



Chronological

B I B L E



Chronological
B I B L E

ENGLISH STANDARD VERSION

GENERAL EDITOR
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WHEATON, ILLINOIS - ESV.ORG

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ESV Text Edition: 2016

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Library of Congress Control Number: 2023934099

Printed in China
Published by Crossway
Wheaton, Illinois 60187, USA
crossway.org

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RRDS	30	29	28	27	26	25	24	23		
11	10	9	8	7	6	5	4	3	2	1

Contents

Introduction	vii
Preface	xi
The Old Testament	
Primeval History <i>Before 2166 BC</i>	1
Patriarchal History <i>2166–1806 BC</i>	19
From Deliverance to Inheritance <i>1806–1060 BC</i>	81
The Last Judge and the United Monarchy <i>1060–932 BC</i>	441
The Divided Monarchy <i>932–587 BC</i>	765
Exile and Restoration <i>587–428 BC</i>	1227
Intertestamental Period <i>428–3 BC</i>	1399
The New Testament	
The Kingdom Comes <i>3 BC–AD 33</i>	1403
The Early Church <i>AD 33–95</i>	1567
Resources	
Weights and Measures	1767
Hebrew Calendar Compared to Gregorian Calendar	1768
Daily Reading Index	1769
Scripture Index	1779

Introduction

TO THE *ESV CHRONOLOGICAL BIBLE*

Time is an essential element of the Christian faith. Christians live in the conviction that on a certain spring Sunday in first-century Roman Judea Jesus of Nazareth rose from the dead. That this actually happened in time and can be placed in a sequence of events is attested by the apostle Paul:

I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. (1 Cor. 15:3–8)

For this reason Christians throughout the centuries have been interested in the chronological aspects of the biblical witness to God and his Christ. The Bible itself invites chronological scrutiny, since much of it is historical narrative—from Genesis in the Old Testament to Acts in the New.

Nevertheless, the chronology that binds the Scriptures together can be difficult to unravel at times. Part of this is due to perceived difficulties in coordinating the Bible's events with wider world history, especially the history of the ancient Near East and, in the case of the New Testament, the Roman world of the first century AD. Yet even those familiar with such "secular" history are challenged at times by the Bible's chronological references. Another barrier is the way in which the biblical writers at times arrange their narration of events in a more topical layout. For instance, 2 Samuel does not treat all of David's reign in chronological order, and at times one or more of the Gospels, whose organization is primarily chronological, may place an event in Jesus' ministry out of chronological order. After all, the various books of the Bible, even those bristling with chronological notices, are first of all theological—intended to teach the truth about God and his love for humanity that led him to send his Son into the world as an atoning sacrifice for his people. That is why it will always be good, right, and proper to study the Bible book by book in the traditional sixty-six-book arrangement found in most Bibles.

Yet because of Scripture's claims regarding the historicity of the events narrated in its pages, it is also helpful to look at God's Word in a

way that allows one to see the events unfolding in a linear way. The *ESV Chronological Bible* is designed to be a guide to doing just that. The text of Bible is presented in the chronological order in which things happened, and it is arranged in 365 daily readings, each with a brief introduction. Most of these daily portions include three to five biblical chapters. Each day's readings are listed at the end of that day's summary paragraph. In the listings, multiple readings that cover the same events are separated by a semicolon; readings that cover separate events are separated by a pipe character (|).

Books of Scripture that are primarily narrative form the backbone of the *ESV Chronological Bible*. Likewise, books that have a narrative setting but are not primarily narrative are also placed in historical order (e.g., Job). Books that are not narrative but poetic or epistolary are then placed in the chronology according to their time of composition. Thus, Paul's letters will be found within the chronological setting of his missionary travels or his imprisonment.

However, it is not always easy to know where to place certain books. Some of the 150 psalms have superscriptions indicating that they were written at a particular time or in reaction to some event. Such psalms are placed in this Bible's daily readings in conjunction with the event with which they are connected. Likewise, many psalm superscriptions indicate authorship, and those are placed among the readings related to the author in question. Yet, a good number of psalms are undated and their authors not indicated. Because Books 1 and 2 of the Psalter contain primarily psalms of David, those psalms with no indication of date of composition are placed in David's reign or immediately after it. Book 3 contains a large number of psalms composed by groups appointed by David as musicians for the temple, so many of these psalms are placed late in David's reign or in Solomon's reign with the building of the temple. Book 4 appears to have been compiled during the period of the divided kingdom, and so those psalms are read as the reader encounters the godly kings of Judah. The fifth and final book of the Psalter contains psalms that appear to have been written after the Babylonian exile, so they are placed in that portion of the chronology.

Proverbs presents another challenge. Proverbs 1–24 indicate that Solomon composed them or, in the case of Proverbs 22:17–35, that they were composed by others but probably collected by Solomon. These are placed during Solomon's reign in the *ESV Chronological Bible*. However, Proverbs 25–29 are the proverbs of Solomon copied by the men of Hezekiah. A close reading of these proverbs demonstrates that they were not simply collected by Hezekiah's men but purposefully arranged so that they could serve as advice for kings and courtiers. Since Proverbs 25–29 could not have been read in the form we have them prior to Hezekiah's reign, these chapters are placed with the narratives of that godly king of Judah. In addition, Proverbs 30–31 contain proverbs from a certain Agur, a King Lemuel (Hezekiah?), and an acrostic poem about a

virtuous wife. The linguistic characteristics of these chapters, especially several Aramaisms, indicate these were probably composed late in the years of the divided kingdom. Therefore, they also are placed with the Hezekiah narratives.

The Gospels present a different challenge. All tell of the life, ministry, death, and resurrection of Jesus. The three Synoptic Gospels—Matthew, Mark, and Luke—often contain the same events, though not always in the same order. In arranging the daily readings through the Gospels I have consulted the works of others who have attempted Gospel harmonies. The result is what I consider to be the most likely chronological flow of episodes from Jesus' life, especially during his three-and-a-half-year public ministry.

For those interested in dates used in the timeline and other places in this Bible, I would refer to my *From Abraham to Paul: A Biblical Chronology* (St. Louis: Concordia, 2011), as well as technical articles I have published on biblical chronology.

I am grateful to Crossway for having entrusted me with the general editorship of the *ESV Chronological Bible*. I pray that you will find it useful in opening new insights into God's Word and the gospel of Christ.

Andrew E. Steinmann
General Editor

Preface

TO THE ENGLISH STANDARD VERSION

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal

style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huiioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

The Translation of Specialized Terms

The Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant simply “anointed,” among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”)

was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Second, a particular difficulty is presented when words in biblical Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *doulos*, a term which is often rendered “slave.” This term, however, actually covers a range of relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the word *doulos* has been undertaken with particular attention to its meaning in each specific context. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Greek and the range of meaning that this term may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Third, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fourth specialized term, the word “behold,” usually has been retained as the most common translation for the Greek word *idou*, which means something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient

weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *idou* completely untranslated and so to lose the intended emphasis in the original language. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

Textual Basis and Resources

The ESV New Testament is based on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. In a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Greek lexicography and grammatical understanding.

Textual Footnotes

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Publishing Team

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God’s Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God’s Honor and Praise

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!
The Translation Oversight Committee

THE
OLD TESTAMENT

Primeval History

BEFORE 2166 BC

The primeval history is found in Genesis 1–11 and covers the era from creation to the account of Abraham. Three primary events are emphasized by Moses in this era: creation, the fall of humanity into sin, and Noah and the flood.

Creation

In Genesis 1–2 the account of creation is given in two phases. Genesis 1:1–2:3 covers the first week of God’s creative activity, ending with a day of rest. Genesis 2:4–25 delves into more detail of God’s creation of man on the sixth day. The creation accounts emphasize a number of important concepts concerning God and his creation. First, God’s omnipotent power is emphasized not only by his being able to bring everything into existence but also by his ability to do so through his word, by speaking (Gen. 1:3, 6, 9, 11, 14, 15, 20, 22, 24). Second, Genesis 1 repeatedly notes that all that God creates is without defect—it is “good” (1:4, 10, 12, 18, 21, 25, 31). Third, the creation of humans is set apart from that of all other creatures. This is emphasized not only by humans’ bearing God’s image alone (1:26–27) but also by God’s not speaking them into existence (note 1:26: “Let us *make* man”) but instead forming and breathing life into Adam (2:7–8). Fourth, Genesis 1–2 emphasizes that male and female identity, marriage, and family are part of God’s design and are integral to the order he created in the world (1:27; 2:23–24).

The Fall

The account of the fall into sin is related in Genesis 3, but its effects are elaborated in Genesis 4. The fall into sin is one of the best-known stories in the Bible. The eating of the forbidden fruit is mankind’s first rebellion against God and his word (see 2:16). Most of Genesis 3, however, is devoted to God’s interaction with the fallen Adam and Eve, including God’s pronouncement of the consequences of the actions of the Serpent, the woman, and the man (3:14–15). Yet amid these curses is the first pronouncement of hope for humanity: one to come as the offspring of the woman who will crush the Serpent’s head—a promise that will be expanded throughout the Old Testament and fulfilled ultimately in Jesus. It does not take long for the consequences of sin to manifest themselves in the murder of Abel by his brother, Cain (4:1–16). Genesis 4 continues to follow Cain’s descendants until we meet Lamech, who not only murders a young man

but brags about it to his wives (4:23–24). Sin not only infests humanity; its effects are amplified through the generations. The story of the fall and its consequences is connected to the next major event by a genealogy tracing the line from Adam to Noah.

Noah and the Flood

Genesis 6 begins with a report of continued corruption among humans, leading God to vow that he will wipe them off the earth. Yet one man—Noah—finds God’s favor, and through him humanity will be preserved along with all animal life. Noah’s faith is demonstrated in his obedience to God’s command to build an ark in anticipation of a flood (see Heb. 11:7). While it is well known that the rain that brings the flood lasts forty days (Gen. 7:12), it is often not appreciated that Noah and his family spend one year in the ark (compare 7:11 with 8:13–14). It is noteworthy that Noah’s faith is evident also as he leaves the ark and immediately offers sacrifices to God. God responds to these sacrifices of faith by promising never to send such a flood again, and he adds a promise to preserve the world’s basic order that provides food for life (8:21–22). After Noah the pace of the narrative is more rapid, with an account of how Noah’s descendants spread out on earth, an account of the famous Tower of Babel, and then a genealogy that connects with the next biblical movement: the patriarchal history.

Creation and the Fall

2166 BC

Creation

Abram Is Born

Genesis 1 is the familiar six-day creation account, which demonstrates God's orderly design of all he made and emphasizes that it was good. Genesis 2 focuses on the creation of humans (day six of Genesis 1) and concludes by emphasizing God's gift of marriage. The well-known account of the fall into sin occupies the third chapter of Genesis; it not only highlights the consequences of sin with the banishment of Adam and Eve from Eden but also contains the first gospel promise of a savior, the offspring of the woman who will crush the Serpent's head.

Genesis 1:1–3:24

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

³And God said, "Let there be light," and there was light. ⁴And God saw that the light was good. And God 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 an expanse¹ in the midst of the waters, and let it separate the waters from the waters." ⁷And God made² the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

⁹And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. ¹⁰God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹And God said, "Let the earth sprout vegetation, plants⁵ yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. 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 expanse of the heavens to separate the day from the night. And let them be for signs and for seasons,⁶ and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. ¹⁶And God

*Genesis
1:1–3:24*

¹Or a canopy; also verses 7, 8, 14, 15, 17, 20 ²Or fashioned; also verse 16 ³Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1 ⁴Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 ⁵Or small plants; also verses 12, 29 ⁶Or appointed times

made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, “Let the waters swarm with swarms of living creatures, and let birds¹ fly above the earth across the expanse of the heavens.” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶ Then God said, “Let us make man² in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

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

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

¹ Or *flying things*; see Leviticus 11:19–20 ²The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

4 These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the
heavens.

5 When no bush of the field¹ was yet in the land² and no small plant
of the field had yet sprung up—for the LORD God had not caused it
to rain on the land, and there was no man to work the ground,⁶ and a
mist³ was going up from the land and was watering the whole face of the
ground—⁷ then the LORD God formed the man of dust from the ground
and breathed into his nostrils the breath of life, and the man became a
living creature.⁸ And the LORD God planted a garden in Eden, in the east,
and there he put the man whom he had formed.⁹ And out of the ground
the LORD God made to spring up every tree that is pleasant to the sight
and good for food. The tree of life was in the midst of the garden, and the
tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided
and became four rivers.¹¹ The name of the first is the Pishon. It is the one
that flowed around the whole land of Havilah, where there is gold.¹² And
the gold of that land is good; bdellium and onyx stone are there.¹³ The
name of the second river is the Gihon. It is the one that flowed around the
whole land of Cush.¹⁴ And the name of the third river is the Tigris, which
flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to
work it and keep it.¹⁶ And the LORD God commanded the man, saying,
“You may surely eat of every tree of the garden,¹⁷ but of the tree of the
knowledge of good and evil you shall not eat, for in the day that you eat⁴
of it you shall surely die.”

18 Then the LORD God said, “It is not good that the man should be alone;
I will make him a helper fit for⁵ him.”¹⁹ Now out of the ground the LORD
God had formed⁶ every beast of the field and every bird of the heavens and
brought them to the man to see what he would call them. And whatever
the man called every living creature, that was its name.²⁰ The man gave
names to all livestock and to the birds of the heavens and to every beast
of the field. But for Adam⁷ there was not found a helper fit for him.²¹ So
the LORD God caused a deep sleep to fall upon the man, and while he
slept took one of his ribs and closed up its place with flesh.²² And the rib
that the LORD God had taken from the man he made⁸ into a woman and
brought her to the man.²³ Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”⁹

¹ Or open country ² Or earth; also verse 6 ³ Or spring ⁴ Or when you eat ⁵ Or corresponding to; also verse 20 ⁶ Or And out of
the ground the LORD God formed ⁷ Or the man ⁸ Hebrew built ⁹ The Hebrew words for woman (*ishshah*) and man (*ish*)
sound alike

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵ And the man and his wife were both naked and were not ashamed.

3 Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You¹ shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,² she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸ And they heard the sound of the LORD God walking in the garden in the cool³ of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?”⁴ ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴ The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵ I will put enmity between you and the woman,
and between your offspring⁵ and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

¹⁶ To the woman he said,

“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.

¹ In Hebrew *you* is plural in verses 1–5 ² Or *to give insight* ³ Hebrew *wind* ⁴ In Hebrew *you* is singular in verses 9 and 11
⁵ Hebrew *seed*; so throughout Genesis

Your desire shall be contrary to¹ your husband,
but he shall rule over you.”

¹⁷And to Adam he said,

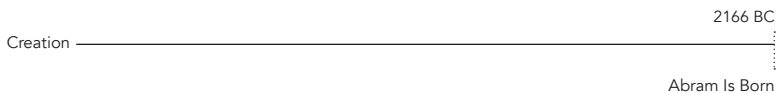
“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
¹⁸ thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

²⁰The man called his wife’s name Eve, because she was the mother of
all living.² ²¹And the LORD God made for Adam and for his wife garments
of skins and clothed them.

²²Then the LORD God said, “Behold, the man has become like one of us
in knowing good and evil. Now, lest he reach out his hand and take also of
the tree of life and eat, and live forever—” ²³therefore the LORD God sent
him out from the garden of Eden to work the ground from which he was
taken. ²⁴He drove out the man, and at the east of the garden of Eden he
placed the cherubim and a flaming sword that turned every way to guard
the way to the tree of life.

READING 2 | BEFORE 2166 BC

Adam’s Descendants



After the fall sin infests all humans, as demonstrated by Cain’s murder of
his brother (Gen. 4:1–16). After this the book of Genesis quickly traces two
lines from Adam: the line of Cain (4:1–24) and the line of Seth (4:25–5:32),
which is also summarized in 1 Chronicles 1:1–4. Yet Adam and Eve have

¹Or *shall be toward* (see 4:7) ²Eve sounds like the Hebrew for *life-giver* and resembles the word for *living*

other sons and daughters, and their sins and God's disappointment with mankind (but also his favor toward Noah) are chronicled in the first part of Genesis 6.

Genesis 4:1–5:32; 1 Chronicles 1:1–4 | Genesis 6:1–8

Genesis
4:1–5:32

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten¹ a man with the help of the LORD."² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.³ In the course of time Cain brought to the LORD an offering of the fruit of the ground,⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.⁶ The LORD said to Cain, "Why are you angry, and why has your face fallen?⁷ If you do well, will you not be accepted?² And if you do not do well, sin is crouching at the door. Its desire is contrary to³ you, but you must rule over it."

⁸ Cain spoke to Abel his brother.⁴ And when they were in the field, Cain rose up against his brother Abel and killed him.⁹ Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"¹⁰ And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.¹¹ And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."¹³ Cain said to the LORD, "My punishment is greater than I can bear."⁵¹⁴ Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."¹⁵ Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.¹⁶ Then Cain went away from the presence of the LORD and settled in the land of Nod,⁶ east of Eden.

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.¹⁹ And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.²⁰ Adah bore Jubal; he was the father of those who dwell in tents and have livestock.²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe.²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

¹ Cain sounds like the Hebrew for gotten ² Hebrew will there not be a lifting up [of your face]? ³ Or is toward ⁴ Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field ⁵ Or My guilt is too great to bear ⁶ Nod means wandering

²³ Lamech said to his wives:

“Adah and Zillah, hear my voice;
you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
a young man for striking me.

²⁴ If Cain’s revenge is sevenfold,
then Lamech’s is seventy-sevenfold.”

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed¹ for me another offspring instead of Abel, for Cain killed him.” ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

5 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ² Male and female he created them, and he blessed them and named them Man² when they were created. ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. ⁴ The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵ Thus all the days that Adam lived were 930 years, and he died.

⁶ When Seth had lived 105 years, he fathered Enosh. ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died.

⁹ When Enosh had lived 90 years, he fathered Kenan. ¹⁰ Enosh lived after he fathered Kenan 815 years and had other sons and daughters. ¹¹ Thus all the days of Enosh were 905 years, and he died.

¹² When Kenan had lived 70 years, he fathered Mahalalel. ¹³ Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴ Thus all the days of Kenan were 910 years, and he died.

¹⁵ When Mahalalel had lived 65 years, he fathered Jared. ¹⁶ Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷ Thus all the days of Mahalalel were 895 years, and he died.

¹⁸ When Jared had lived 162 years, he fathered Enoch. ¹⁹ Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰ Thus all the days of Jared were 962 years, and he died.

²¹ When Enoch had lived 65 years, he fathered Methuselah. ²² Enoch walked with God³ after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not,⁴ for God took him.

²⁵ When Methuselah had lived 187 years, he fathered Lamech. ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of Methuselah were 969 years, and he died.

²⁸ When Lamech had lived 182 years, he fathered a son ²⁹ and called his name Noah, saying, “Out of the ground that the LORD has cursed, this

¹ Seth sounds like the Hebrew for *he appointed* ² Hebrew *adam* ³ Septuagint, *pleased God*; also verse 24 ⁴ Septuagint was not found

one shall bring us relief¹ from our work and from the painful toil of our hands.”³⁰ Lamech lived after he fathered Noah 595 years and had other sons and daughters.³¹ Thus all the days of Lamech were 777 years, and he died.

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

1 Chronicles 1:1–4 **I**² Adam, Seth, Enosh; ²Kenan, Mahalalel, Jared; ³Enoch, Methuselah, Lamech; ⁴Noah, Shem, Ham, and Japheth.

Genesis 6:1–8 **6** When man began to multiply on the face of the land and daughters were born to them, ²the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³Then the LORD said, “My Spirit shall not abide in³ man forever, for he is flesh: his days shall be 120 years.” ⁴The Nephilim⁴ were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

⁵The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶And the LORD regretted that he had made man on the earth, and it grieved him to his heart. ⁷So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.”

⁸But Noah found favor in the eyes of the LORD.

READING 3 | BEFORE 2166 BC

The Great Flood

Creation _____ 2166 BC
Abram Is Born

God’s disappointment in humanity is tempered by his favor toward Noah, to whom he gives instructions to build an ark that will preserve life (Gen. 6:9–22). The faithful Noah survives the flood with his family and the animals on the ark for an entire year (7:1–8:22), and God promises to preserve life by maintaining the cycle of the days and seasons. In Genesis 9 God makes his covenant never again to wipe out life with a flood, and he seals it with the sign of the bow.

Genesis 6:9–9:29

¹Noah sounds like the Hebrew for rest ²Many names in these genealogies are spelled differently in other biblical books
³Or *My Spirit shall not contend with* ⁴Or *giants*

⁹These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. ¹⁰And Noah had three sons, Shem, Ham, and Japheth.

¹¹Now the earth was corrupt in God's sight, and the earth was filled with violence. ¹²And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. ¹³And God said to Noah, "I have determined to make an end of all flesh,¹ for the earth is filled with violence through them. Behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopher wood.² Make rooms in the ark, and cover it inside and out with pitch. ¹⁵This is how you are to make it: the length of the ark 300 cubits,³ its breadth 50 cubits, and its height 30 cubits. ¹⁶Make a roof⁴ for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. ¹⁷For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. ¹⁸But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. ¹⁹And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. ²⁰Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. ²¹Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." ²²Noah did this; he did all that God commanded him.

7 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. ²Take with you seven pairs of all clean animals,⁵ the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³and seven pairs⁶ of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴For in seven days I will send rain on the earth forty days and forty nights, and every living thing⁷ that I have made I will blot out from the face of the ground." ⁵And Noah did all that the LORD had commanded him.

⁶Noah was six hundred years old when the flood of waters came upon the earth. ⁷And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. ⁸Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹two and two, male and female, went into the ark with Noah, as God had commanded Noah. ¹⁰And after seven days the waters of the flood came upon the earth.

¹¹In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹²And rain fell upon the earth forty days and forty nights. ¹³On the very same day

¹Hebrew *The end of all flesh has come before me* ²An unknown kind of tree; transliterated from Hebrew ³A cubit was about 18 inches or 45 centimeters ⁴Or *skylight* ⁵Or *seven of each kind of clean animal* ⁶Or *seven of each kind* ⁷Hebrew *all existence*; also verse 23

Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, ¹⁴ they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. ¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶ And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

¹⁷ The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸ The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹ And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. ²⁰ The waters prevailed above the mountains, covering them fifteen cubits¹ deep. ²¹ And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²² Everything on the dry land in whose nostrils was the breath of life died. ²³ He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. ²⁴ And the waters prevailed on the earth 150 days.

8 But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. ² The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, ³ and the waters receded from the earth continually. At the end of 150 days the waters had abated, ⁴ and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. ⁵ And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

⁶ At the end of forty days Noah opened the window of the ark that he had made ⁷ and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸ Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. ⁹ But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. ¹⁰ He waited another seven days, and again he sent forth the dove out of the ark. ¹¹ And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. ¹² Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³ In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground

¹ A cubit was about 18 inches or 45 centimeters

was dry.¹⁴ In the second month, on the twenty-seventh day of the month, the earth had dried out.¹⁵ Then God said to Noah,¹⁶ “Go out from the ark, you and your wife, and your sons and your sons’ wives with you.¹⁷ Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.”¹⁸ So Noah went out, and his sons and his wife and his sons’ wives with him.¹⁹ Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

²⁰ Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.²¹ And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse¹ the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.²² While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

9 And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth.² The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered.³ Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything.⁴ But you shall not eat flesh with its life, that is, its blood.⁵ And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

⁶ “Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image.

⁷ And you,² be fruitful and multiply, increase greatly on the earth and multiply in it.”

⁸ Then God said to Noah and to his sons with him,⁹ “Behold, I establish my covenant with you and your offspring after you,¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.”¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.¹⁴ When I bring clouds over the earth and the bow is seen in the clouds,¹⁵ I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.

¹ Or *dishonor* ² In Hebrew *you* is plural

¹⁶When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

¹⁸The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) ¹⁹These three were the sons of Noah, and from these the people of the whole earth were dispersed.¹

²⁰Noah began to be a man of the soil, and he planted a vineyard.² ²¹He drank of the wine and became drunk and lay uncovered in his tent. ²²And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. ²³Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father’s nakedness. ²⁴When Noah awoke from his wine and knew what his youngest son had done to him, ²⁵he said,

“Cursed be Canaan;
a servant of servants shall he be to his brothers.”

²⁶He also said,

“Blessed be the LORD, the God of Shem;
and let Canaan be his servant.
²⁷ May God enlarge Japheth,³
and let him dwell in the tents of Shem,
and let Canaan be his servant.”

²⁸After the flood Noah lived 350 years. ²⁹All the days of Noah were 950 years, and he died.

READING 4 | BEFORE 2166 BC

Genealogies; Tower of Babel

Creation ————— 2166 BC
Abram Is Born

The history of Noah’s descendants who lead to many nations is summarized in Genesis 10, often called the Table of Nations (also 1 Chron. 1:5–27). The famous account of human arrogance in building the Tower of Babel leads to the scattering of nations (Gen. 11:1–9). Yet there is a faithful line that will lead to the most prominent person in the book of Genesis: Abraham (11:10–32).

Genesis 10:1–32; 1 Chronicles 1:5–27 | Genesis 11:1–32

¹Or from these the whole earth was populated ²Or Noah, a man of the soil, was the first to plant a vineyard ³Japheth sounds like the Hebrew for enlarge

10 These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

Genesis
10:1–32

²The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³The sons of Gomer: Ashkenaz, Riphath, and Togarmah. ⁴The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. ⁵From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

⁶The sons of Ham: Cush, Egypt, Put, and Canaan. ⁷The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. ⁸Cush fathered Nimrod; he was the first on earth to be a mighty man.¹ ⁹He was a mighty hunter before the LORD. Therefore it is said, “Like Nimrod a mighty hunter before the LORD.” ¹⁰The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. ¹¹From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and ¹²Resen between Nineveh and Calah; that is the great city. ¹³Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, ¹⁴Pathrusim, Casluhim (from whom² the Philistines came), and Caphtorim.

¹⁵Canaan fathered Sidon his firstborn and Heth, ¹⁶and the Jebusites, the Amorites, the Girgashites, ¹⁷the Hivites, the Arkites, the Sinites, ¹⁸the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. ¹⁹And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. ²⁰These are the sons of Ham, by their clans, their languages, their lands, and their nations.

²¹To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. ²²The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. ²³The sons of Aram: Uz, Hul, Gether, and Mash. ²⁴Arpachshad fathered Shelah; and Shelah fathered Eber. ²⁵To Eber were born two sons: the name of the one was Peleg,³ for in his days the earth was divided, and his brother’s name was Joktan. ²⁶Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah, and Jobab; all these were the sons of Joktan. ³⁰The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. ³¹These are the sons of Shem, by their clans, their languages, their lands, and their nations.

³²These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

⁵The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ⁶The sons of Gomer: Ashkenaz, Riphath,⁴ and Togarmah. ⁷The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

1 Chronicles
1:5–27

⁸The sons of Ham: Cush, Egypt, Put, and Canaan. ⁹The sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba

¹Or he began to be a mighty man on the earth ²Or from where ³Peleg means division ⁴Septuagint; Hebrew *Diphath*

and Dedan. ¹⁰ Cush fathered Nimrod. He was the first on earth to be a mighty man.¹

¹¹ Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, ¹² Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim.

¹³ Canaan fathered Sidon his firstborn and Heth, ¹⁴ and the Jebusites, the Amorites, the Gergashites, ¹⁵ the Hivites, the Arkites, the Sinites, ¹⁶ the Arvadites, the Zemarites, and the Hamathites.

¹⁷ The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. And the sons of Aram:² Uz, Hul, Gether, and Meshech. ¹⁸ Arpachshad fathered Shelah, and Shelah fathered Eber. ¹⁹ To Eber were born two sons: the name of the one was Peleg³ (for in his days the earth was divided), and his brother's name was Joktan. ²⁰ Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, ²¹ Hadoram, Uzal, Diklah, ²² Obal,⁴ Abimael, Sheba, ²³ Ophir, Havilah, and Jobab; all these were the sons of Joktan.

²⁴ Shem, Arpachshad, Shelah; ²⁵ Eber, Peleg, Reu; ²⁶ Serug, Nahor, Terah; ²⁷ Abram, that is, Abraham.

Genesis
11:1–32

11 Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. ⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” ⁵ And the LORD came down to see the city and the tower, which the children of man had built. ⁶ And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” ⁸ So the LORD dispersed them from there over the face of all the earth, and they left off building the city. ⁹ Therefore its name was called Babel, because there the LORD confused⁵ the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

¹⁰ These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. ¹¹ And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

¹² When Arpachshad had lived 35 years, he fathered Shelah. ¹³ And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

¹⁴ When Shelah had lived 30 years, he fathered Eber. ¹⁵ And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

¹⁶ When Eber had lived 34 years, he fathered Peleg. ¹⁷ And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

¹ Or *He began to be a mighty man on the earth* ² Septuagint; Hebrew lacks *And the sons of Aram* ³ *Peleg* means *division*
⁴ Septuagint, Syriac (compare Genesis 10:28); Hebrew *Ebal* ⁵ *Babel* sounds like the Hebrew for *confused*

¹⁸When Peleg had lived 30 years, he fathered Reu. ¹⁹And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

²⁰When Reu had lived 32 years, he fathered Serug. ²¹And Reu lived after he fathered Serug 207 years and had other sons and daughters.

²²When Serug had lived 30 years, he fathered Nahor. ²³And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

²⁴When Nahor had lived 29 years, he fathered Terah. ²⁵And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

²⁶When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

²⁷Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. ²⁸Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. ²⁹And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. ³⁰Now Sarai was barren; she had no child.

³¹Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. ³²The days of Terah were 205 years, and Terah died in Haran.