

Chapter 1 : Â» Genesis Read Bible Online

Genesis 5. 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 male and female created he them, and.

Genesis 1 1 In the beginning God created the heavens and the earth. And there was evening and there was morning, one day. And there was evening and there was morning, a second day. And there was evening and there was morning, the sixth day. Genesis 2 1 And the heavens and the earth were finished, and all the host of them. And the fourth river is the Euphrates. Genesis 3 1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the woman said, The serpent beguiled me, and I did eat. Genesis 4 1 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And Jehovah had respect unto Abel and to his offering: And Cain was very wroth, and his countenance fell. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And he said, I know not: And Jehovah appointed a sign for Cain, lest any finding him should smite him. Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech: For I have slain a man for wounding me, And a young man for bruising me: For, said she, God hath appointed me another seed instead of Abel; for Cain slew him. Then began men to call upon the name of Jehovah. Genesis 5 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Noah begat Shem, Ham, and Japheth.

Chapter 2 : Revised Common Lectionary

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air.

I consider that a nice cherry on top. Every Book in 61 Days This reading plan walks you through key passages from every book of the Bible, from Genesis to Revelation, in just 61 days. The Bible in a Year Here is a diverse collection of different reading plans that take you through the Bible in a year. Read From 4 Separate Places This plan gives you a good mix of reading an Old Testament book, a wisdom book and two New Testament books for each reading. It is also structured well enough that you could shorten your reading for each day by focusing only on Old Testament, New Testament or some other variation. Read from the Old and New Testament This is a pretty straightforward plan starting from the beginning of the Old and New Testaments and working its way to the end. The family readings are meant for going over with your family, in groups or at a Bible study whereas the secret readings are for your own personal devotional time. You could just as easily read the secret readings in a group and vice versa. The whole Bible will be read through in an orderly manner in the course of a year. Read in chronological order This plan is based upon the historical research of scholars as it compiles readings according to the order that the events actually occurred. Read in the order each book was written This plan is founded upon the research completed in regard to the dates each canonical book was authored. The books in the Hebrew and Greek Bibles are not in the same order as in our modern Bibles, and this plan restores that original ordering of the scriptures. Read from cover to cover The classic plan. Start at Genesis and end in Revelations. Short-Term Commitments These plans take no more than a month to complete and focus on a specific topic. There are 10, two week courses. This is a place to begin reading the Bible. These two-week reading courses take you quickly into passages every Christian should know. Second, they are relatively easy to read and understand. This plans for you! Just be sure you go through the Old Testament sometime. Takes you through one chapter each day. New Testament in a Year Featured Download: I pulled together 46 PDF Bible reading plans into one easy download. Sources and Other Reading Plans.

Chapter 3 : Audio Bible Online

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Structure[edit] Genesis appears to be structured around the recurring phrase *elleh toledot*, meaning "these are the generations," with the first use of the phrase referring to the "generations of heaven and earth" and the remainder marking individuals—Noah, the "sons of Noah", Shem, etc. Primeval history and Patriarchal age The Angel Hinders the Offering of Isaac Rembrandt , God creates the world in six days and consecrates the seventh as a day of rest. God creates the first humans Adam and Eve and all the animals in the Garden of Eden but instructs them not to eat the fruit of the tree of knowledge of good and evil. A talking serpent portrayed as a deceptive creature or trickster , entices Eve into eating it anyway, and she entices Adam, whereupon God throws them out and curses them—Adam to getting what he needs only by sweat and work, and Eve to giving birth in pain. This is interpreted by Christians as the fall of humanity. Eve bears two sons, Cain and Abel. God then curses Cain. After many generations of Adam have passed from the lines of Cain and Seth, the world becomes corrupted by human sin and Nephilim , and God determines to wipe out humanity. First, he instructs the righteous Noah and his family to build an ark and put examples of all the animals on it, seven pairs of every clean animal and one pair of every unclean. Then God sends a great flood to wipe out the rest of the world. When the waters recede, God promises that he will not destroy the world a second time with water with the rainbow as a symbol of his promise. God sees mankind cooperating to build a great tower city, the Tower of Babel , and divides humanity with many languages and sets them apart with confusion. God instructs Abram to travel from his home in Mesopotamia to the land of Canaan. There, God makes a covenant with Abram, promising that his descendants shall be as numerous as the stars, but that people will suffer oppression in a foreign land for four hundred years, after which they will inherit the land "from the river of Egypt to the great river, the river Euphrates ". Because Sarah is old, she tells Abraham to take her Egyptian handmaiden, Hagar , as a second wife. Through Hagar, Abraham fathers Ishmael. God resolves to destroy the cities of Sodom and Gomorrah for the sins of their people. Abraham protests and gets God to agree not to destroy the cities if 10 righteous men can be found. Abraham and Sarah go to the Philistine town of Gerar , pretending to be brother and sister they are half-siblings. The King of Gerar takes Sarah for his wife, but God warns him to return her, and he obeys. God sends Sarah a son to be named Isaac , through whom the covenant will be established. God tests Abraham by demanding that he sacrifice Isaac. As Abraham is about to lay the knife upon his son, God restrains him, promising him numberless descendants. On the death of Sarah, Abraham purchases Machpelah believed to be modern Hebron for a family tomb and sends his servant to Mesopotamia to find among his relations a wife for Isaac, and Rebekah is chosen. Other children are born to Abraham by another wife, Keturah , among whose descendants are the Midianites , and he dies in a prosperous old age and is buried in his tomb at Hebron. He flees to his uncle where he prospers and earns his two wives, Rachel and Leah. He is then reunited with his father and brothers, who fail to recognize him, and plead for food. After much manipulation, he reveals himself and lets them and their households into Egypt, where Pharaoh assigns to them the land of Goshen. Jacob calls his sons to his bedside and reveals their future before he dies. Joseph lives to an old age and exhorts his brethren, if God should lead them out of the country, to take his bones with them. The Qumran group provides the oldest manuscripts but covers only a small proportion of the book; in general, the Masoretic Text is well preserved and reliable, but there are many individual instances where the other versions preserve a superior reading. Documentary hypothesis For much of the 20th century most scholars agreed that the five books of the Pentateuch —Genesis, Exodus , Leviticus , Numbers and Deuteronomy —came from four sources, the Yahwist , the Elohist , the Deuteronomist and the Priestly source , each telling the same basic story, and joined together by various editors. The Deuteronomistic source does not appear in Genesis. In Genesis these include three different accounts of a Patriarch claiming that his wife was his sister, the two creation stories, and the two versions of Abraham sending Hagar and Ishmael into the desert. Scholars in the first half of the 20th century came to the conclusion that the Yahwist was produced

in the monarchic period, specifically at the court of Solomon , 10th century BC, and the Priestly work in the middle of the 5th century BC the author was even identified as Ezra , but more recent thinking is that the Yahwist was written either just before or during the Babylonian exile of the 6th century BC, and the Priestly final edition was made late in the Exilic period or soon after. The two powerful groups making up the community—the priestly families who controlled the Temple and who traced their origin to Moses and the wilderness wanderings, and the major landowning families who made up the "elders" and who traced their own origins to Abraham, who had "given" them the land—were in conflict over many issues, and each had its own "history of origins", but the Persian promise of greatly increased local autonomy for all provided a powerful incentive to cooperate in producing a single text. By calling the fulfillment "partial" Clines was drawing attention to the fact that at the end of Deuteronomy the people are still outside Canaan. Through the patriarchs God announces the election of Israel, meaning that he has chosen Israel to be his special people and committed himself to their future. All three promises are more richly fulfilled in each succeeding generation, until through Joseph "all the world" is saved from famine, [29] and by bringing the children of Israel down to Egypt he becomes the means through which the promise can be fulfilled. Sarah buried, Rebekah for Isaac Toledot , on Genesis 25— Joseph reveals himself, Jacob moves to Egypt Vaychi , on Genesis 47—

Chapter 4 : Catholic Wedding Readings | Together for Life Online

The book of Genesis is basically prose narrative, punctuated here and there by brief poems (the longest is the so-called Blessing of Jacob in). Much of the prose has a lyrical quality and uses the full range of figures of speech and other devices that characterize the world's finest epic literature.

Subscribe Apps Podcasts The Bible: On the other hand, we do take seriously accounts that others find fanciful and far-fetched: Neither answer gives the full picture. They naturally understand that language works a certain way in everyday communication, and it never occurs to them to think otherwise. Unless, of course, the details of the text trouble them for some reason. What of the opening chapters of Genesis? Is this a straightforward account describing historical events the way they actually happened? Were Adam and Eve real people, the first human beings? Was Adam created from dirt? Did Jonah actually survive three days in the belly of a great fish? Did a virgin really have a baby? Other times, the critic simply does not like what he reads. Jesus the only way of salvation? Notice the objection to these teachings is not based on some ambiguity in the text that makes alternate interpretations plausible. Sometimes the ruse is hard to unravel. An example might be helpful here. Lateral In the Law of Moses, homosexual activity was punishable by death Lev. Therefore the charge often goes , any Christian who takes the Bible literally must advocate the execution of homosexuals. Of course, the strategy with this move is obvious: How do we escape the horns of this dilemma? When Moses wrote the Law, did he expect the Jewish people to take those regulations literally? Of course they do. Legal codes are not written in figurative language allowing each citizen to get creative with the meaning. The same would be true for the Mosaic Law. Moses meant it the way he wrote it. The simple answer is no. Even when a biblical command is intended to be understood literally, that does not mean it is intended to be applied laterally, so to speak—that is, universally across the board to all peoples at all times in all places. Jesus told Peter to cast his net in deep water Luke 5: He had no reason to think otherwise. California legal codes are to be read literally, but not applied laterally. They only apply to those in California and have no application to people in other states. Its laws have local, literal application within its own borders, but no lateral application elsewhere. In the same way, the words of the Mosaic Law, like those of all laws, are to be taken at face value by anyone who reads them. Yet only those under its jurisdiction are obliged to obey its precepts. It was not the legal code God gave to Gentiles, however. Therefore, even if the words of the Mosaic Law were to be taken literally by those under the jurisdiction of that code, this does not mean that in our current circumstances we are governed by the details of the provisions of that Law. A clarification is necessary here. Though Moses gave legal statutes for Jews living in the Jewish state, that Law in some cases still reflects moral universals that have application for those outside the nation of Israel. As I have written elsewhere: Working out those details is a different discussion, however. That law was meant for Jews living under a theocracy defined by their unique covenant with God. Americans are a mixture of peoples in a representative republic governed by a different set of decrees than the Jews under Moses. We are not obliged to obey everything that came down from Sinai. Even though it was commanded of the Jews, that does not necessarily mean it is commanded of us. If anyone thinks otherwise, he is duty-bound to take his net and cast it into deep water. When do we take the Bible literally? Hopefully, my comment will prompt a request for clarification. This is exactly what I want. Certain factual information is part of every story in that section. Sportswriters use a particular style to communicate the details of athletic contests clearly. They choose precise and sometimes imaginative words and phrases to convey a solid sense of the particulars in an entertaining way. In fact, we never give those details a second thought because we understand how language works. When a writer seems to be communicating facts in a straightforward fashion, we read them as such. When we encounter obvious figures of speech, we take them that way, too. They might have reasons to think some Christian is mistaken on the meaning of the text. Misinterpretation is always possible. However, conjuring up some meaning that has little to do with the words the writer used is not a legitimate alternative. Two Thoughts on Metaphor Reading any writing the ordinary way requires we understand two points about figurative speech, both implicit in the concept of metaphor. Here is the first point to be clear on: All metaphors or other forms of figurative writing

rely first on literal definitions before they can be of any use as figures of speech. This point is critical for accurate biblical interpretation. Sometimes we attempt to solve interpretive problems by digging through a Bible dictionary. This can be a helpful place to start since all figurative language relies in some way on dictionary definitions. But the dictionary cannot be the final word because it can never tell you what use a specific writer is making of any particular word or phrase. Strictly speaking, no word standing alone can be a metaphor. Dictionaries, by definition, can only deal with words in isolation. Other thingsâ€”context, genre, flow of thought, etc. However, it is used literally in the first sentence but metaphorically in the second. So first, literal definitions must be in place before a word can be used figuratively. Second, metaphors are always meant to clarify, not obscure. Remember, even when metaphor is in play, some literal message is always intended. Hell may not have literal flames, [v] but the reality is at least as gruesome, ergo the figure. Here I have a suggestion. Never read a Bible verse. Instead, always read a paragraphâ€”at least. This works because of a basic rule of all communication: Meaning flows from the top down, from the larger units to the smaller units. The key to the meaning of any verse comes from the paragraph, not just from the individual words. First, get the big picture. Look at the broader context of the book. What type of writing is it? Different genres have different standards for reading themâ€”obviously. Next, stand back from the verse and look for breaks in the passage that identify major units of thought. In general, what idea is being developed? What is the flow of thought? When you come up with something that seems right, sum it up in your own words. Finallyâ€”and this step is criticalâ€”see if your paraphraseâ€”your summaryâ€”makes sense when inserted in place of the verse in the passage. Is it intelligible when inserted back into the paragraph? Does it dovetail naturally with the bigger picture? This technique will immediately weed out interpretations that are obviously erroneous. If you will begin to do these two thingsâ€”read the context carefully and apply the paraphrase principleâ€”you will radically improve the accuracy of your interpretations. Remember, meaning always flows from the larger units to the smaller units. Do I take the Bible literally? I try to take it at its plain meaning unless I have some good reason to do otherwise. This is the basic rule we apply to everything we read: Eerdmans, ,

Chapter 5 : The Lectionary Page

The Together for Life readings are presented in the form that they will appear during your Catholic wedding. Catholic Wedding Readings from the Old Testament Genesis , 31a.

Use the Calendars for , , , , , For communities continuing to use the older BCP lectionary: The Sunday Lectionary is a three year cyclical lectionary. We are currently in Year B. Beginning with the first Sunday of Advent in , we will be in Year C. The year which ended at Advent was Year A. The collects and the Psalms are from the Book of Common Prayer. The collects use the contemporary wording. The liturgical color appropriate for the day is indicated, when the color is green, red or purple, by the color of the numeral against a light grey background. When the liturgical color is white, the numeral is black against a white background. On weekdays, other than major Holy Days, the color indicated is the color appropriate to the season. When celebrating the feast of a martyred saint, scarlet is also appropriate. I am always interested in ways to make this site more useful to you. Your feedback is appreciated. And, please, let me know as soon as possible if you catch an error in this material. Liturgical Calendar available for iCal, Google Calendar, etc A number of people have asked for a liturgical calendar formatted for iCal, Google Calendar, or any other program that uses the iCalendar format. I have prepared such a calendar, accurate through You can subscribe to it, through your calendar program, using this url: For most browsers, on most computers, this will result in that file being downloaded and stored in your downloads folder. You can then import it into your calendar program. What is the difference? You cannot alter a calendar to which you are subscribed, but you can alter a calendar imported from a file on your computer. The downside, if there is one, is that corrections made to the original file that is, my file will not be replicated on your computer. Please let me know as soon as possible about errors, omissions, or anything else that lessens the usability of this intentionally simple calendar. Other Helpful Resources Newly available: This three year cycle of daily scripture readings follows and augments the RCL Sunday lections. The readings for Thursday through Saturday prepare for the Sunday lessons, while the Monday through Wednesday readings reflect on the Sunday lessons. A Sermon for Every Sunday offers lectionary based video sermons from a group of accomplished preachers. The sermons are offered "for use in worship, Bible study, small groups, Sunday school classes, or for individual use. Sometimes the question is not what we read on a given date, but "When do we read a certain lesson? I am often asked where one can find the Daily Lectionary a two year cycle online. A number of pronunciation guides are available online. The Bible Workshop offers phonetic spelling as well as audible guidance. The Book of Common Prayer, in both the current and the historical versions, can be found online. Looking for more information about the saints? Want to read the lessons in other translations? For those interested in chanting of Gospels, the Rev. Gartig of Cincinnati has posted sheet music in Gregorian, square note notation of settings he has done using Gospel Tone I at his web site:

Chapter 6 : Daily Bible Reading - November 10th, | American Bible Society

The Bible in a Year reading plan contains daily readings designed to help you easily read the entire Bible in just one year! Simply select your preferred Bible reading plan, the date you wish to begin reading and your preferred Bible translation.

Chapter 7 : 23 Bible Reading Plans That Will Satisfy Anyone - Alex Tran

These readings complement the Sunday and festival readings: Thursday through Saturday readings help prepare the reader for the Sunday ahead; Monday through Wednesday readings help the reader reflect on and digest what they heard in worship.

Chapter 8 : The Bible: Reading the "Ordinary" Way | Stand to Reason

DOWNLOAD PDF GENESIS (READINGS)

The Passover (Exodus)1 "Honor the Lord your God by celebrating Passover in the month of Abib; it was on a night in that month that he rescued you from Egypt. 2 Go to the one place of worship and slaughter there one of your sheep or cattle for the Passover meal to honor the Lord your God. 3 When you eat this meal, do not eat bread prepared with yeast.

Chapter 9 : OFFICIAL KING JAMES BIBLE ONLINE: AUTHORIZED KING JAMES VERSION (KJV)

Bring the beauty and truth of the Bible into everyday life. With the YouVersion Bible App, you can read, watch, listen, and share on your smartphone or tablet, and online at calendrierdelascience.com