HOLY BIBLE

Compact Edition

Tyndale House Publishers and Wycliffe Bible Translators share the vision for an understandable, accurate translation of the Bible for every person in the world. Each sale of the *Holy Bible,* New Living Translation, benefits Wycliffe Bible Translators. Wycliffe is working with partners around the world to accomplish Vision 2025—an initiative to start a Bible translation program in every language group that needs it by the year 2025.

CONTENTS

THE OLD TESTAMENT

THE NEW TESTAMENT

Alphabetical Listing of Bible Books

A NOTE TO READERS

The *Holy Bible,* New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004 and is reflected in this edition of the New Living Translation.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and reading aloud in worship services.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way.

The Publishers
July 2004

INTRODUCTION TO THE
New Living Translation

Translation Philosophy and Methodology

English Bible translations tend to be governed by one of two general translation theories. The first theory has been called "formal-equivalence," "literal," or "word-for-word" translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called "dynamic-equivalence," "functional-equivalence," or "thought-for-thought" translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax. It also facilitates serious study of the text's message and clarity in both devotional and public reading.

The pure application of either of these translation philosophies would create translations at opposite ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader's understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful.

Translation Process and Team

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to guard against personal and theological biases, the scholars needed to represent a diverse group of Evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide Evangelical community. (These scholars are listed at the end of this introduction.) Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, and this printing of the New Living Translation reflects the updated text.

Written to Be Read Aloud

It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia Hebraica Stuttgartensia* (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament,* published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece,* edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

Translation Issues

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow sub-dialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence structure. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

◆ We have converted ancient weights and measures (for example, "ephah" [a unit of dry volume] or "cubit" [a unit of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.

◆ Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, "ten shekels of silver" becomes "ten pieces of silver" to convey the intended message. In the New Testament, we have often translated the "denarius" as "the normal daily wage" to facilitate understanding. Then a footnote offers: "Greek *a denarius,* the payment for a full day's wage." In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.

◆ Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the post-exilic Temple was completed in Jerusalem: "the third day of the month Adar." This was during the sixth year of King Darius's reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.

◆ Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equivalents in terms of our common "o'clock" system. On occasion, translations such as "at dawn the

next morning" or "as the sun began to set" have been used when the biblical reference is more general.

◆ When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: "The princess named him Moses, for she explained, 'I lifted him out of the water.'" The accompanying footnote reads: "*Moses* sounds like a Hebrew term that means 'to lift out.'"

◆ Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: "You are to name him Ishmael *(which means 'God hears'),* for the LORD has heard your cry of distress." Since the original hearers and readers would have instantly understood the meaning of the name "Ishmael," we have provided modern readers with the same information so they can experience the text in a similar way.

◆ Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase "they beat their breasts" (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: "They went home *in deep sorrow.*" Then we included a footnote with the literal Greek, which reads: "Greek *went home beating their breasts.*" In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal phrase to read: "They went home beating their breasts *in sorrow.*" If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.

◆ Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, "Your neck is *like* the tower of David" (Song of Songs 4:4). We have rendered it "Your neck is *as beautiful as* the tower of David" to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: "Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly." We have rendered it: "Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly." We clarified such metaphors only when we believed a typical reader might be confused by the literal text.

◆ When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, but also furthering and sharpening the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.

◆ The Greek term *hoi Ioudaioi* is literally translated "the Jews" in many English translations. In the Gospel of John, however, this term doesn't always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as "the people" (with a footnote: Greek *the Jewish people*) or "the religious leaders," where appropriate.

◆ One challenge we faced was how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called "brothers" (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as "brothers and sisters" in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: "Train up a child in the way he should go, and when he is old he will not turn from it." We have rendered it: "Direct your children onto the right path, and when they are older, they will not leave it." At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: "He who digs a pit will fall into it, and he who rolls a stone, it will come back on him." We have rendered it: "If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead."

We should emphasize, however, that all masculine nouns and pronouns used to represent God (for example, "Father") have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology
For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as "justification," "sanctification," and "regeneration," which are carryovers from Latin translations. In place of these words, we have provided renderings such as "we are made right with God," "we are made holy," and "we are born anew."

The Spelling of Proper Names
Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Eshbaal/Ishbosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual

patriarch and the nation, we generally render it "Israel" when it refers to the nation and "Jacob" when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: "The names 'Jacob' and 'Israel' are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation."

The Rendering of Divine Names
All appearances of *'el, 'elohim,* or *'eloah* have been translated "God," except where the context demands the translation "god(s)." We have generally rendered the tetragrammaton (*YHWH*) consistently as "the LORD," utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *'adonai,* which we render "Lord." When *'adonai* and *YHWH* appear together, we have rendered it "Sovereign LORD." This also distinguishes *'adonai YHWH* from cases where *YHWH* appears with *'elohim,* which is rendered "LORD God." When *YH* (the short form of *YHWH*) and *YHWH* appear together, we have rendered it "LORD GOD." When *YHWH* appears with the term *tseba'oth,* we have rendered it "LORD of Heaven's Armies" to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh,* when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exod 3:15; 6:2-3).

In the New Testament, the Greek word *christos* has been translated as "Messiah" when the context assumes a Jewish audience. When a Gentile audience can be assumed, *christos* has been translated as "Christ." The Greek word *kurios* is consistently translated "Lord," except that it is translated "LORD" wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes
The New Living Translation provides several kinds of textual footnotes, all designated in the text with an asterisk:

◆ When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations. These notes are prefaced with "Hebrew," "Aramaic," or "Greek," identifying the language of the underlying source text. For example, in Acts 2:42 we translated the literal "breaking of bread" (from the Greek) as "the Lord's Supper" to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to "the Lord's Supper," which reads: "Greek *the breaking of bread.*"

◆ Textual footnotes are also used to show alternative renderings, prefaced with the word "Or." These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with "Traditionally rendered." For example, the footnote to the translation "serious skin disease" at Leviticus 13:2 says: "Traditionally rendered *leprosy.* The Hebrew word used throughout this passage is used to describe various skin diseases."

◆ When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King

James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.

◆ All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example, see notes on Proverbs 3:12; Psalms 8:2; 53:3).

◆ Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, "King Herod" is named in this translation as "King Herod Agrippa" and is identified in a footnote as being "the nephew of Herod Antipas and a grandson of Herod the Great."

◆ When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name "Eve" at Genesis 3:20 reads: "Eve sounds like a Hebrew term that means 'to give life.'" This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve "would be the mother of all who live."

As we submit this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God's Word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God's guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God's Word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

The Bible Translation Committee

July 2004

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Holy Bible, New Living Translation

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THE
OLD
TESTAMENT

Genesis

The Account of Creation

1 In the beginning God created the heavens and the earth.* **2**The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

3Then God said, "Let there be light," and there was light. **4**And God saw that the light was good. Then he separated the light from the darkness. **5**God called the light "day" and the darkness "night."

And evening passed and morning came, marking the first day.

6Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth." **7**And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. **8**God called the space "sky."

And evening passed and morning came, marking the second day.

9Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. **10**God called the dry ground "land" and the waters "seas." And God saw that it was good. **11**Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. **12**The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

13And evening passed and morning came, marking the third day.

14Then God said, "Let great lights appear in the sky to separate the day from the night. Let them mark off the seasons, days, and years. **15**Let these lights in the sky shine down on the earth." And that is what happened. **16**God made two great lights, the sun and the moon—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. **17**God set these lights in the sky to light the earth, **18**to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

19And evening passed and morning came, marking the fourth day.

20Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind." **21**So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. **22**Then God blessed them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth."

23And evening passed and morning came, marking the fifth day.

24Then God said, "Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals." And that is what happened. **25**God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

26Then God said, "Let us make human beings* in our image, to be like ourselves. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

27 So God created human beings* in his own image.
 In the image of God he created them;
 male and female he created them.

28Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground." **29**Then God said, "Look! I have given you every seed-bearing plant throughout the

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1:1 Or *In the beginning when God created the heavens and the earth, . . .* Or *When God began to create the heavens and the earth, . . .*
1:26 Or *man;* Hebrew reads *adam.* **1:27** Or *the man;* Hebrew reads *ha-adam.*

earth and all the fruit trees for your food. ³⁰And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life." And that is what happened.

³¹Then God looked over all he had made, and he saw that it was very good!

And evening passed and morning came, marking the sixth day.

2 So the creation of the heavens and the earth and everything in them was completed. ²On the seventh day God had finished his work of creation, so he rested* from all his work. ³And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

⁴This is the account of the creation of the heavens and the earth.

The Man and Woman in Eden

When the Lord God made the earth and the heavens, ⁵neither wild plants nor grains were growing on the earth. The Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶Instead, springs* came up from the ground and watered all the land. ⁷Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

⁸Then the Lord God planted a garden in Eden in the east, and there he placed the man he had made. ⁹The Lord God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

¹⁰A river watered the garden and then flowed out of Eden and divided into four branches. ¹¹The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹²The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

¹⁵The Lord God placed the man in the Garden of Eden to tend and watch over it. ¹⁶But the Lord God warned him, "You may freely eat the fruit of every tree in the garden—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

¹⁸Then the Lord God said, "It is not good for the man to be alone. I will make a helper who is just right for him." ¹⁹So the Lord God formed

from the ground all the wild animals and all the birds of the sky. He brought them to the man* to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

²¹So the Lord God caused the man to fall into a deep sleep. While the man slept, the Lord God took out one of the man's ribs* and closed up the opening. ²²Then the Lord God made a woman from the rib, and he brought her to the man.

²³"At last!" the man exclaimed.

"This one is bone from my bone,
    and flesh from my flesh!
She will be called 'woman,'
    because she was taken from 'man.'"

²⁴This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

²⁵Now the man and his wife were both naked, but they felt no shame.

The Man and Woman Sin

3 The serpent was the shrewdest of all the wild animals the Lord God had made. One day he asked the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?"

²"Of course we may eat fruit from the trees in the garden," the woman replied. ³"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

⁴"You won't die!" the serpent replied to the woman. ⁵"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

⁶The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. ⁷At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

⁸When the cool evening breezes were blowing, the man* and his wife heard the Lord God walking about in the garden. So they hid from the Lord God among the trees. ⁹Then the Lord God called to the man, "Where are you?"

¹⁰He replied, "I heard you walking in the garden, so I hid. I was afraid because I was naked."

¹¹"Who told you that you were naked?" the Lord God asked. "Have you eaten from the tree whose fruit I commanded you not to eat?"

2:2 Or *ceased;* also in 2:3.   2:6 Or *mist.*   2:19 Or *Adam,* and so throughout the chapter.   2:21 Or *took a part of the man's side.*
3:8 Or *Adam,* and so throughout the chapter.

12The man replied, "It was the woman you gave me who gave me the fruit, and I ate it."

13Then the Lord God asked the woman, "What have you done?"

"The serpent deceived me," she replied. "That's why I ate it."

14Then the Lord God said to the serpent,

"Because you have done this, you are cursed
    more than all animals, domestic and wild.
You will crawl on your belly,
    groveling in the dust as long as you live.
15 And I will cause hostility between you and
    the woman,
    and between your offspring and her
        offspring.
He will strike* your head,
    and you will strike his heel."

16Then he said to the woman,

"I will sharpen the pain of your pregnancy,
    and in pain you will give birth.
And you will desire to control your husband,
    but he will rule over you.*"

17And to the man he said,

"Since you listened to your wife and ate from
    the tree
    whose fruit I commanded you not to eat,
the ground is cursed because of you.
    All your life you will struggle to scratch a
        living from it.
18 It will grow thorns and thistles for you,
    though you will eat of its grains.
19 By the sweat of your brow
    will you have food to eat
until you return to the ground
    from which you were made.
For you were made from dust,
    and to dust you will return."

Paradise Lost: God's Judgment

20Then the man—Adam—named his wife Eve, because she would be the mother of all who live.* **21**And the Lord God made clothing from animal skins for Adam and his wife.

22Then the Lord God said, "Look, the human beings* have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!" **23**So the Lord God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made. **24**After sending them out, the Lord God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Cain and Abel

4 Now Adam* had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the Lord's help, I have produced* a man!" **2**Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. **3**When it was time for the harvest, Cain presented some of his crops as a gift to the Lord. **4**Abel also brought a gift—the best of the firstborn lambs from his flock. The Lord accepted Abel and his gift, **5**but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

6"Why are you so angry?" the Lord asked Cain. "Why do you look so dejected? **7**You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

8One day Cain suggested to his brother, "Let's go out into the fields."* And while they were in the field, Cain attacked his brother, Abel, and killed him.

9Afterward the Lord asked Cain, "Where is your brother? Where is Abel?"

"I don't know," Cain responded. "Am I my brother's guardian?"

10But the Lord said, "What have you done? Listen! Your brother's blood cries out to me from the ground! **11**Now you are cursed and banished from the ground, which has swallowed your brother's blood. **12**No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."

13Cain replied to the Lord, "My punishment* is too great for me to bear! **14**You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!"

15The Lord replied, "No, for I will give a sevenfold punishment to anyone who kills you." Then the Lord put a mark on Cain to warn anyone who might try to kill him. **16**So Cain left the Lord's presence and settled in the land of Nod,* east of Eden.

The Descendants of Cain

17Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son. **18**Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

19Lamech married two women. The first was named Adah, and the second was Zillah. **20**Adah

gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

"Adah and Zillah, hear my voice;
    listen to me, you wives of Lamech.
I have killed a man who attacked me,
    a young man who wounded me.
²⁴ If someone who kills Cain is punished seven times,
    then the one who kills me will be punished seventy-seven times!"

The Birth of Seth

²⁵Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth,* for she said, "God has granted me another son in place of Abel, whom Cain killed." ²⁶When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

The Descendants of Adam

5 This is the written account of the descendants of Adam. When God created human beings,* he made them to be like himself. ²He created them male and female, and he blessed them and called them "human."

³When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died.

⁶When Seth was 105 years old, he became the father of* Enosh. ⁷After the birth of* Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died.

⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died.

¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ¹⁴Kenan lived 910 years, and then he died.

¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.

¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.

²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.

²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died.

²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, "May he bring us relief* from our work and the painful labor of farming this ground that the LORD has cursed." ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.

³²By the time Noah was 500 years old, he was the father of Shem, Ham, and Japheth.

A World Gone Wrong

6 Then the people began to multiply on the earth, and daughters were born to them. ²The sons of God saw the beautiful women* and took any they wanted as their wives. ³Then the LORD said, "My Spirit will not put up with* humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

⁴In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them." ⁸But Noah found favor with the LORD.

4:25 *Seth* probably means "granted"; the name may also mean "appointed."   **5:1** Or *man;* Hebrew reads *adam;* similarly in 5:2.   **5:6** Or *the ancestor of;* also in 5:9, 12, 15, 18, 21, 25.   **5:7** Or *the birth of this ancestor of;* also in 5:10, 13, 16, 19, 22, 26.   **5:29** *Noah* sounds like a Hebrew term that can mean "relief" or "comfort."   **6:2** Hebrew *daughters of men;* also in 6:4.   **6:3** Greek version reads *will not remain in.*

The Story of Noah

9This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God. **10**Noah was the father of three sons: Shem, Ham, and Japheth.

11Now God saw that the earth had become corrupt and was filled with violence. **12**God observed all this corruption in the world, for everyone on earth was corrupt. **13**So God said to Noah, "I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

14"Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. **15**Make the boat 450 feet long, 75 feet wide, and 45 feet high.* **16**Leave an 18-inch opening* below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

17"Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. **18**But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. **19**Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. **20**Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. **21**And be sure to take on board enough food for your family and for all the animals."

22So Noah did everything exactly as God had commanded him.

The Flood Covers the Earth

7 When everything was ready, the Lord said to Noah, "Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. **2**Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice,* and take one pair of each of the others. **3**Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. **4**Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created."

5So Noah did everything as the Lord commanded him.

6Noah was 600 years old when the flood covered the earth. **7**He went on board the boat to escape the flood—he and his wife and his sons and their wives. **8**With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground. **9**They entered the boat in pairs, male and female, just as God had commanded Noah. **10**After seven days, the waters of the flood came and covered the earth.

11When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. **12**The rain continued to fall for forty days and forty nights.

13That very day Noah had gone into the boat with his wife and his sons—Shem, Ham, and Japheth—and their wives. **14**With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. **15**Two by two they came into the boat, representing every living thing that breathes. **16**A male and a female of each kind entered, just as God had commanded Noah. Then the Lord closed the door behind them.

17For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. **18**As the waters rose higher and higher above the ground, the boat floated safely on the surface. **19**Finally, the water covered even the highest mountains on the earth, **20**rising more than twenty-two feet* above the highest peaks. **21**All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. **22**Everything that breathed and lived on dry land died. **23**God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. **24**And the floodwaters covered the earth for 150 days.

The Flood Recedes

8 But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. **2**The underground waters stopped flowing, and the torrential rains from the sky were stopped. **3**So the floodwaters gradually receded from the earth. After 150 days, **4**exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. **5**Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.

6After another forty days, Noah opened the window he had made in the boat **7**and released a raven. The bird flew back and forth until the

6:14a Traditionally rendered *an ark.*   **6:14b** Or *gopher wood.*   **6:15** Hebrew *300 cubits* [138 meters] *long, 50 cubits* [23 meters] *wide, and 30 cubits* [13.8 meters] *high.*   **6:16** Hebrew *an opening of 1 cubit* [46 centimeters].   **7:2** Hebrew *of each clean animal;* similarly in 7:8.   **7:20** Hebrew *15 cubits* [6.9 meters].   **8:4** Hebrew *on the seventeenth day of the seventh month;* see 7:11.   **8:5** Hebrew *On the first day of the tenth month;* see 7:11 and note on 8:4.

floodwaters on the earth had dried up. ⁸He also released a dove to see if the water had receded and it could find dry ground. ⁹But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. ¹⁰After waiting another seven days, Noah released the dove again. ¹¹This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. ¹²He waited another seven days and then released the dove again. This time it did not come back.

¹³Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,* the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. ¹⁴Two more months went by,* and at last the earth was dry!

¹⁵Then God said to Noah, ¹⁶"Leave the boat, all of you—you and your wife, and your sons and their wives. ¹⁷Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth."

¹⁸So Noah, his wife, and his sons and their wives left the boat. ¹⁹And all of the large and small animals and birds came out of the boat, pair by pair.

²⁰Then Noah built an altar to the Lord, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose.* ²¹And the Lord was pleased with the aroma of the sacrifice and said to himself, "I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things. ²²As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night."

God Confirms His Covenant

9 Then God blessed Noah and his sons and told them, "Be fruitful and multiply. Fill the earth. ²All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. ³I have given them to you for food, just as I have given you grain and vegetables. ⁴But you must never eat any meat that still has the lifeblood in it.

⁵"And I will require the blood of anyone who takes another person's life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. ⁶If anyone takes a human life, that person's life will also be taken by human hands. For God made human beings* in his own image. ⁷Now be fruitful and multiply, and repopulate the earth."

⁸Then God told Noah and his sons, ⁹"I hereby confirm my covenant with you and your descendants, ¹⁰and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. ¹¹Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth."

¹²Then God said, "I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. ¹³I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. ¹⁴When I send clouds over the earth, the rainbow will appear in the clouds, ¹⁵and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. ¹⁶When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth." ¹⁷Then God said to Noah, "Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth."

Noah's Sons

¹⁸The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) ¹⁹From these three sons of Noah came all the people who now populate the earth.

²⁰After the flood, Noah began to cultivate the ground, and he planted a vineyard. ²¹One day he drank some wine he had made, and he became drunk and lay naked inside his tent. ²²Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. ²³Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

²⁴When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. ²⁵Then he cursed Canaan, the son of Ham:

"May Canaan be cursed!
    May he be the lowest of servants to his relatives."

²⁶Then Noah said,

"May the Lord, the God of Shem, be blessed, and may Canaan be his servant!
²⁷ May God expand the territory of Japheth! May Japheth share the prosperity of Shem,* and may Canaan be his servant."

²⁸Noah lived another 350 years after the great flood. ²⁹He lived 950 years, and then he died.