

HOLY BIBLE

ENGLISH STANDARD VERSION

Containing the Old and New Testaments



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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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).

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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 *huioi*) 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

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances

of meaning of the original Hebrew and Greek words.

First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH.

The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, therefore, they would normally read the Hebrew word ‘adonay (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice.

When the vowels of the word ‘adonay are placed with the consonants of YHWH, this results in the familiar word Jehovah that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) by the word LORD (printed in small capitals).

An exception to this is when the Hebrew word ‘adonay appears together with YHWH, in which case the two words are rendered together as “the Lord [in lowercase] GOD [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in

Old Testament Hebrew is 'elohim and its related forms of 'el or 'eloah, all of which are normally translated "God" (in lowercase letters).

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The use of these different ways to translate the Hebrew words for God is especially beneficial to English readers, enabling them to see and understand the different ways that the personal name and the general name for God are both used to refer to the One True God of the Old Testament.

Second, in the New Testament, 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.

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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.

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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.

Third, a particular difficulty is presented when words in biblical Hebrew and 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 'ebed (Hebrew) and *doulos* (Greek), terms which are often rendered "slave."

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These terms, however, actually cover 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.

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For this reason, the ESV translation of the words 'ebed and *doulos* has been undertaken with particular attention to their meaning in each specific context.

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Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery.

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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.

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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.

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Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms 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.”

Fourth, 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:

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first, there is nothing in the original Hebrew and 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 fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean 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.

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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 *hinneh* and *idou* completely untranslated and so to lose the intended emphasis in the original languages.

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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 is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and 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. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the

ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions.

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In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text.

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Similarly, 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.

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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 Hebrew and 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.

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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

OLD TESTAMENT

GENESIS

The Creation of the World

1 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 expanse in the midst of the waters, and let it separate the waters from the waters." ⁷And God made 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. 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, 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, plants 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, 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.

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¹⁶And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." ²¹So 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. ²²And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³And there was evening and there was morning, the fifth day.

²⁴And 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. ²⁵And 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.

²⁶Then God said, "Let us make man 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.

²⁸And 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."

²⁹And 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. ³⁰And 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.

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

The Seventh Day, God Rests

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

The Creation of Man and Woman

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.

⁵When no bush of the field was yet in the land 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, ⁶and a mist was going up from the land and was watering the whole face of the ground— ⁷then 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.

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⁸And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.

⁹And 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.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.

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¹²And the gold of that land is good; bdellium and onyx stone are there.

¹³The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.

¹⁴And the name of the third river is the Tigris, which flows east of Assyria. 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 keep it. ¹⁶And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

¹⁸Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

¹⁹Now out of the ground the LORD

God had formed 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.

–

²⁰The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. ²¹So 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.

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²²And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

²³Then 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."

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

The Fall

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, 'You shall not eat of any tree in the garden'?" ²And 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.

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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, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

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⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹But the LORD God called to the man and said to him, "Where are you?" ¹⁰And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."

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¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The 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."

¹⁴The 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.

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

¹⁶To the woman he said,

"I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

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;

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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. 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.

Cain and Abel

4 Now Adam knew Eve his wife,
and she conceived and bore
Cain, saying, "I have gotten a man
with the help of the LORD." 2And
again, she bore his brother Abel. Now
Abel was a keeper of sheep, and Cain
a worker of the ground.

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3In the course of time Cain brought
to the LORD an offering of the
fruit of the ground, 4and Abel also
brought of the firstborn of his
flock and of their fat portions. And
the LORD had regard for Abel and

his offering, 5but for Cain and his
offering he had no regard. So Cain
was very angry, and his face fell.

6The LORD said to Cain, "Why are
you angry, and why has your face
fallen? 7If you do well, will you not
be accepted? And if you do not do
well, sin is crouching at the door.
Its desire is contrary to you, but you
must rule over it."

8Cain spoke to Abel his brother. And
when they were in the field, Cain
rose up against his brother Abel and
killed him. 9Then the LORD said to
Cain, "Where is Abel your brother?"
He said, "I do not know; am I my
brother's keeper?" 10And the LORD
said, "What have you done? The voice
of your brother's blood is crying to
me from the ground.

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11And now you are cursed from
the ground, which has opened its
mouth to receive your brother's
blood from your hand. 12When you
work the ground, it shall no longer
yield to you its strength. You shall
be a fugitive and a wanderer on
the earth." 13Cain said to the LORD,
"My punishment is greater than I
can bear.

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14Behold, 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."

15Then the LORD said to him, "Not so!
If anyone kills Cain, vengeance shall
be taken on him sevenfold."

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And the LORD put a mark on Cain, lest
any who found him should attack
him. 16Then Cain went away from the

presence of the LORD and settled in the land of Nod, east of Eden.

¹⁷Cain 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. ¹⁸To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

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¹⁹And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰Adah bore Jabal; he was the father of those who dwell in tents and have livestock.

²¹His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³Lamech 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.”

²⁵And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.”

²⁶To 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.

Adam's Descendants to Noah

5 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ²Male and female he created them, and he blessed them and named them Man when they were created.

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³When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. ⁴The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were 930 years, and he died.

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

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

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

¹⁵When Mahalalel had lived 65 years, he fathered Jared. ¹⁶Mahalalel lived after he fathered Jared 830 years and had other sons and daughters.

¹⁷Thus all the days of Mahalalel were 895 years, and he died.

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

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

²⁵When Methuselah had lived 187 years, he fathered Lamech.

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

²⁸When Lamech had lived 182 years, he fathered a son ²⁹and called his name Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands." ³⁰Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹Thus all the days of Lamech were 777 years, and he died.

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

Increasing Corruption on Earth

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.

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³Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

⁴The Nephilim 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.

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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.

Noah and the Flood

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, for the earth is filled with violence through them. Behold, I will destroy them with the earth.

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¹⁴Make yourself an ark of gopher wood. 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, its breadth 50 cubits, and its height 30 cubits. ¹⁶Make a roof 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.

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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.

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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.

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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, the male and his mate, and a pair of the animals that are not clean, the male and his mate,

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³and seven pairs 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 thing 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.

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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.

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¹³On the very same day 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, ¹⁴they 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.

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¹⁵They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

¹⁷The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered.

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²⁰The waters prevailed above the mountains, covering them fifteen cubits deep. ²¹And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²²Everything on the dry land in whose nostrils was the breath of life died. ²³He 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. ²⁴And the waters prevailed on the earth 150 days.

The Flood Subsides

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. ²The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, ³and the waters receded from the earth continually. At the end of 150 days the waters had abated, —
⁴and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. ⁵And 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.

⁶At the end of forty days Noah opened the window of the ark that he had made ⁷and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground.

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⁹But 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.

¹⁰He waited another seven days, and again he sent forth the dove out of the ark. ¹¹And 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. ¹²Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³In 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 was dry. ¹⁴In the second month, on the twenty-seventh day of the month, the earth had dried out.

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¹⁵Then God said to Noah, ¹⁶“Go out from the ark, you and your wife, and your sons and your sons’ wives with you. ¹⁷Bring 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.”

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¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

God’s Covenant with Noah

²⁰Then 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. ²¹And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse 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. ²²While 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. ²The 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.

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³Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. ⁴But you shall not eat flesh with its life, that is, its blood. ⁵And 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.

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

⁸Then God said to Noah and to his sons with him, ⁹“Behold, I establish my covenant with you and your

offspring after you, ¹⁰and 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.

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¹¹I 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.” ¹²And 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:

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¹³I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵I 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.

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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.”

Noah's Descendants

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.

²⁰Noah began to be a man of the soil, and he planted a vineyard. 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.

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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,
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.

Nations Descended from Noah

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

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. ⁹He was a mighty hunter before the LORD. Therefore it is said, "Like Nimrod a mighty hunter before the LORD."

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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 whom 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.

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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.

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²⁵To Eber were born two sons: the name of the one was Peleg, 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.

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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.

The Tower of Babel

11 Now the whole earth had one language and the same words. ²And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³And