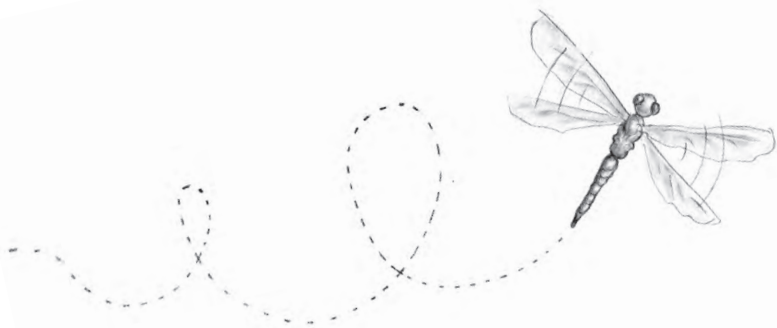


# Great & Small Bible

*A Keepsake Bible for Babies*



CHRISTIAN  
STANDARD  
BIBLE®

HOLMAN®  
BIBLES

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# Introduction to the Christian Standard Bible®

The Bible is God's revelation to humanity. It is our only source for completely reliable information about God, what happens when we die, and where history is headed. The Bible does these things because it is God's inspired Word, inerrant in the original manuscripts. Bible translation brings God's Word from the ancient languages (Hebrew, Greek, and Aramaic) into today's world. In dependence on God's Spirit to accomplish this sacred task, the CSB Translation Oversight Committee and Holman Bible Publishers present the Christian Standard Bible.

## Textual Base of the CSB

The textual base for the New Testament (NT) is the Nestle-Aland *Novum Testamentum Graece*, 28th edition, and the United Bible Societies' *Greek New Testament*, 5th corrected edition. The text for the Old Testament (OT) is the *Biblia Hebraica Stuttgartensia*, 4th edition.

Where there are significant differences among Hebrew, Aramaic, or Greek manuscripts, the translators follow what they believe is the original reading and indicate the main alternative(s) in footnotes. The CSB uses the traditional verse divisions found in most Protestant Bibles.

## Goals of This Translation

- Provide English-speaking people worldwide with an accurate translation in contemporary English.
- Provide an accurate translation for personal study, sermon preparation, private devotions, and memorization.
- Provide a text that is clear and understandable, suitable for public reading, and shareable so that all may access its life-giving message.
- Affirm the authority of Scripture and champion its absolute truth against skeptical viewpoints.

## Translation Philosophy of the CSB

Most discussions of Bible translations speak of two opposite approaches: formal equivalence and dynamic equivalence. This terminology is meaningful, but Bible translations cannot be

neatly sorted into these two categories. There is room for another category of translation philosophy that capitalizes on the strengths of the other two.

### 1. Formal Equivalence:

Often called "word-for-word" (or "literal") translation, the principle of formal equivalence seeks as nearly as possible to preserve the structure of the original language. It seeks to represent each word of the original text with an exact equivalent word in the translation so that the reader can see word for word what the original human author wrote. The merits of this approach include its consistency with the conviction that the Holy Spirit did inspire the very words of Scripture in the original manuscripts. It also provides the English Bible student some access to the structure of the text in the original language. Formal equivalence can achieve accuracy to the degree that English has an exact equivalent for each word and that the grammatical patterns of the original language can be reproduced in understandable English. However, it can sometimes result in awkward, if not incomprehensible, English or in a misunderstanding of the author's intent. The literal rendering of ancient idioms is especially difficult.

### 2. Dynamic or Functional Equivalence:

Often called "thought-for-thought" translation, the principle of dynamic equivalence rejects as misguided the attempt to preserve the structure of the original language. It proceeds by extracting the meaning of a text from its form and then translating that meaning so that it makes the same impact on modern readers that the ancient text made on its original readers. Strengths of this approach include a high degree of clarity and readability, especially in places where the original is difficult to render word for word. It also

acknowledges that accurate and effective translation may require interpretation. However, the meaning of a text cannot always be neatly separated from its form, nor can it always be precisely determined. A biblical author may have intended multiple meanings, but these may be lost with the elimination of normal structures. In striving for readability, dynamic equivalence also sometimes overlooks and loses some of the less prominent elements of meaning. Furthermore, lack of formal correspondence to the original makes it difficult to verify accuracy and thus can affect the usefulness of the translation for in-depth Bible study.

### 3. Optimal Equivalence:

In practice, translations are seldom if ever purely formal or dynamic but favor one theory of Bible translation or the other to varying degrees. Optimal equivalence as a translation philosophy recognizes that form cannot always be neatly separated from meaning and should not be changed (for example, nouns to verbs or second person "you" to third person "they") unless comprehension demands it. The primary goal of translation is to convey the sense of the original with as much clarity as the original text and the translation language permit. Optimal equivalence appreciates the goals of formal equivalence but also recognizes its limitations.

Optimal equivalence starts with an exhaustive analysis of the text at every level (word, phrase, clause, sentence, discourse) in the original language to determine its original meaning and intention (or purpose). Then, relying on the latest and best language tools and experts, the nearest corresponding semantic and linguistic equivalents are used to convey as much of the information and intention of the original text with as much clarity and readability as possible. This process assures the maximum transfer of both the words and the thoughts contained in the original.

The CSB uses optimal equivalence as its translation philosophy. In the many places throughout the Bible where a word-for-word rendering is

understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a more dynamic translation is used. The Christian Standard Bible places equal value on fidelity to the original and readability for a modern audience, resulting in a translation that achieves both goals.

## The Gender Language Usage in Bible Translation

The goal of the translators of the Christian Standard Bible has not been to promote a cultural ideology but to translate the Bible faithfully. Recognizing modern usage of English, the CSB regularly translates the plural of the Greek word *ανθρωπος* ("man") as "people" instead of "men," and occasionally the singular as "one," "someone," or "everyone," when the supporting pronouns in the original languages validate such a translation. While the CSB avoids using "he" or "him" unnecessarily, the translation does not restructure sentences to avoid them when they are in the text.

## History of the CSB

After several years of preliminary development, Holman Bible Publishers, the oldest Bible publisher in North America, assembled an international, interdenominational team of 100 scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Outside consultants and reviewers contributed valuable suggestions from their areas of expertise. Working with the original languages, an executive team of translators edited, polished, and reviewed the final manuscript that was first published as the Holman Christian Standard Bible (HCSB) in 2004.

A standing committee was also formed to maintain the HCSB translation and look for ways to improve readability without compromising accuracy. As with the original translation team, the committee that prepared this revision of the HCSB, renamed the Christian Standard Bible, is international and interdenominational, comprised of evangelical scholars who honor the inspiration and authority of God's written Word.

## Traditional Features Found in the CSB

In keeping with a long line of Bible publications, the CSB has retained a number of features found in traditional Bibles:

1. Traditional theological vocabulary (for example, *justification*, *sanctification*, *redemption*) has been retained since such terms have no other translation equivalent that adequately communicates their exact meaning.
2. Traditional spellings of names and places found in most Bibles have been used to make the CSB compatible with most Bible study tools.
3. Some editions of the CSB will print the words of Christ in red letters to help readers easily locate the spoken words of the Lord Jesus Christ.
4. Descriptive headings, printed above each section of Scripture, help readers quickly identify the contents of that section.
5. OT passages quoted in the NT are indicated. In the CSB, they are set in boldface type.

## How the Names of God Are Translated

The CSB consistently translates the Hebrew names for God as follows:

Hebrew original:	CSB English:
<i>Elohim</i>	God
<i>YHWH (Yahweh)</i>	LORD
<i>Adonai</i>	Lord
<i>Adonai Yahweh</i>	Lord GOD
<i>Yahweh Sabaoth</i>	LORD of Armies
<i>El Shaddai</i>	God Almighty

## Footnotes

Footnotes are used to show readers how the original biblical language has been understood in the CSB.

### 1. Old Testament (OT) Textual Footnotes

OT textual notes show important differences among Hebrew (Hb) manuscripts and ancient OT versions, such as the Septuagint and the Vulgate. See the list of abbreviations on page viii for a list of other ancient versions used.

Some OT textual notes (like NT textual notes) give only an alternate textual reading. However, other OT textual notes also give the support for the reading chosen by the editors as well as for the alternate textual reading. For example, the CSB text of Psalm 12:7 reads,

You, LORD, will guard us;  
you will protect us<sup>b</sup>  
from this generation forever.

The textual footnote for this verse reads,

<sup>b</sup> 12:7 Some Hb mss, LXX; other Hb mss read *him*

The textual note in this example means that there are two different readings found in the Hebrew manuscripts: some manuscripts read *us* and others read *him*. The CSB translators chose the reading *us*, which is also found in the Septuagint (LXX), and placed the other Hebrew reading *him* in the footnote.

Two other kinds OT textual notes are:

Alt Hb tradition reads \_\_\_\_  
a variation given by scribes in the Hebrew manuscript tradition (known as *Kethiv*/  
*Qere* and *Tiqqune Sopherim* readings)

Hb uncertain  
when it is unclear what the original  
Hebrew text was

### 2. New Testament (NT) Textual Footnotes

NT textual notes indicate significant differences among Greek manuscripts (mss) and are normally indicated in one of three ways:

Other mss read \_\_\_\_  
Other mss add \_\_\_\_  
Other mss omit \_\_\_\_

In the NT, some textual footnotes that use the word "add" or "omit" also have square brackets before and after the corresponding verses in the biblical text. Examples of this use of square brackets are Mark 16:9-20 and John 7:53-8:11.

### 3. Other Kinds of Footnotes

Lit \_\_\_\_  
a more literal rendering in English of the  
Hebrew, Aramaic, or Greek text

Or \_\_\_\_  
an alternate or less likely English  
translation of the same Hebrew, Aramaic,  
or Greek text

= an abbreviation for "it means" or "it is  
equivalent to"

Hb, Aramaic, Gk  
the actual Hebrew, Aramaic, or Greek word is given using equivalent English letters

Hb obscure  
the existing Hebrew text is especially difficult to translate

emend(ed) to \_\_\_\_  
the original Hebrew text is so difficult to translate that competent scholars have conjectured or inferred a restoration of the original text based on the context, probable root meanings of the words, and uses in comparative languages

In some editions of the CSB, additional footnotes clarify the meaning of certain biblical texts or explain biblical history, persons, customs, places, activities, and measurements. Cross references are given for parallel passages or passages with similar wording, and in the NT, for passages quoted from the OT.

## Abbreviations Used in CSB Bibles

AD	In the year of our Lord
BC	before Christ
c.	century
ca	circa
chap(s).	chapter(s)
cp.	compare
DSS	Dead Sea Scrolls
e.g.	for example
Eng	English
etc.	et cetera
Gk	Greek
Hb	Hebrew
i.e.	that is
Lat	Latin
lit	literal(ly)
LXX	Septuagint—an ancient translation of the Old Testament into Greek
MT	Masoretic Text
NT	New Testament
ms(s)	manuscript(s)
OT	Old Testament
pl.	plural
Ps(s)	Psalms(s)
Sam	Samaritan Pentateuch
sg.	singular
Sym	Symmachus
Syr	Syriac
Tg	Targum
Theod	Theodotian
v./ vv.	verse, verses
Vg	Vulgate—an ancient translation of the Bible into Latin
vol(s).	volume(s)

# **THE OLD TESTAMENT**



# GENESIS

## THE CREATION

**1** In the beginning God created the heavens and the earth.<sup>a</sup>

<sup>2</sup> Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters. <sup>3</sup> Then God said, "Let there be light," and there was light. <sup>4</sup> God saw that the light was good, and God separated the light from the darkness. <sup>5</sup> God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

<sup>6</sup> Then God said, "Let there be an expanse between the waters, separating water from water." <sup>7</sup> So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. <sup>8</sup> God called the expanse "sky." <sup>8</sup> Evening came and then morning: the second day.

<sup>9</sup> Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. <sup>10</sup> God called the dry land "earth," and the gathering of the water he called "seas." And God saw that it was good. <sup>11</sup> Then God said, "Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing fruit with seed in it according to their kinds." And it was so. <sup>12</sup> The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup> Evening came and then morning: the third day.

<sup>14</sup> Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons<sup>c</sup> and for days and years. <sup>15</sup> They will be lights in the expanse of the sky to provide light on the earth." And it was so. <sup>16</sup> God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars. <sup>17</sup> God placed them in the expanse of the sky to provide light on the earth, <sup>18</sup> to rule the day and the night, and to separate light from darkness. And God saw

that it was good. <sup>19</sup> Evening came and then morning: the fourth day.

<sup>20</sup> Then God said, "Let the water swarm with<sup>o</sup> living creatures, and let birds fly above the earth across the expanse of the sky." <sup>21</sup> So God created the large sea-creatures and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. <sup>22</sup> God blessed them: "Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth." <sup>23</sup> Evening came and then morning: the fifth day.

<sup>24</sup> Then God said, "Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds." And it was so. <sup>25</sup> So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

<sup>26</sup> Then God said, "Let us make man<sup>e</sup> in<sup>f</sup> our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl<sup>6</sup> on the earth."

<sup>27</sup> So God created man in his own image; he created him in the image of God; he created them male and female.

<sup>28</sup> God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth." <sup>29</sup> God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, <sup>30</sup> for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given<sup>h</sup> every green plant for food." And it was so. <sup>31</sup> God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

<sup>a</sup>1:1 Or *created the universe*    <sup>b</sup>1:8 Or "heavens."    <sup>c</sup>1:14 Or *for the appointed times*    <sup>d</sup>1:20 Lit *with swarms of*    <sup>e</sup>1:26 Or *human beings*; Hb *'adam*, also in v. 27    <sup>f</sup>1:26 Or *as*    <sup>g</sup>1:26 Or *scurry*    <sup>h</sup>1:30 *I have given* added for clarity

**2** So the heavens and the earth and everything in them were completed. <sup>2</sup> On the seventh<sup>a</sup> day God had completed his work that he had done, and he rested<sup>b</sup> on the seventh day from all his work that he had done. <sup>3</sup> God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.

#### MAN AND WOMAN IN THE GARDEN

<sup>4</sup> These are the records of the heavens and the earth, concerning their creation. At the time<sup>c</sup> that the LORD God made the earth and the heavens, <sup>5</sup> no shrub of the field had yet grown on the land,<sup>d</sup> and no plant of the field had yet sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground. <sup>6</sup> But mist would come up from the earth and water all the ground. <sup>7</sup> Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

<sup>8</sup> The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed. <sup>9</sup> The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

<sup>10</sup> A river went<sup>e</sup> out from Eden to water the garden. From there it divided and became the source of four rivers. <sup>11</sup> The name of the first is Pishon, which flows through the entire land of Havilah,<sup>f</sup> where there is gold. <sup>12</sup> Gold from that land is pure;<sup>g</sup> bdellium<sup>h</sup> and onyx<sup>i</sup> are also there. <sup>13</sup> The name of the second river is Gihon, which flows through the entire land of Cush. <sup>14</sup> The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man and placed him in the garden of Eden to work it and watch over it. <sup>16</sup> And the LORD God commanded the man, "You are free to eat from any tree of the garden, <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die."<sup>18</sup> Then the LORD God said, "It is not good for the man to be alone. I will make a helper corresponding to him."<sup>19</sup> The LORD God formed out of the

ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name. <sup>20</sup> The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man<sup>k</sup> no helper was found corresponding to him. <sup>21</sup> So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. <sup>22</sup> Then the LORD God made the rib he had taken from the man into a woman and brought her to the man. <sup>23</sup> And the man said: This one, at last, is bone of my bone and flesh of my flesh; this one will be called "woman," for she was taken from man.

<sup>24</sup> This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. <sup>25</sup> Both the man and his wife were naked, yet felt no shame.

#### THE TEMPTATION AND THE FALL

**3** Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden?'"

<sup>2</sup> The woman said to the serpent, "We may eat the fruit from the trees in the garden. <sup>3</sup> But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"

<sup>4</sup> "No! You will certainly not die," the serpent said to the woman. <sup>5</sup> "In fact, God knows that when<sup>l</sup> you eat it your eyes will be opened and you will be like God, knowing good and evil."<sup>6</sup> The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. <sup>7</sup> Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

#### SIN'S CONSEQUENCES

<sup>8</sup> Then the man and his wife heard the sound of the LORD God walking in the garden at the

<sup>a</sup>2:2 Sam, LXX, Syr read *sixth* <sup>b</sup>2:2 Or *ceased*, also in v.3 <sup>c</sup>2:4 Lit *creation on the day* <sup>d</sup>2:5 Or *earth* <sup>e</sup>2:10 Or *goes*  
<sup>f</sup>2:10 Lit *became four heads* <sup>g</sup>2:11 Or *of the Havilah* <sup>h</sup>2:12 Lit *good* <sup>i</sup>2:12 A yellowish, transparent gum resin  
<sup>j</sup>2:12 Identity of this precious stone uncertain <sup>k</sup>2:20 Or *for Adam* <sup>l</sup>3:5 Lit *on the day*

time of the evening breeze,<sup>a</sup> and they hid from the LORD God among the trees of the garden.<sup>9</sup> So the LORD God called out to the man and said to him, "Where are you?"

<sup>10</sup> And he said, "I heard you<sup>8</sup> in the garden, and I was afraid because I was naked, so I hid."

<sup>11</sup> Then he asked, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

<sup>12</sup> The man replied, "The woman you gave to be with me — she gave me some fruit from the tree, and I ate."

<sup>13</sup> So the LORD God asked the woman, "What have you done?"

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

<sup>14</sup> So the LORD God said to the serpent:  
Because you have done this,  
you are cursed more than any livestock  
and more than any wild animal.  
You will move on your belly  
and eat dust all the days of your life.

<sup>15</sup> I will put hostility between you  
and the woman,  
and between your offspring  
and her offspring.<sup>c</sup>  
He will strike your head,  
and you will strike his heel.

<sup>16</sup> 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.

<sup>17</sup> And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':  
The ground is cursed because of you.  
You will eat from it by means of  
painful labor<sup>d</sup>  
all the days of your life.

<sup>18</sup> It will produce thorns and thistles  
for you,  
and you will eat the plants of the field.

<sup>19</sup> You will eat bread<sup>e</sup> by the sweat  
of your brow  
until you return to the ground,  
since you were taken from it.  
For you are dust,  
and you will return to dust."

<sup>20</sup> The man named his wife Eve<sup>f</sup> because she was the mother of all the living.<sup>21</sup> The LORD God made clothing from skins for the man and his wife, and he clothed them.

<sup>22</sup> The LORD God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever."<sup>23</sup> So the LORD God sent him away from the garden of Eden to work the ground from which he was taken.<sup>24</sup> He drove the man out and stationed the cherubim and the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

#### CAIN MURDERS ABEL

**4** The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help."<sup>g</sup> <sup>2</sup> She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground.<sup>3</sup> In the course of time Cain presented some of the land's produce as an offering to the LORD.<sup>4</sup> And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering,<sup>5</sup> but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.

<sup>6</sup> Then the LORD said to Cain, "Why are you furious? And why do you look despondent?<sup>7</sup> If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it."

<sup>8</sup> Cain said to his brother Abel, "Let's go out to the field."<sup>h</sup> And while they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup> Then the LORD said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's guardian?"

<sup>10</sup> Then he said, "What have you done? Your brother's blood cries out to me from the ground!<sup>11</sup> So now you are cursed, alienated from the ground that opened its mouth to receive your brother's blood you have shed.<sup>1</sup>

<sup>12</sup> If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth."

<sup>a</sup>3:8 Lit at the wind of the day <sup>b</sup>3:10 Lit the sound of you <sup>c</sup>3:15 Lit your seed and her seed <sup>d</sup>3:17 Lit it through pain

<sup>e</sup>3:19 Or food <sup>f</sup>3:20 Lit Living, or Life <sup>g</sup>4:1 Lit the LORD <sup>h</sup>4:8 Sam, LXX, Syr, Vg; MT omits "Let's go out to the field."

<sup>1</sup>4:11 Lit blood from your hand

<sup>13</sup> But Cain answered the LORD, "My punishment<sup>a</sup> is too great to bear! <sup>14</sup> Since you are banishing me today from the face of the earth, and I must hide from your presence and become a restless wanderer on the earth, whoever finds me will kill me."

<sup>15</sup> Then the LORD replied to him, "In that case,<sup>b</sup> whoever kills Cain will suffer vengeance seven times over." And he placed a mark on Cain so that whoever found him would not kill him. <sup>16</sup> Then Cain went out from the LORD's presence and lived in the land of Nod,<sup>c</sup> east of Eden.

#### THE LINE OF CAIN

<sup>17</sup> Cain was intimate with his wife, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son. <sup>18</sup> Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup> Lamech took two wives for himself, one named Adah and the other named Zillah. <sup>20</sup> Adah bore Jabal; he was the first<sup>d</sup> of the nomadic herdsmen. <sup>21</sup> His brother was named Jubal; he was the first<sup>d</sup> of all who play the lyre and the flute. <sup>22</sup> Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

<sup>23</sup> Lamech said to his wives:

Adah and Zillah, hear my voice;  
wives of Lamech, pay attention  
to my words.

For I killed a man for wounding me,  
a young man for striking me.

<sup>24</sup> If Cain is to be avenged  
seven times over,  
then for Lamech it will be  
seventy-seven times!

<sup>25</sup> Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given<sup>e</sup> me another offspring<sup>f</sup> in place of Abel, since Cain killed him." <sup>26</sup> A son was born to Seth also, and he named him Enosh. At that time people began to call on the name of the LORD.

#### THE LINE OF SETH

**5** This is the document containing the family<sup>g</sup> records of Adam. <sup>h</sup> On the day that God created man,<sup>i</sup> he made him in the likeness of God;<sup>2</sup> he created them male and female. When

they were created, he blessed them and called them mankind.<sup>j</sup>

<sup>3</sup> Adam was 130 years old when he fathered a son in his likeness, according to his image, and named him Seth. <sup>4</sup> Adam lived 800 years after he fathered Seth, and he fathered other sons and daughters. <sup>5</sup> So Adam's life lasted 930 years; then he died.

<sup>6</sup> Seth was 105 years old when he fathered Enosh. <sup>7</sup> Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. <sup>8</sup> So Seth's life lasted 912 years; then he died.

<sup>9</sup> Enosh was 90 years old when he fathered Kenan. <sup>10</sup> Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. <sup>11</sup> So Enosh's life lasted 905 years; then he died.

<sup>12</sup> Kenan was 70 years old when he fathered Mahalalel. <sup>13</sup> Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. <sup>14</sup> So Kenan's life lasted 910 years; then he died.

<sup>15</sup> Mahalalel was 65 years old when he fathered Jared. <sup>16</sup> Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. <sup>17</sup> So Mahalalel's life lasted 895 years; then he died.

<sup>18</sup> Jared was 162 years old when he fathered Enoch. <sup>19</sup> Jared lived 800 years after he fathered Enoch, and he fathered other sons and daughters. <sup>20</sup> So Jared's life lasted 962 years; then he died.

<sup>21</sup> Enoch was 65 years old when he fathered Methuselah. <sup>22</sup> And after he fathered Methuselah, Enoch walked with God 300 years and fathered other sons and daughters. <sup>23</sup> So Enoch's life lasted 365 years. <sup>24</sup> Enoch walked with God; then he was not there because God took him.

<sup>25</sup> Methuselah was 187 years old when he fathered Lamech. <sup>26</sup> Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. <sup>27</sup> So Methuselah's life lasted 969 years; then he died.

<sup>28</sup> Lamech was 182 years old when he fathered a son. <sup>29</sup> And he named him Noah,<sup>k</sup> saying, "This one will bring us relief from the agonizing labor of our hands, caused by the ground the LORD has cursed." <sup>30</sup> Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters. <sup>31</sup> So Lamech's life lasted 777 years; then he died.

<sup>a</sup>4:13 Or *sin* <sup>b</sup>4:15 LXX, Syr, Vg read "Not so!" <sup>c</sup>4:16 Lit *Wandering* <sup>d</sup>4:20, 21 Lit *father* <sup>e</sup>4:25 The Hb word for *given* sounds like the name "Seth." <sup>f</sup>4:25 Lit *seed* <sup>g</sup>5:1 Lit *written family* <sup>h</sup>5:1 Or *mankind* <sup>i</sup>5:1 Or *Adam, human beings* <sup>j</sup>5:2 Hb *'adam* <sup>k</sup>5:29 In Hb, the name *Noah* sounds like "bring us relief."

<sup>32</sup>Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

#### SONS OF GOD AND DAUGHTERS OF MANKIND

**6** When mankind began to multiply on the earth and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives for themselves. <sup>3</sup>And the LORD said, "My Spirit will not remain <sup>A</sup> with <sup>B</sup>mankind forever, because they are corrupt. <sup>C</sup>Their days will be 120 years."<sup>4</sup> The Nephilim<sup>D</sup> were on the earth both in those days and afterward, when the sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men.

#### JUDGMENT DECREED

<sup>5</sup>When the LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time, <sup>6</sup>the LORD regretted that he had made man on the earth, and he was deeply grieved. <sup>7</sup>Then the LORD said, "I will wipe mankind, whom I created, off the face of the earth, together with the animals, creatures that crawl, and birds of the sky — for I regret that I made them." <sup>8</sup>Noah, however, found favor with the LORD.

#### GOD WARNS NOAH

<sup>9</sup>These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God. <sup>10</sup>And Noah fathered three sons: Shem, Ham, and Japheth.

<sup>11</sup>Now the earth was corrupt in God's sight, and the earth was filled with wickedness. <sup>12</sup>God saw how corrupt the earth was, for every creature had corrupted its way on the earth. <sup>13</sup>Then God said to Noah, "I have decided to put an end to every creature, for the earth is filled with wickedness because of them; therefore I am going to destroy them along with the earth.

<sup>14</sup>"Make yourself an ark of gopher<sup>F</sup> wood. Make rooms in the ark, and cover it with pitch inside and outside. <sup>15</sup>This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high. <sup>16</sup>You are to make a roof,<sup>G</sup> finishing the sides of the ark to within eighteen inches<sup>I</sup> of the roof. You are to put a

door in the side of the ark. Make it with lower, middle, and upper decks.

<sup>17</sup>"Understand that I am bringing a flood — floodwaters on the earth to destroy every creature under heaven with the breath of life in it. Everything on earth will perish. <sup>18</sup>But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons' wives. <sup>19</sup>You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you. <sup>20</sup>Two of everything — from the birds according to their kinds, from the livestock according to their kinds, and from the animals that crawl on the ground according to their kinds — will come to you so that you can keep them alive. <sup>21</sup>Take with you every kind of food that is eaten; gather it as food for you and for them." <sup>22</sup>And Noah did this. He did everything that God had commanded him.

#### ENTERING THE ARK

**7** Then the LORD said to Noah, "Enter the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. <sup>2</sup>You are to take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and its female, <sup>3</sup>and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth. <sup>4</sup>Seven days from now I will make it rain on the earth forty days and forty nights, and every living thing I have made I will wipe off the face of the earth." <sup>5</sup>And Noah did everything that the LORD commanded him.

<sup>6</sup>Noah was six hundred years old when the flood came and water covered the earth. <sup>7</sup>So Noah, his sons, his wife, and his sons' wives entered the ark because of the floodwaters. <sup>8</sup>From the animals that are clean, and from the animals that are not clean, and from the birds and every creature that crawls on the ground, <sup>9</sup>two of each, male and female, came to Noah and entered the ark, just as God had commanded him. <sup>10</sup>Seven days later the floodwaters came on the earth.

#### THE FLOOD

<sup>11</sup>In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the sources of the

<sup>6:3</sup> Or *strive* <sup>6:3</sup> Or *in* <sup>6:3</sup> Lit *flesh* <sup>6:4</sup> Possibly means "fallen ones"; translationally, "giants"; Nm 13:31-33 <sup>6:11</sup> Or *injustice*, also in v. 13 <sup>6:14</sup> Unknown species of tree; perhaps pine or cypress <sup>6:15</sup> Or *300 cubits long, 50 cubits wide, and 30 cubits high* <sup>6:16</sup> Or *window, or hatch*; Hb uncertain <sup>6:16</sup> Lit *to a cubit*

vast watery depths burst open, the floodgates of the sky were opened,<sup>12</sup> and the rain fell on the earth forty days and forty nights.<sup>13</sup> On that same day Noah and his three sons, Shem, Ham, and Japheth, entered the ark, along with Noah's wife and his three sons' wives.<sup>14</sup> They entered it with all the wildlife according to their kinds, all livestock according to their kinds, all the creatures that crawl on the earth according to their kinds, every flying creature — all the birds and every winged creature — according to their kinds.<sup>15</sup> Two of every creature that has the breath of life in it came to Noah and entered the ark.<sup>16</sup> Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

<sup>17</sup>The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth.<sup>18</sup> The water surged and increased greatly on the earth, and the ark floated on the surface of the water.<sup>19</sup> Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered.<sup>20</sup> The mountains were covered as the water surged above them more than twenty feet.<sup>a</sup><sup>21</sup> Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm on the earth, as well as all mankind.<sup>22</sup> Everything with the breath of the spirit of life in its nostrils — everything on dry land died.<sup>23</sup> He wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with him in the ark.<sup>24</sup> And the water surged on the earth 150 days.

### THE FLOOD RECEDES

**8** God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind to pass over the earth, and the water began to subside.<sup>2</sup> The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped.<sup>3</sup> The water steadily receded from the earth, and by the end of 150 days the water had decreased significantly.<sup>4</sup> The ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

<sup>5</sup>The water continued to recede until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were visible.<sup>6</sup> After forty days Noah opened the window of the ark that he had made,<sup>7</sup> and he sent out a raven. It went back and forth until the water had dried up from the earth.<sup>8</sup> Then he sent out a dove to see whether the water on the earth's surface had gone down,<sup>9</sup> but the dove found no resting place for its foot. It returned to him in the ark because water covered the surface of the whole earth. He reached out and brought it into the ark to himself.<sup>10</sup> So Noah waited seven more days and sent out the dove from the ark again.<sup>11</sup> When the dove came to him at evening, there was a plucked olive leaf in its beak. So Noah knew that the water on the earth's surface had gone down.<sup>12</sup> After he had waited another seven days, he sent out the dove, but it did not return to him again.<sup>13</sup> In the six hundred first year,<sup>b</sup> in the first month, on the first day of the month, the water that had covered the earth was dried up. Then Noah removed the ark's cover and saw that the surface of the ground was drying.<sup>14</sup> By the twenty-seventh day of the second month, the earth was dry.

### THE LORD'S PROMISE

<sup>15</sup>Then God spoke to Noah,<sup>16</sup> "Come out of the ark, you, your wife, your sons, and your sons' wives with you.<sup>17</sup> Bring out all the living creatures that are with you — birds, livestock, those that crawl on the earth — and they will spread over the earth and be fruitful and multiply on the earth."<sup>18</sup> So Noah, along with his sons, his wife, and his sons' wives, came out.<sup>19</sup> All the animals, all the creatures that crawl, and all the flying creatures — everything that moves on the earth — came out of the ark by their families.

<sup>20</sup>Then Noah built an altar to the LORD. He took some of every kind of clean animal and every kind of clean bird and offered burnt offerings on the altar.<sup>21</sup> When the LORD smelled the pleasing aroma, he said to himself, "I will never again curse the ground because of human beings, even though the inclination of the human heart is evil from youth onward. And I will never again strike down every living thing as I have done.

<sup>a</sup>7:20 Lit *surged 15 cubits*    <sup>b</sup>8:13 = of Noah's life

<sup>22</sup> As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, and day and night will not cease."

#### God's Covenant with Noah

**9** God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. <sup>2</sup> The fear and terror of you will be in every living creature on the earth, every bird of the sky, every creature that crawls on the ground, and all the fish of the sea. They are placed under your authority. <sup>3</sup> Every creature that lives and moves will be food for you; as I gave the green plants, I have given you everything. <sup>4</sup> However, you must not eat meat with its lifeblood in it. <sup>5</sup> And I will require a penalty for your lifeblood; <sup>6</sup> I will require it from any animal and from any human; if someone murders a fellow human, I will require that person's life.

<sup>6</sup> Whoever sheds human blood, by humans his blood will be shed, for God made humans in his image.

<sup>7</sup> But you, be fruitful and multiply; spread out over the earth and multiply on it."

<sup>8</sup> Then God said to Noah and his sons with him, <sup>9</sup> "Understand that I am establishing my covenant with you and your descendants after you, <sup>10</sup> and with every living creature that is with you — birds, livestock, and all wildlife of the earth that are with you — all the animals of the earth that came out of the ark. <sup>11</sup> I establish my covenant with you that never again will every creature be wiped out by floodwaters; there will never again be a flood to destroy the earth."

<sup>12</sup> And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all future generations: <sup>13</sup> I have placed my bow in the clouds, and it will be a sign of the covenant between me and the earth. <sup>14</sup> Whenever I form clouds over the earth and the bow appears in the clouds, <sup>15</sup> I will remember my covenant between me and you and all the living creatures: water will never again become a flood to destroy every creature. <sup>16</sup> The bow will be in the clouds, and I will look at it and remember the permanent covenant between

God and all the living creatures on earth." <sup>17</sup> God said to Noah, "This is the sign of the covenant that I have established between me and every creature on earth."

#### Prophecies about Noah's Family

<sup>18</sup> Noah's sons who came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. <sup>19</sup> These three were Noah's sons, and from them the whole earth was populated.

<sup>20</sup> Noah, as a man of the soil, began by planting <sup>a</sup> a vineyard. <sup>21</sup> He drank some of the wine, became drunk, and uncovered himself inside his tent. <sup>22</sup> Ham, the father of Canaan, saw his father naked and told his two brothers outside. <sup>23</sup> Then Shem and Japheth took a cloak and placed it over both their shoulders, and walking backward, they covered their father's nakedness. Their faces were turned away, and they did not see their father naked.

<sup>24</sup> When Noah awoke from his drinking and learned what his youngest son had done to him, <sup>25</sup> he said:

Canaan is cursed.

He will be the lowest of slaves to his brothers.

<sup>26</sup> He also said:

Blessed be the LORD, the God of Shem; Let Canaan be <sup>c</sup> Shem's slave.

<sup>27</sup> Let God extend Japheth; <sup>d</sup> let Japheth dwell in the tents of Shem; let Canaan be Shem's slave.

<sup>28</sup> Now Noah lived 350 years after the flood.

<sup>29</sup> So Noah's life lasted 950 years; then he died.

#### The Table of Nations

**10** These are the family records of Noah's sons, Shem, Ham, and Japheth. They also had sons after the flood.

<sup>2</sup> Japheth's sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup> Gomer's sons: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> And Javan's sons: Elishah, Tarshish, Kittim, and Dodanim. <sup>5</sup> From these descendants, the peoples of the coasts and islands spread out into their lands according to their clans in their nations, each with its own language.

<sup>6</sup> Ham's sons: Cush, Mizraim, Put, and Canaan. <sup>7</sup> Cush's sons: Seba, Havilah, Sabtah,

<sup>a</sup>9:5 Lit *And your blood belonging to your life I will seek* <sup>b</sup>9:20 Or *Noah began to be a farmer and planted* <sup>c</sup>9:26 As a wish or prayer; others interpret the verbs in vv. 26-27 as prophecy: *Canaan will be . . .* <sup>d</sup>9:27 In Hb, the name *Japheth* sounds like the word "extend." <sup>e</sup>10:4 Some Hb mss, LXX read *Rodanim*; 1Ch 1:7

Raamah, and Sabteca. And Raamah's sons: Sheba and Dedan.

<sup>8</sup> Cush fathered Nimrod, who began to be powerful in the land. <sup>9</sup> He was a powerful hunter in the sight of the LORD. That is why it is said, "Like Nimrod, a powerful hunter in the sight of the LORD."<sup>10</sup> His kingdom started with Babylon, Erech, <sup>a</sup> Accad, <sup>b</sup> and Calneh, <sup>c</sup> in the land of Shinar.<sup>11</sup> From that land he went to Assyria and built Nineveh, Rehoboth-ir, Calah,<sup>12</sup> and Resen, between Nineveh and the great city Calah.

<sup>13</sup> Mizraim <sup>e</sup> fathered the people of Lud, Anam, Lehab, Naphtuh, <sup>14</sup> Pathrus, Casluh (the Philistines came from them), and Caphtor.

<sup>15</sup> Canaan fathered Sidon his firstborn and Heth,<sup>16</sup> as well as the Jebusites, the Amorites, the Girgashites,<sup>17</sup> the Hivites, the Arkites, the Sinites,<sup>18</sup> the Arvadites, the Zemarites, and the Hamathites. Afterward the Canaanite clans scattered. <sup>19</sup> The Canaanite border went from Sidon going toward Gerar as far as Gaza, and going toward Sodom, Gomorrah, Admah, and Zeboiim as far as Lasha.

<sup>20</sup> These are Ham's sons by their clans, according to their languages, in their lands and their nations.

<sup>21</sup> And Shem, Japheth's older brother, also had sons. Shem was the father of all the sons of Eber. <sup>22</sup> Shem's sons were Elam, Asshur, Arpachshad, Lud, and Aram.

<sup>23</sup> Aram's sons: Uz, Hul, Gether, and Mash.

<sup>24</sup> Arpachshad fathered <sup>f</sup> Shelah, and Shelah fathered Eber. <sup>25</sup> Eber had two sons. One was named Peleg, <sup>g</sup> for during his days the earth was divided; his brother was named Joktan. <sup>26</sup> And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Hadoram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab. All these were Joktan's sons. <sup>30</sup> Their settlements extended from Mesha to Sephar, the eastern hill country.

<sup>31</sup> These are Shem's sons by their clans, according to their languages, in their lands and their nations.

<sup>32</sup> These are the clans of Noah's sons, according to their family records, in their nations. The nations on earth spread out from these after the flood.

## THE TOWER OF BABYLON

**11** The whole earth had the same language and vocabulary. <sup>2</sup> As people migrated from the east,<sup>h</sup> they found a valley in the land of Shinar and settled there. <sup>3</sup> They said to each other, "Come, let's make oven-fired bricks." (They used brick for stone and asphalt for mortar.) <sup>4</sup> And they said, "Come, let's build ourselves a city and a tower with its top in the sky. Let's make a name for ourselves; otherwise, we will be scattered throughout the earth."

<sup>5</sup> Then the LORD came down to look over the city and the tower that the humans<sup>i</sup> were building. <sup>6</sup> The LORD said, "If they have begun to do this as one people all having the same language, then nothing they plan to do will be impossible for them. <sup>7</sup> Come, let's go down there and confuse their language so that they will not understand one another's speech."<sup>8</sup> So from there the LORD scattered them throughout the earth, and they stopped building the city. <sup>9</sup> Therefore it is called Babylon,<sup>j,k</sup> for there the LORD confused the language of the whole earth, and from there the LORD scattered them throughout the earth.

## FROM SHEM TO ABRAM

<sup>10</sup> These are the family records of Shem. Shem lived 100 years and fathered Arpachshad two years after the flood. <sup>11</sup> After he fathered Arpachshad, Shem lived 500 years and fathered other sons and daughters. <sup>12</sup> Arpachshad lived 35 years<sup>l</sup> and fathered Shelah. <sup>13</sup> After he fathered Shelah, Arpachshad lived 403 years and fathered other sons and daughters. <sup>14</sup> Shelah lived 30 years and fathered Eber. <sup>15</sup> After he fathered Eber, Shelah lived 403 years and fathered other sons and daughters. <sup>16</sup> Eber lived 34 years and fathered Peleg. <sup>17</sup> After he fathered Peleg, Eber lived 430 years and fathered other sons and daughters. <sup>18</sup> Peleg lived 30 years and fathered Reu. <sup>19</sup> After he fathered Reu, Peleg lived 209 years and fathered other sons and daughters. <sup>20</sup> Reu lived 32 years and fathered Serug. <sup>21</sup> After he fathered Serug, Reu lived 207 years and fathered other sons and daughters. <sup>22</sup> Serug lived 30 years and fathered Nahor. <sup>23</sup> After he fathered Nahor, Serug lived 200

<sup>a</sup>10:10 Or Uruk <sup>b</sup>10:10 Or Akkad <sup>c</sup>10:10 Or and all of them fathered Cainan, and Cainan fathered; Gn 11:12-13; Lk 3:35-36 <sup>d</sup>10:10 Or in Babylonia <sup>e</sup>10:13 = Egypt <sup>f</sup>10:24 LXX reads the descendants of Adam <sup>g</sup>11:9 Hb Babel <sup>h</sup>11:9 In Hb, the name for "Babylon," babel sounds like the word for "confuse," balal. <sup>i</sup>11:12-13 LXX reads years and fathered Cainan. <sup>j</sup>11:9 After he fathered Cainan, Arpachshad lived 430 years and fathered other sons and daughters, and he died. <sup>k</sup>11:9 Cainan lived 130 years and fathered Shelah. <sup>l</sup>11:12 After he fathered Shelah, Cainan lived 330 years and fathered other sons and daughters, and he died; Gn 10:24; Lk 3:35-36

years and fathered other sons and daughters. <sup>24</sup>Nahor lived 29 years and fathered Terah. <sup>25</sup>After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. <sup>26</sup>Terah lived 70 years and fathered Abram, Nahor, and Haran.

<sup>27</sup>These are the family records of Terah. Terah fathered Abram, Nahor, and Haran, and Haran fathered Lot. <sup>28</sup>Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. <sup>29</sup>Abram and Nahor took wives: Abram's wife was named Sarai, and Nahor's wife was named Milcah. She was the daughter of Haran, the father of both Milcah and Iscah. <sup>30</sup>Sarai was unable to conceive; she did not have a child.

<sup>31</sup>Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there. <sup>32</sup>Terah lived 205 years and died in Haran.

#### THE CALL OF ABRAM

**12** The LORD said to Abram:  
Go from your land,  
your relatives,  
and your father's house  
to the land that I will show you.

<sup>2</sup> I will make you into a great nation,  
I will bless you,  
I will make your name great,  
and you will be a blessing.

<sup>3</sup> I will bless those who bless you,  
I will curse anyone who treats you  
with contempt,  
and all the peoples on earth  
will be blessed<sup>a</sup> through you.<sup>b</sup>

<sup>4</sup>So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he left Haran. <sup>5</sup>He took his wife, Sarai, his nephew Lot, all the possessions they had accumulated, and the people they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, <sup>6</sup>Abram passed through the land to the site of Shechem, at the oak of Moreh. (At that time the Canaanites were in the land.) <sup>7</sup>The LORD appeared to Abram and said, "To your offspring<sup>c</sup> I will give this land." So he built an altar there to the LORD who had

appeared to him. <sup>8</sup>From there he moved on to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. He built an altar to the LORD there, and he called on the name of the LORD. <sup>9</sup>Then Abram journeyed by stages to the Negev.

#### ABRAM IN EGYPT

<sup>10</sup>There was a famine in the land, so Abram went down to Egypt to stay there for a while because the famine in the land was severe. <sup>11</sup>When he was about to enter Egypt, he said to his wife, Sarai, "Look, I know what a beautiful woman you are. <sup>12</sup>When the Egyptians see you, they will say, 'This is his wife.' They will kill me but let you live. <sup>13</sup>Please say you're my sister so it will go well for me because of you, and my life will be spared on your account." <sup>14</sup>When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. <sup>15</sup>Pharaoh's officials saw her and praised her to Pharaoh, so the woman was taken to Pharaoh's household. <sup>16</sup>He treated Abram well because of her, and Abram acquired flocks and herds, male and female donkeys, male and female slaves, and camels.

<sup>17</sup>But the LORD struck Pharaoh and his household with severe plagues because of Abram's wife, Sarai. <sup>18</sup>So Pharaoh sent for Abram and said, "What have you done to me? Why didn't you tell me she was your wife? <sup>19</sup>Why did you say, 'She's my sister,' so that I took her as my wife? Now, here is your wife. Take her and go!" <sup>20</sup>Then Pharaoh gave his men orders about him, and they sent him away with his wife and all he had.

#### ABRAM AND LOT SEPARATE

**13** Abram went up from Egypt to the Negev — he, his wife, and all he had, and Lot with him. <sup>2</sup>Abram was very rich in livestock, silver, and gold. <sup>3</sup>He went by stages from the Negev to Bethel, to the place between Bethel and Ai where his tent had formerly been, <sup>4</sup>to the site where he had built the altar. And Abram called on the name of the LORD there. <sup>5</sup>Now Lot, who was traveling with Abram, also had flocks, herds, and tents. <sup>6</sup>But the land was unable to support them as long as they stayed together, for they had so many possessions that they could not stay together, <sup>7</sup>and there was quarreling between the herdsmen of Abram's livestock and the herdsmen of Lot's

<sup>a</sup>12:3 Or will find blessing <sup>b</sup>12:3 Or will bless themselves by you <sup>c</sup>12:7 Lit seed

livestock. (At that time the Canaanites and the Perizzites were living in the land.)

<sup>8</sup> So Abram said to Lot, "Please, let's not have quarreling between you and me, or between your herdsmen and my herdsmen, since we are relatives. <sup>9</sup> Isn't the whole land before you? Separate from me: if you go to the left, I will go to the right; if you go to the right, I will go to the left."

<sup>10</sup> Lot looked out and saw that the entire plain<sup>a</sup> of the Jordan as far as Zoar was well watered everywhere like the LORD's garden and the land of Egypt. (This was before the LORD destroyed Sodom and Gomorrah.) <sup>11</sup> So Lot chose the entire plain of the Jordan for himself. Then Lot journeyed eastward, and they separated from each other. <sup>12</sup> Abram lived in the land of Canaan, but Lot lived in the cities on the plain and set up his tent near Sodom. <sup>13</sup> (Now the men of Sodom were evil, sinning immensely<sup>b</sup> against the LORD.)

<sup>14</sup> After Lot had separated from him, the LORD said to Abram, "Look from the place where you are. Look north and south, east and west, <sup>15</sup> for I will give you and your offspring<sup>c</sup> forever all the land that you see. <sup>16</sup> I will make your offspring like the dust of the earth, so that if anyone could count the dust of the earth, then your offspring could be counted. <sup>17</sup> Get up and walk around the land, through its length and width, for I will give it to you."

<sup>18</sup> So Abram moved his tent and went to live near the oaks of Mamre at Hebron, where he built an altar to the LORD.

#### ABRAM RESCUES LOT

**14** In those days King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim<sup>d</sup> <sup>2</sup> waged war against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, and King Shemeber of Zeboiim, as well as the king of Bela (that is, Zoar). <sup>3</sup> All of these came as allies to the Siddim Valley (that is, the Dead Sea). <sup>4</sup> They were subject to Chedorlaomer for twelve years, but in the thirteenth year they rebelled. <sup>5</sup> In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, <sup>6</sup> and the Horites in the mountains of Seir, as far as El-paran by the wilderness. <sup>7</sup> Then they came

back to invade En-mishpat (that is, Kadesh), and they defeated the whole territory of the Amalekites, as well as the Amorites who lived in Hazazon-tamar.

<sup>8</sup> Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and lined up for battle in the Siddim Valley <sup>9</sup> against King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar — four kings against five. <sup>10</sup> Now the Siddim Valley contained many asphalt pits, and as the kings of Sodom and Gomorrah fled, some fell into them,<sup>e</sup> but the rest fled to the mountains. <sup>11</sup> The four kings took all the goods of Sodom and Gomorrah and all their food and went on. <sup>12</sup> They also took Abram's nephew Lot and his possessions, for he was living in Sodom, and they went on.

<sup>13</sup> One of the survivors came and told Abram the Hebrew, who lived near the oaks belonging to Mamre the Amorite, the brother of Eshcol and the brother of Aner. They were bound by a treaty with Abram. <sup>14</sup> When Abram heard that his relative had been taken prisoner, he assembled<sup>f</sup> his 318 trained men, born in his household, and they went in pursuit as far as Dan. <sup>15</sup> And he and his servants deployed against them by night, defeated them, and pursued them as far as Hobah to the north of Damascus. <sup>16</sup> He brought back all the goods and also his relative Lot and his goods, as well as the women and the other people.

#### MELCHIZEDEK'S BLESSING

<sup>17</sup> After Abram returned from defeating Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him in the Shaveh Valley (that is, the King's Valley). <sup>18</sup> Melchizedek, king of Salem,<sup>g</sup> brought out bread and wine; he was a priest to God Most High. <sup>19</sup> He blessed him and said:

Abram is blessed by God Most High,  
Creator<sup>h</sup> of heaven and earth,  
<sup>20</sup> and blessed be God Most High  
who has handed over your enemies  
to you.

And Abram gave him a tenth of everything.

<sup>21</sup> Then the king of Sodom said to Abram, "Give me the people, but take the possessions for yourself."

<sup>a</sup>13:10 Lit *circle*; i.e., probably the large round plain where the Jordan River empties into the Dead Sea, also in v. 11 <sup>b</sup>13:13 Lit *evil and sinful* <sup>c</sup>13:15 Lit *seed* <sup>d</sup>14:1 Or *nations* <sup>e</sup>14:10 Sam, LXX; MT reads *fell there* <sup>f</sup>14:14 Sam; MT reads *poured out* <sup>g</sup>14:18 = Jerusalem <sup>h</sup>14:19 Or *Possessor*