

Day--Day Chronological Bible

with Daily Readings
Guided by
Dr. George H. Guthrie



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*, 5th edition.

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 CHRISTIAN STANDARD BIBLE

Most discussions of Bible translations speak of two opposite approaches: for-

mal equivalence and dynamic equivalence. However, Bible translations cannot be neatly sorted into these categories. Optimal equivalence capitalizes on the strengths of both approaches.

Optimal equivalence balances contemporary English readability with linguistic precision to the original languages. 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. This process assures that both the words and the thoughts contained in the original text are conveyed accurately for today's readers. 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.

HISTORY OF THE CSB

Holman Bible Publishers assembled an interdenominational team of 100 scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Working from the original languages, the translation team edited and polished the manuscript, which was first published as the Holman Christian Standard Bible in 2004.

A standing committee maintained the translation, while also seeking ways to improve both readability and accuracy. As with the original translation, the committee that prepared this revision, renamed the Christian Standard Bible, is international and interdenominational, comprising evangelical scholars who honor the inspiration and authority of God's written Word.

INTRODUCTION

Don't you love a good story? Whether in the form of a great book, a movie, or just a conversation with friends around a fire, powerful stories can pull us in, delight us, teach us, catch us off guard, scare us, frustrate us, or give us a great deal of satisfaction when the ending turns out "just right." What many people don't realize is that the Bible's sixty-six books weave together an amazing, cohesive story, a Grand Story that God has written on the world, and, believe it or not, you and I are a part of that story. Yet, you and I can't understand our place in the story until we understand how the Bible's Grand Story fits together, how it develops, where its climax comes, and how it invites us to join in a never-ending script that God continues to write in and through the lives of real people like you and me.

As you read the *CSB Day-by-Day Chronological Bible*, let me make a few suggestions for getting the most out of the experience.

Read at a specific time and place each day, and do so until it becomes a habit. Like other aspects of our lives, developing a rhythm really helps. It takes three or four weeks to develop a habit, but once that habit is established, you will look forward to the time set aside for reading God's Word. Also, we have given you six readings per week with Scripture, so if you miss a day, you can make it up. Just pick back up and keep going.

Always keep the Big Story in view. We have laid out this chronological Bible in three "Acts" and seventeen "scenes." At the beginning of each Act and scene you have an introduction that will help orient you to what is going on at that point in the story, and there are markers on each page to remind you which scene you are in. Let this framework for the Bible's Grand Story sink in and shape how you think about God's Word.

Don't get bogged down in the passages you don't understand. Focus on getting the big picture of how the Bible's story develops. There are parts of the Bible that are just plain difficult, that bring to mind more questions than answers. Just know that it is normal to struggle with understanding some parts, and some aspects of the story become much more clear as the story develops.

Read in community with others. The Bible talks a lot about community, and Bible reading is best experienced in community. It helps if you have family or friends who also are reading the Bible at the same pace, for they can encourage you, keep you on track, and discuss the Bible with you. If you do not attend a church, find one so you can have a place to celebrate what you are learning and to pose questions that come up in your study.

Pick up tools to help you read the Bible better. The *CSB Day-by-Day Chronological Bible* is part of a broader emphasis on biblical literacy called *Read the Bible for Life*. On the Read the Bible for Life website (www.readthebibleforlife.com) you can find various tools, some of them free, to help you grow in the skill of Bible reading.

I love a good story, and one of my favorites is the *Lord of the Rings* trilogy. At one point in the story, the hobbits Sam and Frodo are in a difficult spot in a darkening world. As they travel towards Mount Doom to destroy the ring of power, Sam says to Frodo, "I wonder if we shall ever be put into songs or tales. We're in one, of course; but I mean: put into words you know, told by the fireside, or read out of a great big

book with red and black letters, years and years afterwards. And people will say, 'Let's hear about Frodo and the Ring!' And they'll say: 'Yes, that's one of my favorite stories. Frodo was really brave, wasn't he, dad?' 'Yes, my boy, the famousest of the hobbits. And that's saying a lot.' "

Laughing, Frodo picks up the conversation, "... you've left out one of the chief characters: Samwise the Stouthearted. 'I want to hear more about Sam, dad. . . . and Frodo wouldn't have got far without Sam, would he, dad?' "

The humble Sam is embarrassed. "Now Mr. Frodo, you shouldn't make fun; I was being serious."

And Frodo answers, "So was I."

Friend, my prayer is that, as you read the *CSB Day-by-Day Chronological Bible*, you will realize that *you* are a part of this wonderful story we find in the Bible. Once you get drawn in—your life will never be the same.

George Guthrie

GOD'S PLAN FOR ALL PEOPLE

ACT 1

The Bible contains the best story ever told, providing true answers to important questions such as: Who is God? How does He relate to the world? How can humans know him? How did we get here and why? How will things end for us and our world?

Like every good story, the Bible has a memorable setting, interesting characters, and a grand plot that climaxes in a glorious conclusion. The plot plows ahead with conflicts described at many levels, but ultimately the conflicts are resolved as God moves history toward its appointed purpose. As you read the passages we have designated as Act 1, bear in mind that they are the foundation for Act 2 (God's Covenant People) and Act 3 (God's New Covenant People).

THE SETTINGS FOR ACT 1

The settings for Act 1 are broad, beginning with the entire universe and then narrowing down to specific locales on earth. Although places such as Eden, Ararat, and the Tower of Babylon are named, we don't know exactly where they were. This really doesn't matter, for the narrator describes seminal events and conditions that apply to all humans no matter where they live. Further, this part of the story is written in a way that makes the events hard to date. The account starts "in the beginning" and extends to the time of Abraham, which was the dawn of recorded history. Clearly it's more important for us to know *that* these things happened to our ancestors than to know when and where they occurred.

MAIN CHARACTERS FOR ACT 1

God—He is the Creator of the setting and of all the other characters involved in the plotline. He is known through his words and his works. He will remain the central character throughout the whole Bible; after all it is *his* story. His greatness and goodness are on display in creation and in the pages of Scripture. His justice and mercy are especially seen in the way he responds to human sin. Without

diminishing the gravity of sin, he provides a way for sin to be pardoned.

The Serpent (Satan)—Although the details of how and why he came to be in the garden are not explained, the Serpent alters history as the antagonist who acts in opposition to God. After his deception of Adam and Eve, his direct presence disappears for the rest of Act 1. As Satan, he will show up again sporadically in Acts 2 and 3. At the end of the Bible's storyline his final demise is foretold.

Adam and Eve—Our first parents are known for the impact of their words and deeds rather than by any description of their appearance. They are human beings made in the image of God, and yet they choose to disobey God. This sets in motion the central conflict of the Bible: rebellion (sin) against God. Since they are the parents of the entire human race, their sin shows that 100% of humanity became rebels against the Creator. It is impossible to understand the human condition today without making reference to Adam and Eve.

Noah and his family—These eight persons, imperfect but accounted righteous by God, are set in contrast to the rest of wicked humanity. Noah and his family are best known for building the ark and riding out the flood, but the theological importance of this should not be missed: they become the means by which God provides our ancestors with a fresh start. Even so, in the aftermath of the flood, awful behavior continues with Noah and his descendants. God has given humanity a fresh start, and yet it remains true that all humans are sinners in need of salvation.

The people of Babylon—The "whole earth" is again in conflict with the Creator. Individuals go unnamed, but they all receive God's judgment and are scattered. Sadly, in this last episode reported in Act 1, all humans are still rebels.

PLOT SUMMARY FOR ACT 1

The plot for Act 1 can be summarized in three phases:

- *God's good creation*
- *Humanity's fall into sin*
- *Humanity's ongoing rebellion*

The action begins with God's creation of the universe from nothing, focusing in on planet Earth and then mankind. The results are said to be "very good." But quickly the scene changes to the temptation and fall of humanity into sin. Sin leads to a death sentence for Adam and all his descendants, and the depressing refrain "then he died" resounds like an ominous drumbeat throughout the biblical genealogies and down to our own day. Later events demonstrate a pattern of broken relationships and rebellion against God: Cain murders Abel out of jealousy; the

human race is so sinful that God sends a worldwide flood; people settle in Babylon (and try to reach heaven on their own) rather than scatter over the earth as God intended.

Despite the ongoing rebellion, there are glimmers of hope. God's mercy breaks through undeserved: Adam and Eve live on to bear children rather than face immediate death for their sin; Noah finds favor with God in spite of his imperfections; after the flood God makes a covenant to preserve human life; God scatters (rather than destroys) the people despite their intention to disobey him.

As you read Act 1, use the lens of "God's plan for all people" to help interpret the story.

WEEK 1

In our first week of readings, we will cover all of Act 1 in the story of the Bible. This act consists of three scenes:

1. The creation of the world, with human beings as the pinnacle of that creation
2. The fall into sin and its consequences
3. The flood, the first expression of God's judgment on the human race as a whole, as well as his desire to preserve the life he created

Act 1 is very brief in comparison to the other two Acts in the biblical story, but theologically, it is very important. In numerous ways Act 1 lays the foundation for the rest of the Bible. In addition to the main events, we will see many expressions of God's desire to have a relationship with people and his grace when people sin. As you read, slow down and notice the details, including moments of tension and crisis, and how these are resolved. This segment of Scripture is packed with important themes that will continue throughout all of Scripture, including the central theme of covenant. As you read Genesis 1 and Psalms, allow the music of these passages to touch you and teach you things about God.

SCENE 1

CREATION: THE GOD OF ALL OF LIFE

With this foundational scene, the plot is set in motion. We observe truths about God, our world, and humanity that are essential for understanding the overall story. First, God is the sovereign Creator of everything. There is no speculation on where God comes from or how he became powerful. He simply is. Second, our world is created good; moreover, the world is not God. The universe depends on him. Third, humans—male and female alike—are made in God’s image. We are not the random result of time and chance. Thus, God holds human beings in high regard and we are accountable to him.

WEEK 1

DAY

GENESIS 1-2

ACT 1 • SCENE 1 • READING 1

Notice ways the days of creation relate to each other: day 1 to day 4, day 2 to day 5, and day 3 to day 6. Days 1, 2, and 3 tell of God’s creation of settings to be inhabited, while days 4, 5, and 6 introduce the characters that inhabit those settings. God built both beauty and order into his creation. There was also a progression in creation, a process climaxing in the creation of human beings. According to Genesis 2:2-3, God rested on the seventh day, blessed that day, and declared it holy. In declaring one day of the week special, God built order and rhythm into the weekly human routine.

- ◆ *Identify the order and rhythm of rest in your weekly patterns.*

In Genesis 2 the author took one aspect of the creation account in Genesis 1—the creation of man and woman—and expanded on it. When you read narrative passages in Scripture, remember that God is the hero of the story.

- ◆ *How is God the hero in Genesis 2?*
- ◆ *What does the passage say about the nature and beauty of marriage as God designed it?*

GENESIS 1-2

1 In the beginning God created the heavens and the earth.

² 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. ³ Then God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and God separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

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

⁹ Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. ¹⁰ God called the dry land "earth," and the gathering of the water he called "seas." And God saw that it was good. ¹¹ 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. ¹² 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. ¹³ Evening came and then morning: the third day.

¹⁴ 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 and for days and years. ¹⁵ They will be lights in the expanse of the sky to provide light on the earth." And it was so. ¹⁶ 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. ¹⁷ God placed them in the expanse of the sky to provide light on the earth, ¹⁸ to rule the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ Evening came and then morning: the fourth day.

²⁰ Then God said, "Let the water swarm with living creatures, and let birds fly above the earth across the expanse of the sky." ²¹ 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. ²² God blessed them: "Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth." ²³ Evening came and then morning: the fifth day.

²⁴ 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. ²⁵ 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.

²⁶ Then God said, "Let us make man in 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 on the earth."

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

²⁸ 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." ²⁹ 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, ³⁰ 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 every green plant for food.” And it was so.³¹ God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

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

⁴ These are the records of the heavens and the earth, concerning their creation. At the time that the LORD God made the earth and the heavens,⁵ no shrub of the field had yet grown on the land, 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.

⁶ But mist would come up from the earth and water all the ground.⁷ 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.

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

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

¹⁵ The LORD God took the man and placed him in the garden of Eden to work it and watch over it.¹⁶ And the LORD God commanded the man, “You are free to eat from any tree of the garden,¹⁷ 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.”¹⁸ Then the LORD God said, “It is not good for the man to be alone. I will make a helper corresponding to him.”¹⁹ 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.²⁰ The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found corresponding to him.²¹ 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.²² Then the LORD God made the rib he had taken from the man into a woman and brought her to the man.²³ 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.

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



WEEK 1

DAY 2

PSALMS 8; 104; JOHN 1:1-3

ACT 1 · SCENE 1 · READING 2

Psalm 8, a reflection on Genesis 1–2, describes our worth and responsibility as human beings. Think about what this psalm means for us as modern believers. Notice the first and last verses of the psalm; God is the real focus here.

Meditate on the description of God in Psalm 104:1-9 and notice how the psalmist responds to God in verses 33-35. The psalms often use rich word pictures to communicate truth.

◆ *How did the author paint a picture using word pictures?*

Notice how the words of John 1:1-3, which speak of Jesus as the Word, echo Genesis 1:1.

◆ *Read Genesis 1:1 again in light of John 1:1-3 and take a moment to worship Jesus as the Creator of all that is.*

PSALM 8

For the choir director: on the Gittith. A psalm of David.

¹ LORD, our Lord,
how magnificent is your name throughout the earth!

You have covered the heavens with your majesty.

² From the mouths of infants and nursing babies,
you have established a stronghold
on account of your adversaries
in order to silence the enemy and the avenger.

³ When I observe your heavens,
the work of your fingers,
the moon and the stars,
which you set in place,

⁴ what is a human being that you remember him,
a son of man that you look after him?

⁵ You made him little less than God
and crowned him with glory and honor.

⁶ You made him ruler over the works of your hands;
you put everything under his feet:

⁷ all the sheep and oxen,
as well as the animals in the wild,

⁸ the birds of the sky,
and the fish of the sea
that pass through the currents of the seas.

ACT 1 · SCENE 1 · READING 2

- 9 LORD, our Lord,
how magnificent is your name throughout the earth!

PSALM 104

- 1 My soul, bless the LORD!
LORD my God, you are very great;
you are clothed with majesty and splendor.
- 2 He wraps himself in light as if it were a robe,
spreading out the sky like a canopy,
- 3 laying the beams of his palace
on the waters above,
making the clouds his chariot,
walking on the wings of the wind,
- 4 and making the winds his messengers,
flames of fire his servants.
- 5 He established the earth on its foundations;
it will never be shaken.
- 6 You covered it with the deep
as if it were a garment;
the water stood above the mountains.
- 7 At your rebuke the water fled;
at the sound of your thunder they hurried away —
- 8 mountains rose and valleys sank —
to the place you established for them.
- 9 You set a boundary they cannot cross;
they will never cover the earth again.
- 10 He causes the springs to gush into the valleys;
they flow between the mountains.
- 11 They supply water for every wild beast;
the wild donkeys quench their thirst.
- 12 The birds of the sky live beside the springs;
they make their voices heard among the foliage.
- 13 He waters the mountains from his palace;
the earth is satisfied by the fruit of your labor.
- 14 He causes grass to grow for the livestock
and provides crops for man to cultivate,
producing food from the earth,
- 15 wine that makes human hearts glad —
making his face shine with oil —
and bread that sustains human hearts.
- 16 The trees of the LORD flourish,
the cedars of Lebanon that he planted.
- 17 There the birds make their nests;
storks make their homes in the pine trees.
- 18 The high mountains are for the wild goats;
the cliffs are a refuge for hyraxes.

- 19 He made the moon to mark the festivals;
the sun knows when to set.
- 20 You bring darkness, and it becomes night,
when all the forest animals stir.
- 21 The young lions roar for their prey
and seek their food from God.
- 22 The sun rises; they go back
and lie down in their dens.
- 23 Man goes out to his work
and to his labor until evening.
- 24 How countless are your works, LORD!
In wisdom you have made them all;
the earth is full of your creatures.
- 25 Here is the sea, vast and wide,
teeming with creatures beyond number —
living things both large and small.
- 26 There the ships move about,
and Leviathan, which you formed to play there.
- 27 All of them wait for you
to give them their food at the right time.
- 28 When you give it to them,
they gather it;
when you open your hand,
they are satisfied with good things.
- 29 When you hide your face,
they are terrified;
when you take away their breath,
they die and return to the dust.
- 30 When you send your breath,
they are created,
and you renew the surface of the ground.
- 31 May the glory of the LORD endure forever;
may the LORD rejoice in his works.
- 32 He looks at the earth, and it trembles;
he touches the mountains,
and they pour out smoke.
- 33 I will sing to the LORD all my life;
I will sing praise to my God while I live.
- 34 May my meditation be pleasing to him;
I will rejoice in the LORD.
- 35 May sinners vanish from the earth
and wicked people be no more.
My soul, bless the LORD!
Hallelujah!

JOHN 1:1-3

◆ ◆ ◆ ◆ ◆
1 In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning. ³All things were created through him, and apart from him not one thing was created that has been created.

< END OF SCENE 1 >

SCENE 2

THE FALL: REJECTING GOD'S VISION FOR LIFE

A lot of people talk about “worldview” these days. This refers to the framework someone has for understanding existence and the nature of reality. Scene 1 answered a key question that a worldview must answer: *Where did we come from?* Now scene 2 answers a second: *What's gone wrong with us?* Our first parents choose to rebel against their Creator, becoming sinners. They pass down this sinful nature to their children. The image of God is not destroyed by sin, but it is damaged. We humans are fallen creatures, and we have all followed our ancestors' path of rejecting God's vision for life.

WEEK 1

DAY **3**

GENESIS 3-5

ACT 1 • SCENE 2 • READING 1

Watch for the patterns of human sin depicted in Genesis 3-4:

- Temptation to question God's Word: “Did God really say . . . ?” (3:1).
- The false promise of desire
- The experience of shame and consequences of sin

Also notice the attempt to blame others for sin, the refusal to take responsibility for sinful actions. Finally, notice that in chapter 4 the problem was not just with Cain's offering but with Cain himself; this is a key to understanding the story.

◆ *How do these stories reflect your own battle with temptation?*

GENESIS 3-5

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?’”

²The woman said to the serpent, “We may eat the fruit from the trees in the garden. ³But 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.’”

⁴“No! You will not die,” the serpent said to the woman. ⁵“In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil.” ⁶The 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. ⁷Then the

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eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

⁸Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid from the LORD God among the trees of the garden. ⁹So the LORD God called out to the man and said to him, "Where are you?"

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

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

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

¹³So the LORD God asked the woman, "What is this you have done?" And 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 any livestock
and more than any wild animal.
You will move on your belly
and eat dust all the days of your life.

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

¹⁶He 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.

¹⁷And 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
all the days of your life.

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

¹⁹ You will eat bread 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."

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

²²The 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." ²³So the LORD God sent him away from the garden of Eden to work the ground from which

he was taken.²⁴ 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.

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."² She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground.³ In the course of time Cain presented some of the land's produce as an offering to the LORD.⁴ And Abel also presented an offering — some of the first-born of his flock and their fat portions. The LORD had regard for Abel and his offering,⁵ but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.

⁶Then the LORD said to Cain, "Why are you furious? And why do you look despondent?⁷ 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."

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

⁹Then the LORD said to Cain, "Where is your brother Abel?"

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

¹⁰Then he said, "What have you done? Your brother's blood cries out to me from the ground!¹¹ So now you are cursed, alienated from the ground that opened its mouth to receive your brother's blood you have shed.¹² If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth."

¹³But Cain answered the LORD, "My punishment is too great to bear!¹⁴ 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."

¹⁵Then the LORD replied to him, "In that case, 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.¹⁶ Then Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

¹⁷Cain 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.¹⁸ Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech.¹⁹ Lamech took two wives for himself, one named Adah and the other named Zillah.²⁰ Adah bore Jabal; he was the father of the nomadic herdsmen.²¹ His brother was named Jubal; he was the father of all who play the lyre and the flute.²² Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

²³Lamech 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.

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

²⁵Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given me another child in place of Abel, since Cain killed him."²⁶ 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.

5 This is the document containing the family records of Adam. On the day that God created man, he made him in the likeness of God; ² he created them male and female. When they were created, he blessed them and called them mankind.

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

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

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

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

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

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

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

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

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

³² Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

< END OF SCENE 2 >