SPIRITUAL WARFARE BIBLE

Come, Holy Spirit! Drive far away from us our foes from hell, and grant us Your peace. Through all perils guide us safely. *Аме*. Be strong in the Lord and in the strength of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the Devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore, take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6:10–13

Nihil obstat:	Reverend Matthew Kauth, S.T.D. <i>Censor Deputatus</i>
Imprimatur:	Most Reverend Peter J. Jugis, J.C.D. Bishop of Charlotte July 26, 2017

Spiritual Warfare Bible Supplements Copyright © 2017 Saint Benedict Press, LLC. All rights reserved.

Unless otherwise noted, or in texts quoted from other sources, all Scripture quotations from the New Testament are from The New Testament of Our Lord and Savior Jesus Christ: A Revision of the Challoner-Rheims Version (popularly known as the Confraternity New Testament). Published in 1941 by the Confraternity of Christian Doctrine, Washington, D.C. Some words and punctuation in these texts have been updated.

Unless otherwise noted, or in texts quoted from other sources, all Scripture quotations from the Old Testament are from the Revised Standard Version of the Bible—Second Catholic Edition (Ignatius Edition). Copyright © 2006 Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Except where otherwise acknowledged, prayers and other texts have been taken from a variety of print and online sources and are believed to be in the public domain.

Excerpts from the English translation of the *Catechism of the Catholic Church* for use in the United States of America copyright © 1994, United States Catholic Conference, Inc.—Libreria Editrice Vaticana. Used with permission.

Confronting the Devil's Power by Venerable Pope Paul VI and excerpt from *Dominum et Vivificantem* by Saint Pope John Paul II © Libreria Editrice Vaticana. All rights reserved.

Biblical inserts feature original material and excerpts from Paul Thigpen, *Manual for Spiritual Warfare* (Charlotte, N.C.: TAN Books), copyright © 2014 TAN Books. All rights reserved.

ISBN: 978-1-61890-773-8

Published in the United States by Saint Benedict Press, LLC PO Box 410487 Charlotte, NC 28241 www.SaintBenedictPress.com

Printed and bound in the United States of America

BIBLICAL ABBREVIATIONS

OLD TESTAMENT

Gn Genesis
Ex Exodus
Lv Leviticus
Nm Numbers
Dt Deuteronomy
Jo Joshua
Jgs Judges
Ru
1 Sm 1 Samuel
2 Sm
1 Kgs 1 Kings
2 Kgs 2 Kings
1 Chr 1 Chronicles
2 Chr 2 Chronicles
EzrEzra
Neh Nehemiah
Tb Tobit
Jdt Judith
Est Esther
JbJob
PsPsalms
PrvProverbs
EcclEcclesiastes

Sg Song of Solomon
WsWisdom
Sir Sirach (Ecclesiasticus)
Is
Jer Jeremiah
Lam
Bar
EzEzekiel
DnDaniel
Hos
Jl
AmAmos
Ob Obadiah
Jon
Mi Micah
Na
Hb Habakkuk
ZepZephaniah
HgHaggai
ZecZechariah
Mal Malachi
1 Mc 1 Maccabees
2 Mc 2 Maccabees

NEW TESTAMENT

1 Tm 1 Timothy
2 Tm 2 Timothy
Ti Titus
PhlmPhilemon
Heb Hebrews
JasJames
1 Pt 1 Peter
2 Pt 2 Peter
1 Jn 1 John
2 Jn 2 John
3 Jn 3 John
Jude
Rev Revelation (Apocalypse)

SCRIPTURES FOR THE BATTLE

When Our Lord overcame the Devil in the wilderness, He quoted Scripture. Here are collected a number of scriptural passages to read, ponder, and use in your battle with the enemy of your soul.

Scriptural Names and Images for the Devil and Demons

In Scripture, the Devil and his demons go by several names and are portrayed by several vivid images, each one pointing to some important aspect of their nature and activity. To know these names and images is to understand better the kind of opponents we face in spiritual warfare. They are given below with sample biblical texts where they are found.

- **The Devil**, literally, "one who hurls [himself] across" the path of God's plan; Mt 4:1.
- **Demon**, from the ancient Greek term for a lesser deity; St. Paul identified such pagan gods with demonic spirits; 1 Cor 10:20–21.



The Last Judgement, detail of Satan devouring the damned in hell, c.1431 (oil on panel), Angelico, Fra (Guido di Pietro) (c.1387-1455) / Museo di San Marco dell'Angelico, Florence, Italy / Bridgeman Images

- Unclean spirit, in the sense of morally unclean or impure; Mt 10:1.
- **The Serpent**, the malicious intruder in the Garden of Eden who led our first parents into sin; Gn 3:1; Rev 12:9.
- Satan, literally, "adversary, attacker"; Jb 1:6; Mt 4:10.
- Lucifer, literally, "Light Bearer," because he was an angel of light before he fell through sin; the name is Latin and comes from older translations of Is 14:12.
- **Beelzebul**, the prince of demons, the name of a pagan Canaanite god meaning "the Prince-God"; the Jews interpreted the word as "prince of demons" because they identified false gods with demonic spirits; Mt 12: 24–27. The form Beelzebub, used in some Bible translations, is a contemptuous adaptation of the name that means "Lord of the flies"; see also Baalzebub as a reference to the Canaanite god in 2 Kgs 1:2–6.
- Abaddon, from a Hebrew word for "perishing" or "destruction"; the name given to the fallen "angel of the bottomless pit" (Rev 9:11). He is called in the same passage Apollyon, from the Greek word for "destroyer."
- The Evil One; 1 Jn 5:19; in the Our Father, the words usually translated as "deliver us from evil" (Mt 6:13) can also be translated "deliver us from the Evil One."
- The Tempter; Mt 4:3.
- A liar and the father of lies; the deceiver of the whole world; Jn 8:44; Rev 12:9.
- The enemy; Mt 13:30.
- A murderer whose temptation of our first parents brought death into the world, and who tempts us still to mortal sin, which leads to spiritual death; Jn 8:44.
- The accuser of Christians; Rev 12:10.
- The god of this world; the ruler of this world; world rulers of this present darkness, leading and instigating much of the evildoing that takes place on earth; 2 Cor 4:4; Jn 12:31; Eph 6:12.
- The prince of the power of the air; spiritual hosts of wickedness in the heavenly places, depicting the demonic powers as decisively influencing the worldly realm that includes not just the earth but also the physical "heavens" immediately above the earth and below the upper heavenly spheres; Eph 2:2; 6:12.
- A roaring lion, seeking someone to devour; 1 Pt 5:8.

- **The Dragon, that ancient serpent**, a name recalling the language in the Genesis account of the Fall in Eden; Rev 20:2.
- **Principalities**, **powers**, terms describing ranks in the hierarchy of fallen angels; Rom 8:38; Eph 6:12.

Incidents in Scripture Involving the Devil and Demons

These passages provide instructive examples of demonic involvement in human affairs.

- The serpent's temptation of Adam and Eve in Eden: Gn 3:1-19.
- Satan stands up against the nation of Israel: 1 Chr 21:1.
- The archangel Raphael is sent by God to bind the demon Asmodeus (the name is from the Persian words for "spirit of rage"): Tb 3:17.
- Satan's testing of Job: Jb 1:6–12; 2:1–7.
- Through the Devil's envy, death came into the world: Ws 2:24.
- God's angels fight demonic powers on behalf of His people: Dn 10:12–14, 20–21.
- "Demons and monsters shall meet" (Douay-Rheims) in the devastated, abandoned land of Israel that has been judged by God: Is 34:14. Though other translations render the Hebrew words here as "wild beasts" and "hyenas" (see the RSVCE), demonic powers are suggested by the rest of the verse: The Hebrew word *lilith*, "night specter," "night monster," or "night creature," has traditionally been considered a reference to a demon, as also the Hebrew *sa`ir* (literally, "shaggy one"), which is variously translated as "satyr," "demon," or "he-goat" (see also Is 13:21 and Bar 4:35). Goat-like demonic pagan deities of this sort had been worshipped in the land (see Lv 17:7; 2 Chr 11:15).
- The prophet Ezekiel's lamentation over the "king of Tyre" has since ancient times been considered, at the same time, an allegorical reference to Satan's rebellion: Ez 28:12–19.
- The Lord rebukes Satan for accusing Joshua, the high priest: Zec 3:1–5.
- Satan's temptation of Jesus in the wilderness: Mt 4:1–11; Mk 1:12–13; Lk 4:1–13.
- Demonic spirits exorcised by Jesus: Mt 4:24; 8:28-34; 9:32-34; 12:22-28; 17:14-21; Mk 1:21-28, 32-34, 39; 3:11-12, 22-26; 5:1-20; Mk 7:24-30; 9:14-29; Lk 4:31-37, 41; 6:17-19; 8:1-3, 26-39; 9:37-43; 11:14-19; 13:10-17; Acts 10:34-38.
- Jesus rebukes Satan for planting thoughts in St. Peter's head: Mt 16:21–23; Mk 8:31–33.

- The Apostles and other followers of Jesus exorcise demons: Mt 10:3; Mk 6:7–13; Mk 9:38–41; Lk 9:1–6, 49–50; 10:17–20; Acts 5:12–16; 8:4–8.
- Jesus' adversaries accuse him of being demon-possessed, and He responds that they themselves are imitating Satan: Jn 8:43–51.
- Satan enters into Judas as he plans to betray Jesus: Lk 22:3-6; Jn 13:26-30.
- Satan demands to have St. Peter: Lk 22:31-34.
- Satan has filled Ananias' heart when he lies to the Apostles: Acts 5:1–6.
- St. Paul tells how Jesus said that He would use the Apostle to turn people from Satan to God: Acts 26:16–18.
- Elymas the magician, "son of the Devil": Acts 13:8–12.
- A demonic spirit of divination is exorcised: Acts 16:16–18.
- Unbelievers attempting to be exorcists are overpowered by demons: Acts 19:11–17.
- St. Paul instructs Christians at Corinth and Ephesus to "deliver" hardened sinners "to Satan" so that they will be chastised: 1 Cor 5:4–5; 1 Tm 1:19–20.
- One of the gifts of the Holy Spirit to the Church is the discernment of spirits: 1 Cor 12:10.
- St. Paul is harassed by an unspecified "thorn, a messenger of Satan": 2 Cor 12:7–10.
- Satan repeatedly hinders St. Paul from traveling to Thessalonika: 1 Thes 2:18.
- Some widows in the early Church "have strayed after Satan": 1 Tm 5:15.
- Those who oppose the truth of the Gospel have been captured by the Devil but can escape by God's grace: 2 Tm 2:24–26.
- Even the demons know that God exists, and it terrifies them: Jas 2:19.
- The archangel St. Michael once disputed with the Devil over the body of Moses: Jude 9.
- The Devil tests early Christians: Rev 2:9–10.
- Early heresies, "the deep things of Satan": Rev 2:24–25.
- The ancient Serpent makes war against "the Woman clothed with the sun" and her children, but is defeated by St. Michael: Rev 12:1–17.
- The "lawless one" (the Anti-Christ) will have power and work with counterfeit signs and wonders through Satan's activity: 1 Thes 2:19.
- Demonic spirits perform counterfeit signs: Rev 16:13–14.
- Satan is bound: Rev 20:1–4.
- The Devil is cast into the lake of fire: Rev 20:10.



These passages provide aid in warfare for those who will ponder and act upon the truths they teach us. Recite them as battle cries in the heat of the conflict.

Jesus Christ, Our Champion

When the battle is fierce, turn your eyes to our victorious Commander and place your confidence in Him.

1 Jn 3:8: The Son of God came to destroy the works of the Devil.
1 Cor 15:57–58: We have victory through Jesus Christ.
Phil 2:9–11: Every knee shall bow to Jesus.
Col 2:15: Christ disarmed the demonic principalities and powers.
Eph 4:7–8, 10: Christ made the demons captives.
Rev 19:11–14, 16: The King of kings and Lord of lords leads His armies.
Rev 7:10–11: The accuser of our brethren has been conquered by the blood of the Lamb.

Declarations of God's victory

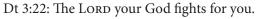
When the outcome of the war seems uncertain, recall in faith that God's ultimate triumph is secure.

Rev 11:17; 19:6–7a: The LORD our God the Almighty reigns. 1 Jn 4:4: He who is in you is greater than he who is in the world. Is 42:13: The LORD shows Himself mighty against His foes. Jude 6: The demons are kept by Him in eternal chains. Rev 11:15: Christ shall reign for ever and ever. Ps 27: The LORD is your light and salvation. Ps 99: The LORD reigns from His heavenly throne. Ps 92:9: God's enemies shall perish.

Words of encouragement, consolation, and hope

When the Enemy seeks to discourage, dismay, or grieve you, let these scriptural promises lift up your soul in trust and hope.

Heb 2:14: Christ delivers us from the fear of death.1 Cor 15:21–25: All Christ's enemies will be placed under His feet.2 Thes 3:3: The LORD will guard you from the Evil One.



Dt 20:3–4: The LORD your God goes with you and fights for you against your enemies.

Sir 33:1: No evil will befall those who fear the LORD.

Mk 16:17: Jesus' disciples will cast out demons in His name.

Lk 10:17–20: Jesus' disciples are given authority over all the power of the Enemy.

2 Cor 2:14: Christ always leads us in triumph.

Rom 16:19–20: The God of peace will soon crush Satan under our feet.

Jn 10:28: No one shall snatch us out of Christ's hand.

Rom 8:35, 37–39: We are more than conquerors through Him who loved us.

Prv 18:10: The name of the LORD is a strong tower.

Ps 119:114: God is our hiding place.

Is 54:17: No weapon fashioned against you shall prosper.

Heb 4:13: Come to God with confidence to receive mercy and grace in time of need.

Zep 3:17: The LORD is in our midst, a Warrior who gives victory.

Ps 23: The LORD is my shepherd, I shall not want.

Ps 91: He will send His angels to guard you in all your ways.

Ps 121:1–8: The LORD will keep you from all evil.

Ps 125: The LORD is round about His people

Ps 68:1: Let God arise, let His enemies be scattered.

Ps 62:5–8: God is a refuge for us.

Ps 34:4–7: The angel of the LORD encamps around those who fear Him.

Ps 32:6–7: God is a hiding place for us.

Ps 94: The LORD has become our stronghold.

1 Jn 1:13: We have overcome the Evil One.

1 Jn 5:18–19: The Evil One does not touch whoever is born of God.

Rev 2:10–11: Be faithful unto death, and God will give you the crown of life.

Rev 2:7: The one who conquers will eat from the tree of life.

Rev 2:26–29: Christ will give His followers authority over demonic powers.

Rev 3:11–12, 21: The one who conquers will be made a pillar in the temple of God and will sit with Christ on His throne.

2 Tm 4:7–8: I have fought the good fight.



The Temptation of St. Benedict, c.1587 (oil on canvas), Allori, Alessandro (1535-1607) / Fitzwilliam Museum, University of Cambridge, UK / Bridgeman Images

Words in temptation and testing

The ordinary activity of the Enemy is to seek the ruin of souls through various kinds of temptation. These passages offer counsel about how to turn away from evil so that you can overcome temptation and pass the tests that God allows for your strengthening.

Heb 2:17–18; 4:14–16: Christ was tempted as we are, yet without sinning.
Sir 2:1: If you serve the LORD, prepare yourself for temptation.
Jn 17:15: Jesus prayed that the Father would keep us from the Evil One.
Jas 1:2–4: The testing of your faith produces steadfastness.
Ps 139:23–24: God, try me and know my thoughts.
Ps 26:2–3: LORD, test my heart and my mind.
Mk 14:38: Watch and pray that you may not enter into temptation.
Jas 4:7–8: Resist the Devil and he will flee from you.
Jas 1:12–15: We are tempted by our own desires.
1 Cor 10:12–13: God will not let you be tempted beyond your strength.
Prv 14:16: A wise man is cautious and turns away from evil.
Prv 14:27: Through fear of the LORD we avoid the snares of death.
Prv 15:3: The LORD is always watching us.

Prv 22:3: A prudent man sees danger and hides himself.

Prv 22:5: He who guards himself will keep far from thorns and snares.

Prv 16:17: He who guards his way preserves his life.

Prv 16:18: Pride goes before destruction, and a haughty spirit before a fall. Prv 17:3: The LORD tests hearts.

Prv 4:14–15: Turn away from the path of the wicked

Gal 8:1: When you see others sin, look to yourself, lest you too be tempted.

1 Tm 6:9–10: Those who desire to be rich fall into temptation.

Heb 3:7-8: Today, when you hear His voice, do not harden your hearts.

Heb 3:7–8: Faith is tested by trials.

2 Pt 2:9: The LORD knows how to rescue the godly from trial.

2 Cor 10:15: Take every thought captive to obey Christ.

Prv 4:23–27: Keep your heart with all vigilance.

Ps 119:11: I have laid up God's word in my heart, that I might not sin against Him.

Ps 141:3-4: Set a guard over my mouth, O LORD.

2 Cor 13:5: Test yourselves.

Jude 24–25: God is able to keep you from falling.

Words of exhortation in battle

In moments when you are tempted to be careless or halfhearted in the struggle, let these exhortations stir you to a renewed valor in battle and provide you with strategies to follow.

Jb 7:1: Our life on earth is a warfare.

Eph 6:10–20; 1 Thes 5:8–11: Put on the armor of God.

2 Cor 10:3–5: The weapons of our warfare are not worldly but have divine power to destroy strongholds.

1 Tm 1:19: Wage the good warfare, holding faith and a good conscience.

1 Tm 6:12–16: Fight the good fight of the faith.

2 Tm 2:3-4: Take your share of suffering as a good soldier of Christ Jesus.

Rom 12:21: Do not be overcome by evil, but overcome evil with good.

Jas 5:16: The prayer of a righteous man has great power in its effects. Prv 20:18: By wise guidance wage war.

Mk 9:29: This kind [of demon] cannot be driven out by anything but prayer and fasting.

1 Jn 4:1–3: Test the spirits, to see whether they are of God.

Words of warning in battle

The Enemy is crafty and powerful. Heed these warnings to avoid his ambush.

1 Pt 5:8–9: Be sober, be watchful; the Devil prowls around like a roaring lion.

2 Cor 11:14: Satan disguises himself as an angel of light.

Jn 8:44: The Devil is a liar and the father of lies.

2 Cor 11:3: The Devil can deceive us by his cunning.

1 Tm 4:1–2: Some will leave the faith by believing deceitful spirits and doctrines of demons.

Jas 3:13–18: Traits of devilish wisdom.

Eph 4:26–27: Be angry but do not sin; give no opportunity to the Devil.

Psalms and canticles of praise and supplication in battle

A number of the Psalms and other scriptural canticles praise God for giving His people victory in battle and ask for God's assistance. Though most were written to sing about military combat between the ancient Israelites and their enemies, the Church Fathers encourage us to view them now as descriptions of the spiritual warfare of Christians against the Devil and his hosts, with prayers for God's help and declarations of His triumph over evil.

Ps 144: The LORD, my rock, trains my hands for war.

Ps 124: Our help is in the name of the LORD, who made heaven and earth.

Ps 118: The LORD is on my side to help me.

Ps 18: The LORD is my rock, and my fortress, and my deliverer.

Ps 149: The LORD adorns the humble with victory.

Lk 1:46–52: He who is mighty has done great things for me.

Ex 15:1–18: The LORD will reign for ever and ever.





SAINT BENEDICT PRESS

CHARLOTTE, NORTH CAROLINA MMIX



THE HOLY BIBLE REVISED STANDARD VERSION CATHOLIC EDITION

The Catholic Edition of the Revised Standard Version of the Bible, copyright © 1965, 1966 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

The RSV is published by arrangement with *HarperOne, an imprint of* HarperCollins Publishers. All rights reserved.

The RSV text may be quoted and/or reprinted up to five hundred (500) verses without the expressed written permission of the publisher and the NCC, provided that the verses quoted neither amount to a complete book of the Bible nor account for 50% or more of the written text of the total work in which they are quoted. When the NRSV text is quoted, notice of copyright must appear on the title or copyright page of the work as follows:

"The Scripture quotations contained herein are from The Catholic Edition of the Revised Standard Version Bible, copyright © 1965, 1966 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by permission. All rights reserved."

When quotations from the RSV text are used in non-saleable media, such as church bulletins, orders of service, posters, transparencies or similar media, the initials (RSV) may be used at the end of each quotation. Quotations or reprints in excess of five hundred (500) verses (as well as all other permissions requests) must be approved in writing by the RSV Permissions Office, The National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York, New York 10115-0050.

Nihil Obstat Thomas Hanlon, S.T.L., L.S.S, PH.L.

Imprimatur W. Gordon Joseph Archbishop of Saint Andrews and Edinburgh Feast of Epiphany 1966

Published by

SAINT BENEDICT PRESS



This bible is published exclusively for SAINT BENEDICT PRESS Charlotte, North Carolina

This typeset version is the property of Saint Benedict Press, LLC Copyright © MMIX Saint Benedict Press, LLC Charlotte, North Carolina All rights reserved. Printed and bound in Canada.

ISBN 978-1-935302-49-0 CSS Bible ISBN 978-1-61890-773-8 Spiritual Warfare Bible

Produced with the assistance of The Livingstone Corporation. Project staff includes: Larry Taylor, Kirk Luttrell, Kathy Ristow, Tom Ristow, Lois Jackson, Andy Culbertson, and Ashley Taylor.

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

v QC

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 unfailing 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

029

The Wisdom of Solomon
(Wisdom)
Sirach (Ecclesiasticus)787
Isaiah (Isaias)
Jeremiah (Jeremias) 928
Lamentations 1001
Baruch 1009
Ezekiel (Ezechiel) 1018
Daniel
Hosea (Osee) 1102
Joel
Amos 1119
Obadiah (Abdias) 1129
Jonah (Jonas) 1131
Micah (Michaes)
Nahum
Habakkuk (Habacuc) 1145
Zephaniah (Sophonias) 1149
Haggai (Aggeus) 1153
Zechariah (Zacharias) 1155
Malachi (Malachias) 1165
1 Maccabees
(1 Machabees) 1168
2 Maccabees
(2 Machabees)
Appendix Explanatory Notes

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 drv land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 And God said, "Let the earth put forth vegetation, plants vielding 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.

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

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, ¹⁵ and 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 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." 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 air and over every living thing that moves upon the earth." 29 And 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. 2 And 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. 3 So 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. 5 when no plant of the field was yet in the earth and no herb of the field had vet 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—⁷ then 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. 8 And 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; ¹² and 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 Euphra´tes.

¹⁵ The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶ And the LORD God commanded the man, saying, "You may freely 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 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."

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; ²² and 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

²⁴ Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. ²⁵ And 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?" 12 The 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." 14 The 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;

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; ¹⁸ thorns and thistles it shall bring

forth to you; and you shall eat the plants of the

field.

¹⁹ In 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 cherubim, 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

*Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "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. ⁴ and Abel brought of the firstlings 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 countenance fell. ⁶The Lord said to Cain, "Why are you angry, and why has your countenance fallen? 7 If 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. 9 Then 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 brother's blood from your hand. 12 When 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,¹ 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. ¹⁸ To Enoch was born Irad: and Irad was the father of Mehu´ia-el. and Mehu´ia-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 Iabal: he was the father of those who dwell in tents and have cattle.²¹His brother's name was Iubal: 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 Tubalcain 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.
- ²⁴ If 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,

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 sixtyfive 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 6

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

²¹When Enoch had lived sixtyfive 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, ²⁹ and 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

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. 12 And 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

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; ³ and 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; ²² everything on the drv 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.