




the
AETHERLIGHT
BIBLE



New Living
Translation®



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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

Alphabetical Listing of Bible Books	A4
Welcome to the Bible!	A5
Where Can I Find It?	A9
A Note to Readers	A11
Introduction to the New Living Translation	A13
NLT Bible Translation Team	A21

THE OLD TESTAMENT

GENESIS	3	2 CHRONICLES	354	DANIEL	710
EXODUS	46	EZRA	384	HOSEA	723
LEVITICUS	83	NEHEMIAH	394	JOEL	732
NUMBERS	109	ESTHER	407	AMOS	736
DEUTERONOMY	146	JOB	414	OBADIAH	744
JOSHUA	177	PSALMS	441	JONAH	746
JUDGES	198	PROVERBS	512	MICAH	748
RUTH	219	ECCLESIASTES	538	NAHUM	754
1 SAMUEL	223	SONG OF SONGS	545	HABAKKUK	757
2 SAMUEL	249	ISAIAH	551	ZEPHANIAH	760
1 KINGS	272	JEREMIAH	608	HAGGAI	763
2 KINGS	299	LAMENTATIONS	662	ZECHARIAH	765
1 CHRONICLES	326	EZEKIEL	668	MALACHI	773

THE NEW TESTAMENT

MATTHEW	779	EPHESIANS	952	HEBREWS	979
MARK	809	PHILIPPIANS	957	JAMES	989
LUKE	828	COLOSSIANS	961	1 PETER	993
JOHN	860	1 THESSALONIANS	964	2 PETER	997
ACTS	883	2 THESSALONIANS	967	1 JOHN	1000
ROMANS	912	1 TIMOTHY	969	2 JOHN	1004
1 CORINTHIANS	926	2 TIMOTHY	973	3 JOHN	1005
2 CORINTHIANS	939	TITUS	976	JUDE	1006
GALATIANS	947	PHILEMON	978	REVELATION	1008

NLT Dictionary/Concordance	1023
Great Chapters of the Bible	1077
365-Day Reading Plan	1079



ALPHABETICAL LISTING OF BIBLE BOOKS

ACTS	883	JUDGES	198
AMOS	736	1 KINGS	272
1 CHRONICLES	326	2 KINGS	299
2 CHRONICLES	354	LAMENTATIONS	662
COLOSSIANS	961	LEVITICUS	83
1 CORINTHIANS	926	LUKE	828
2 CORINTHIANS	939	MALACHI	773
DANIEL	710	MARK	809
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JONAH	746	TITUS	976
JOSHUA	177	ZECHARIAH	765
JUDE	1006	ZEPHANIAH	760

WELCOME TO THE BIBLE!

GOD'S STORY

This is some story you have in your hands—the “greatest story ever told,” some have called it. Why do they call it that? Well, for one thing, it is the only book in existence that tells a grand narrative of the universe, and the earth, and humans, animals, and plant life, all the way from the very beginning (Creation) to the very end (New Creation). It's a story told from a unique perspective: from the experiences of God's community, from their very earliest days (which you read about in Genesis) to a future that has not yet happened but that is anticipated with great excitement (which you read about in Revelation). But it's more than just a story, because at the heart of this book is the central figure of *God*—the one, true, living God, about whom more and more is discovered as the story is told. This book is unique because nowhere else is God made known in this intimate, authentic, and compelling way. That's why it's more than a story—it's a message: a very personal message from the living God to you, and to me, and to all of humanity.

On one level, it's an amazing story to read, full of adventure and romance, intrigue, deception, love, humor, battles, and great acts of heroism. But on a deeper level, it's more like a conversation—a conversation between the living God, who so passionately wants to encounter us, and those of us who are willing to hear (2 Timothy 3:16).

Written over many hundreds of years and in literary forms as diverse as poetry, history, love songs, songs of mourning, satire, personal letters, and prophetic visions, the Bible nevertheless always seems to come back to this central theme: that this story is an invitation—into a new world, a new way of seeing things, and a new, ongoing conversation with the living God (2 Peter 1:20-21).

It is indeed the greatest story ever told.

GOD'S ALTERNATIVE STORY

Stories do more than pass on information. They shape our understanding of the world, of other people, and most importantly, of ourselves and how we interact with the world and the people around us. There are many stories that compete for our attention, time, imagination, and allegiance. Some of these stories are obvious, like fairy tales and histories and news articles and movies. Some are more subtle and are part of the cultures in which we live, such as family expectations, advertising, national identities, and social mores. These shape how we understand things just as much as the more obvious stories do, and sometimes even more so.

The Bible is sometimes called an alternative story because it reveals something unique about our value, and the value of the whole creation, in light of what it says about God and his relationship with the world, with his community, and with you and me (Acts 17:28). Without the Bible, we would draw our value from the many stories we are exposed to daily, some of which tell us good things about ourselves, but some of which tell us damaging things. The alternative story the Bible tells us says that people were created to live in good

relationship with God, with each other, and with creation and all living things (Genesis 1–2; Romans 8:18-23). The story says that God’s good intentions for us were almost derailed when Adam and Eve, the first human characters in the story, decided that God wasn’t trustworthy, an event called the Fall (Genesis 3). Their poor judgment affected all of creation at its very core, a problem so huge it corrupted our relationship with God, with each other, and with all of creation itself. What is so great about the Bible story, though, is that even our downfall—and the terrible things we do to each other and to the planet because of that one event—isn’t the end of the story. It says that because God is *love*, then love always wins out. So even in the face of the terrible things happening to people and to the world, God continues to be intimately involved in putting it right so that we can experience more and more of what he intended for us (1 John 4:16-17).

The Bible calls this *grace*, and no other story places grace right at the center of all things. That’s a story we need to hear as much today as ever, which is why the Bible is still the greatest story ever told.

GETTING TO KNOW JESUS, THE HERO OF GOD’S STORY

At the heart of this story and this message of grace is not just an idea about the way things are or the way things could be, but a person . . . and that person is Jesus. Jesus is no ordinary person, but someone who changed the course of human history.

Jesus was born and lived two thousand years ago and was a member of God’s first community, the people of Israel—the descendants of Abraham, God’s first official follower. Jesus made certain claims about himself—namely, that he had a unique relationship to God, whom he called Father, and that he was, in fact, his Son (John 5:16-30). Other people throughout history have made similar claims, but what is different about Jesus is that God validated every claim he made by raising him from the dead and then taking him back to where God “lives”—which would all seem pretty far-fetched, except that many people witnessed all of it happening.

This resurrection becomes the most important aspect of the Bible story because it confirms a number of things:

1. Jesus truly was the Son of the Father, both human and divine (Colossians 2:9).
2. God’s love isn’t just a characteristic of God but an actual living, ongoing relationship (1 John 4:16).
3. That relationship will include humanity forever because of Jesus, which means God can never let us go (Ephesians 2:4-7).
4. Death is not the end for us—our goal is more and more life (John 11:25-26).

Remember what we said about competing stories? One of the major stories that shapes us is a story of fear generated by the belief that death is the end. So much of what we do in the world—much of it selfish and destructive—is because of that story. But the story that has Jesus’ resurrection in the center of it is in direct competition with that story because it says that death and destruction are not the end . . . life is. And not just any old life, either, but a life in loving, unbroken relationship with God, enjoying his renewed creation (1 Corinthians 15:20-28).

No wonder Jesus changed the course of human history. What a great story indeed!

GOD'S STORY MEETS OUR STORY

Like anything that has happened in human history, the story of Jesus and his resurrection is a reality whether people believe it or not, and whether they allow it to shape and influence them or not. God isn't forcing anyone to make this story their primary story. God is real, God is love, Jesus is the Son, the resurrection did happen, and it did bind humanity to God forever. End of story!

But not quite.

It should be obvious by now that stories have more of an impact on us if we live out of them—even more so if we do so intentionally rather than accidentally (James 1:22-25). The story of Jesus is a great story, and his followers—people who, like Abraham all those years ago, have decided to live intentionally out of that story—have discovered that living out of it has a major impact on their lives. Different Christian traditions treat the moment of making this decision differently, and the Christian life looks different for some people than for others. But with all Christian traditions there are important common elements, which can be summarized with three words: *faith*, *love*, and *hope* (or *story*, *encounter*, and *new creation*). In other words, whether followers of Jesus make this decision as an adult or have grown up living out of the story since childhood, they all nevertheless willingly allow this story to be their story (John 8:12). Because it's the story of a God of love, it genuinely leads them into acts and encounters and attitudes of love (1 John 5:1-3). Because it's the story of a God who creates new life, these people are genuinely shaped by hope, expectation, celebration, and creativity (Ephesians 5:18-20).

For some people, that first moment of realizing that God's story is their story can be a prayer, a prayer that says, simply, *Yes*: Yes, this story of Jesus is the one I want to live out of; this God I meet and recognize in Jesus is the God I trust in; this Jesus is the person I want to know and follow. It's for this reason people call Jesus "Lord"—it's a powerful acknowledgment that he has a unique place in the universe, as well as in our lives (Romans 10:9-10). Such prayers are powerful, intentional participations in the conversation God has invited us to be part of in the Bible.

Does it sound inviting, or like too big of a leap? Don't worry too much about whether you're getting it right, because God has given us a helper, the Holy Spirit. The Bible says that the Spirit helps us understand the story, helps us know Jesus, helps us believe even when it's difficult to believe, and helps us live out of God's story even when all other competing stories try and crowd it out (John 16:12-15).

At the end of the day, that's why this story is so powerful—because it's alive, and because its author—the Father, the Son, and the Spirit—continues to write it with us in mind, so that there are parts for us to play, acts of heroism for us to perform, and a final chapter that promises to be the happiest ending of all.

GOD'S STORY TOLD IN AN IMAGINATIVE WAY

The story of Aethasia as told in *The Aetherlight: Chronicles of the Resistance* is an allegory of the story that is told in the Bible, which means that it follows the pulses and beats of the original story in order to introduce young players and readers to the grand story of the Bible in a new, dynamic, and imaginative way. It doesn't replace the Bible story, by any means—nothing could do that. But it introduces some of the major characters and events that propel

the Bible story toward the coming of Jesus and toward a fuller understanding of what his life, death, and resurrection mean for the community of God, both then and now.

In a way, *The Aetherlight: Chronicles of the Resistance* submits to the story in the same way that the Bible asks us to do on a personal level—by viewing the story as unique and primary, and by intentionally allowing it to shape its understanding of God, the world, and humanity. This companion Bible tells the complete story of God, as any Bible does, and it also acts as a guide through your Aethasian adventures, highlighting the biblical characters and the major events that have inspired the heroes of the Resistance so that when you play you will know where to go in the Bible to get a fuller experience of the original, amazing story of God—the greatest story ever told.

David W. Williams, PhD
Aethasia's Theologian in Residence



WHERE CAN I FIND IT?

The Creation Account <i>Genesis 1:1-2:7</i>	3-4
The Fall of Humanity <i>Genesis 3</i>	4-5
The Great Flood <i>Genesis 6:1-9:17</i>	7-9
The Tower of Babel <i>Genesis 11:1-8</i>	10
The Destruction of Sodom and Gomorrah <i>Genesis 18:16-19:29</i>	15-16
The Testing of Abraham <i>Genesis 22:1-19</i>	18
Israel Crosses the Red Sea <i>Exodus 13:17-14:31</i>	57-58
The Ten Commandments <i>Exodus 20:3-17</i>	62-63
Balaam and His Donkey <i>Numbers 22:21-41</i>	131
The Fall of Jericho <i>Joshua 5:13-6:27</i>	180-181
Gideon's Small Army <i>Judges 7</i>	204-205
Samson and Delilah <i>Judges 16:4-31</i>	212-213
Ruth and Naomi <i>Ruth 1-4</i>	219-222
David and Goliath <i>1 Samuel 17</i>	236-238
David and Bathsheba <i>2 Samuel 11-12</i>	257-259
Solomon Asks for Wisdom <i>1 Kings 3:1-15</i>	275
Queen Esther <i>Esther 1-10</i>	407-413
Job Is Tested <i>Job 1-2</i>	414-415
The Shepherd's Psalm <i>Psalms 23</i>	450
David Repents of Sin <i>Psalms 51</i>	464
A Time for Everything <i>Ecclesiastes 3:1-8</i>	539
The Suffering Servant <i>Isaiah 52:13-55:12</i>	595-597
The Fiery Furnace <i>Daniel 3</i>	712-713
Daniel in the Lions' Den <i>Daniel 6</i>	716-717
Jonah and the Great Fish <i>Jonah 1-4</i>	746-747
The Birth of Jesus <i>Matthew 1:18-2:23; Luke 1:26-2:40</i>	779-780; 828-831

Wise Men Visit Jesus <i>Matthew 2:1-12</i>	780
The Sermon on the Mount <i>Matthew 5-7</i>	782-785
The Beatitudes <i>Matthew 5:3-11</i>	782
The Lord's Prayer <i>Matthew 6:9-13</i>	783
Jesus Feeds 5,000 <i>Mark 6:30-44</i>	815
Jesus Walks on Water <i>Mark 6:45-52</i>	815
Jesus Raises a Little Girl <i>Luke 8:40-56</i>	839
The Good Samaritan <i>Luke 10:30-37</i>	842
The Prodigal Son <i>Luke 15:11-32</i>	848
Zacchaeus Meets Jesus <i>Luke 19:1-10</i>	851
Palm Sunday <i>Luke 19:28-44</i>	852
Nicodemus Visits Jesus <i>John 3:1-21</i>	862
Jesus Raises Lazarus <i>John 11:38-44</i>	872
The Last Supper <i>Matthew 26:20-25; Mark 14:12-26</i>	805; 824
The Garden of Gethsemane <i>Matthew 26:36-46</i>	805
The Betrayal of Jesus <i>Matthew 26:47-56</i>	805-806
The Death of Jesus <i>Matthew 27:11-66</i>	806-808
The Resurrection of Jesus <i>Matthew 28</i>	808
The Great Commission <i>Matthew 28; Luke 24; John 20</i>	808; 858-859; 880-881
The Ascension of Christ <i>Acts 1:1-11</i>	883
The Holy Spirit Comes <i>Acts 2</i>	884-885
Paul's Conversion <i>Acts 9:1-31</i>	891-892
The Love Chapter <i>1 Corinthians 13</i>	934
The Faith Chapter <i>Hebrews 11</i>	986-987
The New Jerusalem <i>Revelation 21</i>	1021-1022

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, with minor changes subsequently introduced in 2007, 2013, and 2015.

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







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, with minor changes subsequently introduced in 2007, 2013, and 2015.

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 subdialect 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 labor." 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 postexilic 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 was setting" 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, while 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 Jewish 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, zoological, 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” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

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., Esh-baal/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 Exodus 3:15; 6:2-3).

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed (which is consistently the case in the Epistles and Revelation), *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 Psalms 8:2; 53:3; Proverbs 3:12).

- 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.

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HOLY BIBLE, NEW LIVING TRANSLATION

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OLD TESTAMENT



Genesis

The Account of Creation

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

John 1:1-2

³Then God said, "Let there be light," and there was light. ⁴And God saw that the light was good. Then he separated the light from the darkness. ⁵God 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." ⁷And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens.† ⁸God called the space "sky." Ps 148:4

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. ¹⁰God called the dry ground "land" and the waters "seas." And God saw that it was good. ¹¹Then 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.

¹²The 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.†

Ps 65:9-13

¹⁴Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years.

¹⁵Let these lights in the sky shine down on the earth." And that is what happened. ¹⁶God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. ¹⁷God set these lights in the sky to light the earth, ¹⁸to 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.†

Ps 74:16

²⁰Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind." ²¹So 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. ²²Then 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.†

Gen 8:19

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. ²⁵God 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 us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the

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*, . . . 1:26a Or *man*; Hebrew reads *adam*.

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.

²⁸ Then 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 earth and all the fruit trees for your food.† ³⁰ And 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. Ps 104:14, 27

³¹ Then 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.

² On the seventh day God had finished his work of creation, so he rested* from all his work.† ³ And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation. Heb 4:4

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, ⁵ neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶ Instead, springs* came up from the ground and watered all the land. ⁷ Then 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.† 1 Cor 15:45

⁸ Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. ⁹ The 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.

1:26b As in Syriac version; Hebrew reads *all the earth*. 1:27 *Or the man*; Hebrew reads *ha-adam*. 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*.

¹⁰A river flowed from the land of Eden, watering the garden and then dividing into four branches. ¹¹ The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. ¹² The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³ The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴ The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.† Dan 10:4

¹⁵ The LORD God placed the man in the Garden of Eden to tend and watch over it. ¹⁶ But 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.”

¹⁸ Then 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.” ¹⁹ So 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. ²⁰ He 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.

²¹ So 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. ²² Then the LORD God made a woman from the rib, and he brought her to the man.† 1 Cor 11:8-9

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.’”

²⁴ This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.† 1 Cor 6:16

²⁵ Now 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?”† Rev 12:9

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.” John 8:44

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?”

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.”[†] 1 Tim 2:14

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.”[†] Rom 16:20

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.*[†]

²¹And the LORD God made clothing from animal skins for Adam and his wife. 1 Tim 2:13

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!” ²³So 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.[†] ²⁴After 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. Rev 2:7; 22:2, 14

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!” ²Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. ⁴Abel also brought a gift—the best portions of the firstborn lambs from his flock. The LORD accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.[†] Heb 11:4

⁶“Why are you so angry?” the LORD asked Cain. “Why do you look so dejected? ⁷You 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.[†] Matt 23:35

⁹Afterward the LORD asked Cain, “Where is your brother? Where is Abel?”

“I don’t know,” Cain responded. “Am I my brother’s guardian?”

3:8 Or Adam, and so throughout the chapter. 3:15 Or bruise; also in 3:15b. 3:16 Or And though you will have desire for your husband, / he will rule over you. 3:20 Eve sounds like a Hebrew term that means “to give life.” 3:22 Or the man; Hebrew reads ha-adam.

4:1a Or the man; also in 4:25. 4:1b Or I have acquired. Cain sounds like a Hebrew term that can mean “produce” or “acquire.”

4:8 As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks “Let’s go out into the fields.”

GENESIS 3:15 Here God was already promising that he would fix this! Think about the difference Jesus makes to the way things are.



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. ¹²No 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!"†

Ps 51:11

¹⁵The LORD replied, "No, for I will give a seven-fold punishment to anyone who kills you." Then the LORD put a mark on Cain to warn anyone who might try to kill him. ¹⁶So 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. ¹⁸Enoch had a son named Irad. Irad became the father of* Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.†

Ps 49:11

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah 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.† Exod 20:13

²⁴If 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.

Luke 3:38

4:13 Or *My sin*. 4:16 *Nod* means "wandering." 4:18 Or *the ancestor of*, and so throughout the verse. 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.

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."[†]

Mark 10:6

- 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. Luke 3:37-38
- 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.

³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.† Gen 10:1

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.

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. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

¹¹Now God saw that the earth had become corrupt and was filled with violence. ¹²God observed all this corruption in the world, for everyone on earth was corrupt.† ¹³So 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! Ps 14:1-3

¹⁴“Build a large boat* from cypress wood* and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior.† ¹⁵Make the boat 450 feet long, 75 feet wide, and

45 feet high.* ¹⁶Leave 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. 1 Pet 3:20

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. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs 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. ²¹And be sure to take on board enough food for your family and for all the animals.”† Gen 9:9-16

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.† ²Take 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. ³Also 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. ⁴Seven 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.” Heb 11:7

⁵So Noah did everything as the LORD commanded him.

⁶Noah was 600 years old when the flood covered the earth. ⁷He went on board the boat to escape the flood—he and his wife and his sons and their wives. ⁸With 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. ⁹They entered the boat in pairs, male and female, just as God had commanded Noah. ¹⁰After 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. ¹²The rain continued to fall for forty days and forty nights.

¹³That very day Noah had gone into the boat

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*. 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.

LUCKY has been known for half-truths and deceptions from the moment he led the Usurping of the Great Engineer. He personifies what the serpent in the Garden of Eden represented—the temptation to choose a way other than God’s way.

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

2 Pet 2:5

¹⁷For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. ¹⁸As the waters rose higher and higher above the ground, the boat floated safely on the surface. ¹⁹Finally, the water covered even the highest mountains on the earth, ²⁰rising more than twenty-two feet* above the highest peaks. ²¹All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. ²²Everything that breathed and lived on dry land died. ²³God 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.† ²⁴And the floodwaters covered the earth for 150 days.

Matt 24:38-39

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. ²The underground waters stopped flowing, and the torrential rains from the sky were stopped. ³So the floodwaters gradually receded from the earth. After 150 days, ⁴exactly five months from the time the flood began,* the boat came to rest on the mountains of Ararat. ⁵Two and a half months later,* as the waters continued to go down, other mountain peaks became visible.†

Gen 19:29

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

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. 8:13 Hebrew On the first day of the first month; see 7:11. 8:14 Hebrew The twenty-seventh day of the second month arrived; see note on 8:13. 8:20 Hebrew every clean animal and every clean bird. 9:6 Or man; Hebrew reads ha-adam.

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.”

Gen 3:17

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.”

Gen 1:26

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.” Gen 17:11

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.[†] Hab 2:15

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!

²⁷May 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.

10 This is the account of the families of Shem, Ham, and Japheth, the three sons of

9:27 Hebrew *May he live in the tents of Shem.* 10:4 As in some Hebrew manuscripts and Greek version (see also 1 Chr 1:7); most Hebrew manuscripts read *Dodanim*. 10:9 Hebrew *a great hunter before the LORD*; also in 10:9b. 10:10 Hebrew *Shinar*. 10:11 Or *From that land Assyria went out*. 10:14 Hebrew *Casluhites, from whom the Philistines came, and Caphtorites*. Compare Jer 47:4; Amos 9:7. 10:15 Hebrew *ancestor of Heth*. 10:21 Or *Shem, whose older brother was Japheth*.

Noah. Many children were born to them after the great flood.

Descendants of Japheth

²The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

⁴The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.* ⁵Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Descendants of Ham

⁶The descendants of Ham were Cush, Mizraim, Put, and Canaan.

⁷The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan.

⁸Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. ⁹Since he was the greatest hunter in the world,* his name became proverbial. People would say, “This man is like Nimrod, the greatest hunter in the world.” ¹⁰He built his kingdom in the land of Babylonia,* with the cities of Babylon, Erech, Akkad, and Calneh. ¹¹From there he expanded his territory to Assyria,* building the cities of Nineveh, Rehoboth-ir, Calah, ¹²and Resen (the great city located between Nineveh and Calah).[†] Gen 11:9

¹³Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, ¹⁴Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.*

¹⁵Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,* ¹⁶Jebusites, Amorites, Gergashites, ¹⁷Hivites, Arkites, Sinites, ¹⁸Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, ¹⁹and the territory of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.[†] Gen 14:2

²⁰These were the descendants of Ham, identified by clan, language, territory, and national identity.

Descendants of Shem

²¹Sons were also born to Shem, the older brother of Japheth.* Shem was the ancestor of all the descendants of Eber.

- 22The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.
- 23The descendants of Aram were Uz, Hul, Gether, and Mash.
- 24Arphaxad was the father of Shelah,* and Shelah was the father of Eber.
- 25Eber had two sons. The first was named Peleg (which means “division”), for during his lifetime the people of the world were divided into different language groups. His brother’s name was Joktan.
- 26Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, 27Hadoram, Uzal, Diklah, 28Obal, Abimael, Sheba, 29Ophir, Havilah, and Jobab. All these were descendants of Joktan.
- 30The territory they occupied extended from Mesha all the way to Sephar in the eastern mountains.
- 31 These were the descendants of Shem, identified by clan, language, territory, and national identity.

Conclusion

32These are the clans that descended from Noah’s sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.† Gen 9:19

The Tower of Babel

11 At one time all the people of the world spoke the same language and used the same words. 2As the people migrated to the east, they found a plain in the land of Babylonia* and settled there.† Gen 10:10

3They began saying to each other, “Let’s make bricks and harden them with fire.” (In this region bricks were used instead of stone, and tar was used for mortar.) 4Then they said, “Come, let’s build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world.”

5But the LORD came down to look at the city and the tower the people were building. 6“Look!” he said. “The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! 7Come, let’s go down and confuse the people with different languages. Then they won’t be able to understand each other.”

8In that way, the LORD scattered them all over the world, and they stopped building the city. 9That is why the city was called Babel,* because that is where the LORD confused the people with

different languages. In this way he scattered them all over the world.

The Line of Descent from Shem to Abram

10This is the account of Shem’s family.

- Two years after the great flood, when Shem was 100 years old, he became the father of* Arphaxad. 11After the birth of* Arphaxad, Shem lived another 500 years and had other sons and daughters.
- 12When Arphaxad was 35 years old, he became the father of Shelah. 13After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.*† Luke 3:35
- 14When Shelah was 30 years old, he became the father of Eber. 15After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.
- 16When Eber was 34 years old, he became the father of Peleg. 17After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.
- 18When Peleg was 30 years old, he became the father of Reu. 19After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.
- 20When Reu was 32 years old, he became the father of Serug. 21After the birth of Serug, Reu lived another 207 years and had other sons and daughters.
- 22When Serug was 30 years old, he became the father of Nahor. 23After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.
- 24When Nahor was 29 years old, he became the father of Terah. 25After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.
- 26After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

The Family of Terah

27This is the account of Terah’s family. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. 28But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living. 29Meanwhile, Abram and Nahor both married. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah. (Milcah and her sister Iscah were daughters of Nahor’s brother Haran.) 30But Sarai was unable to become pregnant and had no children.

10:24 Greek version reads *Arphaxad was the father of Cainan, Cainan was the father of Shelah*. Compare Luke 3:36. 11:2 Hebrew *Shinar*. 11:9 Or *Babylon*. *Babel* sounds like a Hebrew term that means “confusion.” 11:10 Or *the ancestor of*; also in 11:12, 14, 16, 18, 20, 22, 24. 11:11 Or *the birth of this ancestor of*; also in 11:13, 15, 17, 19, 21, 23, 25. 11:12-13 Greek version reads 12*When Arphaxad was 135 years old, he became the father of Cainan. 13After the birth of Cainan, Arphaxad lived another 430 years and had other sons and daughters, and then he died. When Cainan was 130 years old, he became the father of Shelah. After the birth of Shelah, Cainan lived another 330 years and had other sons and daughters, and then he died.* Compare Luke 3:35-36.



GIVE THE USURPER A COG AND HE’LL TAKE THE MACHINE. AND THE WORKSHOP. AND PROBABLY EVERYONE THERE TOO.

³¹One day Terah took his son Abram, his daughter-in-law Sarai (his son Abram's wife), and his grandson Lot (his son Haran's child) and moved away from Ur of the Chaldeans. He was headed for the land of Canaan, but they stopped at Haran and settled there.[†] ³²Terah lived for 205 years* and died while still in Haran. Acts 7:4

The Call of Abram

12 The LORD had said to Abram, "Leave your native country, your relatives, and your father's family, and go to the land that I will show you.[†] ²I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. ³I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you." Heb 11:8

⁴So Abram departed as the LORD had instructed, and Lot went with him. Abram was seventy-five years old when he left Haran. ⁵He took his wife, Sarai, his nephew Lot, and all his wealth—his livestock and all the people he had taken into his household at Haran—and headed for the land of Canaan. When they arrived in Canaan, ⁶Abram traveled through the land as far as Shechem. There he set up camp beside the oak of Moreh. At that time, the area was inhabited by Canaanites.

⁷Then the LORD appeared to Abram and said, "I will give this land to your descendants.*" And Abram built an altar there and dedicated it to the LORD, who had appeared to him.[†] ⁸After that, Abram traveled south and set up camp in the hill country, with Bethel to the west and Ai to the east. There he built another altar and dedicated it to the LORD, and he worshiped the LORD. ⁹Then Abram continued traveling south by stages toward the Negev. Gal 3:16

Abram and Sarai in Egypt

¹⁰At that time a severe famine struck the land of Canaan, forcing Abram to go down to Egypt, where he lived as a foreigner. ¹¹As he was approaching the border of Egypt, Abram said to his wife, Sarai, "Look, you are a very beautiful woman. ¹²When the Egyptians see you, they will say, 'This is his wife. Let's kill him; then we can have her!' ¹³So please tell them you are my sister. Then they will spare my life and treat me well because of their interest in you."

¹⁴And sure enough, when Abram arrived in Egypt, everyone noticed Sarai's beauty. ¹⁵When the palace officials saw her, they sang her praises to Pharaoh, their king, and Sarai was taken into his palace. ¹⁶Then Pharaoh gave Abram many gifts because of her—sheep, goats, cattle, male and fe-

male donkeys, male and female servants, and camels.

¹⁷But the LORD sent terrible plagues upon Pharaoh and his household because of Sarai, Abram's wife. ¹⁸So Pharaoh summoned Abram and accused him sharply. "What have you done to me?" he demanded. "Why didn't you tell me she was your wife? ¹⁹Why did you say, 'She is my sister,' and allow me to take her as my wife? Now then, here is your wife. Take her and get out of here!" ²⁰Pharaoh ordered some of his men to escort them, and he sent Abram out of the country, along with his wife and all his possessions.[†] Gen 20:1-18

Abram and Lot Separate

13 So Abram left Egypt and traveled north into the Negev, along with his wife and Lot and all that they owned. (Abram was very rich in livestock, silver, and gold.) ³From the Negev, they continued traveling by stages toward Bethel, and they pitched their tents between Bethel and Ai, where they had camped before. ⁴This was the same place where Abram had built the altar, and there he worshiped the LORD again.

⁵Lot, who was traveling with Abram, had also become very wealthy with flocks of sheep and goats, herds of cattle, and many tents. ⁶But the land could not support both Abram and Lot with all their flocks and herds living so close together. ⁷So disputes broke out between the herdsmen of Abram and Lot. (At that time Canaanites and Perizzites were also living in the land.)

⁸Finally Abram said to Lot, "Let's not allow this conflict to come between us or our herdsmen. After all, we are close relatives! ⁹The whole countryside is open to you. Take your choice of any section of the land you want, and we will separate. If you want the land to the left, then I'll take the land on the right. If you prefer the land on the right, then I'll go to the left."

¹⁰Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the LORD or the beautiful land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.) ¹¹Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram. ¹²So Abram settled in the land of Canaan, and Lot moved his tents to a place near Sodom and settled among the cities of the plain. ¹³But the people of this area were extremely wicked and constantly sinned against the LORD.

¹⁴After Lot had gone, the LORD said to Abram, "Look as far as you can see in every direction—north and south, east and west. ¹⁵I am giving all

11:32 Some ancient versions read 145 years; compare 11:26 and 12:4. 12:7 Hebrew seed.

GENESIS 12:3 Abram was blessed in order to bless the whole world. One day, God would give his Son, Jesus, for the world that he loves.



this land, as far as you can see, to you and your descendants* as a permanent possession.† 16And I will give you so many descendants that, like the dust of the earth, they cannot be counted! 17Go and walk through the land in every direction, for I am giving it to you.”

Gal 3:16

18So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the LORD.

Abram Rescues Lot

14 About this time war broke out in the region. King Amraphel of Babylonia,* King Arioch of Ellasar, King Kedorlaomer of Elam, and King Tidal of Goiim 2fought against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (also called Zoar).

3This second group of kings joined forces in Siddim Valley (that is, the valley of the Dead Sea*).

4For twelve years they had been subject to King Kedorlaomer, but in the thirteenth year they rebelled against him.†

Josh 3:16

5One year later Kedorlaomer and his allies arrived and defeated the Rephaites at Ashteroth-karnaim, the Zuzites at Ham, the Emites at Shaveh-kiriathaim, 6and the Horites at Mount Seir, as far as El-paran at the edge of the wilderness. 7Then they turned back and came to En-mishpat (now called Kadesh) and conquered all the territory of the Amalekites, and also the Amorites living in Hazazon-tamar.†

Gen 21:21

8Then the rebel kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar) prepared for battle in the valley of the Dead Sea.* 9They fought against King Kedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Babylonia, and King Arioch of Ellasar—four kings against five.

10As it happened, the valley of the Dead Sea was filled with tar pits. And as the army of the kings of Sodom and Gomorrah fled, some fell into the tar pits, while the rest escaped into the mountains.

11The victorious invaders then plundered Sodom and Gomorrah and headed for home, taking with them all the spoils of war and the food supplies.

12They also captured Lot—Abram’s nephew who lived in Sodom—and carried off everything he owned.

13But one of Lot’s men escaped and reported everything to Abram the Hebrew, who was living near the oak grove belonging to Mamre the Amorite. Mamre and his relatives, Eshcol and Aner, were Abram’s allies.

14When Abram heard that his nephew Lot had been captured, he mobilized the 318 trained men

13:15 Hebrew *seed*; also in 13:16. 14:1 Hebrew *Shinar*; also in 14:9. 14:3 Hebrew *Salt Sea*. 14:8 Hebrew *Siddim Valley* (see 14:3); also in 14:10. 14:18 Hebrew *El-Elyon*; also in 14:19, 20, 22.

who had been born into his household. Then he pursued Kedorlaomer’s army until he caught up with them at Dan. 15There he divided his men and attacked during the night. Kedorlaomer’s army fled, but Abram chased them as far as Hobab, north of Damascus. 16Abram recovered all the goods that had been taken, and he brought back his nephew Lot with his possessions and all the women and other captives.

Melchizedek Blesses Abram

17After Abram returned from his victory over Kedorlaomer and all his allies, the king of Sodom went out to meet him in the valley of Shaveh (that is, the King’s Valley).

18And Melchizedek, the king of Salem and a priest of God Most High,* brought Abram some bread and wine.† 19Melchizedek blessed Abram with this blessing:

Heb 5:6, 10; 7:1

“Blessed be Abram by God Most High,
Creator of heaven and earth.

20 And blessed be God Most High,
who has defeated your enemies
for you.”†

Heb 7:1-2

Then Abram gave Melchizedek a tenth of all the goods he had recovered.

21The king of Sodom said to Abram, “Give back my people who were captured. But you may keep for yourself all the goods you have recovered.”

22Abram replied to the king of Sodom, “I solemnly swear to the LORD, God Most High, Creator of heaven and earth, 23that I will not take so much as a single thread or sandal thong from what belongs to you. Otherwise you might say, ‘I am the one who made Abram rich.’ 24I will accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies—Aner, Eshcol, and Mamre.”

The LORD’S Covenant Promise to Abram

15 Some time later, the LORD spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

2But Abram replied, “O Sovereign LORD, what good are all your blessings when I don’t even have a son? Since you’ve given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth. 3You have given me no descendants of my own, so one of my servants will be my heir.”

4Then the LORD said to him, “No, your servant will not be your heir, for you will have a son of your own who will be your heir.” 5Then the LORD took



GENESIS 14:18 Abram met with God’s representative at a meal. Jesus’ friends would get to experience the same thing when Jesus sat down to eat with them.

