

HELPING YOU AND YOUR KIDS CONNECT TO THE BIBLE

BIBLE 101

nos el mejor.
co' confessor.
lazada.
o ementado.
ua syuzado.
terminado.
mo' sabastian.
uino ni pan.
or san ...
e mi ahan.
vin buscar.
lla tornaz.
ntarme de el lugar.
cer otom ...
na ne usita.
igna me ...
mo besar.
aria sanar
ntro do estaua.
iego daua.
la demandaua.
m cobdiciaua.
en tale lugar.

349
Echol con el ysope. del agua salad
E onsigno li los oios con la cruz co
I a dolor z la coyta fue luego amara
I a humne q' pdiera fue toda reco
Entenderio pudieses. amigos z
E auie muchos males. de diulos co
V nos de ceguadad. al de gues de
Mas de todo bie' lino. rendie adu
Oro ei padre sco. amigo ue tu
O raderel. q' nos. q' ual con meio
C uria te q' no' peques. z no' faga
E a seia p' tu tidio. fages reca
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Muchos son los miraculos. q' de el p
el p'mel os unos o oymos. los otros q' l
Endubda ei panam. i. en q' l enp
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Por ond de luengas tierras. le en
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Era en essi tiempo. los moros m

BIBLE 101

A BRIEF HISTORY OF BIBLE TRANSMISSION

THE WRITING OF SCRIPTURE

~1450 BC—AD 100

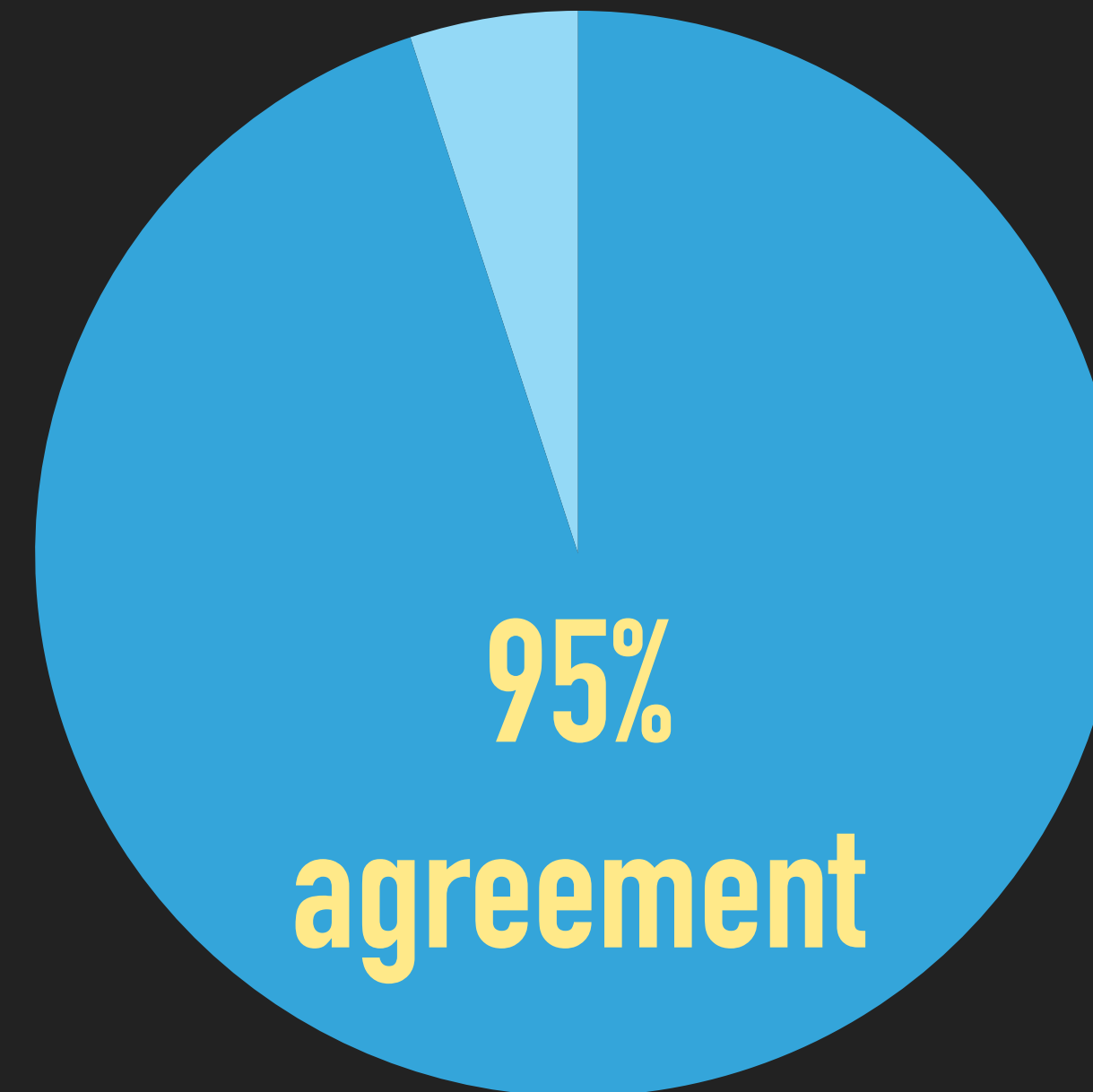


THE OLD TESTAMENT TEXTUAL BASIS (PARTIAL)

- ▶ The **Masoretic Text** (MT): Hebrew
 - ▶ AD 700-1000

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- ▶ The **Latin Vulgate**: Latin
 - ▶ AD 390-405

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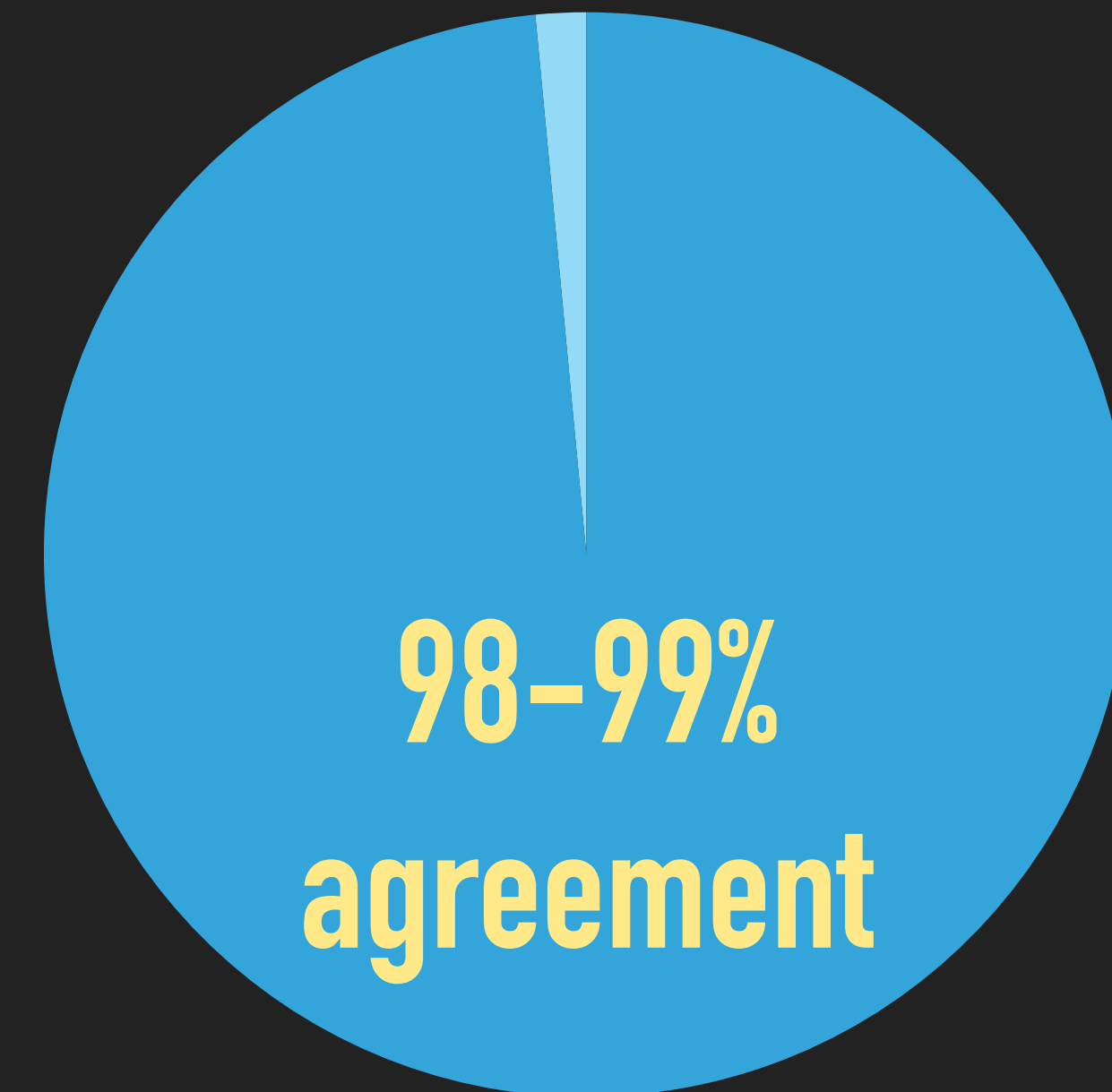
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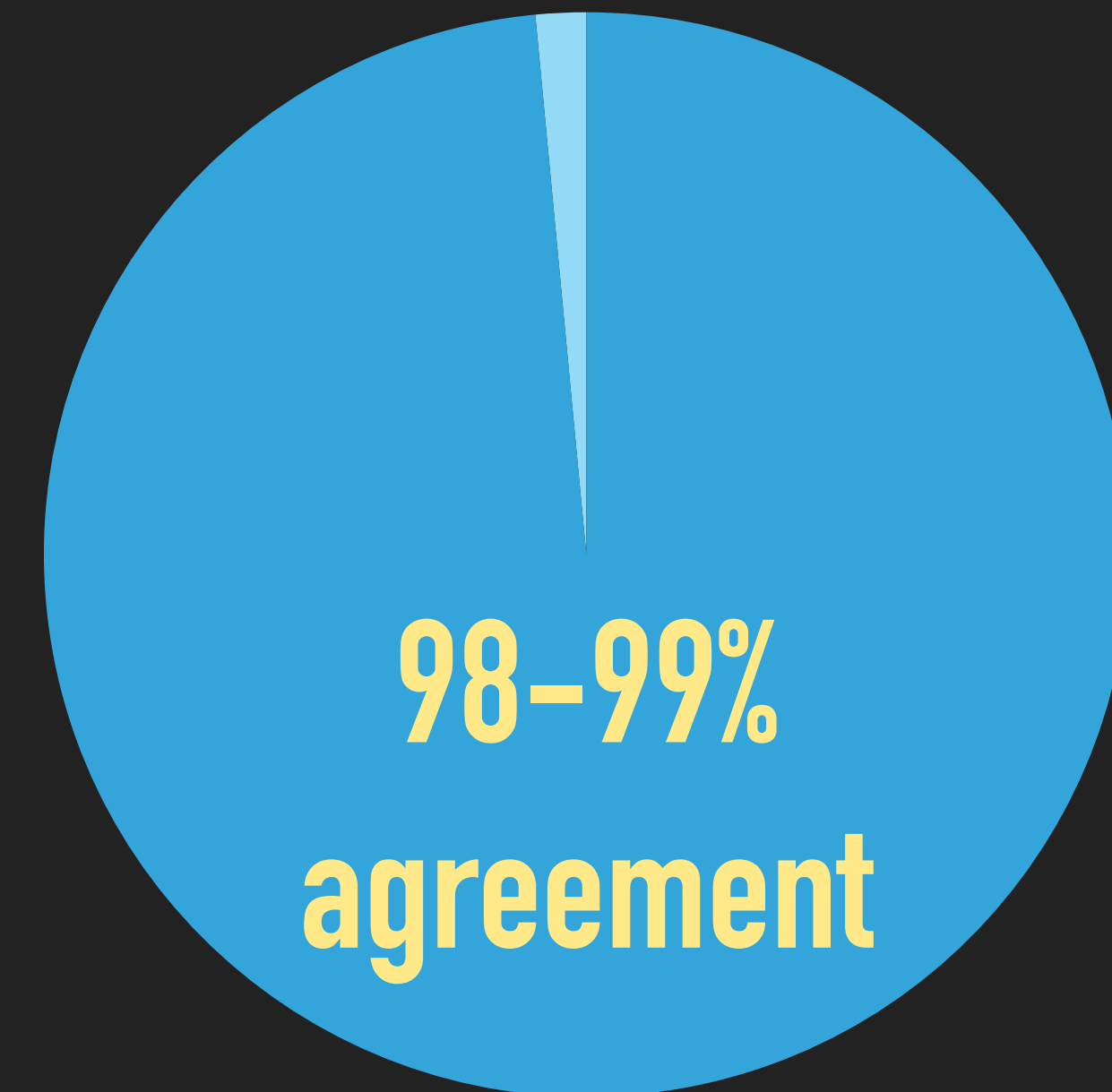
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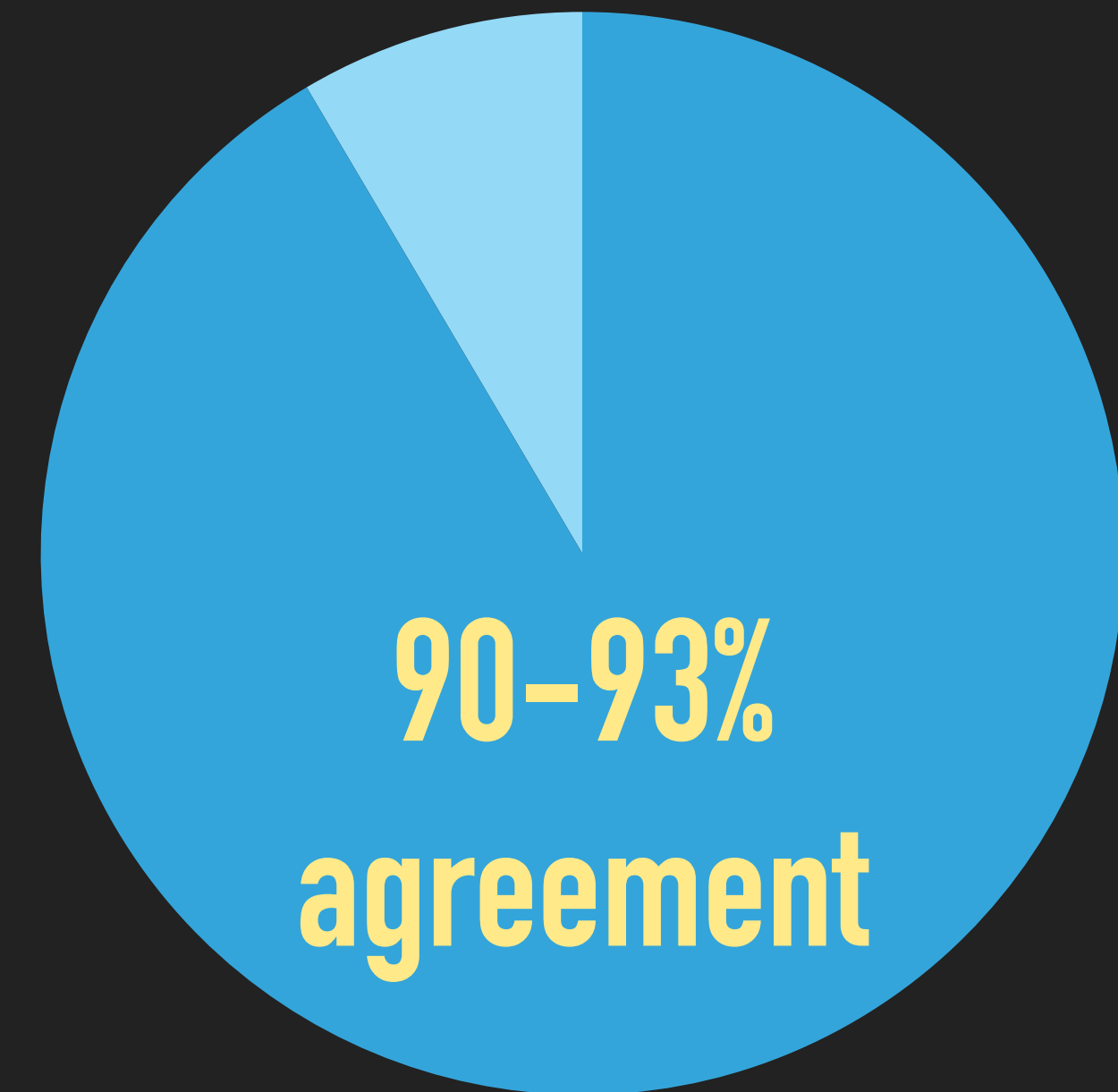
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 - ▶ 1881 (Westcott and Hort)

TEXTUAL CRITICISM

External	Internal
Age	Length
Quantity	Difficulty
Geographic Distribution	Literary Style
	Context

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most differences are minor
some are more significant
no difference alters theology

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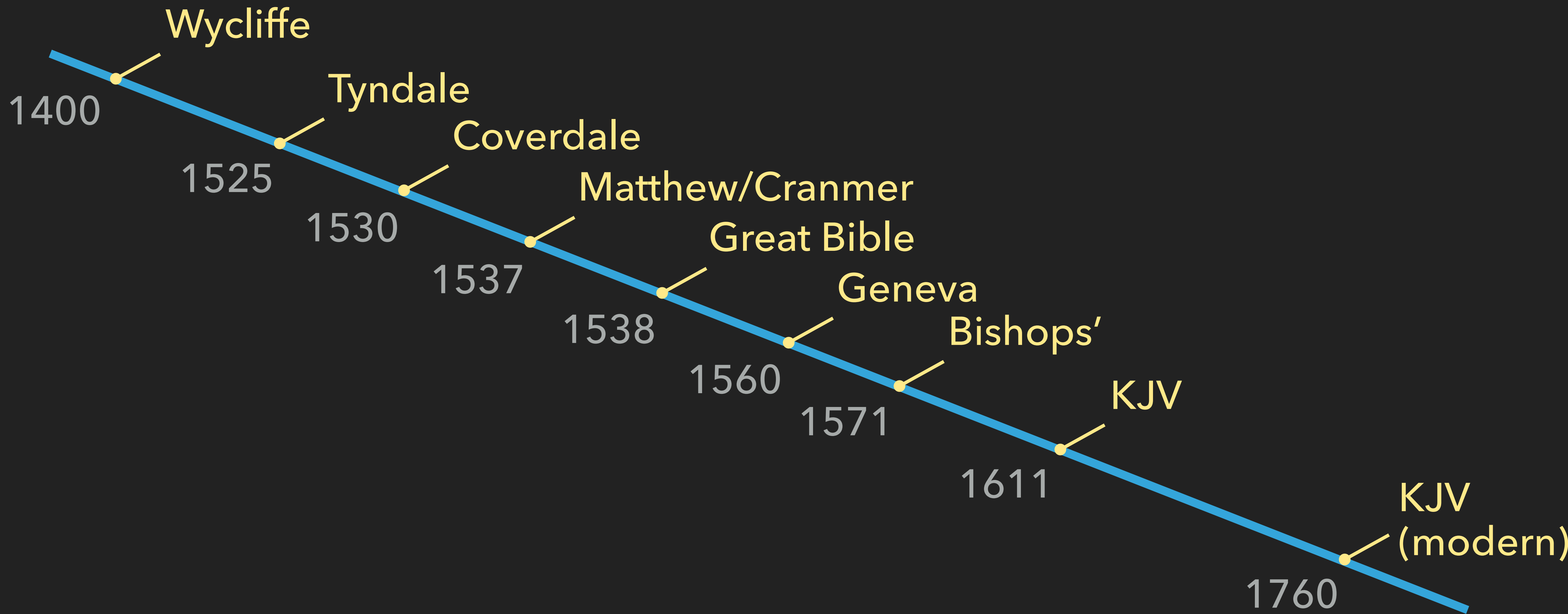
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WHY WE HAVE SO MANY TRANSLATIONS

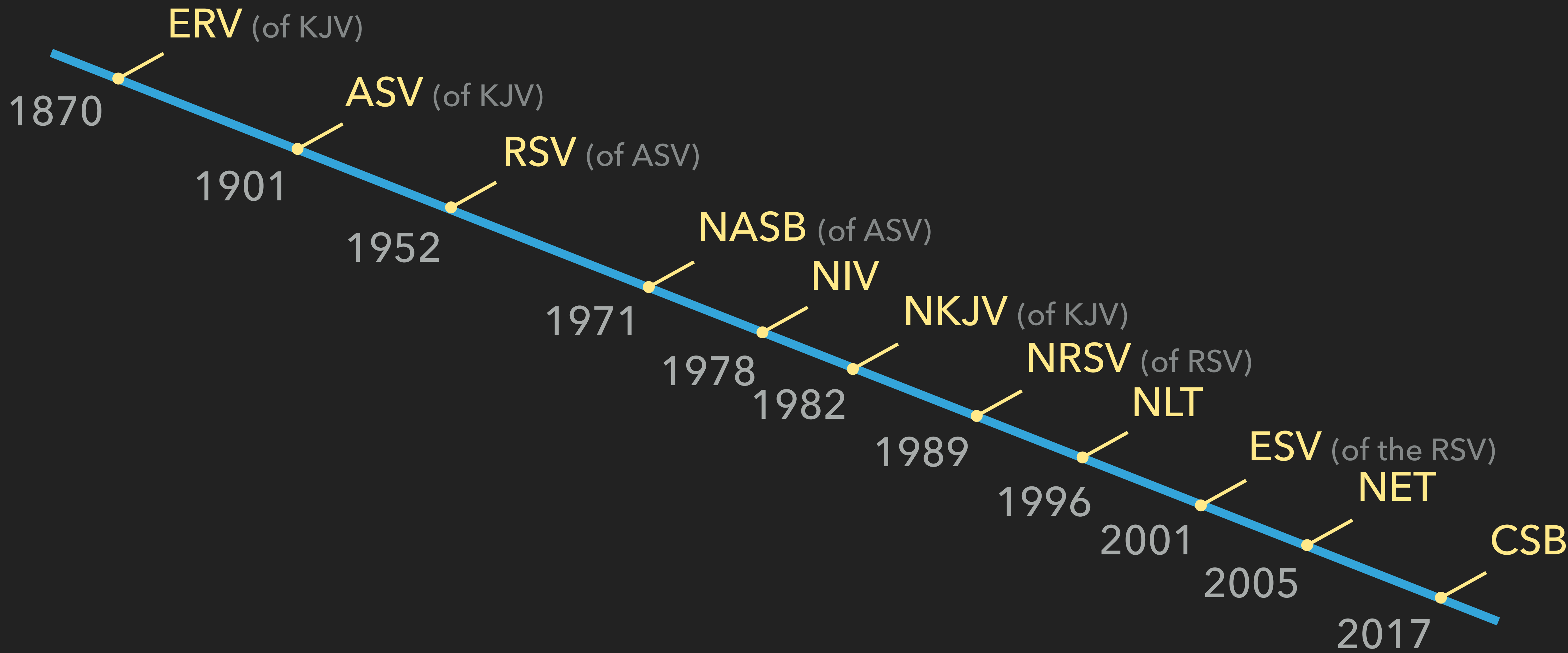
WHY WE HAVE SO MANY TRANSLATIONS

1400S–1700S



WHY WE HAVE SO MANY TRANSLATIONS

1800S—TODAY



THE MAJOR OPTIONS TODAY

Translation	Apparatus	Theory	Grade Level
KJV	TR	formal	12th
NASB	CT	formal	11th
ESV	CT	formal	10th
NKJV	TR	formal	7th
NIV	CT	dynamic	7th
NET	CT	dynamic	7th
CSB	CT	dynamic	7th
NLT	CT	dynamic	6th
NIrV	CT	dynamic	3rd
ICB	CT	dynamic	3rd

TEXTUAL CRITICISM DECISIONS

- ▶ Should content in question (e.g., it is in the TR apparatus, but not the CT apparatus) be **included** or **excluded**?

ACTS 8:37

³⁶ Now as they were going along the road, they came to some water, and the eunuch said, "Look, there is water! What is to stop me from being baptized?" ³⁸ So he ordered

the chariot to stop, and both Philip and the eunuch went down into the water, and Philip baptized him.

A few later MSS add 8:37 "He said to him, 'If you believe with your whole heart, you may.' He replied, 'I believe that Jesus Christ is the Son of God.'" Verse 37 is lacking in other MSS.

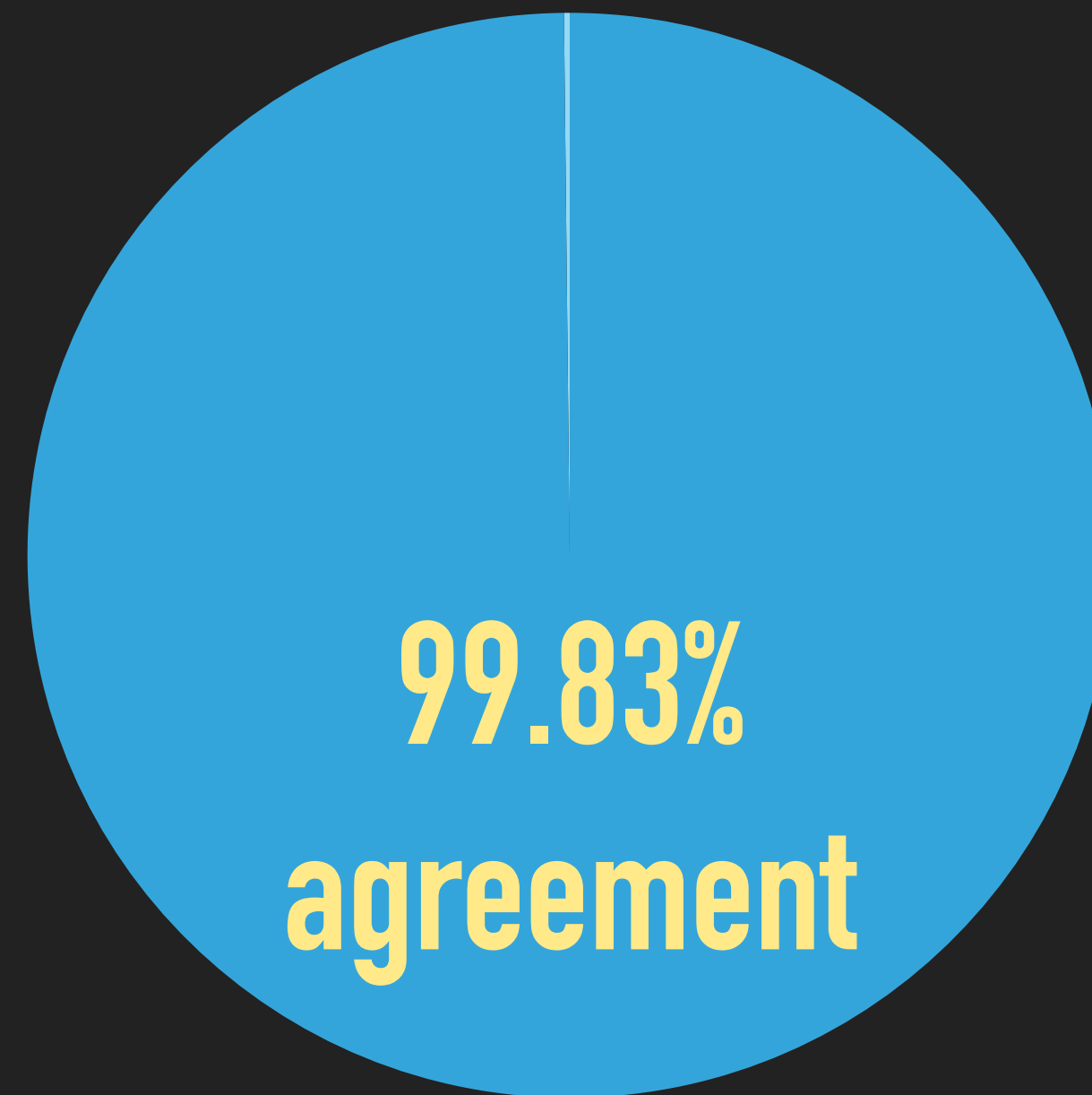
The variant is significant in showing how some in the early church viewed the necessity of a confession of faith.

TEXTUAL CRITICISM DECISIONS

- ▶ There are about 25 places in question like this
- ▶ **Sections or Verses**
 - ▶ Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; 16:9–20; Luke 17:36; 23:17; John 5:4; John 7:53–8:11; Acts 8:37; 15:34; 23:9; 24:7; 28:29; Romans 16:24
- ▶ **Parts of Verses**
 - ▶ Matthew 20:16b; Mark 6:11b; Luke 4:8b; Luke 9:55b, 56a; John 5:3b; Acts 9:5b, 6a; 24:6b, 8a; 1 John 5:7b, 8a

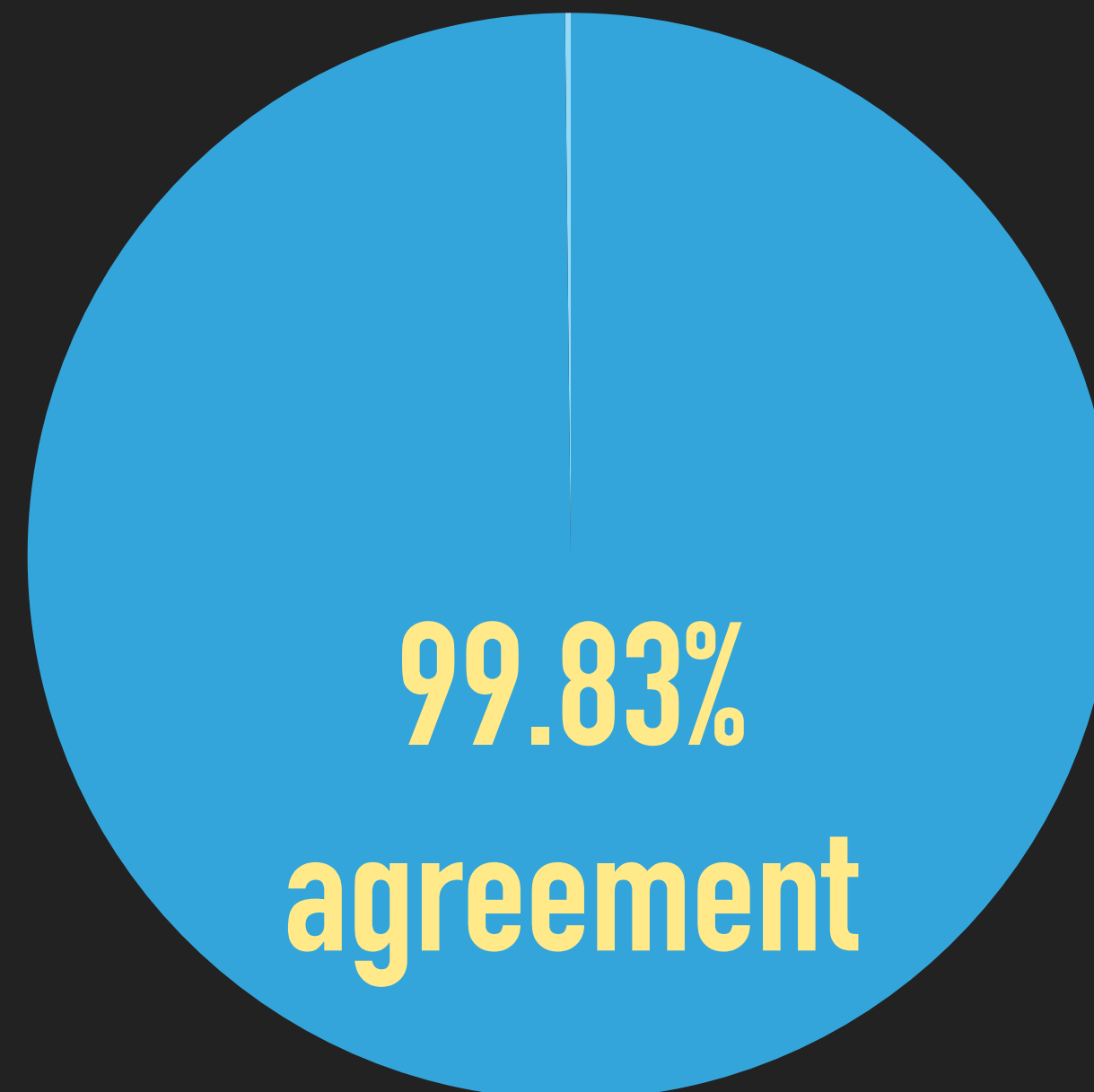
TEXTUAL CRITICISM DECISIONS

- ▶ This totals **53** verses in question out of 31,102 in the KJV/NKJV, or **0.17%**



TEXTUAL CRITICISM DECISIONS

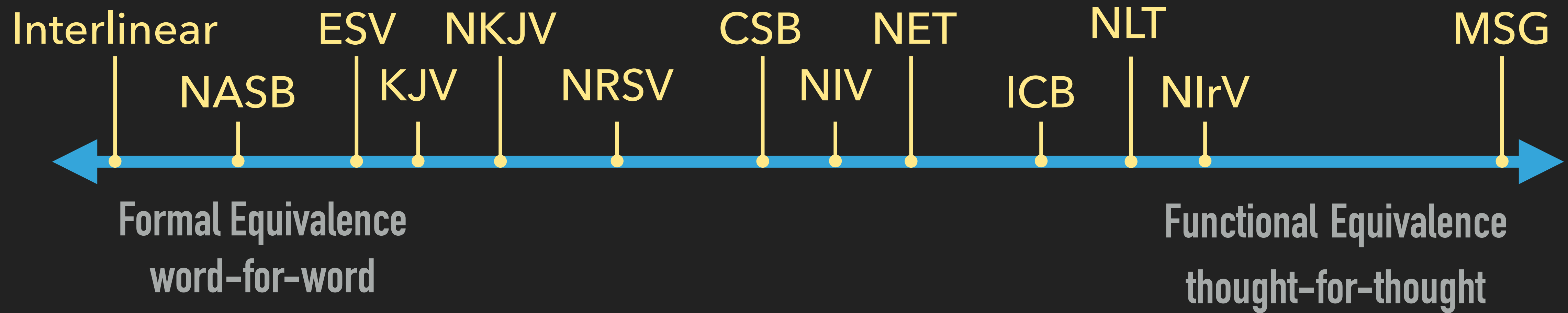
- ▶ This totals **53** verses in question out of 31,102 in the KJV/NKJV, or **0.17%**
- ▶ No exclusion, or no inclusion, changes any foundational beliefs
- ▶ Most translations will note either the inclusion or exclusion in a translator note



LANGUAGE DECISIONS

- ▶ Translating is not a **one-to-one** science; it's a science and an art
- ▶ Translators must account for variance in **vocabulary, grammatical rules, cultural context**, and more as they determine how best to present the Bible in English
- ▶ While there are ways to translate more **"literally"** (word for word) or more **"dynamically"** (thought for thought), really neither is absolute and neither may be better

BIBLE TRANSLATION GUIDE



- ▶ These charts are **subjective**
- ▶ They lack **scale**
- ▶ They hide that all translations are a **blend** to some degree

LANGUAGE DECISIONS

- ▶ In the end, no “literal” translation is devoid of dynamic translation elements (e.g., idioms) or the translator team’s understanding of certain words and phrases
- ▶ The question for translators: **“Do we translate as faithfully as possible by preserving word order, the most common meaning of words, etc. even if that does not make the most sense to English readers?”** or **“Do we translate as faithfully as possible by preserving word, order, the most common meaning of words, etc. when we can, but also adapting where needed to result in a translation that is readable for a modern audience?”**

GENESIS 3:16 — AN EXAMPLE OF SHADES OF MEANING

<u>KJV</u> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.	<u>NKJV</u> To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."	<u>NET</u> To the woman he said, "I will greatly increase your labor pains; with pain you will give birth to children. You will want to control your husband, but he will dominate you."
<u>NIV</u> To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you."	<u>CSB</u> He said to the woman: I will intensify your labor pains; you will bear children with painful effort. Your desire will be for your husband, yet he will rule over you.	<u>NLT</u> Then 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."
<u>ESV</u> * changing back to "desire" To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."	<u>NASB</u> To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall deliver children; Yet your desire will be for your husband, And he shall rule over you."	<u>NRSV</u> To the woman he said, "I will make your pangs in childbirth exceedingly great; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

GENESIS 18:3 — AN EXAMPLE OF A TRANSLATOR’S DECISION

<u>KJV</u> And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:	<u>NKJV</u> and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant.	<u>NET</u> He said, “My lord, if I have found favor in your sight, do not pass by and leave your servant.
<u>NIV</u> He said, “If I have found favor in your eyes, my lord, do not pass your servant by.	<u>CSB</u> and said, “My lord, if I have found favor with you, please do not go on past your servant.	<u>NLT</u> “My lord,” he said, “if it pleases you, stop here for a while.
<u>ESV</u> and said, “O Lord, if I have found favor in your sight, do not pass by your servant.	<u>NASB</u> and said, “My Lord, if now I have found favor in Your sight, please do not pass Your servant by.	<u>NRSV</u> He said, “My lord, if I find favor with you, do not pass by your servant.

PROBLEM PASSAGES

- ▶ There is one other category of translation issues we must address
- ▶ The Bible is **inerrant** in the original manuscripts
- ▶ But there are a handful of **“problem passages”**
- ▶ And some that are claimed to be problems but they are not

AHAZIAH’S AGE — A MANUSCRIPT PROBLEM

	2 Kings 8:26	2 Chronicles 22:2
NKJV	Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother’s name was Athaliah the granddaughter of Omri, king of Israel.	Ahaziah was forty-two years old when he became king, and he reigned one year in Jerusalem. His mother’s name was Athaliah the granddaughter of Omri.
NIV	Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year. His mother’s name was Athaliah, a granddaughter of Omri king of Israel.	Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year. His mother’s name was Athaliah, a granddaughter of Omri.

SOLOMON’S STALLS — A MANUSCRIPT PROBLEM

	1 Kings 4:26	2 Chronicles 9:25
NKJV	Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.	Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.
ESV	Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen.	And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.
NET	Solomon had 4,000 stalls for his chariot horses and 12,000 horses.	Solomon had 4,000 stalls for his chariot horses and 12,000 horses. He kept them in assigned cities and also with him in Jerusalem.

SIGN ON THE CROSS — A READING PROBLEM

Matthew 27:37	"This is Jesus, the king of the Jews."
Mark 15:26	"The king of the Jews."
Luke 23:38	"This is the king of the Jews."
John 19:19	"Jesus the Nazarene, the king of the Jews."

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DAYS AND NIGHTS IN THE TOMB — A CULTURAL PROBLEM

For just as Jonah was *in the belly of the huge fish for three days and three nights*, so the Son of Man will be in the heart of the earth for three days and three nights. – Matthew 12:40

	Day	Night
Friday	1	1
Saturday	2	2
Sunday	3	X

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BIBLE 101

CHOOSING OR
RECOMMENDING A BIBLE

CHOOSING OR RECOMMENDING A TRANSLATION

- ▶ We are blessed with an **abundance** of wonderful translations
- ▶ Choose the one that you **connect with** the best
- ▶ Perhaps do not use a **paraphrase** as your main Bible though
- ▶ Consider using a **primary** and **additional** translations
 - ▶ Perhaps at least one **TR** and one **CT**
 - ▶ Perhaps one more **formal**, one in the **middle**, and one more **dynamic**

CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles

LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

¹⁸And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” ¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

²³And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

⁴Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

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

⁹Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹²Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³And the LORD God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

The Temptation and Fall of Man

¹⁴So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow
and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

¹⁷Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake;
In toil you shall eat of it
All the days of your life.

¹⁸ Both thorns and thistles it shall
bring forth for you,
And you shall eat the herb of the field.

¹⁹ In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are*,
And to dust you shall return.”

²⁰And Adam called his wife’s name Eve, because she was the mother of all living.

²¹Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

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

4 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.” ²Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. ⁴Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, ⁵but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

⁶So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it.”

⁸Now Cain talked with Abel his brother;^a and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

4:8 ^a Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “*Let us go out to the field.*”

The Family of Cain

⁹Then the LORD said to Cain, “Where *is* Abel your brother?”

He said, “I do not know. *Am* I my brother’s keeper?”

¹⁰And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. ¹¹So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

¹³And Cain said to the LORD, “My punishment *is* greater than I can bear! ¹⁴Surely You have driven me out this day from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me.”

¹⁵And the LORD said to him, “Therefore,^a whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him.

¹⁶Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. ¹⁷And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. ¹⁸To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

¹⁹Then Lamech took for himself two wives: the name of one *was* Adah, and the name of the second *was* Zillah. ²⁰And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. ²¹His brother’s name *was* Jubal. He was the father of all those who play the harp and flute. ²²And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah.

²³Then Lamech said to his wives:

“Adah and Zillah, hear my voice;
Wives of Lamech, listen to my speech!
For I have killed a man for wounding me,
Even a young man for hurting me.
²⁴ If Cain shall be avenged sevenfold,
Then Lamech seventy-sevenfold.”

²⁵And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” ²⁶And as for Seth, to him also a son was born; and he named him Enosh.^a Then *men* began to call on the name of the LORD.

5 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. ²He created them male and female, and blessed them and called them Man-kind in the day they were created. ³And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth. ⁴After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵So all the days that Adam lived were nine hundred and thirty years; and he died.

⁶Seth lived one hundred and five years, and begot Enosh. ⁷After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸So all the days of Seth were nine hundred and twelve years; and he died.

⁹Enosh lived ninety years, and begot Cainan.^a

¹⁰After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹So all the days of Enosh were nine hundred and five years; and he died.

¹²Cainan lived seventy years, and begot Mahalalel. ¹³After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴So all the days of Cainan were nine hundred and ten years; and he died.

¹⁵Mahalalel lived sixty-five years, and begot Jared. ¹⁶After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

¹⁸Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰So all the days of Jared were nine hundred and sixty-two years; and he died.

²¹Enoch lived sixty-five years, and begot Methuselah. ²²After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³So all the days of Enoch were three hundred and sixty-five years. ²⁴And Enoch walked with God; and he *was* not, for God took him.

²⁵Methuselah lived one hundred and eighty-seven years, and begot Lamech. ²⁶After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

²⁸Lamech lived one hundred and eighty-two years, and had a son. ²⁹And he called his name Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” ³⁰After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹So all the days of Lamech were seven hundred and seventy-seven years; and he died.

³²And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

6 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, ²that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

³And the LORD said, “My Spirit shall not strive^a with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years.” ⁴There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

⁵Then the LORD^a saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. ⁶And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” ⁸But Noah found grace in the eyes of the LORD.

⁹This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. ¹⁰And Noah begot three sons: Shem, Ham, and Japheth.

¹¹The earth also was corrupt before God, and the earth was filled with violence. ¹²So God looked

4:15 ^a Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so*.

4:26 ^a Greek *Enos* 5:9 ^a Hebrew *Qenan*

6:3 ^a Septuagint, Syriac, Targum, and Vulgate read *abide*. 6:5 ^a Following Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*.

CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles
- ▶ Readers Bibles

Creation and the Fall

IN THE BEGINNING GOD CREATED the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Then God said, “Let there be light”; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day.

Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day.

Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of

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the heavens.” So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” So the evening and the morning were the fifth day.

Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind”; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food”; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

THIS IS THE HISTORY OF the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles
- ▶ Readers Bibles
- ▶ Reference Bibles

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; ^ato you it shall be for food. ³⁰Also, to ^aevery beast of the earth, to every ^bbird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then ^aGod saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and ^aall the host of them, were finished. ^{2a}And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God ^ablessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

^{4a}This is the history¹ of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before any ^aplant of the field was in the earth and before any herb of the field had grown. For the LORD God had not ^bcaused it to rain on the earth, and *there was* no man ^cto till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^dman became a living being.

Life in God’s Garden

⁸The LORD God planted ^aa garden ^beastward in ^cEden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made ^aevery tree grow that is pleasant to the sight and good for food. ^bThe tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and ^cevil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first *is* Pishon; it *is* the one which skirts ^athe whole land of Havilah, where *there is* gold. ¹²And the gold of that land *is* good. ^aBdellium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* ^aHiddekel;¹ it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

¹⁵Then the LORD God took the man and put him in the garden of Eden to tend and keep it. ¹⁶And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil ^ayou shall not eat, for in the day that you eat of it ^byou shall surely ^cdie.”

¹⁸And the LORD God said, “*It is* not good that man should be alone; ^aI will make him a helper comparable to him.” ^{19a}Out of the ground the LORD God formed every beast of the field and every bird of the air, and ^bbrought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a ^adeep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, ^aand He ^bbrought her to the man.

²³And Adam said:

“This *is* now ^abone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was ^btaken out of Man.”

^{24a}Therefore a man shall leave his father and mother and ^bbe joined to his wife, and they shall become one flesh.

^{25a}And they were both naked, the man and his wife, and were not ^bashamed.

The Temptation and Fall of Man

3 Now ^athe serpent was ^bmore cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We may eat the ^afruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you ^atouch it, lest you die.’”

^{4a}Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman ^asaw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit ^band ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, ^aand they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

⁸And they heard ^athe sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife ^bhid themselves from the presence of the LORD God among the trees of the garden.

⁹Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰So he said, “I heard Your voice in the garden, ^aand I was afraid because I was naked; and I hid myself.”

¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹²Then the man said, ^a“The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³And the LORD God said to the woman, “What *is* this you have done?”

The woman said, ^a“The serpent deceived me, and I ate.”

¹⁴So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And ^ayou shall eat dust
All the days of your life.

¹⁵ And I will put enmity
Between you and the woman,
And between ^ayour seed and ^bher Seed;
^cHe shall bruise your head,
And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow
and your conception;
^aIn pain you shall bring forth children;
^bYour desire *shall be* for your husband,
And he shall ^crule over you.”

¹⁷Then to Adam He said, ^a“Because you have heeded the voice of your wife, and have eaten from the tree ^bof which I commanded you, saying, ‘You shall not eat of it’:

^c“Cursed *is* the ground for your sake;

^dIn toil you shall eat *of* it
All the days of your life.

¹⁸ Both thorns and thistles it shall
bring forth for you,
And ^ayou shall eat the herb
of the field.

¹⁹ ^aIn the sweat of your face
you shall eat bread
Till you return to the ground,
For out of it you were taken;
^bFor dust you *are*,
And ^cto dust you shall return.”

²⁰And Adam called his wife’s name ^aEve, because she was the mother of all living.

²¹Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

²²Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”— ²³therefore the LORD God sent him out of the garden of Eden ^ato till the ground from which he was taken. ²⁴So ^aHe drove out the man; and He placed ^bcherubim ^cat the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of ^dlife.

Cain Murders Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.” ²Then she bore again, this time his brother Abel. Now ^aAbel was a keeper of sheep, but Cain was a tiller of the ground. ³And in the process of time it came to pass that Cain brought an offering of the fruit ^aof the ground to the LORD. ⁴Abel also brought of ^athe firstborn of his flock and of ^btheir fat. And the LORD ^crespected Abel and his offering, ⁵but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

⁶So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it.”

⁸Now Cain talked with Abel his brother;¹ and it came to pass, when they were in the field, that Cain rose up against Abel his brother and ^akilled him.

⁹Then the LORD said to Cain, “Where *is* Abel your brother?”

3:6^{a1} John 2:16 ^{b1} Tim. 2:14 3:7^a Gen. 2:25 3:8^a Job 38:1 ^b Job 31:33 3:10^a Gen. 2:25 3:12^a [Prov. 28:13]
3:13^{a2} Cor. 11:3 3:14^a Deut. 28:15–20 3:15^a John 8:44 ^{b1s} 7:14 ^c Rom. 16:20 3:16^a John 16:21 ^b Gen. 4:7 ^{c1} Cor. 11:3
3:17^{a1} Sam. 15:23 ^b Gen. 2:17 ^c Rom. 8:20–22 ^d Eccl. 2:23 3:18^a Ps. 104:14 3:19^{a2} Thess. 3:10 ^b Gen. 2:7; 5:5
^c Job 21:26 3:20^{a2} Cor. 11:3 3:23^a Gen. 4:2; 9:20 3:24^a Ezek. 31:3, 11 ^b Ps. 104:4 ^c Gen. 2:8 ^d Gen. 2:9
4:2^a Luke 11:50, 51 4:3^a Num. 18:12 4:4^a Num. 18:17 ^b Lev. 3:16 ^c Heb. 11:4 4:8^a [1 John 3:12–15]
¹ Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “Let us go out to the field.”

1:29^a Gen. 9:3 1:30^a Ps. 145:15 ^b Job 38:41 1:31^a [Ps. 104:24] 2:1^a Ps. 33:6 2:2^a Ex. 20:9–11; 31:17 2:3^a [Is. 58:13]
2:4^a Gen. 1:1 ¹ Hebrew *toledoth*, literally *generations* 2:5^a Gen. 1:11, 12 ^b Gen. 7:4 ^c Gen. 3:23 2:7^a Gen. 3:19, 23
^b Job 33:4 ^c Gen. 7:22 ^{d1} Cor. 15:45 2:8^{a1s} 51:3 ^b Gen. 3:23, 24 ^c Gen. 4:16 2:9^a Ezek. 31:8 ^b [Gen. 3:22]
^c [Deut. 1:39] 2:11^a Gen. 25:18 2:12^a Num. 11:7 2:14^a Dan. 10:4 ¹ Or *Tigris* 2:17^a Gen. 3:1, 3, 11, 17 ^b Gen. 3:3, 19
^c Rom. 5:12 2:18^{a1} Cor. 11:8, 9 2:19^a Gen. 1:20, 24 ^b Ps. 8:6 2:21^{a1} Sam. 26:12 2:22^{a1} Tim. 2:13 ^b Heb. 13:4
2:23^a Gen. 29:14 ^{b1} Cor. 11:8, 9 2:24^a Matt. 19:5 ^b Mark 10:6–8 2:25^a Gen. 3:7, 10 ^{b1s} 4:7;3
3:1^{a1} Chr. 21:1 ^{b2} Cor. 11:3 3:2^a Gen. 2:16, 17 3:3^a Ex. 19:12, 13 3:4^a [2 Cor. 11:3]

is in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be ^alights in the firmament of the heavens to divide the day from the night; and let them be for signs and ^bseasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great ¹lights: the ^agreater light to rule the day, and the ^blesser light to rule the night. *He made* ^cthe stars also. ¹⁷God set them in the firmament of the ^aheavens to give light on the earth, ¹⁸and to ^arule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living ¹creatures, and let birds fly above the earth across the face of the ²firma-ment of the heavens.” ²¹So ^aGod created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, ^a“Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

1:14^aDeut. 4:19; Ps. 74:16; 136:5–9 ^bPs. 104:19 1:16^aPs. 136:8 ^bDeut. 17:3; Ps. 8:3 ^cDeut. 4:19; Job 38:7; Is. 40:26 ¹luminaries 1:17^aGen. 15:5; Jer. 33:20, 25 1:18^aJer. 31:35 1:20¹souls ²expanses 1:21^aPs. 104:25–28 1:22^aGen. 8:17

1:26^aGen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9 ^bGen. 9:2; Ps. 8:6–8 ¹Syr. all the wild animals of 1:27^aGen. 5:2; 1 Cor. 11:7 ^bMatt. 19:4; [Mark 10:6–8] 1:28^aGen. 9:1, 7; Lev. 26:9 ^b1 Cor. 9:27 ¹moves about on 1:29^aGen. 9:3; Ps. 104:14, 15 1:30^aPs. 145:15 ^bJob 38:41 ¹a living soul 1:31^a[Ps. 104:24; 1 Tim. 4:4]

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, ^a“Let Us make man in Our image, according to Our likeness; ^blet them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over ¹all the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man ^ain His *own* image; in the image of God He created him; ^bmale and female He created them. ²⁸Then God blessed them, and God said to them, ^a“Be fruitful and multiply; fill the earth and ^bsubdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that ¹moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; ^ato you it shall be for food. ³⁰Also, to ^aevery beast of the earth, to every ^bbird of the air, and to everything that creeps on the earth, in which *there is* ¹life, *I have given* every green herb for food”; and it was so. ³¹Then ^aGod saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and ^aall the host of them, were finished. ^{2a}And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God ^ablessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

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⁷And the LORD God formed man *of* the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^aman became a living being.

Life in God's Garden

⁸The LORD God planted ^aa garden ^beastward in ^cEden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made ^aevery tree grow that is pleasant to the sight and good for food. ^bThe tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and ^cevil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The

2:1^aPs. 33:6 2:2^aEx. 20:9–11; 31:17; Heb. 4:4, 10 2:3^a[Is. 58:13] 2:4^aGen. 1:1; Ps. 90:1, 2 ¹Heb. toledoth, lit. generations 2:5^aGen. 1:11, 12 ^bGen. 7:4; Job 5:10; 38:26–28 ^cGen. 3:23 2:7^aGen. 3:19, 23; Ps. 103:14 ^bJob 33:4 ^cGen. 7:22 ^d1 Cor. 15:45 2:8^aIs. 51:3 ^bGen. 3:23, 24 ^cGen. 4:16 2:9^aEzek. 31:8 ^b[Gen. 3:22; Rev. 2:7; 22:2, 14] ^c[Deut. 1:39]

2:11^aGen. 25:18 2:12^aNum. 11:7 2:14^aDan. 10:4 ¹Or Tigris ²Heb. Ashshur 2:15¹Or Adam ²cultivate 2:17^aGen. 3:1, 3, 11, 17 ^bGen. 3:3, 19; [Rom. 6:23] ^cRom. 5:12; 1 Cor. 15:21, 22 ¹Lit. dying you shall die 2:18^a1 Cor. 11:8, 9; 1 Tim. 2:13 2:19^aGen. 1:20, 24 ^bPs. 8:6 ¹Or the man 2:21^aGen. 15:12; 1 Sam. 26:12 2:22^aGen. 3:20; 1 Tim. 2:13 ^bHeb. 13:4 ¹Lit. built

name of the first *is* Pishon; it is the one which skirts ^athe whole land of Havilah, where *there is* gold. ¹²And the gold of that land *is* good. ^aBdellium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it is the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* ^aHiddekel; ¹it is the one which goes toward the east of ²Assyria. The fourth river *is* the Euphrates.

¹⁵Then the LORD God took ¹the man and put him in the garden of Eden to ²tend and keep it. ¹⁶And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil ^ayou shall not eat, for in the day that you eat of it ^byou ¹shall surely ^cdie.”

¹⁸And the LORD God said, “*It is* not good that man should be alone; ^aI will make him a helper comparable to him.” ^{19a}Out of the ground the LORD God formed every beast of the field and every bird of the air, and ^bbrought *them* to ¹Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a ^adeep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He ¹made into a woman, ^aand He ^bbrought her to the man.

18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. Jer. 31:35

19 So the evening and the morning were the fourth day.

20 Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.”

21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. Ps. 104:25–28

22 And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” Gen. 8:17

23 So the evening and the morning were the fifth day.

24 Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so.

25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all^a the earth and over every creeping thing that creeps on the earth.” Gen. 9:2; Eph. 4:24

27 So God created man in His *own*

image; in the image of God He created him; male and female He created them. Gen. 5:2; Matt. 19:14

28 Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” Gen. 9:1, 7; 1 Cor. 9:27

29 And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

30 “Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. Job 38:41; Ps. 145:15

31 Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day. Ps. 104:24

2 Thus the heavens and the earth, and all the host of them, were finished. Ps. 33:6

2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Ex. 20:9–11; 31:17

3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Is. 58:13

4 This *is* the history^a of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, Gen. 1:1

5 before any plant of the field was in the earth and before any herb of the field had grown. For the LORD

God had not caused it to rain on the earth, and *there was* no man to till the ground; Gen. 1:11, 12; 3:23; 7:4

6 but a mist went up from the earth and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. Job 33:4; 1 Cor. 15:45

LIFE IN GOD’S GARDEN

8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil. Gen. 3:22; Deut. 1:39; Ezek. 31:8

10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

11 The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good. Bdelium and the onyx stone *are* there. Num. 11:7

13 The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.

14 The name of the third river *is* Hiddekel;^a it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;

17 “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Rom. 5:12

18 And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” 1 Cor. 11:8, 9

19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. Gen. 1:20, 24; Ps. 8:6

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 1 Tim. 2:13; Heb. 13:4

23 And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out
of Man.” Gen. 29:14; 1 Cor. 11:8, 9

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. Matt. 19:5; Mark 10:6–8

25 And they were both naked, the man and his wife, and were not ashamed. Gen. 3:7, 10; Is. 47:3

1:26^aSyriac reads *all the wild animals of*.

2:4^aHebrew *toledoth*, literally *generations*

2:14^aOr *Tigris*

And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living ¹creatures, and let birds fly above the earth across the face of the ²firmament of the heavens.” ²¹So ^aGod created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, ^a“Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

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²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; ^ato you it shall be for food. ³⁰Also, to ^aevery beast of the earth, to every ^bbird of the air, and to everything that creeps on the earth, in which *there is* ¹life, *I have given* every green herb for food”; and it was so. ³¹Then ^aGod saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and ^aall the host of them, were finished. ^{2a}And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God ^ablessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

^{4a}This *is* the ¹history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before any ^aplant of the field was in the earth and before any herb of the field had grown. For the LORD God had not ^bcaused it to rain on the earth, and *there was* no man ^cto

^{1:20}¹souls

²expanse

^{1:21}^aPs. 104:25–28

^{1:22}^aGen. 8:17

^{1:26}^aGen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9
^bGen. 9:2; Ps. 8:6–8
¹Syr. *all the wild animals of*

^{1:27}^aGen. 5:2; 1 Cor. 11:7
^bMatt. 19:4; [Mark 10:6–8]

^{1:28}^aGen. 9:1, 7; Lev. 26:9
^b1 Cor. 9:27
¹moves about on

^{1:29}^aGen. 9:3; Ps. 104:14, 15

^{1:30}^aPs. 145:15
^bJob 38:41
¹a living soul

^{1:31}^a[Ps. 104:24; 1 Tim. 4:4]

^{2:1}^aPs. 33:6

^{2:2}^aEx. 20:9–11; 31:17; Heb. 4:4, 10

^{2:3}^a[Is. 58:13]

^{2:4}^aGen. 1:1; Ps. 90:1, 2
¹Heb. *toledoth*, lit. *generations*

^{2:5}^aGen. 1:11, 12
^bGen. 7:4; Job 5:10; 38:26–28
^cGen. 3:23

till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^dman became a living being.

Life in God’s Garden

⁸The LORD God planted ^aa garden ^beastward in ^cEden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made ^aevery tree grow that is pleasant to the sight and good for food. ^bThe tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and ^cevil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first *is* Pishon; it *is* the one which skirts ^athe whole land of Havilah, where *there is* gold. ¹²And the gold of that land *is* good. ^aBdellium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* ^aHiddekel; ¹it *is* the one which goes toward the east of ²Assyria. The fourth river *is* the Euphrates.

¹⁵Then the LORD God took ¹the man and put him in the garden of Eden to ²tend and keep it. ¹⁶And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil ^ayou shall not eat, for in the day that you eat of it ^byou ¹shall surely ^cdie.”

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²³And Adam said:

“This *is* now ^abone of my bones
And flesh of my flesh;

^{2:7}^aGen. 3:19, 23; Ps. 103:14
^bJob 33:4
^cGen. 7:22
^d1 Cor. 15:45

^{2:8}^aIs. 51:3
^bGen. 3:23, 24
^cGen. 4:16

^{2:9}^aEzek. 31:8
^b[Gen. 3:22; Rev. 2:7; 22:2, 14]
^c[Deut. 1:39]

^{2:11}^aGen. 25:18

^{2:12}^aNum. 11:7

^{2:14}^aDan. 10:4
¹Or *Tigris*
²Heb. *Ashshur*

^{2:15}¹Or *Adam*
²cultivate

^{2:17}^aGen. 3:1, 3, 11, 17
^bGen. 3:3, 19; [Rom. 6:23]
^cRom. 5:12; 1 Cor. 15:21, 22
¹Lit. *dying you shall die*

^{2:18}^a1 Cor. 11:8, 9; 1 Tim. 2:13

^{2:19}^aGen. 1:20, 24
^bPs. 8:6
¹Or *the man*

^{2:21}^aGen. 15:12; 1 Sam. 26:12

^{2:22}^aGen. 3:20; 1 Tim. 2:13
^bHeb. 13:4
¹Lit. *built*

^{2:23}^aGen. 29:14; Eph. 5:28–30

CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles
- ▶ Readers Bibles
- ▶ Reference Bibles
- ▶ Devotional Bibles

²⁹And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

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⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

⁸The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

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Havilah, where *there is* gold. ¹²And the gold of that land *is* good. Bdelium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

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²³And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken
out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

Psalm 1:1–6

Blessed *is* the man
Who walks not in the
counsel of the ungodly,
Nor stands in the
path of sinners,
Nor sits in the seat of
the scornful;
² But his delight *is* in the
law of the LORD,
And in His law he meditates
day and night.
³ He shall be like a tree
Planted by the rivers of water,
That brings forth its
fruit in its season,
Whose leaf also shall not wither;
And whatever he does
shall prosper.

⁴ The ungodly *are* not so,
But *are* like the chaff which
the wind drives away.
⁵ Therefore the ungodly shall
not stand in the judgment,
Nor sinners in the congregation
of the righteous.

⁶ For the LORD knows the
way of the righteous,
But the way of the ungodly
shall perish.

Proverbs 1:1–7

1 The proverbs of Solomon the son
of David, king of Israel:

² To know wisdom and instruction,
To perceive the words of
understanding,
³ To receive the instruction
of wisdom,
Justice, judgment, and equity;
⁴ To give prudence to the simple,
To the young man knowledge
and discretion—
⁵ A wise *man* will hear and
increase learning,
And a man of understanding
will attain wise counsel,
⁶ To understand a proverb
and an enigma,

The words of the wise
and their riddles.

⁷ The fear of the LORD *is* the
beginning of knowledge,
But fools despise wisdom
and instruction.

Matthew 1:1–25

1 The book of the genealogy of Jesus
Christ, the Son of David, the Son of
Abraham:

²Abraham begot Isaac, Isaac begot
Jacob, and Jacob begot Judah and
his brothers. ³Judah begot Perez and
Zerah by Tamar, Perez begot Hezron,
and Hezron begot Ram. ⁴Ram begot
Amminadab, Amminadab begot
Nahshon, and Nahshon begot Salmon.
⁵Salmon begot Boaz by Rahab, Boaz
begot Obed by Ruth, Obed begot Jesse,
⁶and Jesse begot David the king.

David the king begot Solomon by
her *who had been the wife* of Uriah.
⁷Solomon begot Rehoboam, Re-
hoboam begot Abijah, and Abijah
begot Asa. ⁸Asa begot Jehoshaphat,
Jehoshaphat begot Joram, and Joram
begot Uzziah. ⁹Uzziah begot Jotham,
Jotham begot Ahaz, and Ahaz begot
Hezekiah. ¹⁰Hezekiah begot Manasseh,
Manasseh begot Amon, and Amon
begot Josiah. ¹¹Josiah begot Jeconiah
and his brothers about the time they
were carried away to Babylon.

¹²And after they were brought to
Babylon, Jeconiah begot Shealtiel, and
Shealtiel begot Zerubbabel. ¹³Zerubba-
bel begot Abiud, Abiud begot Eliakim,
and Eliakim begot Azor. ¹⁴Azor begot
Zadok, Zadok begot Achim, and Achim
begot Eliud. ¹⁵Eliud begot Eleazar,
Eleazar begot Matthan, and Matthan
begot Jacob. ¹⁶And Jacob begot Joseph
the husband of Mary, of whom was
born Jesus who is called Christ.

¹⁷So all the generations from Abra-
ham to David *are* fourteen genera-
tions, from David until the captivity
in Babylon *are* fourteen generations,
and from the captivity in Babylon until
the Christ *are* fourteen generations.

¹⁵Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. ¹⁶And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

¹⁷So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

Christ Born of Mary

¹⁸Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. ¹⁹Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. ²⁰But while he thought

about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. ²¹And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”

²²So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ²³“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”

²⁴Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, ²⁵and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.



That simple sentence suggests three powerful scenes.

Scene 1: God slays an animal. For the first time in the history of the earth, dirt is stained with blood. Innocent blood. The beast committed no sin. The creature did not deserve to die.

Adam and Eve did. The couple deserves to die, but they live . . .

Scene 2: Clothing is made. The shaper of the stars now becomes a tailor.

And in Scene 3: God dresses them. “The LORD . . . clothed them.”

Adam and Eve are on their way out of the garden. They’ve been told to leave, but now God tells them to stop. “Those fig leaves,” He says, shaking His head, “will never do.” And He produces some clothing. But He doesn’t throw the garments at their feet and tell them to get dressed. He dresses them Himself. As a father would zip up the jacket of a preschooler. God covers them.

GENESIS 3:1–4:26

The Temptation and Fall of Man

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We

may eat the fruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

⁴Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

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

⁹Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹²Then the man said, “The woman whom You gave to *be* with me, she gave me of the tree, and I ate.”

¹³And the LORD God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴So the LORD God said to the serpent:

“Because you have done this, You *are* cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.

¹⁵ And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire *shall be* for your husband, And he shall rule over you.”

¹⁷Then to Adam He said, “Because you have heeded the voice of your wife, and

have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your life. ¹⁸ Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. ¹⁹ In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are*, And to dust you shall return.”

²⁰And Adam called his wife’s name Eve, because she was the mother of all living.

²¹Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

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

Cain Murders Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.” ²Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. ⁴Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, ⁵but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

⁶So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it.”

CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles
- ▶ Readers Bibles
- ▶ Reference Bibles
- ▶ Devotional Bibles
- ▶ Study Bibles

- F. The reconciliation of Jacob and Esau 32:1—33:20
- G. Dinah and her brothers 34:1–31
- H. The last days of Isaac 35:1–29
- I. The family records of Esau 36:1–43

- IV. Joseph (with two interludes) 37:1—50:26
 - A. Joseph’s dreams and a family nightmare 37:1–36

- B. Interlude 1: Judah and Tamar 38:1–30
- C. Joseph’s humiliation in Egypt 39:1—40:23
- D. Joseph’s exaltation in Egypt 41:1–57
- E. Joseph’s reunion with his family 42:1—47:31
- F. Interlude 2: Jacob’s last days 48:1—50:14
- G. Joseph’s last days 50:15–26

THE HISTORY OF CREATION

GEN. 2:4–9; JOB 38:4–11; JOHN 1:1–5

1 In the ^abeginning ^bGod created the heavens and the earth. ²The earth was ^awithout form, and void; and darkness ⁱwas on the face of the deep. ^bAnd the Spirit of God was hovering over the face of the waters.

^{3a}Then God said, ^a“Let there be ^clight”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the ^adarkness He called Night. ⁱSo the evening and the morning were the first day.

1:1^a Ps. 102:25; Is. 40:21; [John 1:1–3; Heb. 1:10] ^b Gen. 2:4; [Ps. 8:3; 89:11; 90:2]; Is. 44:24; Acts 17:24; Rom. 1:20; [Heb. 1:2; 11:3]; Rev. 4:11 ^{1:2^a} Jer. 4:23 [Gen. 6:3]; Job 26:13; Ps. 33:6; 104:30; Is. 40:13, 14 ⁱ Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic. ^{1:3^a} Ps. 33:6, 9 ^{b2} Cor. 4:6 ^c [Heb. 11:3] ^{1:5^a} Job 37:18; Ps. 19:2; 33:6; 74:16; 104:20; 136:5; Jer. 10:12 ¹ Lit. *And evening was, and morning was, a day, one.* ^{1:6^a} Job 37:18; Jer. 10:12; 2 Pet. 3:5 ¹ *expanse* ^{1:7^a} Job 38:8–11; Prov. 8:27–29 ^b Ps. 148:4 ^{1:9^a} Job 26:10; Ps. 104:6–9; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5 ^b Ps. 24:1, 2; 33:7; 95:5

1:1 In the beginning is a thesis statement, which can be paraphrased, “Here is the story of God’s creation of the heavens and the earth.” The focus is on the creation of the material world—the heavens and the earth. **God:** This standard Hebrew term for deity, *Elohim*, is in the form called the plural of majesty or the plural of intensity. In contrast to the ordinary plural (gods), this plural means “the fullness of deity” or “God—very God.” Even though the word for God is plural, the verb for **created** is singular. It means “to fashion anew.” This oft-used word in the Bible always has God as its subject. Here, it means that God renewed what was in a chaotic state. God changed chaos into cosmos, disorder into order, emptiness into fullness. **The heavens and the earth** mean “all of creation” or “the cosmos.”

1:2 The two words **without form . . . void** express one concept—chaos. The earth had been reduced to this state (Jer. 4:23); it was not the way God had first created it (Is. 45:18). **Darkness** is a potent biblical symbol

of evil and wrong (Job 3:5; Ps. 143:3; Is. 8:22; John 3:19). The **deep** is a term for the secret places of the waters (see also 7:11); this term sounds enough like the name of the Babylonian goddess Tiamat to remind the ancient reader of the Babylonian story of creation to which this story stands in dramatic contrast. All these images together portray chaos, disaster, and devastation. From this portrait of utter ruin, God brought an orderly creation. **The Spirit of God was hovering** like a mother stork might hover over her nest—a portent of life to come from the dark, murky depths of the chaos below (the Spirit is described as a dove in Matt. 3:16).

1:3 **Let there be light:** These words express a principal theme of the Bible: God bringing light into the darkness (see Is. 9:1, 2). Here, God produced physical light. The NT records God sending His Son to be the light of the world (John 8:12). In the end, there will no longer be any darkness at all (Rev. 21:23). God **said** it, and it was done: **there was light**. His command caused reality.

GOD ► (Heb. pl. *’elohim*) (1:1, 26; Deut. 7:9; Is. 45:18) Strong’s #430

The standard Hebrew term for God. This word is related to similar words for deity found throughout almost all Semitic languages. The basic meaning is probably “Mighty” or “the Almighty.” In Hebrew, this word often occurs in a form called “the plural of majesty” or “the plural of intensity.” In contrast to a normal plural (that is, “gods,” such as the false gods of 1 Kin. 19:2), the Hebrew uses this plural to mean “The Fullness of Deity” or “God—Very God!” Many Christians point to the plural form of this word as revealing the plural nature of God. God is one, but He is also three distinct persons: the Father, the Son, and the Holy Spirit.

¹¹Then God said, “Let the earth ^bbring forth grass, the herb *that* yields seed, *and* the ^bfruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be ^alights in the firmament of the heavens to divide the day from the night; and let them be for signs and ^bseasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great ⁱlights: the ^agreater light to rule the day, and the ^blesser light to rule the night. *He made* ^cthe stars also. ¹⁷God set them in the firmament of the ^aheavens to give light on the earth, ¹⁸and to ^arule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living ⁱcreatures, and let birds fly

above the earth across the face of the ⁱfirmament of the heavens.” ²¹So ^aGod created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, ^a“Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, ^a“Let Us make man in Our image, according to Our likeness; ^blet them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over ⁱall the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man ^ain His *own* image; in the image of God He created him; ^bmale and female He created

1:11^a Ps. 65:9–13; 104:14; Heb. 6:7 ^{b2} Sam. 16:1; Luke 6:44 ^{1:14^a} Deut. 4:19; Ps. 74:16; 136:5–9 ^b Ps. 104:19 ^{1:16^a} Ps. 136:8 ^b Deut. 17:3; Ps. 8:3 ^c Deut. 4:19; Job 38:7; Is. 40:26 ¹ *luminaries* ^{1:17^a} Gen. 15:5; Jer. 33:20, 25 ^{1:18^a} Jer. 31:35 ^{1:20ⁱ} *souls* ² *expanse* ^{1:21^a} Ps. 104:25–28 ^{1:22^a} Gen. 8:17 ^{1:26^a} Gen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9 ^b Gen. 9:2; Ps. 8:6–8 ¹ *Syr. all the wild animals of* ^{1:27^a} Gen. 5:2; 1 Cor. 11:7 ^b Matt. 19:4; [Mark 10:6–8]

earth in this verse suggests that the term was used in anticipation in v. 2.

1:11, 12 The broad words **grass, tree, and fruit tree** encompass all plants, shrubs, and trees. The reference to **seed and kind** speaks of the fact that the plant kingdom will continue to reproduce. God not only created plant life; He also set in motion the processes that make plant life reproduce.

1:14, 15 The creation of the sun, moon, and stars is described in general terms in these verses; vv. 16–18 spell out the details. **Lights in the firmament** are luminaries (objects that shine). They produce the division between the day and night.

1:24 The expression **living creature** contains the word sometimes used for the soul, but the word can also mean “life,” “being,” “living thing,” or “person,” depending on the context. The same phrase is used for man in 2:7. **cattle and creeping thing and beast of the earth:** Three sweeping categories, like those of vv. 11, 20, make the point that God created all living things.

1:25 **God saw that it was good:** The sixth time that this phrasing is used (see 1:4, 10, 12, 18, 21). Everything that God had made so far was good.

1:26 **Let Us make** emphasizes the majesty of the speaker and allows for the later revelation of the Trinity (see 11:7; Matt. 28:19). The *Us* cannot refer to the angels that are present with God because man is made in the image of God, not of the angels. **in Our image:** What is the image of God in man? The traditional view is that God’s image includes certain moral, ethical, and intellectual abilities. A more recent view, based on Hebrew grammar and the knowledge of the ancient Middle East, interprets the phrase as meaning “Let Us make man as our image” (the Hebrew preposition in this

issue throughout these verses is that God alone is in control.

1:21 The verb for **created** is the same one used in v. 1 (see v. 27, the creation of man). **According to its kind** suggests the capability to reproduce themselves (see v. 12). God not only made the living creatures, but He gave them the power to propagate and to proliferate, to fill the air and the seas in great numbers and in wonderful variety.

1:22 **God blessed them:** The first use of this important phrasing in the Bible (see 1:28; 2:3; 12:2, 3), and it is used of fish and birds!

1:24 The expression **living creature** contains the word sometimes used for the soul, but the word can also mean “life,” “being,” “living thing,” or “person,” depending on the context. The same phrase is used for man in 2:7. **cattle and creeping thing and beast of the earth:** Three sweeping categories, like those of vv. 11, 20, make the point that God created all living things.

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phrase can be translated as). God placed humankind as living symbols of Himself on earth to represent His reign. This interpretation fits well with the command that follows—to reign over all that God has made. **according to Our likeness:** This phrase draws attention to the preceding figure of speech. Since God is Spirit (John 4:24), there can be no “image” or “likeness” of Him in the normal sense of these words. Indeed, image-making was later strongly prohibited because of the clear ties it had with idolatry (see Ex. 20:4–6). We may not make images of God for He has already done so! *We are His images; it is we who are in His likeness.* This is the reason God values people so much: We are made to reflect His majesty on earth. **have dominion:** Rule as God’s regent. That is, people are to rule as God would—wisely and prudently.

1:27 **So God created man:** The third time the verb for *create* is used in ch. 1 (see vv. 1, 21); here it is used three times. The language of vv. 26, 28 is elevated prose; this verse is pure poetry. The 12 words of the original Hebrew are arranged in three lines that have their own poetic repetition and cadence. The term for man is likely associated with the term for the red earth. Here the word is generic, including **male and female**. These words are sexual. Some have thought that the “discovery” of human sexuality was the forbidden fruit of ch. 3. However, these words indicate that human sexuality was a part of the original creation (5:2). Although the misuse of human sexuality is soundly condemned in Scripture (Lev. 18), its proper use is celebrated (2:24, 25; Song). Verses 26–28 include the woman no less than the man in the story of creation.

And God saw that *it was* good.¹⁹ So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹So ^aGod created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.²² And God blessed them, saying, ^a“Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so.²⁵ And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, ^a“Let Us make man in Our image, according to Our likeness; ^blet them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all ^cthe earth and over every creeping thing that creeps on the earth.” ²⁷So God created man ^ain His *own* image; in the image of God He created him; ^bmale and female He created them.²⁸ Then God blessed them, and God said to them, ^a“Be fruitful and multiply; fill the earth and ^bsubdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

1:26 Because God is spirit [John 4:24], there can be no **image** or **likeness** of Him in a physical sense. Instead, God’s image in people is more likely to consist of specific moral, ethical, and intellectual abilities and/or specific roles. In ancient times an emperor might command statues of himself to be placed in remote parts of his empire. These symbols would declare these areas were under his power and reign. God placed humans as image-bearers, or living symbols of Himself, on earth to represent His reign.

²⁹And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; ^ato

you it shall be for food.³⁰ Also, to ^aevery beast of the earth, to every ^bbird of the air, and to everything that creeps on the earth, in which *there* is life, *I have given* every green herb for food”; and it was so.³¹ Then ^aGod saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and ^aall the host of them, were finished.^{2a} And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.³ Then God ^ablessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

^{4a}This *is* the history¹ of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before any ^aplant of the field was in the earth and before any herb of the field had grown. For the LORD God had not ^bcaused it to rain on the earth, and *there was* no man ^cto till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^dman became a living being.

LIFE IN GOD’S GARDEN

⁸The LORD God planted ^aa garden ^beastward in ^cEden, and there He put the man whom He had formed.⁹ And out of the ground the LORD God made ^aevery tree grow that is pleasant to the sight and good for food. ^bThe tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and ^cevil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.¹¹ The name of the first *is* Pishon; it *is* the one which skirts ^athe whole land of Havilah, where *there is* gold.¹² And the gold of that land *is* good. ^aBdellium and the onyx stone *are* there.¹³ The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.¹⁴ The name of the third river *is* ^aHiddekel; ¹ it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

¹⁵Then the LORD God took the man and put him in the garden of Eden to tend and keep it.¹⁶ And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;¹⁷ but of the tree of the knowledge of good and evil ^ayou shall not eat, for in the day that you eat of it ^byou shall surely ^cdie.”

¹⁸And the LORD God said, “*It is* not good that man should be alone; ^aI will make him a helper

THE DOCTRINE OF GOD
PART 2: GOD THE CREATOR

2:4 God is the uncreated Creator of the “heavens and the earth.” *Heavens* summarizes every galaxy, star, and planet, and everything else in the universe. Space, time, energy, and matter came into being because God created it. *Earth* summarizes every element, plant, animal, and person, and everything else on the earth. The smallest strand of DNA within the nucleus of a cell to the largest mountain range on earth are created by God. God’s creation of everything extends even into the spiritual realm, including angels (see Col. 1:16–17). Angels were created to serve, worship, and assist God in His plans (see Pss. 91:11; 103:11; 104:4). All of God’s creation is amazing, but people are its pinnacle. God created every person, including you (see Ps. 139:13–16; Acts 17:24–28). All human life has immeasurable value because each person is a unique creation of God, made in His image (see Gen. 1:26–28).

God not only has the power to create, but He also has the power to recreate. When a person repents of sin and trusts in Jesus Christ, God makes that person a new creation—an eternal child of God (see John 1:12–13). Although the heavens and the earth that God created are presently affected by sin, God will create new heavens and a new earth fit for His perfect eternal kingdom of sons and daughters (see Rev. 21:1, 5).

For **THE DOCTRINE OF GOD: PART 3: GOD THE SPIRIT**, turn to John 4:24 on page 1075.

comparable to him.” ^{19a}Out of the ground the LORD God formed every beast of the field and every bird of the air, and ^bbrought *them* to Adam to see what he would call them. And whatever Adam called each living creature, *that was* its name.²⁰ So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a ^adeep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.²² Then the rib which the LORD God had taken from man He made into a woman, ^aand He ^bbrought her to the man.

²³And Adam said:

“This *is* now ^abone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was ^btaken out of Man.”

2:17 God’s declaration that Adam and Eve eating of the **tree** would lead to their death does not mean that death had to happen instantaneously, but rather that it would surely happen—there would be no escape (see Heb. 9:27).

^{24a}Therefore a man shall leave his father and mother and ^bbe joined to his wife, and they shall become one flesh.

^{25a}And they were both naked, the man and his wife, and were not ^bashamed.

THE TEMPTATION AND FALL OF MAN

(Rom. 5:12–21)

3 Now ^athe serpent was ^bmore cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We may eat the ^afruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you ^atouch it, lest you die.’”

^{4a}Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman ^asaw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit ^band ate. She also gave to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, ^aand they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

⁸And they heard ^athe sound of the LORD

2:19 ^a Gen. 1:20, 24 ^b Ps. 8:6 **2:21** ^a Gen. 15:12; 1 Sam. 26:12 **2:22** ^a Gen. 3:20; 1 Tim. 2:13 ^b Heb. 13:4 **2:23** ^a Gen. 29:14 ^b 1 Cor. 11:8, 9 **2:24** ^a Matt. 19:5 ^b Mark 10:6–8 **2:25** ^a Gen. 3:7, 10 ^b Is. 47:3 **3:1** ^a 1 Chr. 21:1 ^b 2 Cor. 11:3 **3:2** ^a Gen. 2:16, 17 **3:3** ^a Ex. 19:12, 13 **3:4** ^a [2 Cor. 11:3] **3:6** ^a 1 John 2:16 ^b 1 Tim. 2:14 **3:7** ^a Gen. 2:25 **3:8** ^a Job 38:1

1:21 ^a Ps. 104:25–28 **1:22** ^a Gen. 8:17 **1:26** ^a Gen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9 ^b Gen. 9:2; Ps. 8:6–8 ^c Syriac reads *all the wild animals of*. **1:27** ^a Gen. 5:2; 1 Cor. 11:7 ^b Matt. 19:4; [Mark 10:6–8] **1:28** ^a Gen. 9:1, 7; Lev. 26:9 ^b 1 Cor. 9:27 **1:29** ^a Gen. 9:3; Ps. 104:14, 15 **1:30** ^a Ps. 145:15 ^b Job 38:41 **1:31** ^a [Ps. 104:24; 1 Tim. 4:4] **2:1** ^a Ps. 33:6 **2:2** ^a Ex. 20:9–11; 31:17; Heb. 4:4, 10 **2:3** ^a [Is. 58:13] **2:4** ^a Gen. 1:1; Ps. 90:1, 2 ^b Hebrew *toledoth*, literally *generations* **2:5** ^a Gen. 1:11, 12 ^b Gen. 7:4; Job 5:10; 38:26–28 ^c Gen. 3:23 **2:7** ^a Gen. 3:19, 23; Ps. 103:14 ^b Job 33:4 ^c Gen. 7:22 ^d 1 Cor. 15:45 **2:8** ^a Is. 51:3 ^b Gen. 3:23, 24 ^c Gen. 4:16 **2:9** ^a Ezek. 31:8 ^b [Gen. 3:22; Rev. 2:7; 22:2, 14] ^c [Deut. 1:39] **2:11** ^a Gen. 25:18 **2:12** ^a Num. 11:7 **2:14** ^a Dan. 10:4 ^b Or *Tigris* **2:17** ^a Gen. 3:1, 3, 11, 17 ^b Gen. 3:3, 19; [Rom. 6:23] ^c Rom. 5:12; 1 Cor. 15:21, 22 **2:18** ^a 1 Cor. 11:8, 9; 1 Tim. 2:13

The History of Creation

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

³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

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

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

¹¹Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be lights in the firmament of the heavens to divide the

1:2 ^a Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.



Starring Roles

The first man’s name was **ADAM**, which means “Ground,” because God formed Adam out of the very elements of the earth. His wife was called Eve, meaning “Life-Giver,” because she was the mother of all people.

Adam and Eve were very happy in the garden God made for them. Their world was like an immense park in which only the most elegant things lived and grew. The perfume of lilies and roses filled the air continually. Even the mighty lions played gently with them, and the lion cubs ate from Eve’s hand.

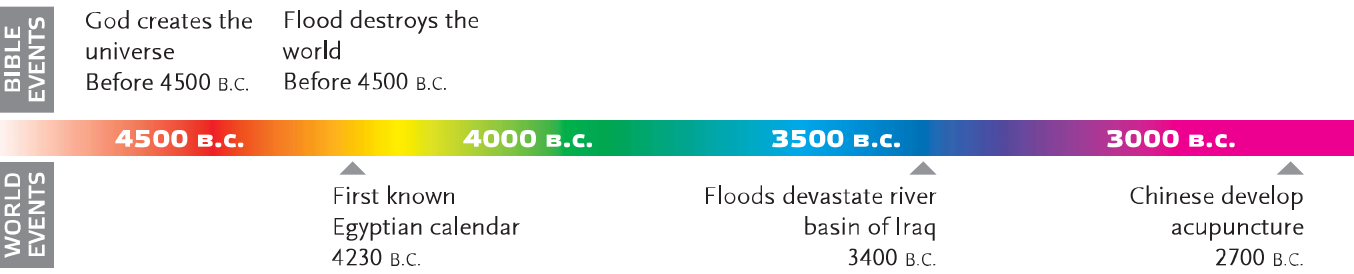
Best of all, God Himself often visited in the evening to walk and talk with Adam and Eve in the garden. He taught them how to live in His world.

But one day everything went wrong. You can read about it in Genesis, chapter 3.



Timeline

DATES ARE APPROXIMATE



In Focus

1:1 Created As used here, it means that God made the heavens and the earth from nothing. Compare with Genesis 2:7 where God only “formed” Adam from the dust of the ground.

day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all^a the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸Then God blessed them, and

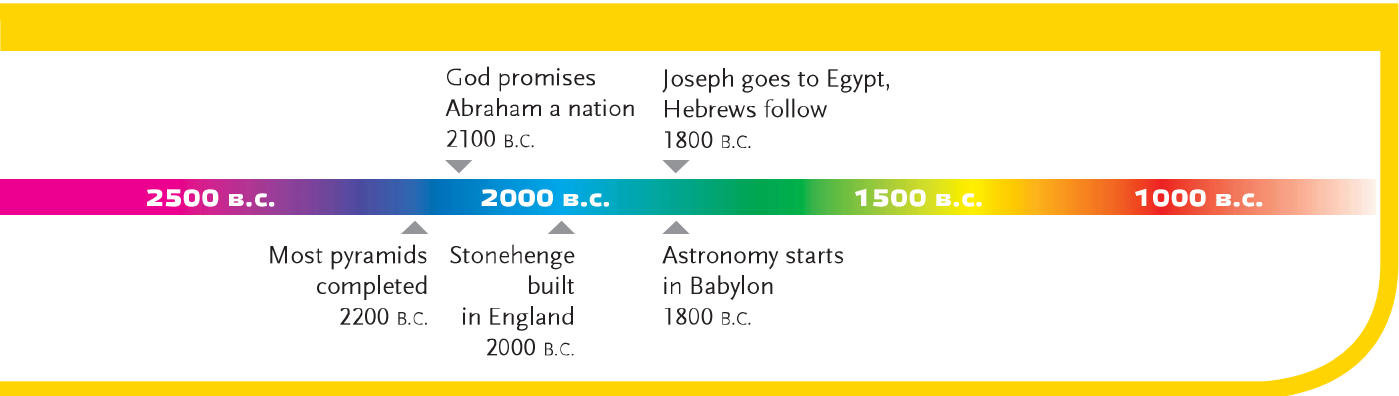
God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴This *is* the history^a of the heavens and the earth when they were created, in the day

1:26 ^a Syriac reads *all the wild animals of*. 2:4 ^a Hebrew *toledoth*, literally *generations*



CHOOSING OR RECOMMENDING A BIBLE: TYPE

- ▶ Text Bibles
- ▶ Readers Bibles
- ▶ Reference Bibles
- ▶ Devotional Bibles
- ▶ Study Bibles
- ▶ Specialty Bibles

honor, he is called for the first time the name by which he is perhaps best remembered: “Moses the servant of the LORD” (Deut. 34:5). Israel had reached the plains of Moab around either 1406 BC or 1235 BC (see “Moab: On the Doorstep of Canaan” at Num. 20:14). Moses began his speeches in the 11th month of this 40th year after the Israelites’ departure from Egypt (Deut. 1:3; see Num. 33:38). According to the chronological scheme of the Book of Joshua, the Israelites crossed the Jordan and celebrated Passover in the 1st month of the next year (Josh. 4:19; 5:10). Sometime during the intervening two months, Moses died at the age of 120 years (Deut. 34:7).



• Deuteronomy 34:1–12

Deuteronomy

Moses Dies on Mount Nebo

34 :1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan, ²all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,^a ³the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar. ⁴Then the LORD said to him, “This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, ‘I will give it to your descendants.’ I have caused you to see it with your eyes, but you shall not cross over there.”

⁵So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. ⁶And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. ⁷Moses *was* one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished. ⁸And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping *and* mourning for Moses ended.

⁹Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses.

¹⁰But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face, ¹¹in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land, ¹²and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

34:2 ^aThat is, the Mediterranean



TRANSITION

Teach Us to Number Our Days

Many of the psalms begin with a superscription associating that particular psalm with a specific historical person, usually David. Unfortunately the superscriptions do not settle questions of authorship because the terminology used in them is ambiguous. The Hebrew phrase of the superscriptions can be translated in various ways, possibly meaning “of David,” “to David,” “belonging to David,” or “by David.” Thus the Hebrew superscriptions do not necessarily refer to authorship, and scholars often differ on the precise dating of certain psalms.

The superscription of Ps. 90 describes this psalm as “A prayer of Moses the man of God.” Many scholars consider Ps. 90 to be a late composition that was associated with Moses long after his death. The psalm is placed here after Deuteronomy not to decide the questions of authorship, but rather to allow it to be read in the context of Moses, as intended by the superscription. By reading Ps. 90 shortly after other poetic speeches accredited to Moses (Deut. 32; 33; see 31:30; 32:44; 33:1), we can understand it as a final comment on Moses’ life and a prayer for God’s help in the coming struggles. See “The Book of Psalms” at Ps. 8.



• Psalm 90

Psalm 90

The Eternity of God, and Man’s Frailty

A Prayer of Moses the man of God.

Lord, You have been our dwelling place^a in all generations.
² Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You *are* God.
³ You turn man to destruction, And say, “Return, O children of men.”
⁴ For a thousand years in Your sight *Are* like yesterday when it is past, And *like* a watch in the night.
⁵ You carry them away *like* a flood; *They are* like a sleep. In the morning they are like grass *which* grows up;
⁶ In the morning it flourishes and grows up; In the evening it is cut down and withers.
⁷ For we have been consumed by Your anger, And by Your wrath we are terrified.

90:1 ^aSeptuagint, Targum, and Vulgate read *refuge*.

⁸ You have set our iniquities before You, Our secret *sins* in the light of Your countenance.
⁹ For all our days have passed away in Your wrath; We finish our years like a sigh.
¹⁰ The days of our lives *are* seventy years; And if by reason of strength *they are* eighty years, Yet their boast *is* only labor and sorrow; For it is soon cut off, and we fly away.
¹¹ Who knows the power of Your anger? For as the fear of You, *so is* Your wrath.
¹² So teach us to number our days, That we may gain a heart of wisdom.

¹³ Return, O LORD! How long? And have compassion on Your servants.
¹⁴ Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days!
¹⁵ Make us glad according to the days *in which* You have afflicted us, The years *in which* we have seen evil.
¹⁶ Let Your work appear to Your servants, And Your glory to their children.
¹⁷ And let the beauty of the LORD our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands.

THE CONQUEST OF CANAAN

Historians disagree as to when the Israelites left Egypt (see “The Exodus Begun” at Ex. 12:37). The same historians disagree as to when Israel arrived in Canaan. Some place the invasion at the end of the 15th century; others at the end of the 13th. Archaeological support has been claimed for both dates, such as evidence that Jericho was destroyed at this or that era. But assigning specific dates to physical remains is difficult, and, ultimately, archaeology has not solved the question.

What can be agreed on, from evidence both within and outside of the Bible, is that the conquest of the Holy Land was not the unstoppable, crushing tide of invaders that is sometimes pictured. Despite sweeping statements that Joshua conquered “the whole land” (e.g., Josh. 11:16, 23), there are also descriptions of the land that “remains . . . to be possessed” (e.g., Josh. 13:1–6). Some of the Israelite conquests

appear to have been by peaceful assimilation of the native peoples into the Israelites’ own group, such as happened with the Gibeonites (Josh. 9).

The danger of such assimilation is that the Israelites’ faith would be mixed with the religious beliefs and practices of Canaan. The Canaanites recognized many deities, two of the more prominent ones being El, the great sky god, and his female consort Asherah. By the time of the conquest, the worship of El had been overshadowed by worship of a warrior storm god, Baal.

Canaanite worship practices included child sacrifice and fertility rites, often involving relations with cult prostitutes. Images of the gods were common in worship, as were the wooden poles or objects called “Asherim” after the goddess Asherah. Much of Israel’s religious history dealt with the conflict between worshipers of the one God of the Exodus and worshipers of these Canaanite deities.

The conquest of the Holy Land was not the unstoppable, crushing tide of invaders that is sometimes pictured.



TRANSITION

The Book of Joshua

Although the Book of Joshua tells of Israel’s conquest of Canaan, it is not a typical war story: little space is given to accounts of actual fighting. Indeed, almost half of the book (chs. 13–21) details how the land would be divided between Israel’s twelve tribes. Clearly the focus is God’s fulfillment of His promise of land instead of on feats of arms.

God’s command that Israel destroy every creature living in the land (Josh. 6:17, 21) poses a difficult ethical issue. This command is moderated somewhat in Josh. 8:2 but is still under-

standably troubling to many readers. We should not minimize the ethical question, but should understand that the reason given for the command involves the abominable and idolatrous Canaanite lifestyle. God ordains this total destruction so that Israel would not adopt the religious practices of the Canaanites (see Deut. 20:16–18).

The book concludes on the same theme. In a covenant renewal ceremony (chs. 23; 24), Joshua demands that Israel choose whether they will follow God or the gods of Canaan.



• Joshua 1:1—5:15

and over the cattle, over all^a the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴This is the history^a of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

LIFE IN GOD’S GARDEN

⁸The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold. ¹²And the gold of that land *is* good. Bdeiliium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* Hiddekel;^a it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

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

¹⁸And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” ¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

²³And Adam said:

1:26 ^a Syriac reads *all the wild animals of*. 2:4 ^a Hebrew *toledoth*, literally *generations*
2:14 ^a Or *Tigris*

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

THE TEMPTATION AND FALL OF MAN

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

⁴Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

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

⁹Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹²Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³And the LORD God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴So the LORD God said to the serpent:

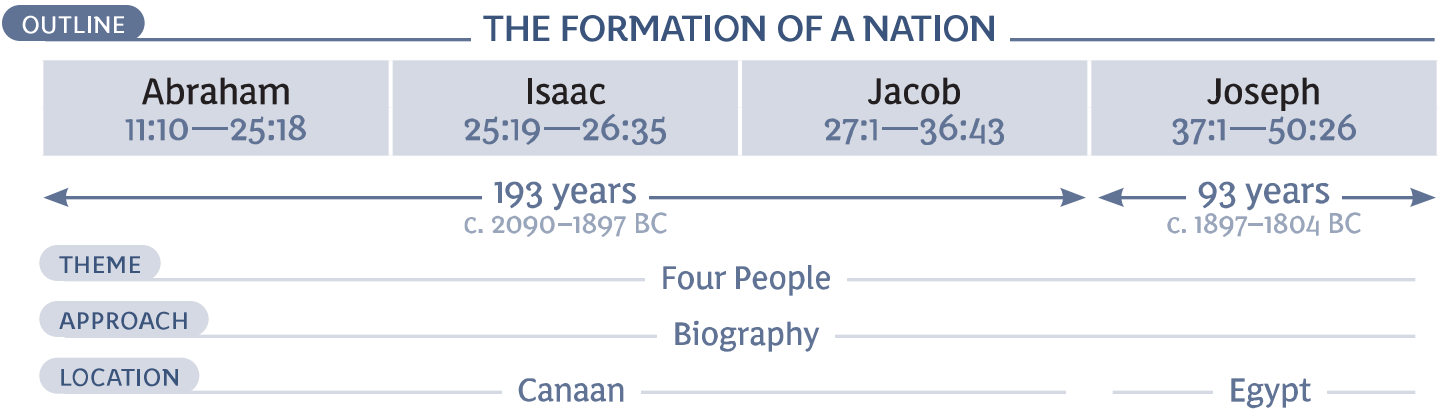
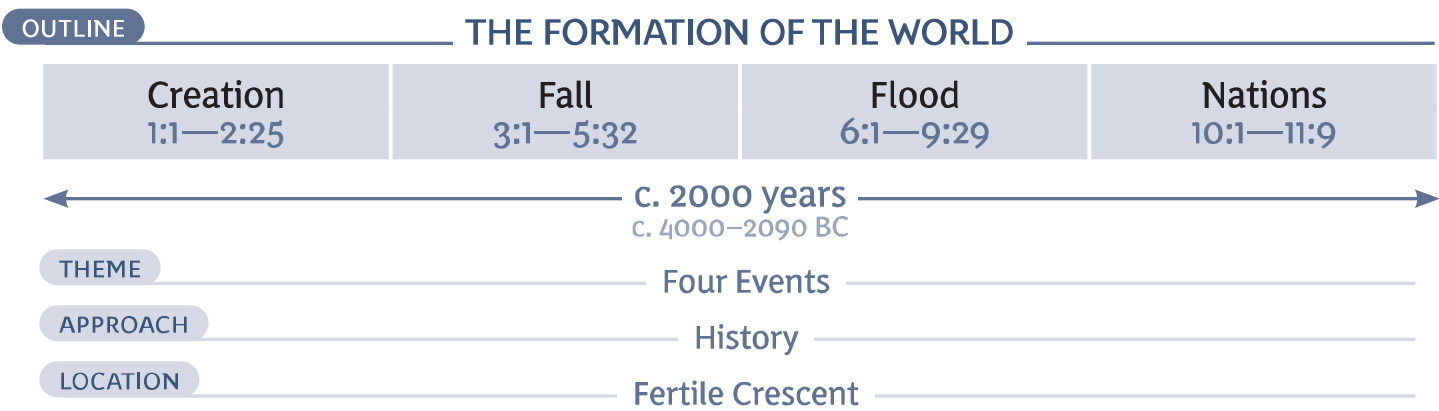
“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

¹⁷Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:



Seeing, then, that man fell through pride, He restored him through humility. We were ensnared by the wisdom of the serpent; we are set free by the foolishness of God.

AUGUSTINE (354–430)
On Christian Doctrine

THE HISTORY OF CREATION

1 In the ^abeginning ^bGod created the heavens and the earth. ²The earth was ^cwithout form, and void; and darkness *was* ^don the face of the deep. ^bAnd the Spirit of God was hovering over the face of the waters.

^{3a}Then God said, ^b“Let there be ^clight”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the ^edarkness He called Night. So the evening and the morning were the first day.

⁶Then God said, ^a“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” ⁷Thus God made the firmament, ^aand divided the waters which *were* under the firmament from the waters which *were* ^babove the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, ^a“Let the waters under the heavens be gathered together into one place, and ^blet the dry *land* appear”; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

¹¹Then God said, “Let the earth ^abring forth grass, the herb *that* yields seed, *and* the ^bfruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be ^alights in the firmament of the heavens to divide the day from the night; and let them be for signs and ^bseasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the ^cgreater light to rule the day, and the ^blesser light to rule the night. *He made* ^dthe stars also. ¹⁷God set them in the firmament of the ^eheavens to give light

1:1 ^a [John 1:1–3] ^b Acts 17:24
1:2 ^a Jer. 4:23 ^b Is. 40:13, 14 ^c Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.
1:3 ^a Ps. 33:6, 9 ^b 2 Cor. 4:6 ^c [Heb. 11:3]
1:5 ^a Ps. 19:2; 33:6; 74:16; 104:20; 136:5
1:6 ^a Jer. 10:12
1:7 ^a Prov. 8:27–29 ^b Ps. 148:4
1:9 ^a Job 26:10 ^b Ps. 24:1, 2; 33:7; 95:5
1:11 ^a Heb. 6:7 ^b 2 Sam. 16:1
1:14 ^a Ps. 74:16; 136:5–9 ^b Ps. 104:19
1:16 ^a Ps. 136:8 ^b Ps. 8:3 ^c Job 38:7
1:17 ^a Gen. 15:5

on the earth, ¹⁸and to ^arule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹So ^aGod created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, ^a“Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, ^a“Let Us make man in Our image, according to Our likeness; ^blet them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all ^cthe earth and over every creeping thing that creeps on the earth.” ²⁷So God created man ^ain His *own* image; in the image of God He created him; ^bmale and female He created them. ²⁸Then God blessed them, and God said to them, ^a“Be fruitful and multiply; fill the earth and ^bsubdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; ^ato you it shall be for food. ³⁰Also, to ^aevery beast of the earth, to every ^bbird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then ^aGod saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and ^aall the host of them, were finished. ^{2a}And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God ^ablessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

^{4a}This *is* the history ^cof the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ^bbefore any ^cplant of the field was in the earth and before any herb of the field had grown. For the LORD God had not ^bcaused it to rain on the earth, and *there was* no man ^cto till the ground; ^dbut a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^aman became a living being.

LIFE IN GOD’S GARDEN

⁸The LORD God planted ^aa garden ^beastward in ^cEden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made ^aevery tree grow that is pleasant to the sight and good for food. ^bThe tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and ^cevil.

I REFLECT

Genesis 1:26



A pattern emerges in the first twenty-five verses of this chapter: God speaks, and something comes into existence. The sixth day, however, is unique. On that day, God made something different from all He created before it. He made humans on this day, and He created only them in His image and likeness. This means that we are made to resemble and reflect God in a way that nothing else in creation does or even can do. Animals, plants, oceans, and mountains, though beautiful, do not bear God’s image. You are uniquely made to reflect Him. The question is not *if* you will but *how well* you will.

1:18 ^a Jer. 31:35
1:21 ^a Ps. 104:25–28
1:22 ^a Gen. 8:17
1:26 ^a [Eph. 4:24] ^b Gen. 9:2 ^c Syriac reads *all the wild animals of*.
1:27 ^a Gen. 5:2 ^b Matt. 19:4
1:28 ^a Gen. 9:1, 7 ^b 1 Cor. 9:27
1:29 ^a Gen. 9:3
1:30 ^a Ps. 145:15 ^b Job 38:41
1:31 ^a [Ps. 104:24]
2:1 ^a Ps. 33:6
2:2 ^a Ex. 20:9–11; 31:17
2:3 ^a [Is. 58:13]
2:4 ^a Gen. 1:1 ^b Hebrew *toledoth*, literally *generations*
2:5 ^a Gen. 1:11, 12 ^b Gen. 7:4 ^c Gen. 3:23
2:7 ^a Gen. 3:19, 23 ^b Job 33:4 ^c Gen. 7:22 ^d 1 Cor. 15:45
2:8 ^a Is. 51:3 ^b Gen. 3:23, 24 ^c Gen. 4:16
2:9 ^a Ezek. 31:8 ^b [Gen. 3:22] ^c [Deut. 1:39]

the superlative. Elsewhere in the OT the phrase refers consistently to the divine spirit that empowers and energizes individuals (see Gen 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 19:20, 23; Ezek 11:24; 2 Chr 15:1; 24:20).

A ^{tn} The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young, see Deut 32:11). The Syriac cognate term means “to brood over; to incubate.” How much of that sense might be attached here is hard to say, but the verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads “mighty wind” (cf. NEB) then the verse describes how the powerful wind begins to blow in preparation for the creative act described in vv. 9–10. (God also used a wind to drive back the flood waters in Noah’s day. See Gen 8:1.)

B ^{tn} *Heb* “face.”

C ^{sn} *The water.* The text deliberately changes now from the term for the watery deep to the general word for water. The arena is now the life-giving water and not the chaotic abyss-like deep. The change may be merely stylistic, but it may also carry some significance. The deep carries with it the sense of the abyss, chaos, darkness—in short, that which is not good for life.

D ^{tn} The prefixed verb form with the *vav* (ו) consecutive introduces the narrative sequence. Ten times in the chapter the decree of God in creation will be so expressed. For the power of the divine word in creation, see Ps 33:9; John 1:1–3; 1 Cor 8:6; Col 1:16.

^{sn} *God said.* By speaking, God brings the world into existence. The efficacious nature of the word of the LORD is a prominent theme in this chapter. It introduces the Law, the words and commandments from the LORD that must be obeyed. The ten decrees of God in this chapter anticipate the ten words in the Decalogue (Exod 20:2–17).

E ^{tn} “Let there be” is the short jussive form of the verb “to be”; the following expression “and there was” is the short preterite form of the same verb. As such, *יְהי* (*y^hhi*) and *וַיְהי* (*vay^hhi*) form a profound wordplay to express both the calling into existence and the complete fulfillment of the divine word.

F ^{sn} *Light.* The Hebrew word simply means “light,” but it is used often in scripture to convey the ideas of salvation, joy, knowledge, righteousness, and life. In this context one cannot ignore those connotations, for it is the antithesis of the darkness. The first thing God does is correct the darkness; without the light there is only chaos.

G ^{tn} *Heb* “And God saw the light, that it was good.” The verb “saw” in this passage

moving^A over the surface^B of the water.^C ³ God said,^D “Let there be^E light.”^F And there was light! ⁴ God saw^G that the light was good,^H so God separated^I the light from the darkness. ⁵ God called^J the light “day” and the darkness^K “night.” There was evening, and there was morning, marking the first day.^L

⁶ God said, “Let there be an expanse^M in the midst of the waters and let it separate water^N from water.”⁷ So God made the expanse and separated the water under the expanse from the water above it.^O It was so.^P ⁸ God called the expanse “sky.”^Q There was evening, and there was morning, a second day.

⁹ God said, “Let the water under the sky be gathered to one place^R and let dry ground appear.”^S It was so.¹⁰ God called the dry ground “land”^T and the gathered waters he called “seas.” God saw that it was good.

carries the meaning “reflected on,” “surveyed,” “concluded,” “noted.” It is a description of reflection of the mind—it is God’s opinion.

H ^{tn} The Hebrew word טוב (*tov*) in this context signifies whatever enhances, promotes, produces, or is conducive for life. It is the light that God considers “good,” not the darkness. Whatever is conducive to life in God’s creation is good, for God himself is good, and that goodness is reflected in all of his works.

I ^{tn} The verb “separate, divide” here explains how God used the light to dispel the darkness. It did not do away with the darkness completely, but made a separation. The light came alongside the darkness, but they are mutually exclusive—a theme that will be developed in the Gospel of John (cf. John 1:5).

^{sn} The idea of separation is critical to this chapter. *God separated* light from darkness, upper water from lower water, day from night, etc. The verb is important to the Law in general. In Leviticus God separates between clean and unclean, holy and profane (Lev 10:10; 11:47 and 20:24); in Exodus God separates the Holy Place from the Most Holy Place (Exod 26:33). There is a preference for the light over the darkness, just as there will be a preference for the upper waters, the rain water which is conducive to life, over the sea water.

J ^{tn} *Heb* “he called to,” meaning “he named.”

^{sn} *God called.* Seven times in this chapter naming or blessing follows some act of creation. There is clearly a point being made beyond the obvious idea of naming. In the Babylonian creation story *Enuma Elish*, naming is equal to creating. In the Bible the act of naming, like creating, can be an indication of sovereignty (see 2 Kgs 23:34). In this verse God is sovereign even over the darkness.

K ^{tn} *Heb* “and the darkness he called night.” The words “he called” have not been repeated in the translation for stylistic reasons.

L ^{tn} Another option is to translate, “Evening came, and then morning came.” This formula closes the six days of creation. It seems to follow the Jewish order of reckoning time: from evening to morning. Day one started with the dark, continued

through the creation of light, and ended with nightfall. Another alternative would be to translate, “There was night and then there was day, one day.”

^{sn} *The first day.* The exegetical evidence suggests the word “day” in this chapter refers to a literal 24-hour day. It is true that the word can refer to a longer period of time (see Isa 61:2, or the idiom in 2:4, “in the day,” that is, “when”). But this chapter uses “day,” “evening,” “years,”

“night,” “morning,” “evening,” “years,” and “seasons.” Consistency would require sorting out how all these terms could be used to express ages. Also, when the Hebrew word יוֹם (*yom*) is used with a numerical adjective, it refers to a literal day. Furthermore, the commandment to keep the sabbath clearly favors this interpretation. One is to work for six days and then rest on the seventh, just as God did when he worked at creation.

M ^{tn} The Hebrew word refers to an expanse of air pressure between the surface of the sea and the clouds, separating water below from water above. In v. 8 it is called “sky.”

^{sn} *An expanse.* In the poetic texts the writers envision, among other things, something rather strong and shiny, no doubt influencing the traditional translation “firmament” (cf. NRSV “dome”). Job 37:18 refers to the skies poured out like a molten mirror. Dan 12:3 and Ezek 1:22 portray it as shiny. The sky or atmosphere may have seemed like a glass dome. For a detailed study of the Hebrew conception of the heavens and sky, see L. I. J. Stadelmann, *The Hebrew Conception of the World* (AnBib), 37–60.

N ^{tn} *Heb* “the waters from the waters.”

O ^{tn} *Heb* “the expanse.”

P ^{tn} This statement indicates that it happened before the way God designed it, underscoring the connection between word and event.

Q ^{tn} Though the Hebrew word can mean “heaven,” it refers in this context to “the sky.”

R ^{sn} *Let the water...be gathered to one place.* In the beginning the water covered the whole earth; now the water was to be restricted to an area to form the ocean. The picture is one of the dry land as an island with the sea surrounding it. Again the sovereignty of God is revealed. Whereas the pagans saw the sea as a force to be reckoned with, God controls the boundaries of the sea. And in the judgment at the flood he will blur the boundaries so that chaos returns.

S ^{tn} When the waters are collected to one place, dry land emerges above the surface of the receding water.

T ^{tn} *Heb* “earth,” but here the term refers to the dry ground as opposed to the sea.

¹¹ God said, “Let the land produce vegetation:^A plants yielding seeds and^B trees on the land bearing fruit with seed in it, according to their kinds.”^C It was so.¹² The land produced vegetation—plants yielding seeds according to their kinds, and trees bearing fruit with seed in it according to their kinds. God saw that it was good.¹³ There was evening, and there was morning, a third day.

¹⁴ God said, “Let there be lights^D in the expanse^E of the sky to separate the day from the night, and let them be signs^F to indicate seasons and days and years,¹⁵ and let them serve as lights in the expanse of the sky to give light on the earth.” It was so.¹⁶ God made two great lights^G—the greater light to rule over the day and the lesser light to rule over the night. He made the stars also.¹⁷ God placed the lights^I in the expanse of the sky to shine on the earth,¹⁸ to preside over the day and the night, and to separate the light from the darkness.^J God saw that it was good.¹⁹ There was evening, and there was morning, a fourth day.

²⁰ God said, “Let the water swarm with swarms^K of living creatures and let birds fly^L above the earth across the expanse of the sky.”²¹ God created the great sea creatures^M and every living and moving thing with which the water swarmed, according to their kinds, and every winged bird according to its kind. God saw that it was good.²² God blessed them^N and said, “Be fruitful and multiply and fill the water in the seas, and let the birds multiply on the earth.”^O ²³ There was evening, and there was morning, a fifth day.

²⁴ God said, “Let the land produce living creatures according to their kinds: cattle, creeping things, and wild animals,

fixed seasons, that is [explicative *vav* (ו)] days and years.”

^{sn} *Let them be for signs.* The point is that the sun and the moon were important to fix the days for the seasonal celebrations for the worshiping community.

G ^{sn} *Two great lights.* The text goes to great length to discuss the creation of these lights, suggesting that the subject was very important to the ancients. Since these “lights” were considered deities in the ancient world, the section serves as a strong polemic (see G. Hasel, “The Polemical Nature of the Genesis Cosmology,” *EvQ* 46 [1974]: 81–102). The Book of Genesis is affirming they are created entities, not deities. To underscore this the text does not even give them names. If used here, the usual names for the sun and moon [*Shemesh* and *Yarikh*, respectively] might have carried pagan connotations, so they are simply described as greater and lesser lights. Moreover, they serve in the capacity that God gives them, which would not be the normal function the pagans ascribed to them.

C ^{sn} *After their kinds.* The Hebrew word translated “kind” (כִּי, *min*) indicates again that God was concerned with defining and dividing time, space, and species. The point is that creation was with order, as opposed to chaos. And what God created and distinguished with boundaries was not to be confused (see Lev 19:19 and Deut 22:9–11).

D ^{sn} *Let there be lights.* Light itself was created before the light-bearers. The order would not seem strange to the ancient Hebrew mind that did not automatically link daylight with the sun (note that dawn and dusk appear to have light without the sun).

E ^{tn} The language describing the cosmos, which reflects a prescientific view of the world, must be interpreted as phenomenal, describing what appears to be the case. The sun and the moon are not *in* the sky (below the clouds), but from the viewpoint of a person standing on the earth, they appear that way. Even today we use similar phenomenological expressions, such as “the sun is rising” or “the stars in the sky.”

F ^{tn} The text has “for signs and for seasons and for days and years.” It seems likely from the meanings of the words involved that “signs” is the main idea, followed by two categories, “seasons” and “days and years.” This is the simplest explanation, and one that matches vv. 11–13. It could even be rendered “signs for the

statement of v. 1.) The author wishes to underscore that these creatures—even the great ones—are part of God’s perfect creation. The Hebrew term תַּנִּינִים (*tanninim*) is used for snakes (Exod 7:9), crocodiles (Ezek 29:3), or other powerful animals (Jer 51:34). In Isa 27:1 the word is used to describe a mythological sea creature that symbolizes God’s enemies.

N ^{tn} While the translation “blessed” has been retained here for the sake of simplicity, it would be most helpful to paraphrase it as “God endowed them with fruitfulness” or something similar, for here it refers to God’s giving the animals the capacity to reproduce. The expression “blessed” needs clarification in its different contexts, for it is one of the unifying themes of the Book of Genesis. The divine blessing occurs after works of creation and is intended to continue that work—the word of blessing guarantees success. The word means “to enrich; to endow,” and the most visible evidence of that enrichment is productivity or fruitfulness. See C. Westermann, *Blessing in the Bible and the Life of the Church* (OBT).

O ^{sn} The instruction God gives to creation is properly a fuller expression of the statement just made (“God blessed them”), that he enriched them with the ability to reproduce. It is not saying that these were rational creatures who heard and obeyed the word; rather, it stresses that fruitfulness in the animal world is a result of the divine decree and not of some pagan cultic ritual for fruitfulness. The repeated emphasis of “be fruitful—multiply—fill” adds to this abundance God has given to life. The meaning is underscored by the similar sounds: בָּרַךְ (*barakh*) with בָּרָא (*bara*), and פָּרָה (*parah*) with רָבָה (*ravah*).

The History of Creation

1 In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

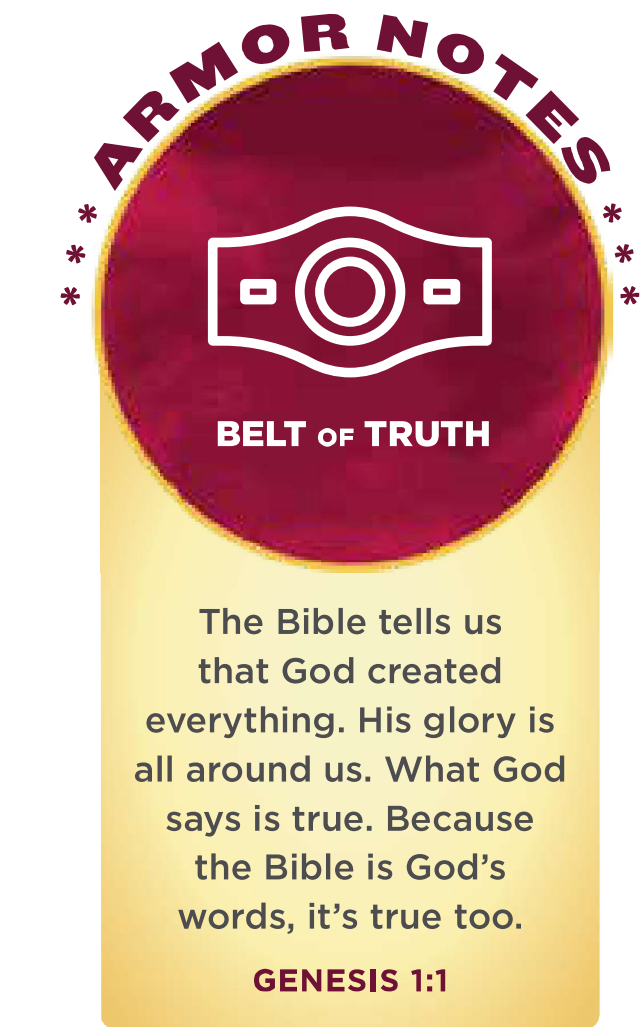
³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

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

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

¹¹Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the



darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

²⁶Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of

the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴This *is* the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Life in God's Garden

⁸The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight

and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold. ¹²And the gold of that land *is* good. Bdelium and the onyx stone *are* there. ¹³The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

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

¹⁸And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” ¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

²³And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

the evening and the morning were the fourth day.

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1:26 ^a Syriac reads *all the wild animals of*. 2:4 ^a Hebrew *toledoth*, literally *generations* 2:14 ^a Or *Tigris*

So the evening and the morning were the sixth day.

² Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

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Because she was taken out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

The Temptation and Fall of Man

³ Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

²And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

⁴Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶So when the woman saw that the tree

was good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

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

⁹Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹²Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³And the LORD God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.
¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

CHOOSING OR RECOMMENDING A BIBLE: DESIGN

- ▶ Verse by verse / paragraph
- ▶ Single column / double column
- ▶ Point size
- ▶ References and translator notes placement
- ▶ Words of Christ in red

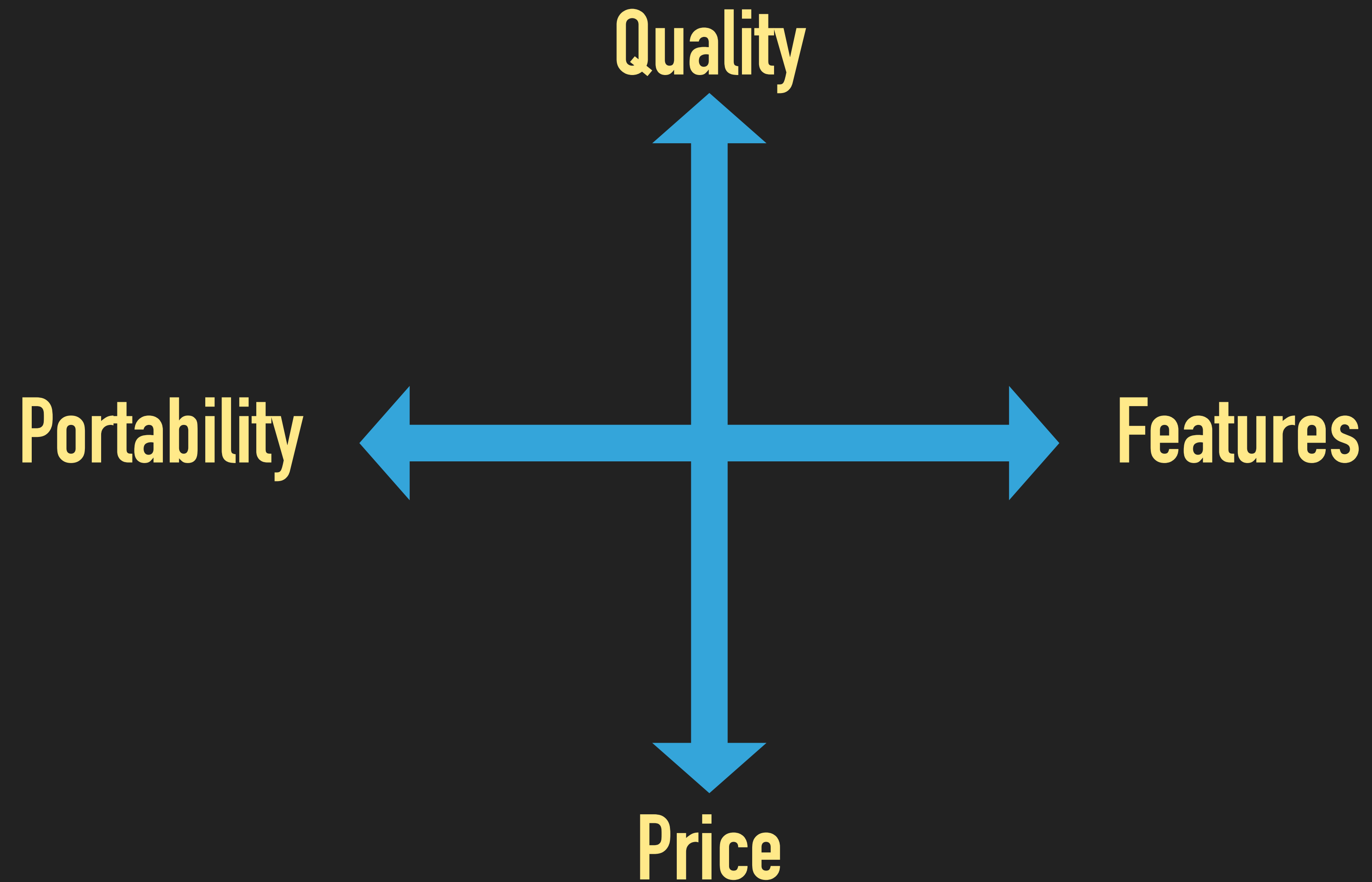
CHOOSING OR RECOMMENDING A BIBLE: CONSTRUCTION

- ▶ Trim size
- ▶ Cover material: hard cover; genuine leather; premium leather; bonded leather; synthetic leather; cloth over board; soft cover
- ▶ Binding (e.g., glued vs. sewn)
- ▶ Paper weight
- ▶ Line matching

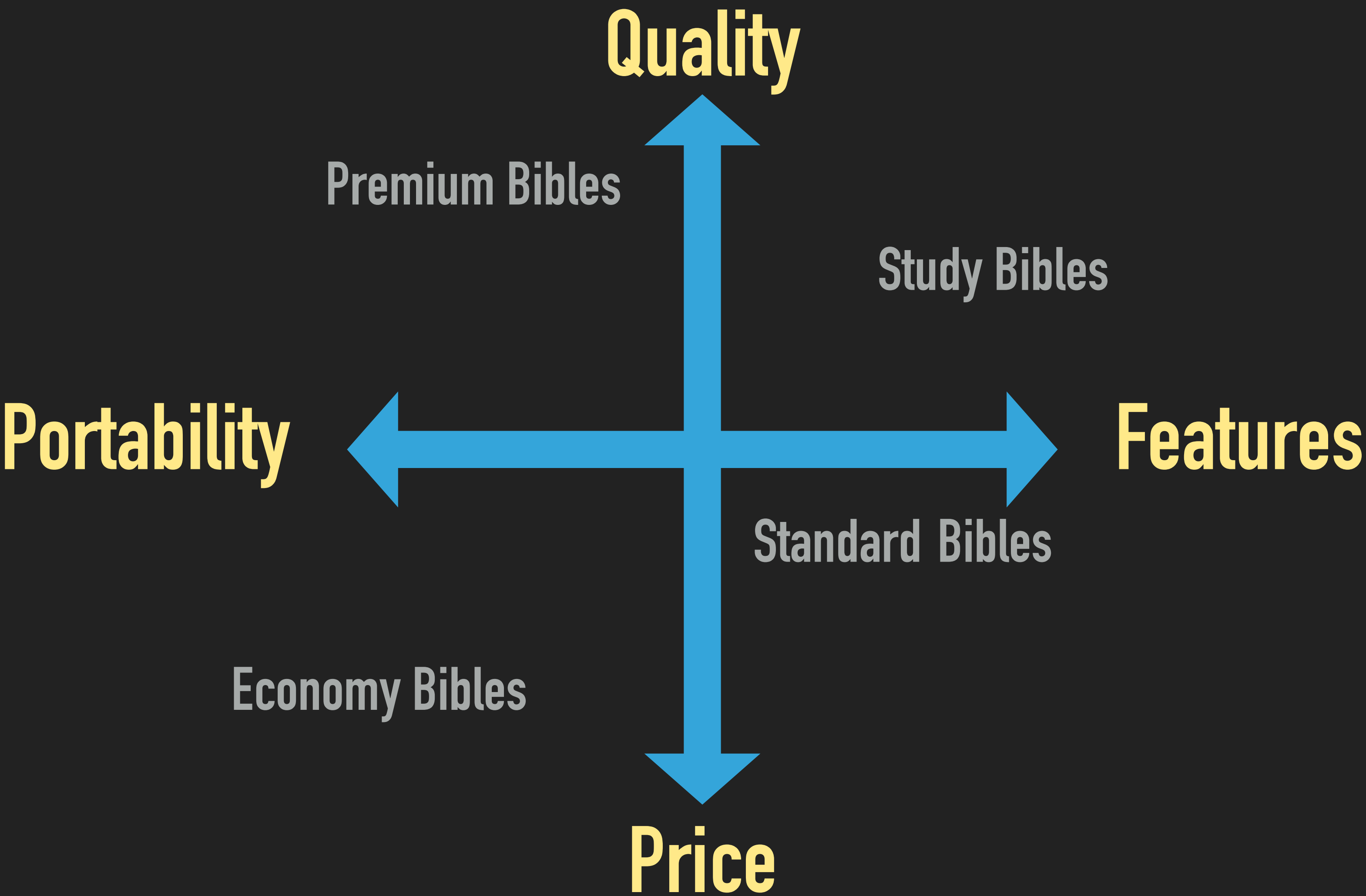
CHOOSING OR RECOMMENDING A BIBLE: EXTRAS

- ▶ Ribbons
- ▶ Perimeter stitching
- ▶ Gilding
- ▶ Hubs
- ▶ Headband and tailband

CHOOSING OR RECOMMENDING A BIBLE: THE TENSION



CHOOSING OR RECOMMENDING A BIBLE: THE TENSION



MINISTRY IDEAS

- ▶ If possible, curate a Bible **show room**
- ▶ Think **longer-term**
 - ▶ PS: Story book Bibles; picture Bibles
 - ▶ YK: Kids Bibles
 - ▶ OK: Student Bibles
- ▶ If **memorization** is important, consider a translation a child can grow with
- ▶ Bulk: **churchsource.com; biblesinbulk.com; christianbook.com; amazon.com; Ollies and discount stores; publisher**

nos el mejor.
co' confessor.
lazada.
o ementado.
ua syuzado.
terminado.
mo' sabastian.
uino ni pan.
or san ...
e mi ahan.
vin buscar.
lla tornaz.
ntarme de el lugar.
cer otom ...
na ne usita.
igna me ...
mo besar.
aria sanar
ntro do effaua.
iego daua.
la demandaa.
m cobdiciaaa.
en tale lunaa.

Echol con el ylopo. del agua salad
E onsigno li los oios con la cruz co
I adolor z la coyta fue luego amara
I a humne q' pdiera. fue toda reco
Entenderio pudieses. amigos z
E auie muchos males. de diuulos co
V nos de ceguadad. al de gues de
Mas de todo bie' lino. rendie adu
Oro ei padre sco. amigo ue tu
O raderel. q' nos. q' ual con meio
C uria te q' no' peques. z no' faga
E a seia p' tu tidio. fages reca
Muchos son los miraculos. q' dell p
el p'mel os unos o oymos. los otros q' l
Endubda. ei panam. i. en q' l enp
uo q' Has aq' parte. q' lea. a dehiar an
Saca **D**esta sazon los est. q'ero los fer e
En su d'ezir uno z miedre uos. mietre
uida. **C**omo gano la gra. q' saca los
Por ond de luengas tierras. le en
Era en essi tiempo. los moros m

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