

THE HOLY BIBLE

REVISED STANDARD VERSION
CATHOLIC EDITION



SAINT BENEDICT PRESS

CHARLOTTE, NORTH CAROLINA

MMIX



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INTRODUCTION



This edition of the Revised Standard Version of the Bible has been prepared for the use of Catholics by a committee of the Catholic Biblical Association of Great Britain. It is published with ecclesiastical approval and by agreement with the Standard Bible Committee and the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

The Revised Standard Version itself needs no lengthy introduction, being already well known and widely read. It is, as its Preface states, "an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611." In Britain, the King James Version is more commonly called the Authorized Version. It occupies a unique place in English Biblical and indeed literary tradition. The Standard Bible of 1901 was the work of an American committee revising it in the light of modern textual criticism. In 1937 it was decided to make a revision of the Standard Version which should "embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." The New Testament in this new version was published in 1946 and the whole Bible in 1952.

The remarkable success which attended the new revision on its appearance seems to be ample justification of the revisers' aims and it has been acclaimed on all sides as a translation which combines accuracy and clarity of meaning with beauty of language and traditional diction.

For four hundred years, following upon the great upheaval of the Reformation, Catholics and Protestants have gone their separate ways and suspected each other's translations of the Bible of having been in some way manipulated in the interests of doctrinal presuppositions. It must be admitted that these suspicions were not always without foundation. At the present time, however, the sciences of textual criticism and philology, not to mention others, have made such great advances that the Bible text used by translators is substantially the same for all—Protestants and Catholics alike.

Today, and indeed since the appearance in 1943 of the Encyclical Letter *Divino Afflante Spiritu*, encouraging Biblical studies, Catholics like every one else go back to the original languages and base their translations on the same critical principles.

With the improvement in interdenominational relations and the advance of Biblical knowledge, the possibility of producing a Bible common to all Christians was mooted as far back as 1953. It was felt that, if such a thing could be achieved, it would be of incalculable benefit in wiping away remaining misconceptions and prejudices and in fostering still further good relations between the Churches. The Word of God would then not only be our common heritage and unifying link but be recognized as such, and those engaged in theological discussion could appeal to the same authoritative text. A decisive step toward this objective could be made by editing the Revised Standard Version for Catholic use.



A small committee of members of the Catholic Biblical Association was formed and permission obtained to examine this translation and suggest any changes that might be required to make it acceptable to Catholics. The Standard Bible Committee of the U.S.A. was then approached and they gave warm welcome to the proposal. Here was a wonderful opportunity to make a real step forward in the field of ecumenical relations. However, ideas of this kind take time to penetrate all levels and many difficulties and delays ensued. But a change of mind has taken place and what seemed to many in 1953 to be a novel idea of doubtful value or even of no value at all is now generally recognized to be a legitimate and desirable goal.

In the present edition the aim has not been to improve the translation as such. No doubt there are many places where a different rendering might have been chosen on critical grounds. This has been avoided. But there are other places where, the critical evidence being evenly balanced, considerations of Catholic tradition have favored a particular rendering or the inclusion of a passage omitted by the RSV translators.

In the Old Testament it has not been thought necessary to make any changes in the text. There is, however, the very important difference in the number of books. Catholic Bibles include seven extra books and parts of two others. These are known to Catholics as "deuterocanonical" and are regarded as an integral part of the Canon of the Old Testament. They are here printed in the order in which they appear in the Latin Vulgate, with the exception of the extra parts of the Book of Esther. As these parts do not occur in the Hebrew text of Esther, St. Jerome extracted them from their place in the Greek in deference to the view favoring their canonicity and included them in his translation of Esther. But not regarding them as canonical he put them together at the end of the Hebrew text regardless of their historical or logical sequence. In this edition of the RSV they have been restored to their proper place in the narrative. These books and parts of books are regarded by Protestants as apocryphal.

This question of the "Apocrypha" is the one big problem left and needs to be carefully considered when discussing the possibility of a common Bible. The books known as the Apocrypha are: 1 and 2 Esdras (3 and 4 Esdras), Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch with the Letter of Jeremiah, 1 and 2 Maccabees, Additions to Daniel and to Esther, and the Prayer of Manasseh. Since the time of the Reformation these books have been regarded as noncanonical by Protestants and either grouped at the end of the Old Testament or left out altogether. Roman Catholics, on the other hand, have continued to regard them as inspired and canonical, with the following exceptions. There are three items in the Apocrypha which are not included in the deuterocanonical books, namely, 1 and 2 Esdras (3 and 4 Esdras) and the Prayer of Manasseh, and which in consequence are not printed in this Bible. The other books are given in the translation of the Revised Standard Version, which was published in 1957.

A word must be said here about the origin of these books. In the days of Jesus Christ, the Jews had no precisely defined (in the sense of officially closed) Canon of the Scriptures. Besides the books of the Hebrew Canon as we now know it, there were others of more recent origin (mostly of the first and second centuries B.C.) which were held in great esteem but whose exact status had not been finally determined. Though many of them had been written in Hebrew and Aramaic they seem to have circulated mainly outside Palestine, in a Greek translation or text, among



the Greek-speaking Jews of the Dispersion, especially in Egypt. The books were less acceptable to the Jews of the Pharisaic tradition in Jerusalem, but many fragments of them in Hebrew and Aramaic have been found at Qumran where there was a religious community distinct from the Pharisees.

The first Christians were Aramaic-speaking Jews of Palestine and they used the Hebrew Scriptures. Very soon the Greek-speaking Jewish and Gentile converts outnumbered those of Aramaic speech; and consequently the Bible they used, namely, the Greek Septuagint translation which included the books referred to above, came into general use. The books thus came to be implicitly accepted by the Christians of the first centuries, though no attempt was made to issue an official decree defining the limits of the Old Testament Canon.

With the virtual disappearance of the priestly class as a force in Judaism after the destruction of the Temple in A.D. 70, and the rise of the Pharisees to a position of dominance as champions of the national heritage, the Jews set about the task of consolidating their tradition and defining the limits of their sacred writings. Toward the end of the first century A.D. at Jamnia, they decided that their Bible consisted only of books written up to the time of Ezra, when prophecy was deemed to have ceased; and this criterion, though not applied uniformly, excluded the books of more recent origin which were on the whole less in accord with the Pharisaic outlook. The need for a decision was forced upon the Jews because of the growing controversies with Christians; and besides delimiting the Canon of Scripture they also not long afterward condemned the Greek Septuagint translation as inaccurate. Though the decision about the Canon was not of course binding upon the Christians, it did have some influence on them in the course of centuries and various writers expressed doubts about the extra books of the Greek Bible which had come into general use. This was especially so in the fourth century A.D. when, for example, St. Jerome regarded them as noncanonical. Eventually official decrees confirming the longer Canon were issued toward the end of the fourth and beginning of the fifth centuries in the West at Hippo and Carthage and in the East during the eighth and ninth centuries at Nicaea and Constantinople. But doubts and adverse opinions continued to be expressed in various quarters and by prominent writers.

In the sixteenth century the Reformers rejected the extra books, partly, perhaps, because some of the teaching contained in them seemed to favor Roman doctrine, but chiefly because they were not in the Hebrew Canon. Finally, the Council of Trent issued its decree on the Canon of Scripture in 1546 declaring that all the books which it had been the custom to read in the Catholic Church and which were contained in the ancient Latin Vulgate Bible must be accepted as sacred and canonical. The decree gave the list of the books in question which in fact coincided with the lists issued by earlier Councils in the West. It is interesting to note that though 3 and 4 Esdras and the Prayer of Manasseh were excluded from the list they were printed at the end of many subsequent Latin Bibles "*ne prorsus interirent*"—"lest they altogether perish."

The positions taken up in the sixteenth century with regard to the Old Testament Canon are substantially the same as those held today. The aim of this edition is to show that there is more common ground for the practical purpose of Bible reading than perhaps may appear at first sight. Thus, there is an increasing tendency on the part of Protestants to include the "Apocrypha" in their Bibles without



necessarily admitting their inspired and canonical character. On the other hand, Roman Catholics do not today attach the same significance to the traditional order of books in the Old Testament as they once did. There seems room for some accommodation here. This is an important development and it must be taken in conjunction with another equally important, namely, the steadily diminishing number of textual differences, as may be seen in the present edition.

To turn now to the text of the "Apocrypha." There is in the first place a striking contrast between the uniformity imposed on the Hebrew text by the rabbis and the lack of it in the Greek text of the Christian Bible. The other ancient versions add to the variety. The consequence of this is that there are often substantial differences between the English translations of these books according to which Greek recension or version has been used. Thus, for example, in the case of the Book of Sirach (Ecclesiasticus), the Latin, on which the Douay Version is based, is notably longer than the Revised Standard Version which is based on the Greek. It is generally agreed that the Greek underlying the RSV is better than the recension underlying the Latin. On critical principles therefore we should accept the RSV text as preferable to the Douay. It is admitted today that the decree of Trent declaring that Catholics must accept the books contained in the Latin Vulgate with all their parts does not oblige us to accept passages which have been judged, according to the best critical principles, not to be part of the original text. Thus the passage known as the "Three Heavenly Witnesses" or the "Comma Johanneum" (I John 5.7-8), which is in the Latin Vulgate and in versions based on it, does not appear in recent Catholic editions of the New Testament. This procedure is in accordance with the directives given in *Divino Afflante Spiritu*.

The aim of the translator must be to render into intelligible language, as faithfully as possible, what he regards on solid critical grounds as the original text or the closest possible approximation to it. In some cases the original has not come down to us, but it is still incumbent on the translator to try to get as near as possible to it by a study of the most ancient versions.

In conclusion, a tribute of thanks must be paid to the Catholic bishops who have approved this edition and to the American Standard Bible Committee who have throughout given their unflinching and generous support in spite of difficulties and delays. Thanks are due also to all those who throughout the years of waiting have been inspired by the ideal of Christian unity to persevere in the work of producing this Bible. Its appearance coincides in time with a development in relations between Christian bodies which no one could have foreseen ten years ago, a development which offers great promise of the fulfilment of our Savior's words, "that they may all be one" (John 17.21).

THE OLD
TESTAMENT




 THE NAMES AND ORDER
 OF ALL THE
 BOOKS OF THE OLD TESTAMENT

Genesis 1	The Wisdom of Solomon
Exodus 59	(Wisdom) 763
Leviticus 106	Sirach (Ecclesiasticus) 787
Numbers 140	Isaiah (Isaias) 853
Deuteronomy 189	Jeremiah (Jeremias) 928
Joshua (Josue) 232	Lamentations 1001
Judges 260	Baruch 1009
Ruth 289	Ezekiel (Ezechiel) 1018
1 Samuel (1 Kings) 293	Daniel 1077
2 Samuel (2 Kings) 330	Hosea (Osee) 1102
1 Kings (3 Kings) 362	Joel 1114
2 Kings (4 Kings) 398	Amos 1119
1 Chronicles	Obadiah (Abdias) 1129
(1 Paralipomenon) 433	Jonah (Jonas) 1131
2 Chronicles	Micah (Michaas) 1134
(2 Paralipomenon) 465	Nahum 1142
Ezra (1 Esdras) 505	Habakkuk (Habacuc) 1145
Nehemiah (2 Esdras) 517	Zephaniah (Sophonias) 1149
Tobit (Tobias) 533	Haggai (Aggeus) 1153
Judith 545	Zechariah (Zacharias) 1155
Esther 562	Malachi (Malachias) 1165
Job 575	1 Maccabees
Psalms 615	(1 Machabees) 1168
Proverbs 714	2 Maccabees
Ecclesiastes 747	(2 Machabees) 1204
Song of Solomon	Appendix Explanatory Notes
(Canticle of Canticles) 756 1231

The First Book of Moses Commonly Called

GENESIS



Six Days of Creation and the Sabbath

1 *In the beginning God created^a the heavens and the earth. ²The earth was without form and void, and darkness was upon the face of the deep; and the Spirit^b of God was moving 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, one day.

⁶And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." ⁷And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. ⁸And God called the firmament Heaven. And there was evening and there was morning, a 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 put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon 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, a third day.

¹⁴And God said, "Let there be lights in the firmament 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 firmament of the heavens to give light upon the earth." And it was so. ¹⁶And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. ¹⁷And God set them in the firmament of the heavens to give light upon 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, a fourth day.

²⁰And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." ²¹So God created the great sea monsters 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, a fifth day.

²⁴And God said, "Let the earth bring forth living creatures according to their kinds: cattle 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 cattle according to

^a Or *When God began to create* ^b Or *wind*

their kinds, and everything that creeps upon 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 air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." ²⁷So 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 air and over every living thing that moves upon the earth." ²⁹And God said, "Behold, I have given you every plant yielding seed which is upon 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 air, 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, a sixth day.

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

⁴These are the generations of the heavens and the earth when they were created.



Another Account of the Creation

*In the day that the LORD God made the earth and the heavens, ⁵when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; ⁶but a mist^c went up from the earth and watered the whole face of the ground— ⁷then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. 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 grow every tree that is pleasant to the sight and good for food, the tree of life also 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 Pishon; it is the one which flows around the whole land of Hav'ilah, where there is gold; ¹²and the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river is Gihon; it is the one which flows around the whole land of Cush. ¹⁴And the name of the third river is 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 till it and keep it. ¹⁶And the LORD God commanded the man, saying, "You may freely 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 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."

^c Or flood

¹⁹So out of the ground the LORD God formed every beast of the field and every bird of the air, 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 cattle, and to the birds of the air, and to every beast of the field; but for the man 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; ²²and the rib which 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,^d
because she was taken out
of Man.”^e

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

The First Sin and Its Punishment

3 Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” ²And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; ³but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴But the serpent said to the woman, “You will not 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.” ⁶So 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, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

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 thee in the garden, and I was afraid, because I was naked; and I hid myself.” 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 thou gavest to be with me, she gave me fruit of the tree, and I ate.” ¹³Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent beguiled me, and I ate.” ¹⁴The LORD God said to the serpent,

“Because you have done this,
cursed are you above all cattle,
and above all wild animals;
upon 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 seed and her
seed;
he shall bruise your head,*
and you shall bruise his heel.”

¹⁶To the woman he said,

“I will greatly multiply your pain in
childbearing;

^d Heb *ishshah* ^e Heb *ish*



in pain you shall bring forth
children,
yet your desire shall be for your
husband,
and 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 toil you shall eat of it all the
days of your life;

¹⁸thorns and thistles it shall bring
forth to you;
and you shall eat the plants of the
field.

¹⁹In the sweat of your face
you shall eat bread
till you return to the ground,
for out of it you were taken;
you are dust,
and to dust you shall return.”

²⁰The man called his wife’s name
Eve,^f 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,
knowing good and evil; and now, lest he
put forth his hand and take also of the
tree of life, and eat, and live for ever”—

²³therefore the LORD God sent him
forth from the garden of Eden, to till the
ground from which he was taken. ²⁴He
drove out the man; and at the east of
the garden of Eden he placed the cheru-
bim, and a flaming sword which turned
every way, to guard the way to the tree
of life.

^f The name in Hebrew resembles the word for
living. ^g Heb *qanah*, get. ^h Sam Gk Syr Compare
Vg: Heb lacks *Let us go out to the field*. ⁱ Gk Syr Vg:
Heb *Therefore*

Cain Murders Abel

4 ^{*}Now Adam knew Eve his wife, and
she conceived and bore Cain, say-
ing, “I have gotten^g 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 tiller of the ground.

³In the course of time Cain brought to
the LORD an offering of the fruit of the
ground, ⁴and Abel brought of the first-
lings of his flock and of their fat por-
tions. 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 countenance fell.

⁶The LORD said to Cain, “Why are you
angry, and why has your countenance
fallen? ⁷If you do well, will you not be
accepted? And if you do not do well, sin
is couching at the door; its desire is for
you, but you must master it.”

⁸Cain said to Abel his brother, “Let
us go out to the field.”^h 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. ¹¹And now you
are cursed from the ground, which has
opened its mouth to receive your broth-
er’s blood from your hand. ¹²When you
till 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. ¹⁴Behold, thou
hast driven me this day away from the
ground; and from thy face I shall be
hidden; and I shall be a fugitive and a
wanderer on the earth, and whoever
finds me will slay me.” ¹⁵Then the LORD
said to him, “Not so!ⁱ If any one slays
Cain, vengeance shall be taken on him

sevenfold." And the LORD put a mark on Cain, lest any who came upon him should kill him. ¹⁶Then Cain went away from the presence of the LORD, and dwelt in the land of Nod,ⁱ east of Eden.

Beginnings of Civilization

¹⁷Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. ¹⁸To Enoch was born Irad; and Irad was the father of Mehu´ja-el, and Mehu´ja-el the father of Methu´sha-el, and Methu´sha-el the father of Lamech. 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 cattle. ²¹His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Na´amah.

²³Lamech said to his wives:

"Adah and Zillah, hear my voice;
you wives of Lamech, hearken to
what I say:

I have slain a man for wounding me,
a young man for striking me.

²⁴If Cain is avenged sevenfold,
truly Lamech 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 child instead of Abel, for Cain slew him." ²⁶To Seth* also a son was born, and he called his name Enosh. At that time men began to call upon the name of the LORD.

Adam's Descendants to Noah and His Sons

5 This is the book of the generations* of Adam. When God created man,

ⁱ That is *Wandering*

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. ³When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth. ⁴The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were nine hundred and thirty years; and he died.

⁶When Seth had lived a hundred and five years, he became the father of Enosh. ⁷Seth lived after the birth of Enosh eight hundred and seven years, and had other sons and daughters. ⁸Thus all the days of Seth were nine hundred and twelve years; and he died.

⁹When Enosh had lived ninety years, he became the father of Kenan. ¹⁰Enosh lived after the birth of Kenan eight hundred and fifteen years, and had other sons and daughters. ¹¹Thus all the days of Enosh were nine hundred and five years; and he died.

¹²When Kenan had lived seventy years, he became the father of Mahal´alel. ¹³Kenan lived after the birth of Mahal´alel eight hundred and forty years, and had other sons and daughters. ¹⁴Thus all the days of Kenan were nine hundred and ten years; and he died.

¹⁵When Mahal´alel had lived sixty-five years, he became the father of Jared. ¹⁶Mahal´alel lived after the birth of Jared eight hundred and thirty years, and had other sons and daughters. ¹⁷Thus all the days of Mahal´alel were eight hundred and ninety-five years; and he died.

¹⁸When Jared had lived a hundred and sixty-two years he became the father of Enoch. ¹⁹Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters. ²⁰Thus all

the days of Jared were nine hundred and sixty-two years; and he died.

²¹When Enoch had lived sixty-five years, he became the father of Methu'selah. ²²Enoch walked with God after the birth of Methu'selah three hundred years, and had other sons and daughters. ²³Thus all the days of Enoch were three hundred and sixty-five years. ²⁴Enoch walked with God; and he was not, for God took him.

²⁵When Methu'selah had lived a hundred and eighty-seven years, he became the father of Lamech. ²⁶Methu'selah lived after the birth of Lamech seven hundred and eighty-two years, and had other sons and daughters. ²⁷Thus all the days of Methu'selah were nine hundred and sixty-nine years; and he died.

²⁸When Lamech had lived a hundred and eighty-two years, he became the father of a son, ²⁹and called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands." ³⁰Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters. ³¹Thus all the days of Lamech were seven hundred and seventy-seven years; and he died.

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

The Wickedness of Mankind

6 When men began to multiply on the face of the ground, and daughters were born to them, ²the sons of God* saw that the daughters of men were fair; and they took to wife such of them as they chose. ³Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." ⁴The Nephilim were on the earth in those days, and

^k Or window

also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

⁵The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And the LORD was sorry 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 ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them."

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

Noah Pleases God

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.

¹¹*Now 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 upon 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. 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 three hundred cubits, its breadth fifty cubits, and its height thirty cubits. ¹⁶Make a roof^k 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 from 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; and it shall serve as food for you and for them." ²²Noah did this; he did all that God commanded him.

The Great Flood

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; ³and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. ⁴For in seven days I will send rain upon 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. 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 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 cattle 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 bird of every sort. ¹⁵They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶And they 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 upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth. ¹⁸The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. ¹⁹And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; ²⁰the waters prevailed above the mountains, covering them fifteen cubits deep. ²¹And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; ²²everything on the dry land in whose nostrils was the breath of life died. ²³He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. ²⁴And the waters prevailed upon the earth a hundred and fifty days.