

THE  
*Daily* Bible®

NEW INTERNATIONAL VERSION®  
With Devotional Insights  
to Guide You Through God's Word

*Commentary by*  
F. LaGARD SMITH



HARVEST HOUSE PUBLISHERS  
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To my father,  
Frank L. Smith,  
who gave his life to the ministry of the gospel and  
first suggested the idea for this book  
*and*  
To my mother,  
Mary Faye Smith,  
who taught me to love God's Word.

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## As You Begin . . .

**T**HE DAILY BIBLE is conveniently presented for your daily reading so that you may read through the entire Bible in one year. But this is not just another yearly Bible. In fact, it is unlike any other Bible you have ever read. In *The Daily Bible*, you will read the Scriptures in chronological order, just as the events they portray happened in history. Instead of reading portions of the Old Testament and New Testament at random, in *The Daily Bible* you will see the events unfold before you like an epic novel. Along the way, you will be led from one passage to another by informative, interesting narrative which sets the scene for what you are about to read.

If you have never read the Bible from cover to cover, this is the one Bible that will help you to do that. It takes you by the hand and leads you gently into “the whole counsel of God.” Seeing the big picture, and every separate part in its proper context, you will sometimes be pleasantly surprised, always edified, and greatly challenged. Reading the Bible on a daily basis throughout an entire year will not be a burdensome commitment but a joyous daily renewal of your faith. If your Bible study has taken on a certain sameness over the years, you will discover through *The Daily Bible* that God really is speaking to you with wonderful words of life!

### Unique, Topical Presentations

As you read, you will find exciting differences between your traditional Bible and *The Daily Bible*. For the first time, you will have all of the Laws of Moses gathered together in a single, unified presentation by subject matter. You will gain a new appreciation for the history of Israel when you see the ceremonial laws, the dietary and health laws, and the various civil and criminal laws in one place. You will also enjoy the Psalms even more than ever now that they are grouped together by themes: Psalms of the Troubled Soul, Psalms of Joy and Praise, Psalms of the Messiah. And, unique to *The Daily Bible*, you will discover new insights for your life in the topical arrangement of Proverbs and Ecclesiastes.

For all those who have ever wondered where the writings of the prophets fit into the history of the people of Israel, *The Daily Bible* sorts it out for you. With the dust blown off the writings of these great men of God, you will find yourself at the very threshold of God’s presence. Their sermons decrying materialism, injustice, and religious hypocrisy ring out to a dying nation and draw each of us to a more committed response to God.

## The Harmonized Gospels

Many attempts have been made to harmonize the four Gospels or to present them in parallel columns for easy comparison. But *The Daily Bible* gives you, for the first time, a totally integrated account of the life of Christ in chronological order. You will come to know Jesus as perhaps never before—intimately! And Paul’s various epistles bristle with new meaning when you read them in the context of the book of Acts, into which they are placed. No other Bible so completely organizes the Scriptures in a way that brings them so easily to life for you.

*The Daily Bible* has been divided into 365 easily readable sections. Based on logical content, the readings will vary somewhat in length. On the average, however, each daily reading section is less than five pages. The sections are identified by this reading symbol  which will appear at the beginning of each day’s reading.

## Descriptive Narration— Guides You Smoothly Through the Scriptures

*The Daily Bible* is neither a retranslation nor a paraphrase. The central text is composed entirely of Scripture, using the widely acclaimed New International Version. Thoughtful and reflective narrative commentary has been set apart by a screened background, but is written to integrate with the Scriptures in such a way as to be part of an unfolding story. For the most part, the narrative is written in the present tense in order to heighten your own sense of involvement in the lives of those who have sought to know God.

Throughout this presentation of Scripture, chapter and verse designations are placed in the margin for easy reference. Boldface references indicate passages which are actually shown in the text. Lightface references indicate parallel passages which are duplications of the text presented. Where repetitive text is mixed together, every scriptural thought is preserved in at least one of the passages actually shown. In addition, by the use of elevated book abbreviations, the text itself will indicate which book is being presented at the time. Where verses are rearranged in chronological order, the punctuation and format of the New International Version has been left unaltered.

*The Daily Bible* will become your second Bible and constant reading companion for years to come. Giving you a greater appreciation of context and a love for reading God’s revelation, it will make Bible reading a refreshing personal experience. To that end, may God richly bless your life and your reading of His Word.

—F. LaGard Smith

# Daily Bible Reading Schedule

For those who may wish to follow a daily Bible reading schedule, *The Daily Bible* has been divided into 365 easily readable sections. Because the daily reading sections have been determined on the basis of logical content, the reading will vary somewhat in length. On the average, however, each daily reading section is less than five pages. The sections are identified by this daily reading symbol  which will appear at the beginning of each day's reading.

Day	Pages	Day	Pages	Day	Pages
<b>January</b> 1	1-6	<b>February</b> 5	157-162	<b>March</b> 12	322-328
2	6-10	6	162-166	13	328-333
3	11-16	7	166-170	14	333-338
4	17-22	8	170-174	15	338-343
5	23-28	9	174-179	16	343-346
6	29-34	10	179-184	17	346-349
7	34-39	11	184-190	18	349-353
8	39-44	12	190-194	19	353-357
9	44-47	13	194-198	20	357-361
10	47-50	14	198-203	21	361-364
11	50-55	15	203-210	22	365-369
12	55-59	16	210-214	23	369-375
13	59-63	17	214-218	24	375-378
14	63-68	18	219-223	25	378-383
15	68-71	19	223-228	26	384-388
16	71-74	20	228-236	27	388-392
17	74-78	21	236-240	28	392-398
18	78-82	22	240-245	29	398-402
19	82-87	23	245-248	30	402-405
20	87-91	24	248-252	31	405-409
21	91-96	25	252-256		
22	97-102	26	256-261	<b>April</b> 1	409-414
23	103-107	27	261-263	2	414-419
24	107-110	28	263-267	3	419-424
25	110-113			4	424-431
26	113-117	<b>March</b> 1	267-274	5	431-434
27	117-121	2	274-280	6	434-439
28	121-126	3	280-285	7	439-443
29	126-131	4	285-288	8	443-448
30	131-135	5	288-292	9	448-451
31	135-139	6	292-295	10	451-456
		7	296-302	11	456-460
<b>February</b> 1	140-145	8	303-308	12	460-464
2	145-147	9	308-312	13	464-467
3	147-151	10	312-317	14	467-471
4	152-157	11	317-322	15	471-475

## Daily Reading Schedule

Day	Pages	Day	Pages	Day	Pages
<b>April 16</b>	475-480	<b>June 1</b>	690-694	<b>July 17</b>	902-907
17	480-485	2	694-698	18	908-911
18	485-490	3	698-704	19	911-916
19	490-495	4	704-709	20	916-923
20	495-500	5	709-715	21	923-928
21	500-504	6	715-719	22	929-933
22	505-508	7	720-724	23	934-935
23	508-513	8	724-726	24	935-941
24	513-517	9	727-729	25	941-947
25	517-520	10	729-734	26	947-953
26	521-526	11	734-738	27	953-957
27	526-531	12	738-741	28	957-963
28	531-536	13	741-748	29	963-968
29	536-540	14	748-752	30	968-973
30	540-546	15	752-755	31	973-978
		16	755-758		
		17	758-762	<b>August 1</b>	978-983
<b>May 1</b>	546-550	18	762-769	2	983-987
2	550-554	19	770-776	3	987-991
3	554-562	20	776-782	4	991-994
4	562-566	21	782-788	5	994-999
5	566-569	22	788-790	6	999-1003
6	570-574	23	791-797	7	1003-1005
7	574-578	24	798-803	8	1006-1010
8	578-580	25	803-806	9	1010-1018
9	580-584	26	806-810	10	1018-1020
10	584-587	27	810-813	11	1020-1024
11	587-591	28	813-815	12	1024-1026
12	591-595	29	815-819	13	1026-1030
13	596-602	30	819-825	14	1030-1038
14	602-606			15	1038-1046
15	606-613			16	1046-1050
16	613-619	<b>July 1</b>	825-829	17	1050-1054
17	619-624	2	829-833	18	1054-1060
18	624-630	3	834-839	19	1060-1067
19	630-634	4	839-843	20	1067-1070
20	634-639	5	844-849	21	1070-1072
21	639-642	6	850-855	22	1072-1077
22	643-646	7	855-859	23	1077-1082
23	647-652	8	859-862	24	1082-1085
24	652-657	9	863-869	25	1085-1091
25	657-661	10	870-877	26	1091-1096
26	661-672	11	877-878	27	1097-1099
27	672-674	12	878-883	28	1100-1103
28	674-678	13	883-887	29	1103-1109
29	678-684	14	887-893	30	1109-1115
30	684-687	15	893-898	31	1115-1120
31	687-689	16	898-902		

## DAILY READING SCHEDULE

Day	Pages	Day	Pages	Day	Pages
<b>September</b> 1	1121-1126	<b>October</b> 11	1309-1314	<b>November</b> 21	1488-1493
2	1126-1130	12	1315-1318	22	1493-1496
3	1130-1134	13	1318-1326	23	1496-1500
4	1134-1136	14	1326-1336	24	1500-1506
5	1136-1143	15	1337-1339	25	1506-1512
6	1143-1150	16	1339-1343	26	1513-1519
7	1150-1154	17	1343-1348	27	1519-1523
8	1155-1159	18	1349-1352	28	1524-1527
9	1159-1164	19	1353-1355	29	1527-1531
10	1164-1168	20	1355-1361	30	1531-1535
11	1168-1173	21	1361-1363		
12	1173-1176	22	1364-1367	<b>December</b> 1	1535-1542
13	1176-1182	23	1367-1373	2	1542-1546
14	1182-1185	24	1373-1376	3	1546-1550
15	1185-1193	25	1376-1380	4	1550-1557
16	1193-1202	26	1381-1386	5	1557-1561
17	1202-1209	27	1386-1390	6	1561-1565
18	1209-1217	28	1390-1394	7	1565-1571
19	1217-1221	29	1394-1397	8	1571-1575
20	1221-1225	30	1397-1400	9	1576-1581
21	1225-1229	31	1400-1403	10	1581-1583
22	1230-1232			11	1583-1587
23	1233-1238	<b>November</b> 1	1403-1408	12	1587-1592
24	1238-1242	2	1408-1410	13	1592-1596
25	1243-1246	3	1410-1415	14	1596-1601
26	1247-1250	4	1415-1418	15	1601-1607
27	1250-1254	5	1418-1422	16	1608-1612
28	1255-1257	6	1422-1426	17	1613-1618
29	1258-1261	7	1427-1433	18	1618-1620
30	1261-1266	8	1433-1435	19	1620-1624
		9	1435-1440	20	1624-1630
		10	1440-1443	21	1631-1636
<b>October</b> 1	1266-1269	11	1443-1449	22	1636-1640
2	1269-1276	12	1449-1453	23	1640-1646
3	1276-1281	13	1453-1457	24	1646-1650
4	1281-1285	14	1457-1461	25	1650-1656
5	1286-1290	15	1462-1465	26	1656-1663
6	1290-1293	16	1465-1469	27	1663-1667
7	1293-1296	17	1470-1473	28	1667-1672
8	1297-1300	18	1473-1477	29	1672-1677
9	1300-1304	19	1477-1484	30	1677-1683
10	1304-1309	20	1485-1488	31	1683-1688

# OLD TESTAMENT CONTENTS

<b>Beginnings of Early Mankind</b>			
<i>(Creation to ca. 2100 B.C.)</i>			
The Beginning	1	Joseph's Early Years	74
Adam and Eve	3	Judah and Tamar	76
First Three Sons of Adam and Eve	6	Joseph the Egyptian Ruler	78
Descendants from Adam to Noah	8	Jacob's and Joseph's Last Days	91
Mankind's Degeneration into Wickedness	11	<b>Establishment of a Nation</b>	
Noah and the Flood	12	<i>(Ca. 1525-1400 B.C.)</i>	
Human Condition Remains Sinful	16	Moses Emerges as Leader	97
Dispersion of the Human Family	17	Plagues on the Egyptians	103
Beginning of Nations	18	Passover and the Exodus	110
Descendants from Shem to Abram	20	Journey to Sinai	117
Job, the Righteous Sufferer	22	The Israelites Covenant with God	121
<b>Period of the Patriarchs</b>		Instructions for the Tabernacle	126
<i>(Ca. 2100-1525 B.C.)</i>		The Covenant Broken and Renewed	135
The Call of Abram	23	Construction of the Tabernacle	140
Abram Dishonors Himself in Egypt	24	Ordination of the Priests	147
Separation of Abram and Lot	25	The Levites Chosen for Service	152
Defeat of the Kings	27	Offerings from the Tribes	153
God's Covenant with Abram	29	A Nation Under Law	157
Birth of Ishmael Through Hagar	30	First Passover After Egypt	158
Names and Circumcision as Signs of Covenant	32	Numbering of the Israelites	158
Appearance of Heavenly Visitors	34	The Journey Begins	166
Destruction of Sodom and Gomorrah	35	Doubts and Murmurs	168
The Scheme of Lot's Daughters	38	Moses Rebuked by Miriam	170
Abraham Deceives Abimelek	39	The People Lack Courage	171
The Birth of Isaac	41	Challenge to Leadership	174
Abraham and Abimelek Settle Dispute	42	From Kadesh to Moab	179
Expulsion of Hagar and Ishmael	43	Moses' Journal of Israel's Trek	183
Abraham's Ultimate Test of Faith	44	Blessings and Prophecy of Balaam	184
News Regarding Nahor's Family	45	Israel Sins in Moab	190
Sarah's Death and Burial	46	Destruction of the Midianites	191
Abraham Arranges a Wife for Isaac	47	Israel's Second Numbering	194
Abraham Marries Keturah	50	Joshua Named as Successor	198
Death of Abraham	51	Two-and-a-Half Tribes East of Jordan	198
Last Account of Ishmael	51	Preparations for Conquest and Settlement	200
Esau and Jacob	52	Moses Reviews History and Purpose	203
A Birthright Is Sold	53	The Lawgiver Urges Obedience	210
Isaac Follows in Abraham's Footsteps	53	<b>The Laws of Moses</b>	
Trouble Between Jacob and Esau	55	<i>(Ca. 1450-1400 B.C.)</i>	
Jacob Leaves for Harran	58	Introduction to the Laws	219
Jacob Marries and Has Children	59	I. Religious and Ceremonial Laws	220
Laban and Jacob Outsmart Each Other	62	A. Laws Against Idolatry and Paganism	220
Jacob Leaves Laban	63	B. Laws Against False Spiritualists	223
Jacob Returns to Canaan	66	C. Laws Regarding Blasphemy	224
Dinah and the Men of Shechem	68	D. Laws Requiring Dedications	225
Jacob's Journey Continues	70	E. Laws Requiring Tithing	225
Record of the Edomites	71	F. Special Instructions for Conquest	226

## CONTENTS

G. Law of the Sabbath	227		
H. The Special Festivals	228		
I. Sacrifices and Offerings	236		
J. Other Rituals	247		
K. Rules for the Priests	248		
L. The Sabbatical Year	250		
M. Year of Jubilee	250		
N. Purification	252		
O. Persons Excluded from the Congregation	256		
P. The Nazirite Vow	257		
Q. Vows of Dedication	258		
R. Laws of Separation	260		
II. Laws of Government	261		
A. Concerning a King	261		
B. Respect for Rulers	262		
C. The Judicial System	262		
III. Laws of Special Crimes	263		
A. Crimes Against the Person	264		
B. Crimes Against Property	267		
IV. Personal Rights and Remedies	267		
A. Restitution for Loss	268		
B. Seduction	268		
C. Injuries and Damages	269		
D. Masters and Servants	269		
E. Credit, Interest, and Collateral	270		
F. Contracts and Agreements	271		
G. Weights and Measures	272		
H. Inheritance	272		
V. Marriage, Divorce, and Sexual Relations	274		
A. Marriage	274		
B. Divorce	275		
C. Sexual Violations	276		
D. Separation of Sexes	280		
VI. Health and Dietary Laws	280		
A. Health Regulations	280		
B. Dietary Regulations	285		
VII. General Welfare Laws	288		
A. Requirements for Benevolence	288		
B. Duties of Respect and Support	289		
C. Treatment of Animals	291		
VIII. Rules of Warfare	291		
A. Preparation for Battles	291		
B. Rules of Siege	291		
C. Camp Regulations	292		
D. Soldiers and Marriage	292		
IX. Responsibilities Under the Laws	292		
A. Obedience Enjoined	292		
B. Duty to Promulgate	292		
C. Blessings of Obedience	293		
D. Punishments for Disobedience	293		
E. Conclusion	295		
		<b>Conquering a Land</b>	
		<i>(Ca. 1400-1100 B.C.)</i>	
		Renewal of the Covenant	296
		Transfer of Leadership to Joshua	303
		A Song of Unfaithfulness	303
		Moses Blesses the Tribes	308
		Moses' Death and Burial	311
		Preparation for Conquest	312
		The Taking of Jericho and Ai	317
		General Conquest of Canaan	322
		Division of the Promised Land	328
		Joshua's Farewell Addresses	338
		Three Burials	343
		Additional Conquests	343
		Failure to Complete Conquests	345
		Apostasy and the Judges	346
		Othniel, Ehud, and Shamgar	348
		Deborah and Barak	349
		Gideon and His Son	353
		Jephthah and Five Others	361
		The Story of Ruth	365
		Samson the Strong Man	369
		Micah and the Danites	375
		Civil War with Benjamin	378
		Period of Judges Summarized	383
		<b>Israel as a Monarchy</b>	
		<i>(Ca. 1100-930 B.C.)</i>	
		Samuel Brings About Transition	384
		Saul Appointed King	392
		The Reign of Saul	398
		David's Rise to Power	405
		David Becomes King	434
		Period of the Wars	451
		Absalom's Rebellion	460
		Two Major Calamities	475
		Preparations for Building the Temple	478
		The National Convention	480
		The Book of Psalms	490
		Psalms of the Troubled Soul	491
		Psalms About Righteousness and Wickedness	521
		Psalms of Joy and Praise	536
		Psalms Expressing a Variety of Sentiments	570
		Psalms of the Messiah	580
		Solomon Becomes King	587
		Solomon Secures His Kingship	591
		Solomon Blessed with Wisdom	594
		Building of the Temple	596
		Dedication of the Temple	602
		Construction of Cities and Royal Palace	606
		Extent of Solomon's Glory	609

## The Daily Bible

Proverbs of Solomon	613		
The Book of Proverbs, Arranged Topically	614		
Proverbs of Solomon and Sayings of the Wise	619		
Sayings of Agur	657		
Sayings of King Lemuel	659		
The Wife of Noble Character	660		
(Complete topical contents in Appendix)			
Songs of Solomon	661		
The Song of Songs	662		
Solomon's Glory Fades	672		
Solomon's Reflections on Life	674		
Ecclesiastes, Arranged Topically	675		
The Search for Meaning	675		
Importance of Finding Meaning	676		
Meaninglessness of Human Pursuits	678		
Value of Wisdom	684		
Life's True Meaning	687		
End of Solomon's Reign	689		
<b>The Divided Kingdom</b>			
<i>(Ca. 930-725 B.C.)</i>			
Division Between Israel and Judah	690		
Two Kingdoms in Contrast	698		
Elijah the Prophet	704		
Ahab and Jezebel	709		
Elisha the Prophet	720		
Miracles and Massacres	724		
Obadiah's Prophecy Against Edom	727		
The Era of Joash in Judah	738		
The Prophecy of Joel	741		
Era of Jeroboam II in Israel	752		
The Preaching of Jonah Against Nineveh	755		
The Prophecies of Hosea	758		
The Prophecies of Amos	776		
Era of Uzziah and Jotham in Judah	790		
The Prophecies of Isaiah	791		
Isaiah's Mission Told in Vision	802		
The Prophecies of Micah	803		
Early Beginnings of Captivity	813		
War Between Syria, Israel, and Judah	814		
Isaiah Prophecies About a Savior	815		
Isaiah Prophecies Against Nations	825		
More of Isaiah's Prophecies Against Nations	834		
The Reforms of Hezekiah	839		
Isaiah Tells of "Last Days"	844		
Isaiah Warns Against Relapse	850		
The Fall of Israel	859		
		<b>Judah After Israel's Fall</b>	
		<i>(Ca. 725-585 B.C.)</i>	
		Isaiah Warns About Egypt and Ethiopia	863
		Last Years of Hezekiah's Reign	870
		Spiritual Decline Under Manasseh	877
		Isaiah's Prophecies About Restoration and the Messiah	878
		Spiritual Renewal Under Manasseh	928
		Nahum's Prophecy Against Nineveh	929
		From Manasseh to Josiah	934
		Zephaniah Prophecies About the Day of the Lord	935
		Josiah's Reforms	941
		Jeremiah the Weeping Prophet	941
		Jeremiah Rebukes an Unfaithful Nation	943
		Effect of Jeremiah's Preaching	983
		Assyria Falls and Babylonia Emerges	987
		Jeremiah Faces Charges	989
		Jeremiah's Judgment Against Egypt	991
		Habakkuk's Questioning Prophecy	994
		First Deportation from Judah	999
		Jeremiah Tells Length of Captivity	1000
		Jehoiakim Burns Jeremiah's Scroll	1003
		Daniel the Faithful Captive	1006
		Nebuchadnezzar's Dream	1007
		Jehoiakim's Last Years	1010
		The Great Deportation	1018
		Reign of Zedekiah	1019
		Jeremiah's Prophecies Under Zedekiah	1020
		Ezekiel, Prophet in Exile	1038
		Ezekiel's Denunciations of Judah	1046
		Siege of Jerusalem	1070
		Siege Announced to Ezekiel	1070
		Jeremiah's Prophecies During Siege	1072
		Jeremiah Sees Spiritual Restoration Under the Messiah	1082
		Ezekiel's Prophecies During Siege	1085
		Jeremiah Escapes Death	1097
		Fall of Jerusalem	1100
		Gedaliah and Jeremiah	1102
		Jeremiah's Lamentations	1103
		A Remnant Flees to Egypt	1115
		<b>The Exiled Nation</b>	
		<i>(Ca. 585-535 B.C.)</i>	
		Ezekiel's Restoration Prophecies	1121
		Shadrach, Meshach, and Abednego	1134
		Ezekiel's Great Temple Vision	1136
		End of Ezekiel's Ministry	1150
		Nebuchadnezzar's Temporary Insanity	1151
		End of Jeremiah's Ministry	1154
		Job and the Problem of Suffering	1155

## Contents

Psalms of a People in Exile	1209	Prophecies of Malachi	1286
Daniel's Apocalyptic Visions	1221	Ezra and the Second Return	1290
The Writing on the Wall	1225	Problem of Inter-marriage	1293
The Seventy "Sevens"	1227	Nehemiah Rebuilds the Wall	1297
Daniel in the Lions' Den	1230	Redistribution of Population	1304
<b>Period of Restoration</b>		Law and Covenant	1309
<i>(Ca. 535-425 B.C.)</i>		Nehemiah's Religious Reforms	1315
First Return to Jerusalem	1233	Dedication of the Wall	1317
Daniel's Last Vision	1238	Official Records of Israel	1318
Opposition to Temple's Construction	1243	<b>Historical Interlude</b>	
Preaching of Haggai and Zechariah	1247	<i>(Ca. 425-5 B.C.)</i>	
Zechariah's Visions	1250	End of Old Testament Record	1337
The Meaning of Restoration	1255	Writings of the Apocrypha	1339
Completion of the Temple	1257	Influences on a Dispersed People	1343
Psalms of a Nation Restored	1258	Hellenism and the Jews	1345
Zechariah's Futuristic Prophecies	1269	Judaism Under Roman Rule	1346
Esther and the Festival of Purim	1276		

## New Testament Contents

<b>Jesus the Christ</b>			
<i>(Ca. 5 B.C.-A.D. 30)</i>			
The Coming of the Messiah	1349	The Triumphant Entry—Sunday	1440
The Gospel Accounts	1350	Final Week—Monday	1442
Introductions by the Gospel Writers	1351	Final Week—Tuesday Morning	1443
The Genealogies of Jesus	1353	Discourse of Future Events	1449
The Births of Jesus and John		Final Week—Tuesday Afternoon	1453
the Baptist	1355	Final Week—Wednesday	1454
Visit of the Magi and Flight into		The Upper Room	1457
Egypt	1361	Final Discourse	1462
From Infancy to Manhood	1362	Betrayal and Arrest	1465
The Ministry of John the Baptist	1364	Trial Before Sanhedrin	1467
Jesus Faces Temptations	1366	Trial Before Pilot	1470
Jesus' Early Work in Judea, Samaria,		The Crucifixion of Jesus	1473
and Galilee	1367	The Burial of Jesus	1476
Beginning of the Great Galilean		Jesus' Resurrection and Appearances	1477
Ministry	1373	Final Instructions and Ascension	1482
The Rise of Opposition	1376	Conclusion to the Gospel Accounts	1484
The Sermon on the Mount	1381	<b>Christ's Church and the Apostles</b>	
The Ministry Continues	1386	<i>(Ca. A.D. 30-100)</i>	
Teaching Through Parables	1394	Acts of the Apostles	1485
Performing Miracles	1397	Power of the Holy Spirit	1485
Sending Out Apostles	1400	Growth of the Early Church	1488
Miracles and Multitudes	1403	Martyrdom of Stephen	1493
Extensive Tour Throughout Galilee	1408	Persecution and Preaching	1496
Preparation of Apostles for the End	1410	Conversion of Saul	1499
In Jerusalem for Festival of Tabernacles	1415	First Gentile Converts	1500
Ministry from Galilee to Judea	1422	Persecution by Herod Agrippa I	1505
In Jerusalem for Festival of Dedication	1426	First Missionary Journey	1506
The Perea Ministry	1427	The Jerusalem Conference	1510
Return to Judea to Raise Lazarus	1433	Letter to the Galatians	1513
The Final Journey	1435	Second Missionary Journey	1519
		First Letter to the Thessalonians	1524
		Second Letter to the Thessalonians	1527

## THE DAILY BIBLE

Third Missionary Journey	1530	First Letter to Timothy	1613
First Letter to the Corinthians	1531	Letter to Titus	1618
Second Letter to the Corinthians	1550	Second Letter to Timothy	1620
Letter to the Romans	1561	Letter by James	1624
Paul's Arrest and Trial	1583	Letter by Jude	1629
Paul Before Felix, Festus, and Agrippa	1587	First Letter by Peter	1631
Voyage to Rome	1592	Second Letter by Peter	1636
House Arrest in Rome	1595	Letter to the Hebrews	1640
Letter to the Colossians	1596	First Letter by John	1656
Letter to Philemon	1600	Second Letter by John	1661
Letter to the Ephesians	1601	Third Letter by John	1662
Letter to the Philippians	1608	The Revelation to John	1663

JANUARY 1



# BEGINNINGS OF EARLY MANKIND

(Creation to ca. 2100 B.C.)

## *The Beginning*



Is it possible to imagine a time when nothing existed? Take away the brilliance of the sun, for example, and the moon and stars at night. What would life be like without them? Take away the clouds and sky and rivers and oceans. Imagine the earth without any human beings, animals, fish, birds, grass, trees, or plants of any kind. What would it be like with the earth completely bare? Indeed, what would it be like if there were no earth at all, no universe—nothing? Has the universe existed forever? Was there never a time when it had a beginning? Surely it must have had a beginning. But when would that have been? How would it all have happened? What made it happen? For what purpose, if any, did it happen? Who am I? Where did I come from? Why am I here?

Since recorded history began, men and women of every generation, culture, and place have searched for the answers to those questions. Some say it all happened by chance, without any reason or purpose whatever. But given what appears to be intelligent design and order throughout the universe, an origin by chance seems hard to accept. And life without meaning seems clearly contrary to the very mind which searches for meaning. So what are the answers? Where did I come from, and why am I here? How did it all begin?

ACCOUNT OF CREATION. In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. Gen. 1:1,2

And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day. Gen. 1:3-5

And God said, "Let there be a vault between the waters to separate water from water." So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault "sky." And there was evening, and there was morning—the second day. Gen. 1:6-8

Gen. 1:9-13 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day.

Gen. 1:14-19 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

Gen. 1:20-23 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." And there was evening, and there was morning—the fifth day.

Gen. 1:24,25 And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Gen. 1:26-30 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,<sup>a</sup> and over all the creatures that move along the ground."

So God created mankind in his own image,  
in the image of God he created them;  
male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything

<sup>a</sup>Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth*

that has the breath of life in it—I give every green plant for food.” And it was so.

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

Gen.  
1:31-2:1

Thus the heavens and the earth were completed in all their vast array.

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Gen.  
2:2-4

This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

## *Adam and Eve*

The answer is God. God is the Creator of all things. God existed before the universe came into being, and it was God who made it all happen. What power and majesty must accompany this God! The Genesis account of the beginnings of all things is a revelation which ascribes creation to an all-powerful, all-knowing, and purposeful Supreme Being—a living Creator and spiritual God acting with meaningful deliberation. In documenting the creation of man, the account suggests that God speaks with more than one voice in bringing about his creation. The implication is that there is a fullness to this divine personality, a fullness which will be more completely revealed as the biblical text unfolds.

Of even more significance is the statement that, in some way distinctly different from all other creatures, mankind has been created in the very likeness of God. Surely this cannot mean that the likeness is a physical resemblance, since God existed before anything physical came into being. Therefore it probably suggests that, like God, human beings are essentially spiritual beings, having intelligence, moral consciousness, and freedom of choice. Though limited by human form, mankind is given creativity and permitted to exercise a degree of dominion over God’s creation and the lesser creatures within it. What an amazing thought, that mankind, both male and female, should be so honored by the Creator!

As if to underscore the significance of mankind’s creation, the Genesis revelation gives a special account of the first man and woman, known as Adam and Eve. Adam is formed first from elements of the earth, as if God, working like a potter, fashions him from a lump of clay. Then Eve is formed from part of Adam’s own body, suggesting a wholeness and unity between man and woman, particularly when the two are joined in the marriage relationship, which is instituted with this first couple. Both Adam and Eve share in the uniqueness of having received a divine inbreathing of God’s Spirit which sets them apart from all other living creatures. They are given dominion over the other creatures and are set in a garden of lush vegetation in a place called Eden, an area associated with the Tigris and Euphrates rivers, just east of the Arabian Desert in the Middle East.

Here in Eden, Adam and Eve live in a time of innocence until both are tempted by a serpent to eat of a particular fruit which God has forbidden them to touch or taste. Although a complete explanation is lacking, it appears that the serpent is being used on this occasion by Satan, or the Devil, who will subsequently be identified as God's adversary in the spirit realm and the great Tempter of mankind to do evil.

The effect of Adam and Eve's disobedience to God is a new acquaintance with sin and the reality of punishment. Their sin not only produces feelings of shame, fear, and blame but also results in more specific consequences to all mankind, who will be seen in each subsequent generation to participate in their own disobedience to God's will. The ultimate punishment, as far as Adam and Eve are personally concerned, is banishment from the garden, with all its ease and pleasure. They, like all generations thereafter, must face the hardships and struggles which life on the earth imposes.

**Gen. 2:5-7** CREATION OF MAN. Now no shrub had yet appeared on the earth<sup>a</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams<sup>b</sup> came up from the earth and watered the whole surface of the ground. Then the LORD God formed a man<sup>c</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

**Gen. 2:8-17 Mesopotamia** GARDEN OF EDEN. Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

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

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

**Gen. 2:18-22** CREATION OF WOMAN. The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

<sup>a</sup>Or *land*; also in verse 6      <sup>b</sup>Or *mist*      <sup>c</sup>The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see verse 20).

<sup>d</sup>Or *good*; *pearls*      <sup>e</sup>Possibly southeast Mesopotamia

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

UNION OF MAN AND WOMAN. The man said,

Gen.  
2:23-25

"This is now bone of my bones  
and flesh of my flesh;  
she shall be called 'woman,'  
for she was taken out of man."

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

Adam and his wife were both naked, and they felt no shame.

TEMPTATION TO SIN. Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

Gen. 3:1-5

The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

"You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

SIN PRODUCES SHAME. When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Gen. 3:6,7

SIN PRODUCES FEAR. Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, "Where are you?"

Gen.  
3:8-10

He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

SIN PRODUCES BLAME. And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

Gen.  
3:11-13

The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

CURSE ON THE TEMPTER. So the LORD God said to the serpent, "Because you have done this,

Gen.  
3:14,15

"Cursed are you above all livestock  
and all wild animals!  
You will crawl on your belly

<sup>a</sup>Or the man

<sup>b</sup>Or took part of the man's side

<sup>c</sup>Or part

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

Gen. 3:16 CONSEQUENCES FOR WOMAN. To the woman he said,  
“I will make your pains in childbearing very severe;  
with painful labor you will give birth to children.  
Your desire will be for your husband,  
and he will rule over you.”

Gen. 3:17-19 CONSEQUENCES FOR MAN. To Adam he said, “Because you listened  
to your wife and ate fruit from the tree about which I commanded you,  
‘You must not eat from it,’

“Cursed is the ground because of you;  
through painful toil you will eat food from it  
all the days of your life.  
It will produce thorns and thistles for you,  
and you will eat the plants of the field.  
By the sweat of your brow  
you will eat your food  
until you return to the ground,  
since from it you were taken;  
for dust you are  
and to dust you will return.”

Gen. 3:20 WOMAN NAMED. Adam<sup>c</sup> named his wife Eve,<sup>d</sup> because she would  
become the mother of all the living.

Gen. 3:21 SHAME HIDDEN. The LORD God made garments of skin for Adam and  
his wife and clothed them.

Gen. 3:22-24 BANISHMENT FROM GARDEN. And the LORD God said, “The man  
has now become like one of us, knowing good and evil. He must not be  
allowed to reach out his hand and take also from the tree of life and eat,  
and live forever.” So the LORD God banished him from the Garden of Eden  
to work the ground from which he had been taken. After he drove the man  
out, he placed on the east side<sup>e</sup> of the Garden of Eden cherubim and a flam-  
ing sword flashing back and forth to guard the way to the tree of life.

## First Three Sons of Adam and Eve

In a continuing succession of beginnings, the Genesis account records the beginning of the first family. Adam and Eve give birth to two sons, named Cain and Abel, and later to a third, named Seth. The text will subsequently indicate that over a period of many years the family will include numerous sons and daughters. As there is no indication of other created

<sup>a</sup>Or seed

<sup>b</sup>Or strike

<sup>c</sup>Or The man

<sup>d</sup>Eve probably means living.

<sup>e</sup>Or placed in front

human beings, it is altogether likely that these first brothers and sisters enter into marriages with each other, despite the sense of inappropriateness which would be felt should that occur in following generations.

Still another “first” is the Genesis record of mankind’s earliest formal worship of God. Both Cain and Abel offer sacrifices to God by devoting the fruits of their individual labors. As a farmer, Cain brings a portion of his crops, while Abel, a herdsman, offers up some of the best of his flock to God. Although the text is silent as to what prompts God’s response, it is evident that God is not pleased with Cain’s offering. Whether this is because God has specifically commanded the brothers to offer animal sacrifices, or whether perhaps Cain’s character is already known by God to be evil, is unclear. In any event Cain’s pride is dashed and his anger toward Abel is so great that in an act of premeditated murder Cain kills Abel. The murder is then compounded when Cain lies to God concerning Abel’s whereabouts.

Although God punishes Cain for his wrongdoing, the text gives some interesting insight into the character of God by indicating that, despite Cain’s great sin, God nevertheless shows mercy to him. This is not to be a unique act of grace. God’s mercy will be seen time and again. Unfortunately, Cain apparently does not respond favorably to God’s mercy, at least if his descendants are any reflection of Cain’s continued character. In contrast, when Seth is born it appears that Seth takes on the righteous character of Abel and instills a respect for God in his children as well.

**CAIN AND ABEL BORN.** Adam<sup>a</sup> made love to his wife Eve, and she became pregnant and gave birth to Cain.<sup>b</sup> She said, “With the help of the LORD I have brought forth<sup>c</sup> a man.” Later she gave birth to his brother Abel.

Gen.  
4:1,2a  
Eden

**BROTHERS BRING OFFERINGS.** Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

Gen.  
4:2b-7

Then the LORD said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.”

**CAIN KILLS ABEL.** Now Cain said to his brother Abel, “Let’s go out to the field.”<sup>d</sup> While they were in the field, Cain attacked his brother Abel and killed him.

Gen. 4:8,9

Then the LORD said to Cain, “Where is your brother Abel?”  
“I don’t know,” he replied. “Am I my brother’s keeper?”

**CAIN PUNISHED.** The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. When you work the ground, it will

Gen.  
4:10-16

<sup>a</sup>Or *The man*      <sup>b</sup>Cain sounds like the Hebrew for *brought forth* or *acquired*.

<sup>c</sup>Or *have acquired*      <sup>d</sup>Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “*Let’s go out to the field.*”

no longer yield its crops for you. You will be a restless wanderer on the earth.”

Cain said to the LORD, “My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

But the LORD said to him, “Not so<sup>a</sup>; anyone who kills Cain will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no one who found him would kill him. So Cain went out from the LORD’s presence and lived in the land of Nod,<sup>b</sup> east of Eden.

Gen.  
4:17-22  
Nod, east  
of Eden

**CAIN’S DESCENDANTS.** Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

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

Gen.  
4:23,24

**LAMECH CONFESSES KILLING.** Lamech said to his wives,

“Adah and Zillah, listen to me;  
wives of Lamech, hear my words.  
I have killed a man for wounding me,  
a young man for injuring me.  
If Cain is avenged seven times,  
then Lamech seventy-seven times.”

Gen.  
4:25,26

**SETH BORN.** Adam made love to his wife again, and she gave birth to a son and named him Seth,<sup>d</sup> saying, “God has granted me another child in place of Abel, since Cain killed him.” Seth also had a son, and he named him Enosh.

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

## *Descendants from Adam to Noah*\_\_\_\_\_

What follows is a simple chronology of ten generations from Adam through Seth to Noah. Yet this brief family record is full of surprises. For one thing, the men who are named each live for hundreds of years and have children when they are from 65 to 500 years old! Much speculation has been generated as to the cause of this longevity. Some have even rejected the historical accuracy of the account, saying that the “years” are merely representative periods of time, perhaps shorter than modern years. However, the original language allows no such interpretation. In support of the historic credibility of the account, others have explained the unusual longevity on a variety of bases, including the effect of the fruit of the

<sup>a</sup>Septuagint, Vulgate and Syriac; Hebrew *Very well* (see verses 12 and 14). <sup>c</sup>Or *who instructed all who work in* granted. <sup>b</sup>Nod means *wandering* (see <sup>d</sup>Seth probably means *proclaim*.)

Tree of Life in the Garden of Eden; the original immortality of man feeling only the slightest consequences of sin at this early stage in man's development; or the superiority of the food, atmosphere, and other living conditions during this period. One can only speculate, but acknowledging a creative Being powerful enough to bring the universe into existence certainly allows the option for such a Creator to permit unusually lengthy lives for whatever purpose might suit his comprehensive plan for mankind. A number of possible purposes immediately present themselves, including the need to quickly populate the earth and the need to promulgate basic moral principles throughout the beginnings of mankind.

Promulgating morality throughout the early generations is made easier due to the fact that Adam and Seth continue to live as contemporaries with their offspring several generations removed. By living 930 years, for example, Adam is still alive during the days of Lamech, father of Noah, toward the end of the first millennium from creation. One can almost see Adam gathering the early patriarchs together and telling them over and over how God created the world, how he directed mankind to live, and how he showed both punishment and mercy when Adam and Eve, and even Cain, had been disobedient.

Still another surprise is that one of Adam's descendants, Enoch, does not die—ever! After 365 years of what is apparently an exceptionally righteous life, Enoch is taken from the world in some manner other than death. The accounts of the other patriarchs each record the year in which they die, but the account of Enoch indicates that "he was no more." What is even more noteworthy than one's being translated out of this life without experiencing death is the exciting suggestion that mankind is immortal—that there is actually life beyond death!

It is altogether possible that this genealogical listing and others to follow may not list every successive generation, and therefore may omit hundreds of years of mankind's history. Such would be the case, for example, if "son" were used in reference to a grandson or an even more remote descendant, as is sometimes seen in later historical records. Should that be the case, there would be great difficulty in assigning specific dates to such major events as the creation of the first man and woman, or the great flood which will come in the days of Noah. Because there is no indication to the contrary, this narrative proceeds on the assumption that the genealogies list father-to-son progressions without omission of intervening generations, but leaves the matter as an open question.

Early dating will be shown as A.C., After Creation (of mankind), as calculated from the information supplied in the Genesis record, until such time as more positive dating in the B.C. era can be utilized. Even then, the dates indicated are usually only approximate and should not be considered unquestionable. Dates are supplied where reasonably believed to be accurate in order to aid the reader's understanding of the historical context.

RECORD OF MANKIND. This is the written account of Adam's family line. Gen. 5:1,2

When God created mankind, he made them in the likeness of God. He

created them male and female and blessed them. And he named them “Mankind”<sup>a</sup> when they were created.

**Gen. 5:3-5 (130 A.C.)** **SETH.** When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived a total of 930 years, and then he died.

**Gen. 5:6-8 (235 A.C.)** **ENOSH.** When Seth had lived 105 years, he became the father<sup>b</sup> of Enosh. After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived a total of 912 years, and then he died.

**Gen. 5:9-11 (325 A.C.)** **KENAN.** When Enosh had lived 90 years, he became the father of Kenan. After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. Altogether, Enosh lived a total of 905 years, and then he died.

**Gen. 5:12-14 (395 A.C.)** **MAHALALEL.** When Kenan had lived 70 years, he became the father of Mahalalel. After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. Altogether, Kenan lived a total of 910 years, and then he died.

**Gen. 5:15-17 (460 A.C.)** **JARED.** When Mahalalel had lived 65 years, he became the father of Jared. After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. Altogether, Mahalalel lived a total of 895 years, and then he died.

**Gen. 5:18-20 (622 A.C.)** **ENOCH.** When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived a total of 962 years, and then he died.

**Gen. 5:21-24 (687 A.C.)** **METHUSELAH.** When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch lived a total of 365 years. Enoch walked faithfully with God; then he was no more, because God took him away.

**Gen. 5:25-27 (874 A.C.)** **LAMECH.** When Methuselah had lived 187 years, he became the father of Lamech. After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. Altogether, Methuselah lived a total of 969 years, and then he died.

**Gen. 5:28-31 (1056 A.C.)** **NOAH.** When Lamech had lived 182 years, he had a son. He named him Noah<sup>c</sup> and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” After Noah was born, Lamech lived 595 years and had other sons and daughters. Altogether, Lamech lived a total of 777 years, and then he died.

**Gen. 5:32 (1556 A.C.)** **SHEM, HAM, AND JAPHETH.** After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

<sup>a</sup>Hebrew *adam*      <sup>b</sup>Father may mean *ancestor*; also in verses 7-26.  
like the Hebrew for *comfort*.

<sup>c</sup>Noah sounds