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version



Holy Bible

NEW INTERNATIONAL VERSION

HOLY BIBLE



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Preface

The goal of the New International Version (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience—blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established The Committee on Bible Translation (CBT). The committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. CBT is an independent, self-governing body and has sole responsibility for the NIV text. The committee mirrors the original group of translators in its diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published Today's New International Version (TNIV). The updated NIV you now have in your hands builds on both the original NIV and the TNIV and represents the latest effort of the committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

The first concern of the translators has continued to be the accuracy of the translation and

its faithfulness to the intended meaning of the biblical writers. This has moved the translators to go beyond a formal word-for-word rendering of the original texts. Because thought patterns and syntax differ from language to language, accurate communication of the meaning of the biblical authors demands constant regard for varied contextual uses of words and idioms and for frequent modifications in sentence structures.

As an aid to the reader, sectional headings have been inserted. They are not to be regarded as part of the biblical text and are not intended for oral reading. It is the committee's hope that these headings may prove more helpful to the reader than the traditional chapter divisions, which were introduced long after the Bible was written.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions — the Greek Septuagint, Aquila, Symmachus and Theodotion, the Latin Vulgate, the Syriac Peshitta, the Aramaic Targums and, for the Psalms, the *Juxta Hebraica* of Jerome. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the committee has emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the committee, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament is an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies' Greek New Testament. The committee has made its choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the NIV New Testament are not identical to the corresponding passages in the NIV Old Testament. Such quotations in the New Testament are indicated with the footnote "(see Septuagint)."

Other footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote, a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated (see the Table of Weights and Measures). Although *Selah*, used mainly in the Psalms, is probably a

musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

One of the main reasons the task of Bible translation is never finished is the change in our own language, English. Although a basic core of the language remains relatively stable, many diverse and complex linguistic factors continue to bring about subtle shifts in the meanings and/or connotations of even old, well-established words and phrases. One of the shifts that creates particular challenges to writers and translators alike is the manner in which gender is presented. The original NIV (1978) was published in a time when "a man" would naturally be understood, in many contexts, to be referring to a person, whether male or female. But most English speakers today tend to hear a distinctly male connotation in this word. In recognition of this change in English, this edition of the NIV, along with almost all other recent English translations, substitutes other expressions when the original text intends to refer generically to men and women equally. Thus, for instance, the NIV (1984) rendering of 1 Corinthians 8:3, "But the man who loves God is known by God" becomes in this edition "But whoever loves God is known by God." On the other hand, "man" and "mankind," as ways of denoting the human race, are still widely used. This edition of the NIV therefore continues to use these words, along with other expressions, in this way.

A related shift in English creates a greater challenge for modern translations: the move away from using the third-person masculine singular pronouns — "he/him/his" — to refer to men and women equally. This usage does persist at a low level in some forms of English, and this revision therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by extensive research, is away from the generic use of "he," "him" and "his." In recognition of this shift in language and in an effort to translate into the "common" English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will frequently encounter a "they," "them" or "their" to express a generic singular idea. Thus, for instance, Mark 8:36 reads: "What good is it for someone to gain the whole world, yet forfeit their soul?" This generic use of the "indefinite" or "singular" "they/them/their" has a venerable place in English idiom and has quickly become established as standard English, spoken and written, all over the world. Where an individual emphasis is deemed to be present, "anyone" or "everyone" or some other equivalent is generally used as the antecedent of such pronouns.

Sometimes the chapter and/or verse numbering in English translations of the Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are often included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:[21]).

Mark 16:9–20 and John 7:53–8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a very questionable — and confused — standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate even more clearly their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within narratives and the insertion of sectional headings, has been the work of the committee. However, the

choice between single-column and double-column formats has been left to the publishers. Also the issuing of “red-letter” editions is a publisher’s choice — one the committee does not endorse.

The committee has again been reminded that every human effort is flawed — including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made.

The Committee on Bible Translation
September 2010

The Old Testament

Table of Contents

Books of the Bible in Alphabetical Order	iv
Preface.	v

The Old Testament

BOOK	ABBREVIATION	PAGE	BOOK	ABBREVIATION	PAGE
Genesis	Ge	1	Ecclesiastes	Ecc	586
Exodus	Ex	49	Song of Songs	SS	595
Leviticus	Lev	87	Isaiah	Isa	601
Numbers	Nu	114	Jeremiah	Jer	664
Deuteronomy	Dt	153	Lamentations	La	724
Joshua	Jos	186	Ezekiel	Eze	731
Judges	Jdg	208	Daniel	Da	778
Ruth	Ru	230	Hosea	Hos	793
1 Samuel	1Sa	234	Joel	Joel	803
2 Samuel	2Sa	263	Amos	Am	807
1 Kings	1Ki	289	Obadiah	Ob	815
2 Kings	2Ki	318	Jonah	Jnh	817
1 Chronicles	1Ch	346	Micah	Mic	820
2 Chronicles	2Ch	378	Nahum	Na	826
Ezra	Ezr	411	Habakkuk	Hab	829
Nehemiah	Ne	422	Zephaniah	Zep	833
Esther	Est	436	Haggai	Hag	837
Job	Job	443	Zechariah	Zec	839
Psalms	Ps	474	Malachi	Mal	848
Proverbs	Pr	556			

The New Testament

BOOK	ABBREVIATION	PAGE	BOOK	ABBREVIATION	PAGE
Matthew	Mt	853	1 Timothy	1Ti	1057
Mark	Mk	887	2 Timothy	2Ti	1061
Luke	Lk	908	Titus	Titus	1064
John	Jn	942	Philemon	Phm	1066
Acts	Ac	967	Hebrews	Heb	1068
Romans	Ro	998	James	Jas	1079
1 Corinthians	1Co	1012	1 Peter	1Pe	1083
2 Corinthians	2Co	1025	2 Peter	2Pe	1087
Galatians	Gal	1034	1 John	1Jn	1090
Ephesians	Eph	1039	2 John	2Jn	1094
Philippians	Php	1044	3 John	3Jn	1095
Colossians	Col	1048	Jude	Jude	1096
1 Thessalonians	1Th	1052	Revelation	Rev	1098
2 Thessalonians	2Th	1055			

Table of Weights and Measures	1117
Concordance	1121
Index to Color Maps	1233

Alphabetical Order of the Books of the Bible

The books of the New Testament are indicated by *italics*.

Acts	967	Judges	208
Amos	807	1 Kings.	289
1 Chronicles	346	2 Kings.	318
2 Chronicles	378	Lamentations.	724
<i>Colossians</i>	1048	Leviticus	87
<i>1 Corinthians</i>	1012	<i>Luke</i>	908
<i>2 Corinthians</i>	1025	Malachi	848
Daniel	778	<i>Mark</i>	887
Deuteronomy	153	<i>Matthew</i>	853
Ecclesiastes	586	Micah	820
<i>Ephesians</i>	1039	Nahum.	826
Esther	436	Nehemiah	422
Exodus	49	Numbers	114
Ezekiel	731	Obadiah	815
Ezra	411	<i>1 Peter</i>	1083
<i>Galatians</i>	1034	<i>2 Peter</i>	1087
Genesis	1	<i>Philemon</i>	1066
Habakkuk	829	<i>Philippians</i>	1044
Haggai.	837	Proverbs.	556
<i>Hebrews</i>	1068	Psalms	474
Hosea	793	<i>Revelation</i>	1098
Isaiah	601	<i>Romans</i>	998
<i>James</i>	1079	Ruth	230
Jeremiah	664	1 Samuel	234
Job	443	2 Samuel	263
Joel	803	Song of Songs	595
<i>John</i>	942	<i>1 Thessalonians</i>	1052
<i>1 John</i>	1090	<i>2 Thessalonians</i>	1055
<i>2 John</i>	1094	<i>1 Timothy</i>	1057
<i>3 John</i>	1095	<i>2 Timothy</i>	1061
Jonah	817	<i>Titus</i>	1064
Joshua	186	Zechariah.	839
<i>Jude</i>	1096	Zephaniah	833

Genesis

Introduction:

The word Genesis means “beginnings.” The book of Genesis is about many beginnings — the beginning of the universe, the beginning of man and woman, the beginning of human sin, the beginning of God’s promises and plans for salvation, and the beginning of a special relationship between Abraham and God. Genesis tells us about God’s special people and his plan for their lives. Some of these people are: Adam and Eve, Noah, Abraham, Isaac, Jacob, and Joseph and his brothers.

Genesis is the first book in the Pentateuch — a word that means five books, and includes the first five books of the Bible. These books are also known as the books of the law because they contain God’s instructions and laws for the people of Israel. Genesis is included because it tells the history of how Israel became God’s special people. These five books were most likely written by Moses, except for the last chapter of Deuteronomy which tells about Moses’ death.

Outline of contents:

The universe, the earth and human beings (1:1–2:25)

The Fall and the results of sin (3:1–5:32)

The story of Noah (6:1–9:29)

The scattering of the human race (10:1–11:32)

The life of Abraham (12:1–25:18)

Isaac and his family (25:19–26:35)

Jacob and his sons (27:1–37:1)

The life of Joseph (37:2–50:26)

The Beginning

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

³And God said, “Let there be light,” and there was light. ⁴God saw that the light was good, and he separated the light from the darkness. ⁵God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning — the first day.

⁶And God said, “Let there be a vault between the waters to separate water from water.”

⁷So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸God called the vault “sky.” And there was evening, and there was morning — the second day.

⁹And God said, “Let the water under the sky be gathered to one place, and let dry ground

appear.” And it was so. ¹⁰God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

¹¹Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. ¹²The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³And there was evening, and there was morning — the third day.

¹⁴And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵and let them be lights in the vault of the sky to give light on the earth.” And it was so. ¹⁶God made two great lights — the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷God

set them in the vault of the sky to give light on the earth,¹⁸ to govern the day and the night, and to separate light from darkness. And God saw that it was good.¹⁹ And there was evening, and there was morning — the fourth day.

²⁰And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky."²¹ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.²² God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."²³ And there was evening, and there was morning — the fifth day.

²⁴And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so.²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

²⁶Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,^a and over all the creatures that move along the ground."

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

²⁸God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

²⁹Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it.

They will be yours for food.³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground — everything that has the breath of life in it — I give every green plant for food." And it was so.

³¹God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

²By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Adam and Eve

⁴This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

⁵Now no shrub had yet appeared on the earth^b and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,⁶ but streams^c came up from the earth and watered the whole surface of the ground.⁷ Then the LORD God formed a man^d from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

⁸Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.⁹ The LORD God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰A river watering the garden flowed from Eden; from there it was separated into four headwaters.¹¹ The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.¹² (The gold of that land is good; aromatic resin^e and onyx are also there.)¹³ The name of the second river is the Gihon; it winds through the entire land of Cush.^f¹⁴ The name of the third

^a 26 Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth* ^b 5 Or *land*; also in verse 6 ^c 6 Or *mist* ^d 7 The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see verse 20). ^e 12 Or *good*; *pearls* ^f 13 Possibly southeast Mesopotamia

river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

¹⁵The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

¹⁶And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

¹⁸The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

¹⁹Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam^a no suitable helper was found.

²¹So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs^b and then closed up the place with flesh. ²²Then the LORD God made a woman from the rib^c he had taken out of the man, and he brought her to the man.

²³The man said,

"This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man."

²⁴That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵Adam and his wife were both naked, and they felt no shame.

The Fall

3 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

²The woman said to the serpent, "We may eat fruit from the trees in the garden, ³but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

⁴"You will not certainly die," the serpent said to the woman. ⁵"For God knows that when you

eat from it your eyes will be opened, and you will be like God, knowing good and evil."

⁶When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷Then the eyes of both of them were opened, and they realized 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 as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. ⁹But the LORD God called to the man, "Where are you?"

¹⁰He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

¹¹And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

¹²The man said, "The woman you put here with me — she gave me some fruit from the tree, and I ate it."

¹³Then the LORD God said to the woman, "What is this you have done?"

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

¹⁴So the LORD God said to the serpent, "Because you have done this,

"Cursed are you above all livestock
and all wild animals!
You will crawl on your belly
and you will eat dust
all the days of your life.

¹⁵And I will put enmity
between you and the woman,
and between your offspring^d and hers;
he will crush^e your head,
and you will strike his heel."

¹⁶To the woman he said,

"I will make your pains in childbearing
very severe;
with painful labor you will give birth to
children.
Your desire will be for your husband,
and he will rule over you."

¹⁷To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

^a 20 Or the man ^b 21 Or took part of the man's side

^c 22 Or part ^d 15 Or seed ^e 15 Or strike

"Cursed is the ground because of you;
through painful toil you will eat food
from it
all the days of your life.

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

¹⁹By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return."

²⁰Adam^a named his wife Eve,^b because she
would become the mother of all the living.

²¹The LORD God made garments of skin for
Adam and his wife and clothed them. ²²And the
LORD God said, "The man has now become like
one of us, knowing good and evil. He must not be
allowed to reach out his hand and take also from
the tree of life and eat, and live forever." ²³So
the LORD God banished him from the Garden of
Eden to work the ground from which he had been
taken. ²⁴After he drove the man out, he placed
on the east side^c of the Garden of Eden cherubim
and a flaming sword flashing back and forth to
guard the way to the tree of life.

Cain and Abel

4 Adam^a made love to his wife Eve, and she
became pregnant and gave birth to Cain.^d
She said, "With the help of the LORD I have
brought forth^e a man." ²Later she gave birth to
his brother Abel.

Now Abel kept flocks, and Cain worked the
soil. ³In the course of time Cain brought some
of the fruits of the soil as an offering to the LORD.
⁴And Abel also brought an offering — fat por-
tions from some of the firstborn of his flock. The
LORD looked with favor on Abel and his offering,
⁵but on Cain and his offering he did not look with
favor. So Cain was very angry, and his face was
downcast.

⁶Then the LORD said to Cain, "Why are you an-
gry? Why is your face downcast? ⁷If you do what
is right, will you not be accepted? But if you do
not do what is right, sin is crouching at your door;
it desires to have you, but you must rule over it."

⁸Now Cain said to his brother Abel, "Let's go
out to the field." ^fWhile 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
keeper?"

¹⁰The LORD said, "What have you done? Lis-
ten! Your brother's blood cries out to me from
the ground. ¹¹Now you are under a curse and
driven from the ground, which opened its mouth
to receive your brother's blood from your hand.
¹²When you work the ground, it will no longer
yield its crops for you. You will be a restless wan-
derer on the earth."

¹³Cain said to the LORD, "My punishment is
more than I can bear. ¹⁴Today you are driving
me from the land, and I will be hidden from your
presence; I will be a restless wanderer on the
earth, and whoever finds me will kill me."

¹⁵But the LORD said to him, "Not so^g; anyone
who kills Cain will suffer vengeance seven times
over." Then the LORD put a mark on Cain so that
no one who found him would kill him. ¹⁶So Cain
went out from the LORD's presence and lived in the
land of Nod,^h east of Eden.

¹⁷Cain made love to his wife, and she became
pregnant and gave birth to Enoch. Cain was then
building a city, and he named it after his son
Enoch. ¹⁸To Enoch was born Irad, and Irad was
the father of Mehujael, and Mehujael was the
father of Methushael, and Methushael was the
father of Lamech.

¹⁹Lamech married two women, one named
Adah and the other Zillah. ²⁰Adah gave birth to
Jabal; he was the father of those who live in tents
and raise livestock. ²¹His brother's name was Ju-
bal; he was the father of all who play stringed
instruments and pipes. ²²Zillah also had a son,
Tubal-Cain, who forged all kinds of tools out of
bronze and iron. Tubal-Cain's sister was Naam-
amah.

²³Lamech said to his wives,

"Adah and Zillah, listen to me;
wives of Lamech, hear my words.
I have killed a man for wounding me,
a young man for injuring me.

^a 20,1 Or *The man* ^b 20 Eve probably means *living*. ^c 24 Or *placed in front* ^d 1 Cain sounds like the
Hebrew for *brought forth* or *acquired*. ^e 1 Or *have acquired* ^f 8 Samaritan Pentateuch, Septuagint, Vulgate
and Syriac; Masoretic Text does not have "Let's go out to the field." ^g 15 Septuagint, Vulgate and Syriac; Hebrew
Very well ^h 16 Nod means *wandering* (see verses 12 and 14). ⁱ 22 Or *who instructed all who work in*

²⁴If Cain is avenged seven times,
then Lamech seventy-seven times.”

²⁵Adam made love to his wife again, and she gave birth to a son and named him Seth,^a saying, “God has granted me another child in place of Abel, since Cain killed him.” ²⁶Seth also had a son, and he named him Enosh.

At that time people began to call on^b the name of the LORD.

From Adam to Noah

5 This is the written account of Adam’s family line.

When God created mankind, he made them in the likeness of God. ²He created them male and female and blessed them. And he named them “Mankind”^c when they were created.

³When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. ⁴After Seth was born, Adam lived 800 years and had other sons and daughters. ⁵Altogether, Adam lived a total of 930 years, and then he died.

⁶When Seth had lived 105 years, he became the father^d of Enosh. ⁷After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. ⁸Altogether, Seth lived a total of 912 years, and then he died.

⁹When Enosh had lived 90 years, he became the father of Kenan. ¹⁰After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. ¹¹Altogether, Enosh lived a total of 905 years, and then he died.

¹²When Kenan had lived 70 years, he became the father of Mahalalel. ¹³After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. ¹⁴Altogether, Kenan lived a total of 910 years, and then he died.

¹⁵When Mahalalel had lived 65 years, he became the father of Jared. ¹⁶After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. ¹⁷Altogether, Mahalalel lived a total of 895 years, and then he died.

¹⁸When Jared had lived 162 years, he became the father of Enoch. ¹⁹After he became the father of Enoch, Jared lived 800 years and had

other sons and daughters. ²⁰Altogether, Jared lived a total of 962 years, and then he died.

²¹When Enoch had lived 65 years, he became the father of Methuselah. ²²After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. ²³Altogether, Enoch lived a total of 365 years. ²⁴Enoch walked faithfully with God; then he was no more, because God took him away.

²⁵When Methuselah had lived 187 years, he became the father of Lamech. ²⁶After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. ²⁷Altogether, Methuselah lived a total of 969 years, and then he died.

²⁸When Lamech had lived 182 years, he had a son. ²⁹He named him Noah^e and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” ³⁰After Noah was born, Lamech lived 595 years and had other sons and daughters. ³¹Altogether, Lamech lived a total of 777 years, and then he died.

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

Wickedness in the World

6 When human beings began to increase in number on the earth and daughters were born to them, ²the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. ³Then the LORD said, “My Spirit will not contend with^f humans forever, for they are mortal^g; their days will be a hundred and twenty years.”

⁴The Nephilim were on the earth in those days — and also afterward — when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

⁵The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. ⁶The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled. ⁷So the LORD said, “I will wipe from the face of the earth the human race I have created — and with

^a 25 Seth probably means *granted*. ^b 26 Or to proclaim ^c 2 Hebrew *adam* ^d 6 Father may mean ancestor; also in verses 7-26. ^e 29 Noah sounds like the Hebrew for *comfort*. ^f 3 Or My spirit will not remain in ^g 3 Or corrupt

them the animals, the birds and the creatures that move along the ground — for I regret that I have made them.”⁸ But Noah found favor in the eyes of the LORD.

Noah and the Flood

⁹This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.¹⁰ Noah had three sons: Shem, Ham and Japheth.

¹¹Now the earth was corrupt in God’s sight and was full of violence.¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.¹³ So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”¹⁴ So make yourself an ark of cypress^a wood; make rooms in it and coat it with pitch inside and out.¹⁵ This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high.^b ¹⁶Make a roof for it, leaving below the roof an opening one cubit^c high all around.^d Put a door in the side of the ark and make lower, middle and upper decks.¹⁷ I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.¹⁸ But I will establish my covenant with you, and you will enter the ark — you and your sons and your wife and your sons’ wives with you.¹⁹ You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.²⁰ Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.²¹ You are to take every kind of food that is to be eaten and store it away as food for you and for them.”

²²Noah did everything just as God commanded him.

7 The LORD then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation.² Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of

unclean animal, a male and its mate,³ and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth.⁴ Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”

⁵And Noah did all that the LORD commanded him.

⁶Noah was six hundred years old when the floodwaters came on the earth.⁷ And Noah and his sons and his wife and his sons’ wives entered the ark to escape the waters of the flood.⁸ Pairs of clean and unclean animals, of birds and of all creatures that move along the ground,⁹ male and female, came to Noah and entered the ark, as God had commanded Noah.¹⁰ And after the seven days the floodwaters came on the earth.

¹¹In the six hundredth year of Noah’s life, on the seventeenth day of the second month — on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.¹² And rain fell on the earth forty days and forty nights.

¹³On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark.¹⁴ They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.¹⁵ Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.¹⁶ The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

¹⁷For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth.¹⁸ The waters rose and increased greatly on the earth, and the ark floated on the surface of the water.¹⁹ They rose greatly on the earth, and all the high mountains under the entire heavens were covered.²⁰ The waters rose and covered the mountains to a depth of more than fifteen cubits.^{e,f} ²¹Every living thing that moved on land perished — birds, livestock, wild animals, all the creatures that swarm over

^a 14 The meaning of the Hebrew for this word is uncertain. ^b 15 That is, about 450 feet long, 75 feet wide and 45 feet high or about 135 meters long, 23 meters wide and 14 meters high ^c 16 That is, about 18 inches or about 45 centimeters ^d 16 The meaning of the Hebrew for this clause is uncertain. ^e 20 That is, about 23 feet or about 6.8 meters ^f 20 Or rose more than fifteen cubits, and the mountains were covered

the earth, and all mankind. ²²Everything on dry land that had the breath of life in its nostrils died.

²³Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark.

²⁴The waters flooded the earth for a hundred and fifty days.

8 But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. ²Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. ³The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, ⁴and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. ⁵The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

⁶After forty days Noah opened a window he had made in the ark ⁷and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. ⁸Then he sent out a dove to see if the water had receded from the surface of the ground. ⁹But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. ¹⁰He waited seven more days and again sent out the dove from the ark. ¹¹When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. ¹²He waited seven more days and sent the dove out again, but this time it did not return to him.

¹³By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. ¹⁴By the twenty-seventh day of the second month the earth was completely dry.

¹⁵Then God said to Noah, ¹⁶"Come out of the ark, you and your wife and your sons and their wives. ¹⁷Bring out every kind of living creature that is with you — the birds, the animals, and all the creatures that move along the ground —

so they can multiply on the earth and be fruitful and increase in number on it."

¹⁸So Noah came out, together with his sons and his wife and his sons' wives. ¹⁹All the animals and all the creatures that move along the ground and all the birds — everything that moves on land — came out of the ark, one kind after another.

²⁰Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. ²¹The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of humans, even though^a every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

²²"As long as the earth endures,
seedtime and harvest,
cold and heat,
summer and winter,
day and night
will never cease."

God's Covenant With Noah

9 Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. ²The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. ³Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.

⁴"But you must not eat meat that has its lifeblood still in it. ⁵And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

⁶"Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.

⁷As for you, be fruitful and increase in number; multiply on the earth and increase upon it."

⁸Then God said to Noah and to his sons with him: ⁹"I now establish my covenant with you and with your descendants after you ¹⁰and with every

^a 21 Or *humans, for*