kings 16–19
- 62. 1 Kings 20–22
- 63. 2 Kings 1–4
- 64. 2 Kings 5–8
- 65. 2 Kings 9–12
- 66. 2 Kings 13–16

Exile

- 67. 2 Kings 17–20
- 68. 2 Kings 21–25

Return

- 69. Ezra 1–5

- 70. Ezra 6–10

- 71. Nehemiah 1–4

- 72. Nehemiah 5–8

- 73. Nehemiah 9–13

Maccabean Revolt

- 74. 1 Maccabees 1–4

- 75. 1 Maccabees 5–8

- 76. 1 Maccabees 9–12

- 77. 1 Maccabees 13–16

Messianic Fulfillment

- 78. Luke 1–4

- 79. Luke 5–8

- 80. Luke 9–12

- 81. Luke 13–16

- 82. Luke 17–20

- 83. Luke 21–24

The Church

- 84. Acts 1–4

- 85. Acts 5–8

- 86. Acts 9–12

- 87. Acts 13–16

- 88. Acts 17–20

- 89. Acts 21–24

- 90. Acts 25–28

The Official 365 Day Reading Plan for *The Bible in a Year (with Fr. Mike Schmitz),™* featuring Jeff Cavins

*Readings in bold are the 14 narrative books of the Bible; Psalms in italics are connected to the readings

		First Reading	Second Reading	Psalm / Proverbs	
<input type="checkbox"/>	Day 1	Early World	Genesis 1-2	<i>Psalm 19</i>	
<input type="checkbox"/>	Day 2		Genesis 3-4	<i>Psalm 104</i>	
<input type="checkbox"/>	Day 3		Genesis 5-6	<i>Psalm 136</i>	
<input type="checkbox"/>	Day 4		Genesis 7-9	Psalm 1	
<input type="checkbox"/>	Day 5		Genesis 10-11	Psalm 2	
<input type="checkbox"/>	Day 6	Patriarchs	Genesis 12-13	Job 1-2 Proverbs 1:1-7	
<input type="checkbox"/>	Day 7		Genesis 14-15	Job 3-4 Proverbs 1:8-19	
<input type="checkbox"/>	Day 8		Genesis 16-17	Job 5-6 Proverbs 1:20-33	
<input type="checkbox"/>	Day 9		Genesis 18-19	Job 7-8 Proverbs 2:1-5	
<input type="checkbox"/>	Day 10		Genesis 20-21	Job 9-10 Proverbs 2:6-8	
<input type="checkbox"/>	Day 11		Genesis 22-23	Job 11-12 Proverbs 2:9-15	
<input type="checkbox"/>	Day 12		Genesis 24	Job 13-14 Proverbs 2:16-19	
<input type="checkbox"/>	Day 13		Genesis 25-26	Job 15-16 Proverbs 2:20-22	
<input type="checkbox"/>	Day 14		Genesis 27-28	Job 17-18 Proverbs 3:1-4	
<input type="checkbox"/>	Day 15		Genesis 29-30	Job 19-20 Proverbs 3:5-8	
<input type="checkbox"/>	Day 16		Genesis 31-32	Job 21-22 Proverbs 3:9-12	
<input type="checkbox"/>	Day 17		Genesis 33-34	Job 23-24 Proverbs 3:13-18	
<input type="checkbox"/>	Day 18		Genesis 35-36	Job 25-26 Proverbs 3:19-24	
<input type="checkbox"/>	Day 19		Genesis 37	Job 27-28 Proverbs 3:25-27	
<input type="checkbox"/>	Day 20		Genesis 38	Job 29-30 Proverbs 3:28-32	
<input type="checkbox"/>	Day 21		Genesis 39-40	Job 31-32 Proverbs 3:33-35	
<input type="checkbox"/>	Day 22		Genesis 41-42	Job 33-34 Proverbs 4:1-9	
<input type="checkbox"/>	Day 23		Genesis 43-44	Job 35-36 Proverbs 4:10-19	
<input type="checkbox"/>	Day 24		Genesis 45-46	Job 37-38 Proverbs 4:20-27	
<input type="checkbox"/>	Day 25		Genesis 47-48	Job 39-40 Psalm 16	
<input type="checkbox"/>	Day 26		Genesis 49-50	Job 41-42 Psalm 17	
<input type="checkbox"/>	Day 27			Exodus 1-2	Leviticus 1 Psalm 44
<input type="checkbox"/>	Day 28			Exodus 3	Leviticus 2-3 Psalm 45
<input type="checkbox"/>	Day 29			Exodus 4-5	Leviticus 4 Psalm 46

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 30	Exodus 6-7	Leviticus 5	Psalms 47
<input type="checkbox"/>	Day 31	Exodus 8	Leviticus 6	Psalms 48
<input type="checkbox"/>	Day 32	Exodus 9	Leviticus 7	Psalms 49
<input type="checkbox"/>	Day 33	Exodus 10-11	Leviticus 8	Psalms 50
<input type="checkbox"/>	Day 34	Exodus 12	Leviticus 9	<i>Psalms 114</i>
<input type="checkbox"/>	Day 35	Exodus 13-14	Leviticus 10	Psalms 53
<input type="checkbox"/>	Day 36	Exodus 15-16	Leviticus 11	Psalms 71
<input type="checkbox"/>	Day 37	Exodus 17-18	Leviticus 12	Psalms 73
<input type="checkbox"/>	Day 38	Exodus 19-20	Leviticus 13	Psalms 74
<input type="checkbox"/>	Day 39	Exodus 21	Leviticus 14	Psalms 75
<input type="checkbox"/>	Day 40	Exodus 22	Leviticus 15	Psalms 76
<input type="checkbox"/>	Day 41	Exodus 23	Leviticus 16	Psalms 77
<input type="checkbox"/>	Day 42	Exodus 24	Leviticus 17-18	Psalms 78
<input type="checkbox"/>	Day 43	Exodus 25-26	Leviticus 19	Psalms 79
<input type="checkbox"/>	Day 44	Exodus 27-28	Leviticus 20	<i>Psalms 119:1-88</i>
<input type="checkbox"/>	Day 45	Exodus 29	Leviticus 21	<i>Psalms 119:89-176</i>
<input type="checkbox"/>	Day 46	Exodus 30-31	Leviticus 22	<i>Psalms 115</i>
<input type="checkbox"/>	Day 47	Exodus 32	Leviticus 23	Psalms 80
<input type="checkbox"/>	Day 48	Exodus 33-34	Leviticus 24	Psalms 81
<input type="checkbox"/>	Day 49	Exodus 35-36	Leviticus 25	Psalms 82
<input type="checkbox"/>	Day 50	Exodus 37-38	Leviticus 26	Psalms 83
<input type="checkbox"/>	Day 51	Exodus 39-40	Leviticus 27	Psalms 84
<input type="checkbox"/>	Day 52	Numbers 1	Deuteronomy 1	Psalms 85
<input type="checkbox"/>	Day 53	Numbers 2	Deuteronomy 2	Psalms 87
<input type="checkbox"/>	Day 54	Numbers 3	Deuteronomy 3	Psalms 88
<input type="checkbox"/>	Day 55	Numbers 4	Deuteronomy 4	Psalms 89
<input type="checkbox"/>	Day 56	Numbers 5	Deuteronomy 5	Psalms 90
<input type="checkbox"/>	Day 57	Numbers 6	Deuteronomy 6	Psalms 91
<input type="checkbox"/>	Day 58	Numbers 7	Deuteronomy 7	Psalms 92
<input type="checkbox"/>	Day 59	Numbers 8-9	Deuteronomy 8	Psalms 93
<input type="checkbox"/>	Day 60	Numbers 10	Deuteronomy 9	Psalms 10
<input type="checkbox"/>	Day 61	Numbers 11	Deuteronomy 10	Psalms 33
<input type="checkbox"/>	Day 62	Numbers 12-13	Deuteronomy 11	Psalms 94
<input type="checkbox"/>	Day 63	Numbers 14	Deuteronomy 12	Psalms 95
<input type="checkbox"/>	Day 64	Numbers 15	Deuteronomy 13-14	Psalms 96

Egypt and Exodus

Desert Wanderings

		First Reading	Second Reading	Psalm / Proverbs
<input type="checkbox"/>	Day 65	Numbers 16	Deuteronomy 15-16	Psalm 97
<input type="checkbox"/>	Day 66	Numbers 17	Deuteronomy 17-18	Psalm 98
<input type="checkbox"/>	Day 67	Numbers 18	Deuteronomy 19-20	Psalm 99
<input type="checkbox"/>	Day 68	Numbers 19-20	Deuteronomy 21	Psalm 100
<input type="checkbox"/>	Day 69	Numbers 21	Deuteronomy 22	Psalm 102
<input type="checkbox"/>	Day 70	Numbers 22	Deuteronomy 23	Psalm 105
<input type="checkbox"/>	Day 71	Numbers 23	Deuteronomy 24-25	Psalm 106
<input type="checkbox"/>	Day 72	Numbers 24-25	Deuteronomy 26	Psalm 107
<input type="checkbox"/>	Day 73	Numbers 26	Deuteronomy 27	Psalm 111
<input type="checkbox"/>	Day 74	Numbers 27-28	Deuteronomy 28	Psalm 112
<input type="checkbox"/>	Day 75	Numbers 29-30	Deuteronomy 29	Psalm 113
<input type="checkbox"/>	Day 76	Numbers 31	Deuteronomy 30	Psalm 116
<input type="checkbox"/>	Day 77	Numbers 32	Deuteronomy 31	Psalm 117
<input type="checkbox"/>	Day 78	Numbers 33	Deuteronomy 32	Psalm 118
<input type="checkbox"/>	Day 79	Numbers 34	Deuteronomy 33	Psalm 120
<input type="checkbox"/>	Day 80	Numbers 35-36	Deuteronomy 34	Psalm 121
<input type="checkbox"/>	Day 81	Joshua 1-4		Psalm 123
<input type="checkbox"/>	Day 82	Joshua 5-7		Psalm 125
<input type="checkbox"/>	Day 83	Joshua 8-9		Psalm 126
<input type="checkbox"/>	Day 84	Joshua 10-11		Psalm 128
<input type="checkbox"/>	Day 85	Joshua 12-14		Psalm 129
<input type="checkbox"/>	Day 86	Joshua 15-18		Psalm 130
<input type="checkbox"/>	Day 87	Joshua 19-21		Psalm 131
<input type="checkbox"/>	Day 88	Joshua 22-24		Psalm 132
<input type="checkbox"/>	Day 89	Judges 1-3	Ruth 1	Psalm 133
<input type="checkbox"/>	Day 90	Judges 4-5	Ruth 2	Psalm 134
<input type="checkbox"/>	Day 91	Judges 6-8	Ruth 3	Psalm 135
<input type="checkbox"/>	Day 92	Judges 9-11	Ruth 4	Psalm 137
<input type="checkbox"/>	Day 93	Judges 12-15		Psalm 146
<input type="checkbox"/>	Day 94	Judges 16-18		Psalm 147
<input type="checkbox"/>	Day 95	Judges 19-21		Psalm 148
<input type="checkbox"/>	Day 96	1 Samuel 1-2		Psalm 149
<input type="checkbox"/>	Day 97	1 Samuel 3-5		Psalm 150
<input type="checkbox"/>	Day 98	1 Samuel 6-8		Psalm 86
<input type="checkbox"/>	Day 99	John 1-3		Proverbs 5:1-6

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 100	Messianic Checkpoint	John 4-6	Proverbs 5:7-14
<input type="checkbox"/>	Day 101		John 7-9	Proverbs 5:15-23
<input type="checkbox"/>	Day 102		John 10-12	Proverbs 6:1-11
<input type="checkbox"/>	Day 103		John 13-15	Proverbs 6:12-19
<input type="checkbox"/>	Day 104		John 16-18	Proverbs 6:20-24
<input type="checkbox"/>	Day 105		John 19-21	Proverbs 6:25-35
<input type="checkbox"/>	Day 106	Royal Kingdom	1 Samuel 9-10	Psalms 50
<input type="checkbox"/>	Day 107		1 Samuel 11-12	Psalms 55
<input type="checkbox"/>	Day 108		1 Samuel 13-14	Psalms 58
<input type="checkbox"/>	Day 109		1 Samuel 15-16	Psalms 61
<input type="checkbox"/>	Day 110		1 Samuel 17	Psalms 12
<input type="checkbox"/>	Day 111		1 Samuel 18-19	<i>Psalms 59</i>
<input type="checkbox"/>	Day 112		1 Samuel 20	<i>Psalms 142</i>
<input type="checkbox"/>	Day 113		1 Samuel 21-22	<i>Psalms 52</i>
<input type="checkbox"/>	Day 114		1 Samuel 23	<i>Psalms 54</i>
<input type="checkbox"/>	Day 115		1 Samuel 24	<i>Psalms 57</i>
<input type="checkbox"/>	Day 116		1 Samuel 25	<i>Psalms 63</i>
<input type="checkbox"/>	Day 117		1 Samuel 26	<i>Psalms 56</i>
<input type="checkbox"/>	Day 118		1 Samuel 27-28	<i>Psalms 34</i>
<input type="checkbox"/>	Day 119		1 Samuel 29-31	<i>Psalms 18</i>
<input type="checkbox"/>	Day 120		2 Samuel 1	1 Chronicles 1 Psalms 13
<input type="checkbox"/>	Day 121		2 Samuel 2	1 Chronicles 2 Psalms 24
<input type="checkbox"/>	Day 122		2 Samuel 3	1 Chronicles 3-4 Psalms 25
<input type="checkbox"/>	Day 123		2 Samuel 4	1 Chronicles 5-6 Psalms 26
<input type="checkbox"/>	Day 124		2 Samuel 5	1 Chronicles 7-8 Psalms 27
<input type="checkbox"/>	Day 125		2 Samuel 6-7	1 Chronicles 9 <i>Psalms 89</i>
<input type="checkbox"/>	Day 126		2 Samuel 8	1 Chronicles 10-11 <i>Psalms 60</i>
<input type="checkbox"/>	Day 127		2 Samuel 9	1 Chronicles 12 Psalms 28
<input type="checkbox"/>	Day 128		2 Samuel 10	1 Chronicles 13 Psalms 31
<input type="checkbox"/>	Day 129		2 Samuel 11	1 Chronicles 14-15 Psalms 32
<input type="checkbox"/>	Day 130		2 Samuel 12	1 Chronicles 16 <i>Psalms 51</i>
<input type="checkbox"/>	Day 131		2 Samuel 13	1 Chronicles 17 Psalms 35
<input type="checkbox"/>	Day 132		2 Samuel 14	1 Chronicles 18 Psalms 14
<input type="checkbox"/>	Day 133		2 Samuel 15	1 Chronicles 19-20 <i>Psalms 3</i>
<input type="checkbox"/>	Day 134		2 Samuel 16	1 Chronicles 21 Psalms 15

		First Reading	Second Reading	Psalm / Proverbs
<input type="checkbox"/>	Day 135	2 Samuel 17	1 Chronicles 22	Psalm 36
<input type="checkbox"/>	Day 136	2 Samuel 18	1 Chronicles 23	Psalm 37
<input type="checkbox"/>	Day 137	2 Samuel 19	1 Chronicles 24	Psalm 38
<input type="checkbox"/>	Day 138	2 Samuel 20	1 Chronicles 25	Psalm 39
<input type="checkbox"/>	Day 139	2 Samuel 21	1 Chronicles 26	Psalm 40
<input type="checkbox"/>	Day 140	2 Samuel 22	1 Chronicles 27	Psalm 41
<input type="checkbox"/>	Day 141	2 Samuel 23	1 Chronicles 28	Psalm 42
<input type="checkbox"/>	Day 142	2 Samuel 24	1 Chronicles 29	<i>Psalm 30</i>
<input type="checkbox"/>	Day 143	1 Kings 1	2 Chronicles 1	Psalm 43
<input type="checkbox"/>	Day 144	1 Kings 2	2 Chronicles 2-3	Psalm 62
<input type="checkbox"/>	Day 145	1 Kings 3	2 Chronicles 4-5	Psalm 64
<input type="checkbox"/>	Day 146	1 Kings 4	2 Chronicles 6	Psalm 65
<input type="checkbox"/>	Day 147	1 Kings 5	2 Chronicles 7-8	Psalm 66
<input type="checkbox"/>	Day 148	1 Kings 6	2 Chronicles 9	Psalm 4
<input type="checkbox"/>	Day 149	1 Kings 7	Ecclesiastes 1-2	Psalm 5
<input type="checkbox"/>	Day 150	1 Kings 8	Ecclesiastes 3-5	Psalm 6
<input type="checkbox"/>	Day 151	1 Kings 9	Ecclesiastes 6-7	Psalm 7
<input type="checkbox"/>	Day 152	1 Kings 10	Ecclesiastes 8-9	Psalm 8
<input type="checkbox"/>	Day 153	1 Kings 11	Ecclesiastes 10-12	Psalm 9
<input type="checkbox"/>	Day 154	Mark 1-2		Psalm 11
<input type="checkbox"/>	Day 155	Mark 3-4		Psalm 20
<input type="checkbox"/>	Day 156	Mark 5-6		Psalm 21
<input type="checkbox"/>	Day 157	Mark 7-8		Psalm 23
<input type="checkbox"/>	Day 158	Mark 9-10		Psalm 29
<input type="checkbox"/>	Day 159	Mark 11-12		Psalm 67
<input type="checkbox"/>	Day 160	Mark 13-14		Psalm 68
<input type="checkbox"/>	Day 161	Mark 15-16		<i>Psalm 22</i>
<input type="checkbox"/>	Day 162	1 Kings 12	2 Chronicles 10-11	Song of Solomon 1
<input type="checkbox"/>	Day 163	1 Kings 13	2 Chronicles 12-13	Song of Solomon 2
<input type="checkbox"/>	Day 164	1 Kings 14	2 Chronicles 14-15	Song of Solomon 3
<input type="checkbox"/>	Day 165	1 Kings 15-16	2 Chronicles 16-17	Song of Solomon 4
<input type="checkbox"/>	Day 166	1 Kings 17-18	2 Chronicles 18-19	Song of Solomon 5
<input type="checkbox"/>	Day 167	1 Kings 19-20	2 Chronicles 20	Song of Solomon 6
<input type="checkbox"/>	Day 168	1 Kings 21	2 Chronicles 21-22	Song of Solomon 7
<input type="checkbox"/>	Day 169	1 Kings 22	2 Chronicles 23	Song of Solomon 8

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 170	Divided Kingdom	2 Kings 1	2 Chronicles 24 Psalm 69
<input type="checkbox"/>	Day 171		2 Kings 2	2 Chronicles 25 Psalm 70
<input type="checkbox"/>	Day 172		2 Kings 3	2 Chronicles 26-27 Psalm 72
<input type="checkbox"/>	Day 173		2 Kings 4	2 Chronicles 28 Psalm 127
<input type="checkbox"/>	Day 174		2 Kings 5	Hosea 1-3 Psalm 101
<input type="checkbox"/>	Day 175		2 Kings 6-7	Hosea 4-7 Psalm 103
<input type="checkbox"/>	Day 176		2 Kings 8	Hosea 8-10 Psalm 108
<input type="checkbox"/>	Day 177		2 Kings 9	Hosea 11-14 Psalm 109
<input type="checkbox"/>	Day 178		2 Kings 10	Amos 1-3 Psalm 110
<input type="checkbox"/>	Day 179		2 Kings 11-12	Amos 4-6 Psalm 122
<input type="checkbox"/>	Day 180		2 Kings 13-14	Amos 7-9 Psalm 124
<input type="checkbox"/>	Day 181		2 Kings 15	Jonah 1-4 Psalm 138
<input type="checkbox"/>	Day 182		2 Kings 16	Micah 1-4 Psalm 139
<input type="checkbox"/>	Day 183		Exile	2 Kings 17
<input type="checkbox"/>	Day 184	2 Kings 18		2 Chronicles 29 Psalm 141
<input type="checkbox"/>	Day 185	2 Kings 19		2 Chronicles 30 Psalm 143
<input type="checkbox"/>	Day 186	2 Kings 20		2 Chronicles 31 Psalm 144
<input type="checkbox"/>	Day 187	2 Kings 21		2 Chronicles 32 Psalm 145
<input type="checkbox"/>	Day 188	2 Kings 22		2 Chronicles 33 Proverbs 7
<input type="checkbox"/>	Day 189	2 Kings 23		2 Chronicles 34 Proverbs 8:1-21
<input type="checkbox"/>	Day 190	2 Kings 24		2 Chronicles 35 Proverbs 8:22-36
<input type="checkbox"/>	Day 191	2 Kings 25		2 Chronicles 36 Proverbs 9:1-6
<input type="checkbox"/>	Day 192	Isaiah 1-2		Tobit 1-2 Proverbs 9:7-12
<input type="checkbox"/>	Day 193	Isaiah 3-4		Tobit 3-4 Proverbs 9:13-18
<input type="checkbox"/>	Day 194	Isaiah 5-6		Tobit 5-6 Proverbs 10:1-4
<input type="checkbox"/>	Day 195	Isaiah 7-8	Tobit 7-9 Proverbs 10:5-8	
<input type="checkbox"/>	Day 196	Isaiah 9-10	Tobit 10-12 Proverbs 10:9-12	
<input type="checkbox"/>	Day 197	Isaiah 11-13	Tobit 13-14 Proverbs 10:13-16	
<input type="checkbox"/>	Day 198	Isaiah 14-15	Joel 1-2 Proverbs 10:17-20	
<input type="checkbox"/>	Day 199	Isaiah 16-17	Joel 3 Proverbs 10:21-24	
<input type="checkbox"/>	Day 200	Isaiah 18-20	Nahum 1-2 Proverbs 10:25-28	
<input type="checkbox"/>	Day 201	Isaiah 21-22	Nahum 3 Proverbs 10:29-32	
<input type="checkbox"/>	Day 202	Isaiah 23-24	Habakkuk 1-2 Proverbs 11:1-4	
<input type="checkbox"/>	Day 203	Isaiah 25-27	Habakkuk 3 Proverbs 11:5-8	
<input type="checkbox"/>	Day 204	Isaiah 28-29	Zephaniah 1-2 Proverbs 11:9-12	

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 205	Isaiah 30-31	Zephaniah 3	Proverbs 11:13-16
<input type="checkbox"/>	Day 206	Isaiah 32-33	Baruch 1-2	Proverbs 11:17-20
<input type="checkbox"/>	Day 207	Isaiah 34-36	Baruch 3-4	Proverbs 11:21-24
<input type="checkbox"/>	Day 208	Isaiah 37-38	Baruch 5-6	Proverbs 11:25-28
<input type="checkbox"/>	Day 209	Isaiah 39-40	Ezekiel 1	Proverbs 11:29-31
<input type="checkbox"/>	Day 210	Isaiah 41-42	Ezekiel 2-3	Proverbs 12:1-4
<input type="checkbox"/>	Day 211	Isaiah 43-44	Ezekiel 4-5	Proverbs 12:5-8
<input type="checkbox"/>	Day 212	Isaiah 45-46	Ezekiel 6-7	Proverbs 12:9-12
<input type="checkbox"/>	Day 213	Isaiah 47-48	Ezekiel 8-9	Proverbs 12:13-16
<input type="checkbox"/>	Day 214	Isaiah 49-50	Ezekiel 10-11	Proverbs 12:17-20
<input type="checkbox"/>	Day 215	Isaiah 51-52	Ezekiel 12-13	Proverbs 12:21-24
<input type="checkbox"/>	Day 216	Isaiah 53-54	Ezekiel 14-15	Proverbs 12:25-28
<input type="checkbox"/>	Day 217	Isaiah 55-56	Ezekiel 16	Proverbs 13:1-4
<input type="checkbox"/>	Day 218	Isaiah 57-58	Ezekiel 17-18	Proverbs 13:5-8
<input type="checkbox"/>	Day 219	Isaiah 59-60	Ezekiel 19	Proverbs 13:9-12
<input type="checkbox"/>	Day 220	Isaiah 61-62	Ezekiel 20	Proverbs 13:13-16
<input type="checkbox"/>	Day 221	Isaiah 63-64	Ezekiel 21-22	Proverbs 13:17-20
<input type="checkbox"/>	Day 222	Isaiah 65	Ezekiel 23-24	Proverbs 13:21-25
<input type="checkbox"/>	Day 223	Isaiah 66	Ezekiel 25-26	Proverbs 14:1-4
<input type="checkbox"/>	Day 224	Jeremiah 1	Ezekiel 27	Proverbs 14:5-8
<input type="checkbox"/>	Day 225	Jeremiah 2	Ezekiel 28	Proverbs 14:9-12
<input type="checkbox"/>	Day 226	Jeremiah 3	Ezekiel 29-30	Proverbs 14:13-16
<input type="checkbox"/>	Day 227	Jeremiah 4	Ezekiel 31-32	Proverbs 14:17-20
<input type="checkbox"/>	Day 228	Jeremiah 5	Ezekiel 33	Proverbs 14:21-24
<input type="checkbox"/>	Day 229	Jeremiah 6	Ezekiel 34-35	Proverbs 14:25-28
<input type="checkbox"/>	Day 230	Jeremiah 7	Ezekiel 36	Proverbs 14:29-32
<input type="checkbox"/>	Day 231	Jeremiah 8	Ezekiel 37-38	Proverbs 14:33-35
<input type="checkbox"/>	Day 232	Jeremiah 9	Ezekiel 39	Proverbs 15:1-4
<input type="checkbox"/>	Day 233	Jeremiah 10-11	Ezekiel 40	Proverbs 15:5-8
<input type="checkbox"/>	Day 234	Jeremiah 12-13	Ezekiel 41-42	Proverbs 15:9-12
<input type="checkbox"/>	Day 235	Jeremiah 14-15	Ezekiel 43-44	Proverbs 15:13-16
<input type="checkbox"/>	Day 236	Jeremiah 16-17	Ezekiel 45-46	Proverbs 15:17-20
<input type="checkbox"/>	Day 237	Jeremiah 18-19	Ezekiel 47-48	Proverbs 15:21-24
<input type="checkbox"/>	Day 238	Jeremiah 20-21	Daniel 1-2	Proverbs 15:25-28
<input type="checkbox"/>	Day 239	Jeremiah 22	Daniel 3	Proverbs 15:29-33
<input type="checkbox"/>	Day 240	Jeremiah 23	Daniel 4-5	Proverbs 16:1-4

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 241	Jeremiah 24-25	Daniel 6-7	Proverbs 16:5-8
<input type="checkbox"/>	Day 242	Jeremiah 26-27	Daniel 8-9	Proverbs 16:9-12
<input type="checkbox"/>	Day 243	Jeremiah 28-29	Daniel 10-11	Proverbs 16:13-16
<input type="checkbox"/>	Day 244	Jeremiah 30	Daniel 12-13	Proverbs 16:17-20
<input type="checkbox"/>	Day 245	Jeremiah 31	Daniel 14	Proverbs 16:21-24
<input type="checkbox"/>	Day 246	Jeremiah 32	Judith 1-2	Proverbs 16:25-28
<input type="checkbox"/>	Day 247	Jeremiah 33-34	Judith 3-5	Proverbs 16:29-33
<input type="checkbox"/>	Day 248	Jeremiah 35-36	Judith 6-7	Proverbs 17:1-4
<input type="checkbox"/>	Day 249	Jeremiah 37-38	Judith 8-9	Proverbs 17:5-8
<input type="checkbox"/>	Day 250	Jeremiah 39-40	Judith 10-11	Proverbs 17:9-12
<input type="checkbox"/>	Day 251	Jeremiah 41-42	Judith 12-14	Proverbs 17:13-16
<input type="checkbox"/>	Day 252	Jeremiah 43-44	Judith 15-16	Proverbs 17:17-20
<input type="checkbox"/>	Day 253	Jeremiah 45-46	Lamentations 1	Proverbs 17:21-24
<input type="checkbox"/>	Day 254	Jeremiah 47-48	Lamentations 2	Proverbs 18:1-4
<input type="checkbox"/>	Day 255	Jeremiah 49-50	Lamentations 3	Proverbs 18:5-8
<input type="checkbox"/>	Day 256	Jeremiah 51	Lamentations 4-5	Proverbs 18:9-12
<input type="checkbox"/>	Day 257	Jeremiah 52	Obadiah 1	Proverbs 18:13-16
<input type="checkbox"/>	Day 258	Matthew 1-4		Proverbs 18:17-20
<input type="checkbox"/>	Day 259	Matthew 5-7		Proverbs 18:21-24
<input type="checkbox"/>	Day 260	Matthew 8-10		Proverbs 19:1-4
<input type="checkbox"/>	Day 261	Matthew 11-13		Proverbs 19:5-8
<input type="checkbox"/>	Day 262	Matthew 14-17		Proverbs 19:9-12
<input type="checkbox"/>	Day 263	Matthew 18-21		Proverbs 19:13-16
<input type="checkbox"/>	Day 264	Matthew 22-24		Proverbs 19:17-20
<input type="checkbox"/>	Day 265	Matthew 25-26		Proverbs 19:21-24
<input type="checkbox"/>	Day 266	Matthew 27-28		Proverbs 19:25-29
<input type="checkbox"/>	Day 267	Ezra 1-2	Haggai 1-2	Proverbs 20:1-3
<input type="checkbox"/>	Day 268	Ezra 3-4	Zechariah 1-3	Proverbs 20:4-7
<input type="checkbox"/>	Day 269	Ezra 5-6	Zechariah 4-6	Proverbs 20:8-11
<input type="checkbox"/>	Day 270	Ezra 7-8	Zechariah 7-8	Proverbs 20:12-15
<input type="checkbox"/>	Day 271	Ezra 9-10	Zechariah 9-11	Proverbs 20:16-19
<input type="checkbox"/>	Day 272	Nehemiah 1-2	Zechariah 12-13	Proverbs 20:20-22
<input type="checkbox"/>	Day 273	Nehemiah 3	Zechariah 14	Proverbs 20:23-26
<input type="checkbox"/>	Day 274	Nehemiah 4-5	Esther 1-2	Proverbs 20:27-30
<input type="checkbox"/>	Day 275	Nehemiah 6-7	Esther 3, 13	Proverbs 21:1-4
<input type="checkbox"/>	Day 276	Nehemiah 8	Esther 4, 14	Proverbs 21:5-8

		First Reading	Second Reading	Psalm / Proverbs	
<input type="checkbox"/>	Day 277	Return	Nehemiah 9	Esther 15, 6-7	Proverbs 21:9-12
<input type="checkbox"/>	Day 278		Nehemiah 10	Esther 8, 16	Proverbs 21:13-16
<input type="checkbox"/>	Day 279		Nehemiah 11	Esther 9-11	Proverbs 21:17-20
<input type="checkbox"/>	Day 280		Nehemiah 12	Esther 10-12	Proverbs 21:21-24
<input type="checkbox"/>	Day 281		Nehemiah 13	Malachi 1-4	Proverbs 21:25-28
<input type="checkbox"/>	Day 282	Maccabean Revolt	1 Maccabees 1	Sirach 1-3	Proverbs 21:29-31
<input type="checkbox"/>	Day 283		1 Maccabees 2	Sirach 4-6	Proverbs 22:1-4
<input type="checkbox"/>	Day 284		1 Maccabees 3	Sirach 7-9	Proverbs 22:5-8
<input type="checkbox"/>	Day 285		1 Maccabees 4	Sirach 10-12	Proverbs 22:9-12
<input type="checkbox"/>	Day 286		1 Maccabees 5	Sirach 13-15	Proverbs 22:13-16
<input type="checkbox"/>	Day 287		1 Maccabees 6	Sirach 16-18	Proverbs 22:17-21
<input type="checkbox"/>	Day 288		1 Maccabees 7	Sirach 19-21	Proverbs 22:22-25
<input type="checkbox"/>	Day 289		1 Maccabees 8	Sirach 22-23	Proverbs 22:26-29
<input type="checkbox"/>	Day 290		1 Maccabees 9	Sirach 24-25	Proverbs 23:1-4
<input type="checkbox"/>	Day 291		1 Maccabees 10	Sirach 26-27	Proverbs 23:5-8
<input type="checkbox"/>	Day 292		1 Maccabees 11	Sirach 28-29	Proverbs 23:9-12
<input type="checkbox"/>	Day 293		1 Maccabees 12	Sirach 30-31	Proverbs 23:13-16
<input type="checkbox"/>	Day 294		1 Maccabees 13	Sirach 32-33	Proverbs 23:17-21
<input type="checkbox"/>	Day 295		1 Maccabees 14	Sirach 34-35	Proverbs 23:22-25
<input type="checkbox"/>	Day 296		1 Maccabees 15	Sirach 36-37	Proverbs 23:26-28
<input type="checkbox"/>	Day 297		1 Maccabees 16	Sirach 38-39	Proverbs 23:29-35
<input type="checkbox"/>	Day 298		2 Maccabees 1	Sirach 40-41	Proverbs 24:1-7
<input type="checkbox"/>	Day 299		2 Maccabees 2	Sirach 42-44	Proverbs 24:8-9
<input type="checkbox"/>	Day 300		2 Maccabees 3	Sirach 45-46	Proverbs 24:10-12
<input type="checkbox"/>	Day 301		2 Maccabees 4	Sirach 47-49	Proverbs 24:13-16
<input type="checkbox"/>	Day 302		2 Maccabees 5	Sirach 50-51	Proverbs 24:17-20
<input type="checkbox"/>	Day 303		2 Maccabees 6	Wisdom 1-2	Proverbs 24:21-26
<input type="checkbox"/>	Day 304		2 Maccabees 7	Wisdom 3-4	Proverbs 24:27-29
<input type="checkbox"/>	Day 305		2 Maccabees 8	Wisdom 5-6	Proverbs 24:30-34
<input type="checkbox"/>	Day 306		2 Maccabees 9	Wisdom 7-8	Proverbs 25:1-3
<input type="checkbox"/>	Day 307		2 Maccabees 10	Wisdom 9-10	Proverbs 25:4-7
<input type="checkbox"/>	Day 308		2 Maccabees 11	Wisdom 11-12	Proverbs 25:8-10
<input type="checkbox"/>	Day 309		2 Maccabees 12	Wisdom 13-14	Proverbs 25:11-14
<input type="checkbox"/>	Day 310	2 Maccabees 13	Wisdom 15-16	Proverbs 25:15-17	
<input type="checkbox"/>	Day 311	2 Maccabees 14	Wisdom 17-18	Proverbs 25:18-20	
<input type="checkbox"/>	Day 312	2 Maccabees 15	Wisdom 19	Proverbs 25:21-23	

		First Reading	Second Reading	Psalms / Proverbs
<input type="checkbox"/>	Day 313	Messianic Fulfillment	Luke 1-2	Proverbs 25:24-26
<input type="checkbox"/>	Day 314		Luke 3-5	Proverbs 25:27-28
<input type="checkbox"/>	Day 315		Luke 6-8	Proverbs 26:1-3
<input type="checkbox"/>	Day 316		Luke 9-10	Proverbs 26:4-6
<input type="checkbox"/>	Day 317		Luke 11-12	Proverbs 26:7-9
<input type="checkbox"/>	Day 318		Luke 13-16	Proverbs 26:10-12
<input type="checkbox"/>	Day 319		Luke 17-19	Proverbs 26:13-16
<input type="checkbox"/>	Day 320		Luke 20-22:38	Proverbs 26:17-19
<input type="checkbox"/>	Day 321		Luke 22:39-24	Proverbs 26:20-23
<input type="checkbox"/>	Day 322		The Church	Acts 1
<input type="checkbox"/>	Day 323	Acts 2		Romans 2-3 Proverbs 26:27-28
<input type="checkbox"/>	Day 324	Acts 3		Romans 4-5 Proverbs 27:1-3
<input type="checkbox"/>	Day 325	Acts 4		Romans 6-7 Proverbs 27:4-6
<input type="checkbox"/>	Day 326	Acts 5		Romans 8 Proverbs 27:7-9
<input type="checkbox"/>	Day 327	Acts 6		Romans 9-10 Proverbs 27:10-12
<input type="checkbox"/>	Day 328	Acts 7		Romans 11-12 Proverbs 27:13-14
<input type="checkbox"/>	Day 329	Acts 8		Romans 13-14 Proverbs 27:15-17
<input type="checkbox"/>	Day 330	Acts 9		Romans 15-16 Proverbs 27:18-20
<input type="checkbox"/>	Day 331	Acts 10		1 Corinthians 1-2 Proverbs 27:21-22
<input type="checkbox"/>	Day 332	Acts 11		1 Corinthians 3-4 Proverbs 27:23-27
<input type="checkbox"/>	Day 333	Acts 12		1 Corinthians 5-6 Proverbs 28:1-3
<input type="checkbox"/>	Day 334	Acts 13		1 Corinthians 7-8 Proverbs 28:4-6
<input type="checkbox"/>	Day 335	Acts 14		1 Corinthians 9-10 Proverbs 28:7-9
<input type="checkbox"/>	Day 336	Acts 15		1 Corinthians 11-12 Proverbs 28:10-12
<input type="checkbox"/>	Day 337	Acts 16		1 Corinthians 13-14 Proverbs 28:13-15
<input type="checkbox"/>	Day 338	Acts 17		1 Corinthians 15 Proverbs 28:16-18
<input type="checkbox"/>	Day 339	Acts 18		1 Corinthians 16 Proverbs 28:19-21
<input type="checkbox"/>	Day 340	Acts 19		2 Corinthians 1-2 Proverbs 28:22-24
<input type="checkbox"/>	Day 341	Acts 20		2 Corinthians 3-5 Proverbs 28:25-28
<input type="checkbox"/>	Day 342	Acts 21		2 Corinthians 6-8 Proverbs 29:1-4
<input type="checkbox"/>	Day 343	Acts 22		2 Corinthians 9-11 Proverbs 29:5-7
<input type="checkbox"/>	Day 344	Acts 23		2 Corinthians 12-13 Proverbs 29:8-11
<input type="checkbox"/>	Day 345	Acts 24		Galatians 1-3 Proverbs 29:12-14
<input type="checkbox"/>	Day 346	Acts 25		Galatians 4-6 Proverbs 29:15-17
<input type="checkbox"/>	Day 347	Acts 26		Ephesians 1-3 Proverbs 29:18-21

		First Reading	Second Reading	Psalm / Proverbs
<input type="checkbox"/>	Day 348	Acts 27	Ephesians 4-6	Proverbs 29:22-24
<input type="checkbox"/>	Day 349	Acts 28	Philippians 1-2	Proverbs 29:25-27
<input type="checkbox"/>	Day 350	James 1-2	Philippians 3-4	Proverbs 30: 1-6
<input type="checkbox"/>	Day 351	James 3-5	Colossians 1-2	Proverbs 30:7-9
<input type="checkbox"/>	Day 352	1 Peter 1-2	Colossians 3-4	Proverbs 30:10-14
<input type="checkbox"/>	Day 353	1 Peter 3-5	1 Thessalonians 1-3	Proverbs 30:15-16
<input type="checkbox"/>	Day 354	2 Peter 1-3	1 Thessalonians 4-5	Proverbs 30:17-19
<input type="checkbox"/>	Day 355	1 John 1-3	2 Thessalonians 1-3	Proverbs 30:20-23
<input type="checkbox"/>	Day 356	1 John 4-5	1 Timothy 1-3	Proverbs 30:24-28
<input type="checkbox"/>	Day 357	2 John, 3 John	1 Timothy 4-6	Proverbs 30:29-33
<input type="checkbox"/>	Day 358	Jude	2 Timothy 1-2	Proverbs 31: 1-7
<input type="checkbox"/>	Day 359	Revelation 1-3	2 Timothy 3-4	Proverbs 31:8-9
<input type="checkbox"/>	Day 360	Revelation 4-7	Titus 1-3	Proverbs 31:10-15
<input type="checkbox"/>	Day 361	Revelation 8-11	Philemon	Proverbs 31:16-18
<input type="checkbox"/>	Day 362	Revelation 12-14	Hebrews 1-4	Proverbs 31:19-22
<input type="checkbox"/>	Day 363	Revelation 15-17	Hebrews 5-8	Proverbs 31:23-25
<input type="checkbox"/>	Day 364	Revelation 18-20	Hebrews 9-10	Proverbs 31:26-29
<input type="checkbox"/>	Day 365	Revelation 21-22	Hebrews 11-13	Proverbs 31:30-31

The Church

How to Interpret the Bible

It is one thing to agree that the Bible is the Word of God, as nearly all Christians do. It is quite another to interpret it correctly. Over the centuries, the Church has devoted a great deal of attention to this vital topic (see the “Recommended Resources” at the end of this article). The most authoritative summary of the Catholic Church’s teaching on the interpretation of Scripture is found in the Second Vatican Council’s Sacred Constitution on Divine Revelation (*Dei Verbum*), especially chapter three. This teaching is summarized in the *Catechism of the Catholic Church* (CCC 101–141).

The heart of the Church’s teaching on interpreting the Bible is this: Because Scripture is the Word of God in human language (see CCC 101, 109), it can only be understood by coming to grips with both its human and divine aspects. We must consider both (1) what the inspired human author intended to say, and (2) what God, the principal Author of Scripture, wanted to reveal to us through the human author’s words.

Understanding the Human Authors

Here is what the *Catechism* says about understanding the human dimension of Scripture:

In order to discover *the sacred authors’ intention*, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. “For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression” (CCC 110; *Dei Verbum* 12).

In other words, in order to understand the author’s meaning, it is necessary to take into account the historical background and the kind of writing it is. We unconsciously do this all the time when we read and interpret newspapers, textbooks, or novels, or when we view TV programs or movies. We consider the historical setting and the communication genre, and we receive differently what is presented as fact, fiction, humor, or opinion.

Of course, it is a bit more difficult to do when the texts we want to understand are two thousand or three thousand years old! That is where biblical scholars make an important contribution, since their expertise in the original languages, history, and ancient literature genres can supply the background that ordinary readers lack. Scripture scholars seek to offer an explanation of the human author’s meaning in its historical and literary context.

Understanding the Divine Author

Although some scholars stop after ascertaining the human author’s meaning, the primary interest of believers is in what *God* is saying to us through Sacred Scripture, and for that, we need the help of the Holy Spirit (see CCC 111). *Dei Verbum* 12 presents three criteria (or rules) for interpreting Scripture in harmony with the Spirit who inspired the biblical authors to write what they did (see 2 Tim 3:16).

First, the Bible must be interpreted in light of “*the content and unity of the whole Scripture*” (CCC 112). That means reading every individual text in the context of the whole Bible. That is why it is important to know the big story, the grand narrative, of the whole Bible, which is what the *The Great Adventure Catholic Bible* helps readers do. Every difficult text in Scripture needs to be understood in the light of God’s love for the world that led him

to give his Son (Jn 3:16) so that all might come to know the truth and be saved (1 Tim 2:4). Despite differences in tone, emphasis, and wording that reflect the diversity of the human authors and their circumstances, at their deepest level, all the books of the Bible communicate a consistent message since they are inspired by the same Holy Spirit, who does not contradict himself.

Second, the Bible must be interpreted in light of “*the living tradition of the whole Church*” (CCC 113; see also CCC 74–83). Scripture is not our only witness to the Word of God. For several decades before the first Gospel or letter of Paul was written—and long before they were collected into the New Testament—the apostles proclaimed the gospel of Jesus Christ in the power of the Holy Spirit, giving the Church its “DNA” through the seed of the Word (see 1 Pet 1:23-25). The preaching, teaching, and practice of the apostles that continue in the Church to this day remain the means that the Holy Spirit uses, alongside God’s written Word, to guide the people of God. Over the course of the centuries, the Church’s understanding of the gospel has deepened and developed. Jesus promised that the Holy Spirit would guide his disciples into all the truth (see Jn 16:13) and that he would remain with the Church until his return (see Mt 28:20). Trusting in these promises, the Church interprets Scripture in harmony with the teaching of the ancient creeds and councils, the writings of the Church Fathers, the prayers of the liturgy, and the faith of the universal Church down through the ages. The *Catechism of the Catholic Church* provides an excellent summary of the content of the Church’s living tradition.

The third guide to understanding God’s meaning in Scripture is “*the analogy of faith*” (CCC 114; see Rom 12:6), which the *Catechism* defines as “the coherence of the truths of faith among themselves and within the whole plan of Revelation” (CCC 114). In other words, the correct interpretation of particular texts will always fit in with the whole of Christian doctrine.

Reading biblical passages in their historical and literary contexts and in harmony with these three guides goes a long way to helping Catholics understand what God has revealed through the Bible. As a final protection against error, Catholic biblical interpretation “is ultimately subject to the judgment of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God” (CCC 119).² That does not mean that the Church offers an authoritative interpretation of every text, but rather that it can make authoritative decisions when it needs to. In fact, the Church has defined the meaning of only a few texts, choosing instead to define the doctrinal and moral teaching drawn from Scripture and Tradition, leaving room for a variety of interpretations of biblical texts, as long as they are consistent with the Church’s teaching on faith and morals.

Applying Scripture to Our Lives

Of course, it is not enough to know what God revealed when the biblical texts were written. We need to know how to apply the Bible to our lives today, to hear God speaking to us. As the Second Vatican Council proclaimed:

In the sacred books, the Father who is in heaven meets his children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life (*Dei Verbum* 21).

² DV 12 § 3.

This final step in interpreting Scripture is sometimes called “actualization,” which means bringing the text into the present. This is the stage of interpreting Scripture that most depends on prayer and spiritual discernment and that can bear extraordinary fruit in our lives.

In order to apply Scripture to our lives after reflecting on the meaning of a passage in the ways described above, we can prayerfully ask several questions: How is this God’s Word for me, for my family, for our parish? Is the Holy Spirit drawing my attention to some aspect of this passage? How does it speak to contemporary problems or questions? How is our situation similar to or different from the situation addressed in the text? What does the passage reveal about God and his ways? What is an appropriate response? Is there a warning to heed, an example to follow, a command to obey, a promise to trust, or a truth to believe? Does this text lead to self-examination and repentance, to prayer or praise?

What About the Old Testament?

Christians often wonder about the differences they see between the Old and New Testaments. The Church acknowledges that the Old Testament contains some things that are “imperfect and provisional” (CCC 122),³ meaning incomplete and intended for God’s people only for a time. Nevertheless, the Church insists that the Old Testament remains indispensable because it is the inspired Word of God. Even the imperfect and provisional elements have value, since God intended that the Old Testament writings should prophesy and prepare for the coming of Christ. As St. Augustine says: “The New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”⁴

Christians understand the Old Testament in light of the life, death, and Resurrection of Jesus Christ. Besides explicit prophecies, Old Testament events (e.g., the Exodus), persons (e.g., Adam, Joshua, David), and institutions (e.g., Temple, priesthood, monarchy), foreshadow Christ and his salvation. They are sometimes called “types” (see CCC 128–130), and they belong to the spiritual sense of Scripture, “the meaning expressed by the biblical texts when read, under the influence of the Holy Spirit, in the context of the Paschal mystery of Christ and of the new life which flows from it” (Pope Benedict XVI, *Verbum Domini* 37).⁵

Patristic and medieval writers often subdivided the spiritual sense of Scripture into three. The *allegorical* sense shows how Old Testament people, events, and institutions point to New Covenant realities, informing our faith. The *tropological* (or *moral*) sense shows how Old Testament realities point forward to our life in Christ, teaching us how to love. The *anagogical* sense shows what the Old Testament reveals about life in the age to come, thus nourishing our hope.

Other Issues

Other questions arise when we try to understand the Bible. Because the books of the Bible were written in vastly different social and cultural settings than our own, some people are tempted to dismiss them as irrelevant. However, this would be a mistake, since human nature has not changed through time and “all Scripture is inspired by God.” Properly understood, all of it is “profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Tim 3:16).

³ DV 15.

⁴ DV 16, St. Augustine, “*Quest. in Hept.*” 2,73: PL 34, 623.

⁵ Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (15 April 1993), II, B, 2: *Enchiridion Vaticanum* 13, No. 3003.

While some texts are meant to be interpreted literally (e.g., the Gospel accounts of Jesus' death and Resurrection), many statements are meant to be taken figuratively (e.g., parables, visions, and dreams). Jesus himself sometimes used hyperbole to emphasize a point, for instance, when he said, "If your right hand causes you to sin, cut it off" (Mt 5:30).

The fact that the Bible does not reflect twenty-first century scientific or historical knowledge should not surprise us. God did not give us the Bible to provide us with a textbook of science or history, but rather to help us come to know him and to provide us with a trustworthy guide to eternal salvation and to living a life pleasing to him.

Other questions arise due to the conduct of some biblical figures that runs contrary to a Christian understanding of what is right and wrong (e.g., polygamy). We need not approve everything done by famous people in the Bible, since Scripture records their failings as well as their faithfulness. Furthermore, the Bible was written in a period of history when slavery and the relegation of woman to an inferior status were accepted by nearly everyone. Although the Bible does not condemn these practices explicitly, the teaching and practice of Jesus and the apostles laid the foundation for the eventual condemnation of these practices and the development of societal patterns more in keeping with human dignity. Scripture manifests a divine pedagogy by which God gradually reveals himself and his ways to humanity (see *Verbum Domini* 42).

The Bible's teachings on marriage and sexual morality also challenge many, since these teachings stand in stark contrast to the views of contemporary secular culture. Here we need to humble ourselves and learn from God's Word, rather than the values of the world. From ancient times, God has gradually summoned his people to a holiness in sexuality and marriage that distinguished them from the cultures in which they lived. The good news is that the same Word of God promises the power of the Holy Spirit to enable us to live holy lives (see Rom 8:13; Gal 5:16, NAB) and offers forgiveness when we fail (see 1 Jn 1:7, 9).

Practical Steps

The task of interpreting Scripture is not something we can do on our own. The Bible is the Church's book, so we must interpret Scripture as part of this living faith community, a community that includes all our brothers and sisters in Christ alive today, as well as those who have gone before us. The writings of the saints, especially the Fathers and Doctors of the Church, shed light on how we can properly understand the Bible. So do the many biblical resources that are available today, such as study Bibles, concordances, commentaries, and Bible dictionaries. Another excellent means of studying and interpreting the Bible is to do so under the guidance of teachers who believe what the Church teaches and put it into practice in their lives. Studying the Bible with others who are eager to live as disciples of Jesus is another way we can grow in our understanding of the riches of Sacred Scripture.

Conclusion: Be Not Afraid!

Interpreting the Bible is not a simple task. The meaning of a particular verse or passage can be challenging to understand—and even more challenging to put into practice. The good news, though, is that if we trust the Holy Spirit (see Jn 16:13) and follow the guidance of the Church, we do not need to be fearful of making mistakes in interpreting Scripture.

The Bible is a treasure trove of wisdom that will enrich our lives; it is filled with the truth that will save us. In its pages, Jesus is personally present, and our heavenly Father comes

to speak to us. So let us read, meditate upon, study, and interpret the Bible for ourselves, our families, and our communities with confidence and hope.

Recommended Resources

Church Teaching

Second Vatican Council, *Dei Verbum*, Dogmatic Constitution on Divine Revelation. Libreria Editrice Vaticana, 1965.

Catechism of the Catholic Church, United States Catholic Conference, Inc.–Libreria Editrice Vaticana, 1997, nos. 100–141.

Benedict XVI, *Verbum Domini*, The Word of God in the Life and Mission of the Church. Libreria Editrice Vaticana, 2010.

Other Resources

Cavins, Jeff, Jeffrey Morrow, Biff Rocha, and Andrew Swafford. *A Catholic Guide to the Old Testament*. West Chester, PA: Ascension, 2023.

Clark, Stephen B. *The Old Testament in the Light of the New: The Stages of God's Plan*. Steubenville, OH: Emmaus Road Publishing, 2017.

Giszcak, Mark. *Light on the Dark Passages of Scripture*. Huntington, IN: Our Sunday Visitor, 2015.

Gray, Tim and Jeff Cavins. *Walking with God, A Journey Through the Bible*. West Chester, PA: Ascension, 2010.

Hahn, Scott. *Catholic Bible Dictionary*. New York: Random House, 2009.

Hahn, Scott and Curtis Mitch, et al. *Ignatius Catholic Study Bible* (a multi-volume series covering the entire Bible. The entire New Testament is available while the remainder of the Old Testament volumes are forthcoming). San Francisco: Ignatius Press.

Kreeft, Peter. *You Can Understand the Bible: A Practical and Illuminating Guide to Each Book in the Bible*. San Francisco: Ignatius Press, 2005.

Léon-Dufour, Xavier. *Dictionary of Biblical Theology*. Frederick, MD: Word Among Us, 1995.

Sri, Edward. *The Bible Compass*. West Chester, PA: Ascension, 2009.

Williamson, Peter S. and Mary Healy, editors. *Catholic Commentary on Sacred Scripture* (seventeen volumes covering the entire New Testament). Grand Rapids, MI: Baker Academic.

Lectio Divina: **Encountering God Through a Prayerful Reading of Scripture**

Lectio divina, or “divine reading,” is the Church’s most ancient devotional practice, going back to the communal reading of Scripture in the time of the apostles (see 1 Tim 4:13). In its essence, *lectio divina* is a prayerful reading of Sacred Scripture. It is one thing to read and study the Bible for information; it is another to read and study the Bible to encounter God. That is what *lectio divina* aims to do. The same Spirit who inspired the biblical authors dwells in every Christian, making real communication possible between God and the person who prayerfully reads his Word (see 1 Cor 2:11-12).

In the twelfth century, a Carthusian monk named Guigo described four aspects to *lectio divina*. The first is simply to read (*lectio*), paying close attention to what the biblical text says and asking the Lord to speak to us and to help us “listen with the ear of our heart,” as St. Benedict taught his monks.⁶

The second aspect is meditation (*meditatio*), which means reflecting on what we have read. What words, imagery, or action of a character in the text draws our attention? If the passage is a narrative, it sometimes helps to imagine ourselves as being present in the scene. What do we see, hear, and smell? How do we see ourselves in relationship to the other persons present? What does this passage teach us about God or about how we are to live?

The third aspect is prayer (*oratio*). Reading Scripture is not merely a matter of human effort; for this reason, we cry out to the Lord in prayer. This may include asking God for understanding; expressing our desires, fears, and hopes; and responding with thanks, praise, and expressions of our love and desire to do his will. We can ask the Lord to help us understand how a text applies to our lives in the present moment.

The final and simplest aspect is contemplation (*contemplatio*). It is a loving gaze that rests in God’s presence and surrenders our human efforts to climb the mountain of prayer on our own (see Ps 27:4). And in this gaze upon the Lord, we begin to take on his mind and heart, seeing things as he sees them—as they truly are (see 1 Cor 3:18, 13:12). His goals become our goals; his plans, our plans; his values, our values.

These four elements of *lectio divina* can be viewed as stages, but we should not approach them mechanically. If we read the text slowly, the above order (meditation, prayer, and contemplation) does not really matter. The heart of *lectio divina* is a prayerful reading of the Bible in which we receive it as God’s word to us in the present.

So how does all this apply to those who are reading through the fourteen narrative books of the Bible following the reading plan on page xxvii? Or to those who are reading through other unfamiliar books of the Bible? Of course, when you are reading chapters of the Bible that are new to you, your reading will be more oriented to basic learning. You will want to review the introductions to the relevant biblical period, noting the covenants and key events, and track your progress on *The Bible Timeline*. While your reading may be less meditative because there is more ground to cover, it need not be less prayerful or

⁶ St. Benedict, *The Rule*, Prologue (see Proverbs 4:20).

contemplative. You can pray at the beginning, asking the Holy Spirit to highlight what he wants you to pay attention to; you can pray as you read, asking for grace to understand, believe, and obey his Word; you can conclude with prayer, praise, and wonder at what you have learned of God's unfolding plan in the history of the human race.

It is important not to get distracted by questions that arise to which you do not know the answer. You should not be surprised if you do not understand everything in a book whose primary author is God! The best strategy is to focus your attention on the parts you *do* understand—that will keep you busy enough! One way of doing this is to underline or jot down any thoughts or verses that strike you, perhaps in a journal. If you write on something you carry with you, you can look at it later in the day, deepening your response to what the Holy Spirit has shown you. A notebook or journal entry will enable you to keep track of unanswered questions to pursue later when you have time.

Practically speaking, how can you make *lectio divina* a part of your daily life? The first step is to find a time and a place where you will be least likely to be interrupted. Many people find it best to start the day with Scripture. Others find the end of the day before bed their best time to reflect, while others read over lunch or in the afternoon.

After you have read through the narrative books of the Bible, what should you read next? *Lectio divina* should not be *limited* to the Mass readings (even though it is a wonderful practice before Mass), since even the combined Sunday and daily readings include only about 28 percent of the Bible (71.4 percent of the New Testament and 13.5 percent of the Old Testament). Since the Lectionary does not present biblical texts in their literary contexts, the Mass readings alone will not give you the familiarity with the Bible that is so valuable. Instead, the wisest course is to gradually read through the whole Bible. As you do so, it helps to vary your reading between the books of the Old Testament and New Testament and among the various genres of the Gospels, prophecy, history, letters, and wisdom books. If you find yourself bogged down in one biblical book, set it aside temporarily and try a book of a different genre.

St. Ambrose once said, “We speak to God when we pray. God speaks to us when we read Scripture.”⁷ *Lectio divina* is the best way to hear the voice of our heavenly Father and of the heavenly Bridegroom who loves us (see Rev 1:5) and, therefore, to grow in our relationship to God the Father, Son, and Holy Spirit.

⁷ St. Ambrose, *On the Duties of Clergy*, 1, 20, 88.

THE OLD TESTAMENT

Revised Standard Version | Second Catholic Edition

TRANSLATED FROM THE ORIGINAL TONGUES
BEING THE VERSION SET FORTH A.D. 1611
REVISED A.D. 1881 AND A.D. 1901

COMPARED WITH THE MOST ANCIENT AUTHORITIES
AND REVISED A.D. 1946, 1952, AND 1965
(APOCRYPHA REVISED A.D. 1957 AND 1966)

THE ORIGINAL CATHOLIC EDITION OF THE RSV TRANSLATION
WAS PREPARED BY THE
CATHOLIC BIBLICAL ASSOCIATION OF GREAT BRITAIN
THIS SECOND EDITION WAS REVISED ACCORDING TO
LITURGIAM AUTHENTICAM, 2001

EARLY WORLD

(Creation to 2200 BC)

Turquoise: the color of the earth viewed from space

12 PERIODS

Narrative Books

Genesis 1-11

Supplemental Books

* For the period of the Early World, there are no supplemental books. For more information on the supplemental books, see page xxvi.

God's Family Plan



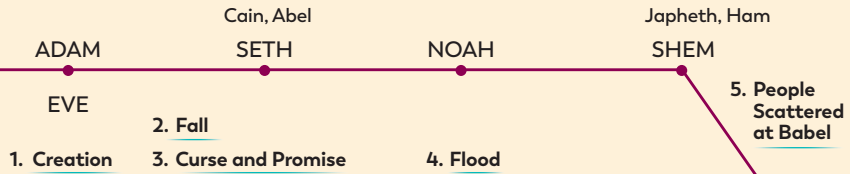
One Holy Couple (Adam, Genesis 1-3)



One Holy Family (Noah, Genesis 9)



NORTHERN COUNTRIES



Jesus' Genealogy
Matthew 1:1-17
Luke 3:23-38

THE LAND OF CANAAN

SOUTH & EGYPT

World Power

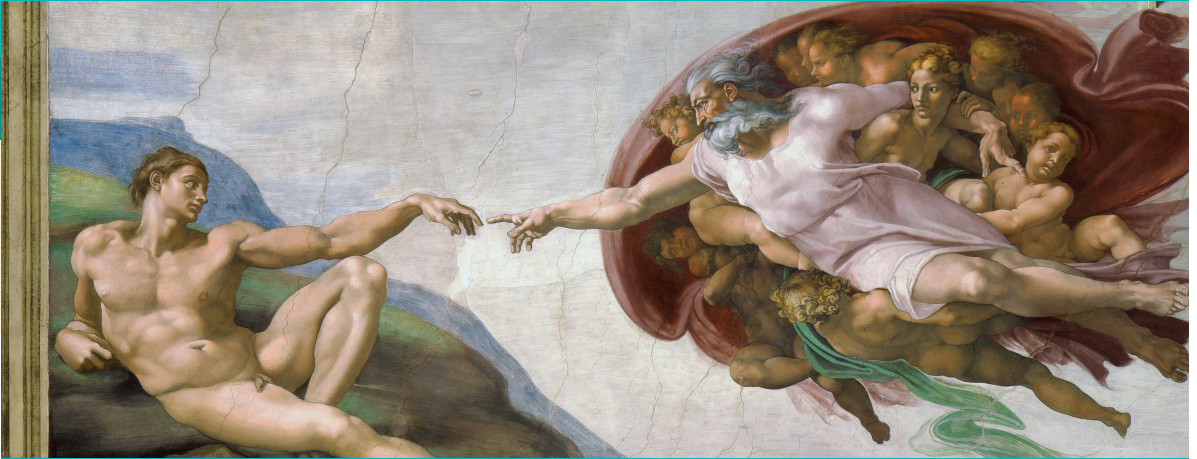


Secular History

Great Pyramids begun, c. 2685 BC

Stonehenge begun, c. 3000 BC - c. 2000 BC

EARLY WORLD



The Creation of Adam, Michelangelo

Summary

The Bible opens with a grand overture that prepares for all that is to follow (Gen 1–11). God creates the world, including human beings as the crown of creation. But their disobedience leads to a series of tragic consequences, including the first murder, a primeval flood, and the scattering of peoples at Babel. Genesis does not aim to give a scientific explanation of the origins of the universe. However, it often uses figurative language to describe real events (see CCC 390) that have profoundly influenced the history of the human race.

Narrative

In Genesis 1, God speaks and brings all things into being. He creates an ordered and good world and makes human beings in his own “image” and “likeness”

(Gen 1:27). In Genesis 2, we get a glimpse of creation from a different vantage point: While Genesis 1 accentuates God’s majesty as Creator of all, Genesis 2 focuses on God’s relation to humanity. In the Garden of Eden, Adam and Eve dwell in harmony with one another and in communion with God. But the serpent, later identified as Satan (see Rev 12:9), enters the scene to sow discord and destruction (Gen 3:1). The serpent seeks to cast doubt on God’s goodness, suggesting that God wants to deprive Adam and Eve of what they need for life and happiness: “Did God say, ‘You shall not eat of any tree of the garden?’” Moreover, the serpent directly contradicts God’s warning that the consequence of eating the fruit will be death: “You will not die. For God knows that when you eat of it, your eyes will be

opened, and you will be like God” (Gen 3:4-5). Ironically, the serpent accuses God of denying to human beings what God has already given them: They were made in his likeness (Gen 1:27). As the *Catechism* explains, in the Fall, humanity sought “to be like God but without God” (CCC 398).¹

Beginning with Genesis 4, the story expands beyond Adam and Eve to their children—including Cain, Abel, and Seth—and subsequent descendants. Cain commits the first murder, illustrating the tendency of sin to lead to further sin. Cain’s descendant Lamech is the first polygamist in the Bible (Gen 4:19); he also shows a vindictive and violent streak (Gen 4:23-24). While Cain’s line falls into moral decline, the descendants of Seth, in contrast, are those who “call upon the name of the LORD” (Gen 4:26).

Genesis 5 provides a genealogy that shows ten generations from Adam to Noah, with the text repeatedly telling us that each descendant had “other sons and daughters.” The text also rhythmically states of each, “and he died.” The point is that the Fall has taken its effect: Despite the venerable ages of these figures, death now comes to all. But one person stands out—Enoch, of whom it does not say he died: “Enoch walked with God; and he was not, for God took him” (Gen 5:24).

Genesis 6–9 describes the flood that God brings about in response to the violence and wickedness of mankind (Gen 6:5). The waters of the flood bring destruction, but also a new beginning through Noah and his family (see Gen 9:1).

The flood narrative is in the form of a *chiasm*—a literary pattern in which elements appear in a sequence, followed by the same sequence in reverse:

reference to Noah’s age (7:11)
 forty days (7:17)
 mountains being covered (7:19)
 waters prevail for 150 days (7:24)
 “God remembered Noah” (8:1)
 waters prevail for 150 days (8:3)
 mountains being seen (8:5)
 forty days (8:6)
 reference to Noah’s age (8:13)

The effect of the chiasm is to focus attention on what falls in the middle. In this case, it is the statement, “God remembered Noah” (Gen 8:1), which means God turned his attention to Noah’s situation, and he will act to save him (see also Ex 2:24).

The flood is depicted as a kind of de-creation and new creation, and Noah is presented as a new Adam: “God blessed Noah,” and he said to him, “Be fruitful and multiply, and fill the earth” (Gen 9:1)—just as was said earlier of Adam and Eve (Gen 1:28). Like Adam, Noah also undergoes a fall of sorts, becoming drunk with wine in a vineyard (Gen 9:20-21)—reminiscent of Adam’s eating of the forbidden fruit in the garden. As the story unfolds, it becomes apparent that human beings are prone to continually fall into sin; indeed, one of the overarching lessons of the Old Testament is our need for grace.

Genesis 10 provides a “table of nations,” listing the various nations that stem from Noah’s three sons—Shem, Ham, and Japheth. One implication of these early chapters is that the unity of the human family has been torn apart by sin. Even the nations that later become Israel’s historic enemies (e.g., Egypt, Babylon, Assyria, Philistia, Canaan) are their cousins—descendants of Noah’s son Ham (see Gen 10:6, 10-11, 13, 14-15). Underlying this great story is the fact that the real enemies are sin, death, and the devil—but it will take some time before that lesson is clear.

¹ St. Maximus the Confessor, *Ambigua*: PG 91, 1156C; cf. Gen 3:5.

The culmination of these early chapters is the story of the tower of Babel (Gen 11:1-9), again showing the seemingly uncontrollable spread of sin. In contrast to Seth's family who "call upon the name of the LORD" (Gen 4:26), the people of Shinar (which later becomes Babylon; see Gen 10:10) seek to make a "name" for themselves (Gen 11:4). That is, they pursue worldly power and security, organizing human society without any reference to God. In response to this human arrogance, God scatters humanity by confusing their languages (Gen 11:8-9)—a tragedy that will only be reversed by the coming of the Holy Spirit at Pentecost (Acts 2:1-11).

Significance

Human Dignity and Purpose

Humanity is uniquely created in God's "image" and "likeness" (Gen 1:26). This is the basis for the inviolable sacredness of human life (see CCC 2258). The very next occurrence of this phrase describes a father-son relationship (Gen 5:3), suggesting that humanity stands in a filial relation to God. Mankind is made on the sixth day with the beasts, but for the seventh day—for communion with God (see CCC 367).

After creation is described repeatedly as "good" in Genesis 1, the next chapter tells us that something is "not good" (Gen 2:18)—it is not good that man should be alone. This leads to the creation of Eve and their original union as husband and wife (Gen 2:24-25). Genesis gives us a glimpse of what is only fully revealed in the coming of Christ: Humanity is made for communion because we are made in the image of the Triune God, who is an eternal communion of Persons—the Father, Son, and Holy Spirit (see CCC 221; Gen 1:26-28). As St. John Paul II taught, we find our true purpose and fulfillment in communion with God and others by making a gift of ourselves in love.

² Cf. Gen 3:1-11; Rom 5:19.

Creation as Cosmic Temple

The creation narrative exhibits parallels with the construction of Israel's later sanctuaries—the tabernacle and the Temple (see, for example, Genesis 1:31–2:3 and Exodus 39:32, 42–43). The implication is that creation is a kind of cosmic temple, and the Temple is a microcosm of creation. The Garden of Eden, then, is like the Holy of Holies, and humanity is presented as a royal priesthood whose role it is to lead all creation in worship of God.

Genesis hints at a pattern that will emerge later—namely, the connection between being a son of God and a priest-king. As mentioned, "image" and "likeness" connotes our filial status. Human beings are also called to "subdue" creation and have "dominion" over it (Gen 1:26, 28)—terms that later describe the role of the king (see 1 Kings 4:24; 2 Sam 8:11). And in Genesis 2:15, man is called to "till" and "keep" the garden—two words that together refer to priestly duties (see Num 3:7-8). Thus, the primordial identity of human beings is that of a son or daughter of God and for man to serve as a royal priest.

The Drama of Sin

The drama of the first sin, and indeed every subsequent sin, is that human beings are always seeking happiness, even when we do wrong. In part, we fall into sin because we lose trust that God's ways are really ordered to our happiness. That is, we buy into the lie of the serpent that God's commands are arbitrary and oppressive restrictions, stifling our fulfillment. As the *Catechism* explains:

Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of.² All subsequent sin would be disobedience toward God and lack of trust in his goodness (CCC 397).

The reality is that God is our Father, and therefore his commands are always given in love and perfect wisdom, for our true happiness.

With the outbreak of sin, though, the half-truths of the devil are on full display: Adam and Eve's eyes are opened, but to their own shame (Gen 3:7). They die spiritually, and their union with God is shattered, as is their communion with one another. In addition, physical death now becomes the lot of the human family: "You are dust, and to dust you shall return" (Gen 3:19), words we hear every Ash Wednesday. Here, original sin makes its way into human history, a deprivation of the holiness and justice with which we were originally created (see CCC 404–405). From now on, man's nature is wounded—our intellect is darkened, our will is weakened, and we are marked by concupiscence, an inclination to sin (see CCC 405, 407).

When the reality of sin is not acknowledged, we may find ourselves giving a superficial account of its source and thereby an insufficient account of its resolution, as the *Catechism* points out:

Without the knowledge Revelation gives ... we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure (CCC 387).

Only when we reckon with the "dark side" of the good news can we fully appreciate the grandeur of what our Savior, Jesus Christ, has given us.

Redemption and the New Creation

Immediately after the Fall, God makes his first promise of redemption. Speaking

to the serpent, God declares: "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" (Gen 3:15). Christian tradition sees in this passage a veiled prophecy of Jesus, born of Mary, who will crush the head of the devil on the Cross but will suffer in the process.

Indeed, a new Adam (Jesus) will go to another garden (Gethsemane) and will sweat drops of blood and wear a crown of *thorns*—as Adam now tills the land only by the sweat of his brow and yields from the ground only *thorns* and thistles (Gen 3:18-19). The new Adam will go to the new tree of life (see Acts 5:30; Gal 3:13)—the Cross—and fall into the deep sleep of death (as Adam was put into a "deep sleep," Gen 2:21); and from the side of the new Adam will come forth the new Eve—the Church, whom Mary personifies (see Jn 19:26-27, 34). And the fruit of the new tree of life will be none other than the Holy Eucharist, which one may eat and "live for ever" (see Jn 6:51, 58; Gen 3:22).

The flood points to the sacrament of Baptism, whereby the old Adam in us dies so that we may rise with the new Adam (see 1 Pet 3:20-21; Rom 6:3-4). Through Baptism, we become part of the new creation (2 Cor 5:17). When the Holy Spirit comes down in the form of a dove at Jesus' Baptism, it is reminiscent of the dove in the flood story, as a harbinger of the new creation (Gen 8:10-12).

At Pentecost, the Holy Spirit comes down upon the early Church, and many nations understand the gospel in their own languages (see Acts 2). Here, the scattering of Babel is overcome by the unifying power of the Holy Spirit, as the Church enters into the new creation.



THE COVENANTS of Salvation History

The theme of “covenant” unites the entire Bible since it refers to the relationship God establishes with human beings, an intimate union that Scripture describes in filial and spousal language (see Ex 4:22; Hos 1–3, 11:1; Is 54:5; Eph 5:31–32; Rev 19:7). The familiar division between the Old Testament and the New Testament refers to two covenants: the first, which God made with Israel at Mount Sinai through Moses, and the second, which God offers to the whole human race through his Son Jesus Christ.

A covenant is a solemn agreement that establishes a relationship. While a contract specifies an exchange of goods or services, a covenant establishes a family bond. It corresponds to God’s nature to establish a covenant relationship with his people, since he is himself an eternal communion of Persons—Father, Son, and Holy Spirit (see CCC 221). God establishes his covenant with human beings in order that we might share in his communion of life and love forever (see CCC 1).

In the ancient Near East, where biblical history began, covenants shaped relationships both between individuals (e.g., Gen 21:32; 1 Sam 18:3) and between nations (“treaties”). Sometimes covenants were established between equals, while at other times, they were established between a more powerful person, typically a king, and a less powerful individual or nation.

In the ancient world, only the God of Israel is described as entering into covenants with human beings (“divine covenants”). In each case, he does so at his own gracious initiative. God used the customs of a particular time and place to form a relationship with human beings in a manner they could understand. It was part of God’s pedagogy, the way in which he chose to reveal his ways to his people gradually, preparing them for the coming of Christ, using what was familiar to lead them into a relationship with him that they could scarcely have imagined.

Covenants usually included stipulations or conditions that were binding on one or both parties: the Ten Commandments are the foundational stipulations of the Sinai covenant (see Ex 20). In other cases, an ancient king might decide to bestow a benefit on his subject unilaterally without stipulations; scholars refer to these as royal grant covenants. God’s covenant with Abraham is an example of a royal grant covenant (see Gen 15).

In the Bible, as in the ancient Near East, four rites, or practices, often accompanied the making of covenants: (1) a sacrifice; (2) oaths; (3) a shared meal; (4) a reminder or sign. For example, in the story of Jacob and his father-in-law Laban,

8 | The Covenants of Salvation History

after Laban defrauds Jacob of his wages and Jacob secretly departs with his wives and children, the two men eventually reconcile by making a covenant (Gen 31:44-55). In the course of their covenant-making, they swear oaths (Gen 31:49-53), offer sacrifice (Gen 31:54), share a meal (Gen 31:46, 54), and set up a pillar and a heap of stones as a witness to their covenant (Gen 31:45-52). Similarly, the covenant God made with Israel through Moses was ratified by *sacrifice*, an *oath*, a *communion meal*, and the tables of the *testimony* in the Ark (see Ex 24:3-12, 25:26, 31:18, 38:21).

From ancient times to the present, *sacrifice* has played a vital role in humanity's relationship with God. At its root, the concept of a sacrifice is that of a gift offered to God (see Rom 12:1). Sacrifices can express thanksgiving for blessings God has bestowed, humble submission to God's authority, atonement for sins and an appeal for mercy, or all of the above. In the Old Testament, sacrifice often entailed the death of an animal, but not always: Israel was instructed to sacrifice gifts of grain, wine, and oil as well. The New Testament exhorts Christians to offer a variety of kinds of sacrifices: praise, prayers, almsgiving and other charitable works (1 Pet 2:5; Heb 13:15-16),¹ and the supreme sacrifice, the Eucharist (1 Cor 10:16-17).²

The purpose of the *oath* in ancient covenants was to call upon God (or "the gods") to witness and guarantee the covenant by pronouncing blessings for faithfulness to its terms and penalties for unfaithfulness. The blessings and curses that conclude various summaries of the Sinai covenant state the consequences for Israel of keeping or failing to keep their covenant promises (e.g., Ex 23:20-33; Lev 26; Deut 28). The history of Israel, as recounted in the books of Judges through 2 Kings and in the books of the prophets, demonstrates that God takes his people's covenant oaths very seriously. It also shows that God's intention in the judgments that come upon his people is for their own good: God's fatherly discipline aims to lead his people back to himself and to the kind of conduct that will enable them to thrive. It would not have been love if God had allowed his people to do more and more evil without experiencing the negative consequences that could bring them to their senses.

Our own experience often confirms the Bible's insistence on the negative consequences of covenant unfaithfulness. The Ten Commandments are intrinsic to the order of the world God created: When we violate God's law, we hurt ourselves in the process. As our Creator, God gives us his law to enable us to flourish. Rejecting his law does not lead to freedom but rather to slavery. A comparison might be the situation of alcoholics or other addicts who misuse God's gifts and end up enslaved, bringing great suffering on themselves and those they love.

The third element that characterized many ancient covenants was a *shared meal* (Gen 26:28-31, 31:46). When the Sinai covenant was ratified, there was a shared meal in God's presence for Moses, Aaron and his sons, and the elders of Israel (Ex 24:5-11).

¹ For more on Christian sacrifices, see Mary Healy, *Hebrews, Catholic Commentary on Sacred Scripture* (Grand Rapids, MI: Baker Academic, 2016), 295-297.

² For more on the Eucharist as the Christian sacrifice *par excellence*, see George T. Montague, *First Corinthians, Catholic Commentary on Sacred Scripture* (Grand Rapids, MI: Baker Academic, 2011), 171-179.

Finally, most covenants were reinforced by the establishment of some kind of reminder, whether a physical object established as a witness (e.g., a large stone in Joshua 24:25-27) or a practice of regular reading or recitation (Deut 6:6-7, 31:10-13).

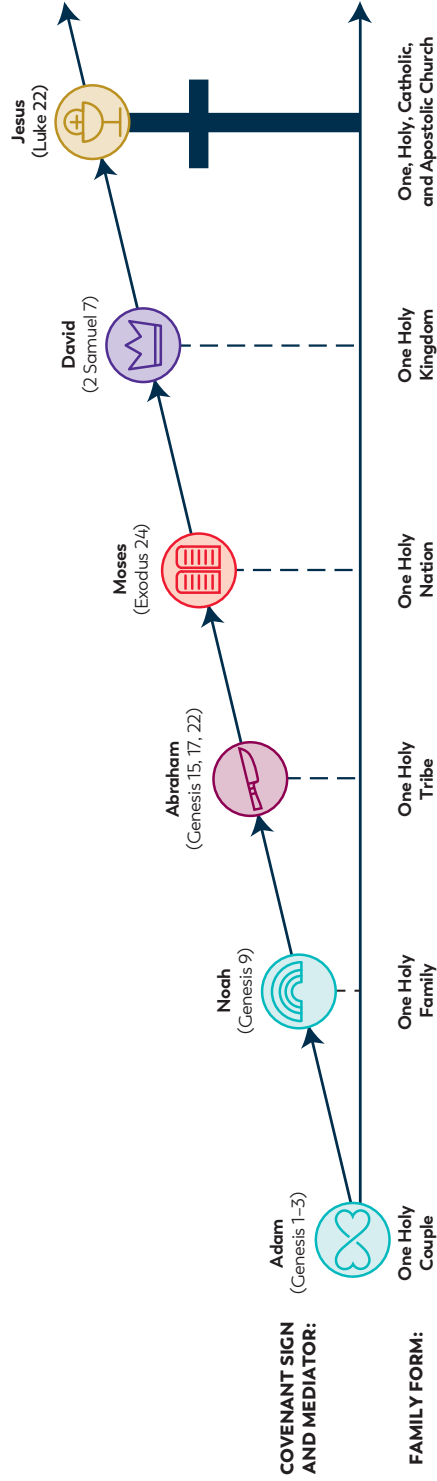
In biblical history, six divine covenants with human beings stand out as turning points: (1) God's covenant with our first parents at creation; (2) his covenant with Noah after the flood; (3) his covenant with Abraham; (4) his covenant with Israel through Moses; (5) his covenant with David; and (6) the New Covenant in Jesus' blood that fulfills and completes the previous covenants. At each step, the covenant family grows: With Adam and Eve, it is a couple; with Noah, it encompasses a household—Noah, his three sons, and their wives. With Abraham, it is a tribe consisting of the patriarchs and their descendants. By the time of Moses, Israel has become a nation, and with David, the nation has become a kingdom ruling over the surrounding nations. Finally, with Jesus, the New Covenant family becomes universal; this is the meaning of the word *catholic*—the Church is the “universal,” worldwide family of God.

Understanding the central role of covenant in God's plan helps us to realize that our relationship with God is not individualistic; it is never a matter of just “me and Jesus.” Rather, the covenant makes us the family of God, sharing communion with him *and* with one another. If this was true of the Old Covenant, it is even truer in the New Covenant, since this relationship transcends death. The Church is the Body of Christ: Whoever is united to Jesus is united to everyone else who is united to Jesus (see Rom 12:5; 1 Cor 10:17, 12:12-13). Therefore, the saints who have gone before us are our older brothers and sisters in the Faith (see Heb 11; 12:1, 22-24), and Mary is our mother in Christ (see Jn 19:27; Rev 12:17).

The grandeur of the New Covenant is not merely that our sins have been forgiven, but that we have entered the covenant family of God and received the Spirit of his Son (Mt 12:50). God truly adopts each of us as his children, whom he loves as he loves his only Son, having united us to his Son through faith and Baptism and having given us the Spirit of his Son (Gal 4:4-7).³ This is a far cry from relating to God as a coach from whose team we hope not to be cut or as an employer from whose staff we hope not to be fired. This is a Father who has gone to unimaginable lengths to restore and elevate us, so that we might share in his eternal joy. God the Father loves us just the way we are, but he loves us too much to leave us that way. Instead, he has destined us for greatness, “to be conformed to the image of his Son, in order that [Jesus] might be the first-born among many brethren” (Rom 8:29).

³ For a deeper explanation of how the gift of the Spirit makes us God's sons and daughters, see the comments on Galatians 4:4-7 in Albert Vanhoye and Peter S. Williamson, *Galatians, Catholic Commentary on Sacred Scripture* (Grand Rapids, MI: Baker Academic, 2019).

Covenant Structure of Salvation History



Genesis 1-3



The COVENANT at Creation

God speaks and brings all of creation into existence; he does not do so out of need or lack on his part, but to invite us into his own blessed life. The created world provides a space for the relationship between God and human beings. Although the word “covenant” does not appear at the beginning of Genesis, God’s very act of creating human beings is an implicit covenant in which God commits himself to care for them and bring them to the fullness of life; later texts confirm that this is the case (see Ex 31:16-17; Jer 33:19-26; Wis 11:24-26). It is a family relationship: God creates man, male and female, in his image and likeness, as his children, in a state of original holiness (see Gen 1:27, 5:3; Lk 3:38; CCC 375, 384). The first man and woman enjoy fellowship with God, who comes to walk with them in the garden (see Gen 3:8, 10). Although Adam and Eve have obviously done nothing to merit God’s blessings, they receive the Garden of Eden, everything they need for life and happiness, and authority as God’s royal representatives over the earth and over all other living creatures (see Gen 1:27-29). But God gives them one commandment as a condition for continuing to enjoy his blessing rather than the curse of death: not to eat of the tree of the knowledge of good and evil.

Genesis 3 reports that our first parents failed to uphold their side of the covenant, but rather ate of the tree of which God had commanded them not to eat. Consequently, the man and woman became subject to a series of devastating consequences: shame (Gen 3:7), estrangement from God (Gen 3:8), discord in their relationship with one another (Gen 3:12, 16), disharmony with the created world (Gen 3:17-19), a loss of original holiness (see CCC 399), and death (Gen 3:19).

Nevertheless, a ray of hope for human beings shines forth when God places a curse on the serpent who tempted them: “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel” (Gen 3:15). The Church Fathers referred to this verse as the *protoevangelium*, the first announcement of the gospel, since it foretells in veiled language the One who will himself suffer yet crush the serpent’s head and restore humanity to the blessedness that God willed from the beginning.

God has created human beings to be his children and to live in fellowship with him. Through the proclamation of the gospel of Jesus Christ, he invites all of humanity into this relationship of faithful love—this covenant—offering us a share in his own life. We who have received this new life are called to renounce the distrust and disobedience of our first parents and to follow in the footsteps of Jesus, the new Adam (see Phil 2:5-9; Rom 5:12-21), and Mary, the new Eve (see Lk 1:26-38), by faith and obedience.

THE FIRST BOOK OF MOSES COMMONLY CALLED GENESIS

Six Days of Creation and the Sabbath

1 **1** *In the beginning God created^a the heavens and the earth. ²The earth was without form and void, and darkness was upon the face of the deep; and the Spirit^b of God was moving over the face of the waters.

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

6 And God said, “Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. ⁸And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called

Seas. And God saw that it was good. ¹¹And God said, “Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.” And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³And there was evening and there was morning, a third day.

14 And God said, “Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, ¹⁵and let them be lights in the firmament of the heavens to give light upon the earth.” And it was so. ¹⁶And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. ¹⁷And God set them in the firmament of the heavens to give light upon the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, a fourth day.

KEY EVENT

1

Creation

Genesis 1:1–2:24

► By speaking (see Ps 33:6; Jn 1:1-4), God creates “the heavens and the earth,” a phrase referring to all that exists, both the spiritual and the material (see CCC 290). Brought forth from nothing, all creatures depend upon God for their very existence at every moment.

1:1; Jn 1:1.

1:1–2:4: 337 1:1: 268,* 279, 280, 290 1:2–3: 292* 1:2: 243,* 703,* 1218*
1:3: 298* 1:4: 299 1:10: 299 1:12: 299 1:14: 347* 1:18: 299

Genesis narrates God’s creation of the world—the heavens, the seas, the land, and all they contain, culminating in mankind, made in the image and likeness of God. After creation, Genesis describes the fall of Adam and Eve and the spread of sin, leading to the great flood and the tower of Babel. It then recounts the beginnings of God’s plan of redemption, with a particular focus on the lives of the patriarchs Abraham, Isaac, Jacob, and Jacob’s twelve sons. The book concludes with the story of Jacob’s son Joseph.

* **1:1–2:4a:** The aim of this narrative is not to present a scientific picture but to teach religious truth, especially the dependence of all creation on God and its consecration to him through the homage rendered by man, who is the climax of creation. Hence its strong liturgical character and the concluding emphasis on the sabbath. It serves as a prologue to the whole of the Old Testament.

a Or *When God began to create.* b Or *wind.*

20 And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.” ²¹So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²²And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, a fifth day.

24 And God said, “Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

26 Then God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” ²⁷So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” ²⁹And God said, “Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. ³⁰And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has

the breath of life, I have given every green plant for food.” And it was so. ³¹And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. ³So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

Another Account of Creation

4 These are the generations of the heavens and the earth when they were created.

* In the day that the LORD God made the earth and the heavens, ⁵when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; ⁶but a mist^c went up from the earth and watered the whole face of the ground—⁷then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul. ⁸And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; ¹²and the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river

1:26, 27: Gen 5:1; Mt 19:4; Mk 10:6; Col 3:10; Jas 3:9. 2:1–3: Ex 20:11. 2:2: Heb 4:4, 10. 2:7: 1 Cor 15:45, 47. 2:9: Rev 2:7; 22:2, 14, 19.

1:21: 299 1:26-29: 2402* 1:26-28: 307* 1:26-27: 1602* 1:26: 36,* 225, 299,* 343,* 2501, 2809
1:27: 355, 383, 1604,* 2331 1:28-31: 2415* 1:28: 372, 373, 1604, 1607,* 1652, 2331, 2427* 1:31: 299, 1604*
2:1-3: 345 2:2: 314,* 2184 2:7: 362, 369,* 703* 2:8: 378*

* **2:4b ff:** This account of the state of the world at the beginning, which introduces the story of the first sin, comes from a different and earlier source and is composed in a very different style. There is nothing in

these early chapters that commits us to any particular scientific view of the origins of the world or man, or that would exclude the evolution hypothesis.

c Or flood.

KEY EVENT



Fall

Genesis 3:1-24

➤ The serpent tempts our first parents by casting doubt upon God's goodness (Gen 3:4-5), and they disobey God, thereby inaugurating the tragic history of sin and its devastating consequences. Mankind loses trust that God's ways are ordered to our happiness (see CCC 397).

KEY EVENT



Curse and Promise

Genesis 3:8-24

➤ After the Fall, pain and laborious work enter the human experience. Nevertheless, in Genesis 3:15, God gives the first promise of redemption, known in Christian tradition as the protoevangelium (Latin for "first Gospel"). It points to Mary (the woman) and Jesus (her seed), who will ultimately crush the head of the serpent on the Cross.

is Gihon; it is the one which flows around the whole land of Cush. ¹⁴And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." ¹⁹So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. ²⁰The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. ²¹So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; ²²and the rib which the LORD God had taken from the man he made into a woman and brought her to the man. ²³Then the man said,

"This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,^d
because she was taken out of Man."^e

²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. ²⁵And the man and his wife were both naked, and were not ashamed.

The Fall of Man

2 **3** Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden?'" ²And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; ³but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'" ⁴But the serpent said to the woman, "You will not die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

3 **8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

2:24: Mt 19:5; Mk 10:7; 1 Cor 6:16; Eph 5:31. 3:1: Rev 12:9; 20:2. 3:4: 2 Cor 11:3.

2:15: 378 2:17: 376,* 396, 400,* 1006,* 1008* 2:18-25: 1605* 2:18: 371, 1652 2:19-20: 371, 2417*
2:22: 369,* 1607* 2:23: 371 2:24: 372, 1627,* 1644,* 2335 2:25: 376* 3: 390,* 2795* 3:1-5: 391* 3:1-11: 397*
3:3: 1008* 3:5: 392, 398,* 399,* 1850 3:6: 2541, 2847 3:7: 400* 3:8-10: 29*

^d Heb *ishshah*. ^e Heb *ish*.

⁹But the LORD God called to the man, and said to him, “Where are you?”¹⁰And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.”¹¹He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”¹²The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”¹³Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent beguiled me, and I ate.”¹⁴The LORD God said to the serpent,

“Because you have done this,
cursed are you above all cattle,
and above all wild animals;
upon your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵I will put enmity between you and the woman,
and between your seed and her seed;
he shall bruise your head,*
and you shall bruise his heel.”

¹⁶To the woman he said,
“I will greatly multiply your pain in childbearing;
in pain you shall bring forth children,
yet your desire shall be for your husband,
and he shall rule over you.”

¹⁷And to Adam he said,
“Because you have listened to the voice of your wife,
and have eaten of the tree of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;

in toil you shall eat of it all the days of your life;

¹⁸thorns and thistles it shall bring forth to you;
and you shall eat the plants of the field.
¹⁹In the sweat of your face you shall eat bread till you return to the ground,
for out of it you were taken;
you are dust,
and to dust you shall return.”

²⁰The man called his wife’s name Eve,^f because she was the mother of all living.
²¹And the LORD God made for Adam and for his wife garments of skins, and clothed them.

²²Then the LORD God said, “Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever”—²³therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.²⁴He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

Cain and Abel

4 *Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten^g a man with the help of the LORD.”²And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground.³In the course of time Cain brought to the LORD an offering of the fruit of the ground,⁴and Abel brought some of the firstlings of his flock

3:13: 2 Cor 11:3. 3:14, 15: Rev 12:9; 20:2. 3:17, 18: Heb 6:8. 3:22, 24: Rev 2:7; 22:2, 14, 19. 4:4: Heb 11:4.

3:9-10: 399* 3:9: 410,* 2568 3:11-13: 400* 3:11: 2515 3:12: 1607* 3:13: 1736, 2568 3:14-19: 2427* 3:15: 70,* 410,* 489* 3:16-19: 1607* 3:16: 376,* 400,* 1609 3:16b: 1607* 3:17-19: 378* 3:17: 400* 3:19: 376,* 400, 400,* 1008,* 1609 3:20: 489* 3:21: 1608* 3:24: 332* 4:1-2: 2335* 4:3-15: 401* 4:3-7: 2538* 4:4: 2569*

* 3:15, *he shall bruise your head*: i.e., the seed of the woman, that is, mankind descended from Eve, will eventually gain the victory over the powers of evil. This victory will, of course, be gained through the work of the Messiah who is *par excellence* the seed of the woman.

The Latin Vulgate has the reading *ipsa conteret*, “she shall bruise.” Some Old Latin manuscripts have this reading, and it occurs also in St. Augustine, *De Genesi contra Manichaeos*, II, which is earlier than St. Jerome’s

translation. It could be due originally to a copyist’s mistake, which was then seen to contain a genuine meaning—namely, that Mary, too, would have her share in the victory, inasmuch as she was mother of the Savior.* 4:1: The story of Cain and Abel has the purpose of showing the effects of sin within society, the fratricide of Cain leading to the vengeance of Lamech and so to the Flood. We are, however, no longer in the first age of humanity, as can be seen from verses 14, 17, etc.

^fThe name in Hebrew resembles the word for *living*. ^gHeb *qanah*, get.

and of their fat portions. And the LORD had regard for Abel and his offering, ⁵but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. ⁶The LORD said to Cain, “Why are you angry, and why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.”

⁸ Cain said to Abel his brother, “Let us go out to the field.”^h And when they were in the field, Cain rose up against his brother Abel, and killed him. ⁹Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” ¹⁰And the LORD said, “What have you done? The voice of your brother’s blood is crying to me from the ground. ¹¹And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth.” ¹³Cain said to the LORD, “My punishment is greater than I can bear. ¹⁴Behold, you have driven me this day away from the ground; and from your face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me.” ¹⁵Then the LORD said to him, “Not so!ⁱ If any one slays Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who came upon him should kill him. ¹⁶Then Cain went away from the presence of the LORD, and dwelt in the land of Nod,^j east of Eden.

Beginnings of Civilization

¹⁷ Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. ¹⁸To Enoch was born

Irak; and Irak was the father of Mehuja-el, and Mehuja-el the father of Methusha-el, and Methusha-el the father of Lamech. ¹⁹And Lamech took two wives; the name of the one was Adah, and the name of the other Zillah. ²⁰Adah bore Jabal; he was the father of those who dwell in tents and have cattle. ²¹His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³ Lamech said to his wives:
“Adah and Zillah, hear my voice;
you wives of Lamech, hearken to what
I say:

I have slain a man for wounding me,
a young man for striking me.

²⁴ If Cain is avenged sevenfold,
truly Lamech seventy-sevenfold.”

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another child instead of Abel, for Cain slew him.” ²⁶To Seth* also a son was born, and he called his name Enosh. At that time men began to call upon the name of the LORD.

Adam’s Descendants to Noah

5 This is the book of the generations* of Adam. When God created man, he made him in the likeness of God. ²Male and female he created them, and he blessed them and named them Man when they were created. ³When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth. ⁴The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were nine hundred and thirty years; and he died.

4:8: 1 Jn 3:12. 5:1: Gen 1:27.

4:8-12: 2259* 4:10-11: 2259 4:10: 1736,* 1867,* 2268* 4:25-26: 2335 4:26: 2569* 5:1-2: 2331 5:1: 2335*

* **4:26:** Seth takes the place of the murdered Abel and is the ancestor of Noah. In Ex 3:14 and 6:2-3 we find another account of the origins of Yahwism.

* **5:1, generations:** It should be noted that these genealogies are selective and schematic, and the numbers, as often in the Old Testament, are symbolic.

^h Sam Gk Syr Compare Vg: Heb lacks *Let us go out to the field.* ⁱ Gk Syr Vg: Heb *Therefore.* ^j That is *Wandering.*

KEY EVENT

4

Flood

Genesis 6:1-9:17

► The flood brings the destruction of evil, but salvation for Noah and his family. The biblical symbolism of water bringing death and new life reappears in the crossing of the Red Sea and comes to its culmination in Baptism (see Rom 6:3-5; 1 Pet 3:20-21), by which we enter into Christ's death and his risen life. The Ark becomes a symbol of the Church.

6 When Seth had lived a hundred and five years, he became the father of Enosh. ⁷Seth lived after the birth of Enosh eight hundred and seven years, and had other sons and daughters. ⁸Thus all the days of Seth were nine hundred and twelve years; and he died.

9 When Enosh had lived ninety years, he became the father of Kenan. ¹⁰Enosh lived after the birth of Kenan eight hundred and fifteen years, and had other sons and daughters. ¹¹Thus all the days of Enosh were nine hundred and five years; and he died.

12 When Kenan had lived seventy years, he became the father of Ma-halalel. ¹³Kenan lived after the birth of Ma-halalel eight hundred and forty years, and had other sons and daughters. ¹⁴Thus all the days of Kenan were nine hundred and ten years; and he died.

15 When Ma-halalel had lived sixty-five years, he became the father of Jared. ¹⁶Ma-halalel lived after the birth of Jared eight hundred and thirty years, and had other sons and daughters. ¹⁷Thus all the days of Ma-halalel were eight hundred and ninety-five years; and he died.

18 When Jared had lived a hundred and sixty-two years he became the father of Enoch. ¹⁹Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters. ²⁰Thus all the days of Jared were nine hundred and sixty-two years; and he died.

21 When Enoch had lived sixty-five years, he became the father of Methuselah. ²²Enoch walked with God after the birth of Methuselah three hundred years, and had

other sons and daughters. ²³Thus all the days of Enoch were three hundred and sixty-five years. ²⁴Enoch walked with God; and he was not, for God took him.

25 When Methuselah had lived a hundred and eighty-seven years, he became the father of Lamech. ²⁶Methuselah lived after the birth of Lamech seven hundred and eighty-two years, and had other sons and daughters. ²⁷Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died.

28 When Lamech had lived a hundred and eighty-two years, he became the father of a son, ²⁹and called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands." ³⁰Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters. ³¹Thus all the days of Lamech were seven hundred and seventy-seven years; and he died.

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

The Wickedness of Mankind

4 **6** When men began to multiply on the face of the ground, and daughters were born to them, ²the sons of God* saw that the daughters of men were fair; and they took to wife such of them as they chose. ³Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." ⁴The Nephilim were on the earth in those days, and also afterward,

5:24: Heb 11:5. 6:4: Num 13:33.

5:24: 2569 6:3: 990*

* **6:2**, sons of God could mean simply "divine beings," as elsewhere in the Old Testament. The writer, however, may be using an old story or myth to point out the progressive degradation of mankind before the Flood

and to warn against the evil effects of intermarriage either of the descendants of Seth with the Kenites or, more probably, of the Israelites with the native populations of Canaan.

when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

5 The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6**And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. **7**So the LORD said, "I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them." **8**But Noah found favor in the eyes of the LORD.

9 These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. **10**And Noah had three sons, Shem, Ham, and Japheth.

Noah Makes the Ark as God Commands

11 *Now the earth was corrupt in God's sight, and the earth was filled with violence. **12**And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. **13**And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. **14**Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch. **15**This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. **16**Make a roof^k for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks. **17**For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die. **18**But I will establish my covenant with you; and you shall come

into the ark, you, your sons, your wife, and your sons' wives with you. **19**And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. **20**Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive. **21**Also take with you every sort of food that is eaten, and store it up; and it shall serve as food for you and for them." **22**Noah did this; he did all that God commanded him.

The Great Flood

7 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. **2**Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; **3**and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. **4**For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." **5**And Noah did all that the LORD had commanded him.

6 Noah was six hundred years old when the flood of waters came upon the earth. **7**And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. **8**Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, **9**two and two, male and female, went into the ark with Noah, as God had commanded Noah. **10**And after seven days the waters of the flood came upon the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day

7:7: Mt 24:38; Lk 17:27.

6:5: 401* 6:9: 2569 6:12: 401*

* **6:11:** Here begins the Flood narrative formed of two almost parallel accounts. This fact explains the existence of repetitions and discrepancies. It is, in places,

remarkably similar to other Flood stories from the ancient Near East.

k Or *window*.

of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.¹² And rain fell upon the earth forty days and forty nights.¹³ On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark,¹⁴ they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort.¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life.¹⁶ And they that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

17 The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth.¹⁸ The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters.¹⁹ And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered;²⁰ the waters prevailed above the mountains, covering them fifteen cubits deep.²¹ And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man;²² everything on the dry land in whose nostrils was the breath of life died.²³ He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark.²⁴ And the waters prevailed upon the earth a hundred and fifty days.

The Flood Subsides

8 But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided;² the fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained,³ and the waters receded from the earth

continually. At the end of a hundred and fifty days the waters had abated;⁴ and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat.⁵ And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

6 At the end of forty days Noah opened the window of the ark which he had made,⁷ and sent forth a raven; and it went to and fro until the waters were dried up from the earth.⁸ Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground;⁹ but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him.¹⁰ He waited another seven days, and again he sent forth the dove out of the ark;¹¹ and the dove came back to him in the evening, and behold, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth.¹² Then he waited another seven days, and sent forth the dove; and she did not return to him any more.

13 In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth; and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.¹⁴ In the second month, on the twenty-seventh day of the month, the earth was dry.¹⁵ Then God said to Noah,¹⁶ "Go forth from the ark, you and your wife, and your sons and your sons' wives with you.¹⁷ Bring forth with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may breed abundantly on the earth, and be fruitful and multiply upon the earth."¹⁸ So Noah went forth, and his sons and his wife and his sons' wives with him.¹⁹ And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.