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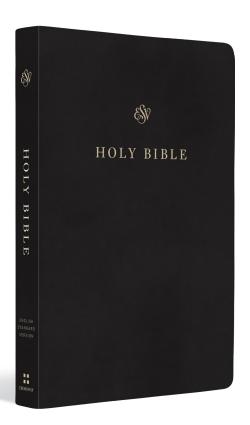
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IOHN 2:15

oxen and sheep and pigeons, and the money-changers sitting there. "And making a whip of cords, he drove them all out the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. "And he rold those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." "His disciples remembered that it was written, "Zeal for your house ¹⁸ So the Jews said to him, "What sign do you show us for

¹⁸ So the Jews said to him, "What sign do you show us for doing these things" ⁵⁸ Jesus answered them, "Destroy this temple, and in three days I will raise it up. ⁵² The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" ¹² But he was speaking about the temple of his body, ²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Iesus Knows What Is in Man

Jesus Knows What Is in Man

2º Now when he was in Jerusalem at the Passover Feast,
many believed in his name when they saw the signs that he
was doing. A But Jesus on his part did not entrust himself to
them, because he knew all people 2º and needed no one to bear
witness about man, for he himself knew what was in man.

You Must Be Born Again

3 a ruler of the Jews - This man came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.' Jesus answered him, 'Truly, truly, Is yu you, unless one is born again he cannot see the kingdom of God.' 'Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and "Nicodemus said to him," How can a man be born when he is old? Can he net rea second time into his mother's womb and be born?" I jesus answered. "Truly, truly, I say to you, unless one is born of water and the Spirit, the cannot enter the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," Do not marvel that I said to you, "You must be born again." "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." "Nicodemus said to him, "How can these things be?" "J jesus answered him, "Are you the treacher of Israel and yet you do not understand these things?" "Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not crecive our testimony. "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" "No one has ascended into heaven except he who descended from heaven, the Son of Man. "And as Moses lifted

descended from heaven, the Son of Man. ¹⁴And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

For God So Loved the World

For God so Loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to connal life. ³² For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ³⁴ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. ³⁴ And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. ³⁶ For everyone who does wicked things hates the light and does not come to the light, Lest his works should be exposed. ³² But whoever does what is true comes to the light.

tizing. ²³ John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized ²⁴ (for John had not yet been put in prison).
²⁵ Now a discussion arose between some of Johns' disciples and a Jew over purification. ²⁶ And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him. ²⁵ John answerd. ² Aperson cannot receive even on thing unless it is given him from heaven. ²⁸ You yourselves bear me witness, that 12 said ²¹ zun not the Christ hut I hav been sent witness, that I said, 'I am not the Christ, but I have been sent before him.' ²⁹The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices

friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. ³⁹He must increase, but I must decrease. ³¹He who comes from above is a show call. He who is of the earth belongs to the earth and speaks in an earthly way, He who comes from heaven is above all. ³¹He bears witness to what he has seen and heard, yet no one receives his testimony. ³²Whoever receives his testimony sets his seal to this, that God is true. ³⁴For he whom God has sent utters the words of God, for he gives the spirit without measure. ³⁴The Farher lows the Son and has given all things into his hand. ³⁴Whoever believes in the Son has termal life whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Jesus and the Woman of Samaria

Jesus and the Woman of Samaria

A Now when Jesus learned that the Pharisees had heard that

I sesus was making and baptizing more disciples than John

'although Jesus himself did not baptize, but only his disciples). The left Judea and departed again for Gaillee. 4 And he

and to pass through Samaria. 5 So he came to a town of Samaria

called Sychan, near the field that Jacob had given to his son Joseph. ⁶ Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the

sixth hour.

7 A woman from Samaria came to draw water. Jesus said to her, "Give me a drith." "Ifor his disciples had gone away into the city to buy frood, "The Samaria woman said to him, "How is it that you. a Jew. ask for a drith. from me, a woman of Samaria" (For Jews have no dealings with Samarians) "Jesus answered her. "If you knew the glif of God, and who it is that saying no you, Give me ad rink, 'you would have asked him, and he would have given you living water." "The woman said to him." Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? "Ant you greater than our father Leob's He wave the well and frank from it." than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." ¹³ Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴ but

"Everyone who drinks of this water will be thirsty again, "bbut whoeved drinks of the water that I will give him will become in him aspring of water welling up to eternal life." ¹²He woman said to him, "Sit give me this water, so that I will not be thirsty or have to come here to draw water.

¹²Jesus said to her, "Go, call your husband, and come here."

¹³Jesus said to her, "Go, call your husband, and come here."

¹⁴The woman answered him, "Thave no husband," Jesus said to her, "You are right in saying, "I have no husband," Jesus said to her, "You are right in saying, "I have no husband," Jesus said to her, "You have had five husbands, and the one you now have is not your husband five husbands, and the one you now have is not your have had freerieve that you are a prophet. "Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." ²³Jesus said to is the place where people ought to worship." ²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. the light and does not come to the light, lest his works should be exposed. 28 mix whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."

John the Baptist Exalts Christ

2 After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was bap—

Taknow that Messih is coming the who is called Christ). When

ne comes, he will tell us all things." 26 Jesus said to her, "I who

speak to you am he."

²⁷ Just then his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?" ²⁸ So the woman left her water jar and went away into town and said to the people, ²⁹ "Come, see a man who told me all that I ever did. Can this be the Christ?" ³⁰They went out of the town and were

Can this be the aim at min to to the aim at that I return can the coming to him.

"Meanwhile the disciples were urging him, saying, "Rabbi, eat." "But the said to them," I have food to eat that you do not know about." 35 to the disciples said to one another. "Has anyone brought him something to eat?" "Fless said to them," My food is to do the will of him who sent me and to accomplish his work. "Bo you not say. There are yet four months, thomeomes the harves?" Look, I rell you, lift up your eyes, and see that the fields are white for harvest." A liready the one which expise the receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoic toegether. "For here the saying holds true." One sows and another reaps. "I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

"Many Samaritans from that town believed in him because of the woman's testimony," fire told me all that I ever did." "So when the Samaritans came to him, they asked him to stay with them, and he stayd there two days. "And many more believed because of his word. "They said to the woman, Tis is no longer because of what you said that we believe, for we

is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the

have heard for ourselves, and we know that this is indeed the Savior of the world."

4 After the two days he departed for Galilee. 44 (For Jesus himself had testified that a prophet has no honor in his own hometown, 4*So when he came to Galilee, the Galileans wel-comed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

Jesus Heals an Official's Son

Jesus Heals an Official's Son

48 So he came again to Cana in Galilee, where he had made
the water wine. And at Capernaum there was an official whose
son was ill. 49 When this man heard that Jesus had come from
Judea to Galilee, he went to him and asked him to come down
and heal his son, for he was at the point of death. 48 So Jesus
said to him. "Unless you see signs and wonders you will not
believe." 40 The official said to him. "Sir. come down before my
child dies." 49 Jesus said to him. "Gor, your son will live." The
man believed the word that Jesus spoke to him and went on
his ways." 48 he was going down, his servants met him and told
him that his son was recovering. 48 So he asked them the hour
when he began to get better, and they said to him. "Yesterday
at the seventh hour! the fever left him." 48 The father know that
was the hour when Jesus had said to him. "Your son will live."
And he himself believed, and all his household. 48 "This was now
the second sign that Jesus did when he had come from Judea
to Galilee. to Galilee.

The Healing at the Pool on the Sabbath

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed. these lay a multitude of invalids—blind, lame, and paralyzed.
"One man was there who had been an invalid for thirty-eight
years. *When Jesus saw him lying there and knew that he had
already been there a long time, he said to him, "Do you want to
be healed?" 7The sick man answered him, "Sir. I have no one
to
be the long that he was the six of the man of
you want to
be healed?" 7The sick man answered him, "Sir. I have no and
while I
am going another steps down before me." 9I seus said to him,
"Get up take upyour bed, and wall." And at once the man was
healed, and he took up his bed and walked.

Now that day was the Sabbath. ²⁸ So the Jews² said to the man who had been healed. ²¹ It is the Sabbath, and it is not lawful for you to take up your bed. ²² But he answered them, ²⁷ The man who healed me, that man said to me, ²⁷ Take up your bed, and walk. ²² ²³ They asked him, ²⁴ Who is the man who said to you, ²⁷ Take up your bed and walk? ²³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as three was a crowd in the place. ²⁴ "Afferward Jesus found him in the temple and said to him, ²⁵ See, you are well Sin no moit in the temple and said to him, ²⁵ See, you are well Sin no more that nothing worse may happen to you. ²³ The man went away in the temple and said to hinly. See, you are went: sin in nine, that nothing worse may happen to you." ³⁵ The man went away and told the Jews that it was Jesus who had healed him. ³⁶ And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. ³⁶ But Jesus answered them, "My Father is working until now, and I am working."

IOHN 5:43

Jesus Is Equal with God

519

¹⁹This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

with God.

*The Authority of the Son

"So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doies, The Hes Son does likewise. "For the Father loves the Father does, The Hes Son adoes likewise." For the Father loves the Son and shows him all that he himself is doing, And greater works than these will be show him, so that you may marvel. "I For as the Father raises the dead and gives them life, so also the Son gives life to whom he will." For the Father Judges no one, but has given all Judgenent to the Son. "that all may honor the Son Just as they honor the Father who sent him. "I Truly, truly, I say to you, whoever hears my word and believes him who sent me has termal life. He does not come into Judgment, but has passed from death to life.

""Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will like." For as the Father has life in himself, so he has girned the and will hear the voice of the Son of God, and the has given than authority to execute Judgment, because he is the Son of Man. "Do not marvel at this, for an hour is coming when all who are in the tombs will hear if we rote of and come when all we have in the tombs will hear if we rote of and come when all who are in the tombs will hear if we rote of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear if we vice of and come when all who are in the tombs will hear the vice of and come when all who are in the tombs will hear the vice of and come when all who are in the

when all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

Witnesses to Iesus

Witnesses to Josus

**T can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. *I'll alone bear witness about myself, my testimony is not true. *I'There is another who bears witness about me, and I know that the testimony that he bears about me is true. *I'Vou sent to John, and he has borne witness to the truth. *I'Not that the testimony that I receive is from man, but I say these things so that you may be saved. *I'He was a burning and shining lamp, and you were willing to rejoice for a while in his light. *But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. *I' And the Father whas obent me has times! Power witness about me. *Its voice you sent me has times! To work witness about me. *Its voice you.* sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸ and you do have never heard, his form you have never seen, *and you do
not have his word abiding in you, for you do not believe the
one whom he has sent. *You search the Scriptures because
you think that in them you have eternal life; and it is they
that bear witness about me, *"yet you refuse to come to me
that you may have life. *"I do not receive glory from people
*"AB tal Know that you do not have the love of God within you.

4"I have come in my Father's name, and you do not receive

1 That is, at 1 P.M. 2 The Greek word refers to Jewish religious leaders, and people they influenced, who opposed Jesus; also 5:15, 16, 18; 7:1; 9:18, 22; 18:12, 14, 31, 36, 38; 19:7, 12, 14, 31, 38; 20:19

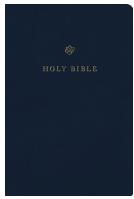
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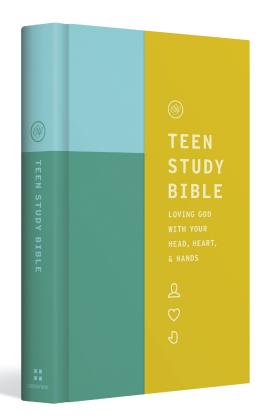


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GENESIS 2:3

day from all his work that he had done. 3So planted a garden in Eden, in the east, and God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

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

5When no bush of the field! was yet in the land2 and no small plant of the field had yet sprung up — for the LORD God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist3 was going up from the land and was watering the whole face of the ground—7then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8And the LORD God ntry 2Or earth: also verse 6 3Or spring

2:3 God blessed the seventh day and made it holy. He "set it apart" (holy) "for the good of" (blessed) people and creation. His resting sets an example for his people (see Ex. 20:8–11).

2:4 These are the generations of. This is the first of 11 times this phrase occurs in Genesis (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1: 36:9: 37:2). The phrase can either end or begin a section 36:; 36:9; 37:2). The phrase can either end or begin a section or subsection of the book. On genealogies, see Introduction. Loran. This verse introduces God's personal name, "Yahweh." Most English Bible versions render this name as "Loran," using small capital letters. This practice comes from the jewish tradition of showing reverence for God's name by substituting "Lord" for "Yahweh" when reading the Bible aloud. See notes on Ex. 3:14; 3:15.

2:5-6:7 Adam and Eve and Their Descendants



there he put the man whom he had formed. 9 And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the

knowledge of good and evil.

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

15 The LORD God took the man and put him in the garden of Eden to work it and keep it.

16 And the LORD God commanded the man,

2:5 bush . . . plant. General terms covering a wide variety of plants. Compare notes on 1:9–13; 1:20–21; 1:24–25.

2:6 mist. May refer to an overflowing underground freshwater stream like those that source the Nile River

2:7 the LORD God. See note on v. 4. formed the man. Like a potter fashioning clay into a particular shape. of dust from the ground. The Hebrew words 'addm for "man" and 'addmth for "the ground" reflect the close relationship between humanity and the earth, living creature. The same Hebrew term occurs in 1:20, 24 for sea and land creatures (see 1 Cor. 15:45).

28–9 God planted . . . put. God prepares a home for the first people that they receive as a gift, garden. Flourishing place. This Hebrew word usually applies to parks and orchards. Eden. The name suggests a place with plenty of water and lush plants. in the east. Toward the rising sun; a very general statement, every tree that is pleasant to the sight and good for God. Signifies the abundance God prepared for the garden's inhabitants. The tree of life. Source of long life. See note on 3:22-24; compare Prov. 3:16-18. tree of the knowledge of good and evil. The Hebrew word translated "knowledge" includes experiencing the effects and having awareness of the implications of an action See note on Gen. 2:16-17.

2:10-14 river. Otherwise unidentified, four rivers. Implies that Eden occupied a central location in the ancient world. However, Eden's location remains a mystery. Tigris . . . Euphrates. Two rivers that surround Mesopotamia. See map left. The rivers Pishon and Gihon and the regions of Havilah and Cush have not been satisfactorily identified. The reference to gold and onyx indicates the land's rich resources.

2:15 put. See note on vv. 8-9. to work it. See note on 1:28. Work 2.15 ptd. Set fulled miv. 8–91. to Wink It. Set indice in 1.226. with sa gift. It fid not come as a result of sin. keep it. According to God's directions (see 1:26–31; 2:16–17). The Hebrew word here often describes obeying God and his commands (see 17:9–10; Ex. 31:16; Lev. 18:5).

2:16-17 commanded the man. Gave him the standards for continued life in the garden. God expects Adam to trust him and obey his word based on all he has done for him. The word "covenant" does not appear here. However, a relationship built on trust is

A DAY OF REST

GENESIS 2:1-3

The first chapter of Genesis focused on God's work during the six days of creation. God is so powerful that all he had to do was speak and everything came into existence. And God is so powerful that he accomplished everything he had set out to do. Genesis 2:2 tells us. "On the seventh day God finished his work that he had done." Having finished, God did not work on this new day but "rested" (2:2), and through that rest God "blessed the seventh day and made it holy" (2:3).

This passage may only be three verses, but they are verses that introduce a key concept that will echo throughout the whole Bible story: the rest of God. This rest of God becomes the foundation for the Sabbath day for God's people—a day for them to celebrate and remember God's rest. Followers of Jesus celebrate this as the Lord's Day until Jesus' return.

I want you to notice something interesting about this short passage. Do you remember the repeated phrase at the end of each of the first six days of creation? "And there was evening and there was morning, the nth day." Look at verses 1-3 again. Can you find that phrase after the seventh day? It's not there. The seventh day never ended. In other words, we are living in the seventh day right now! God, enthroned in heaven, is dwelling now in a state of perfect rest. It's not that God has stopped working completely, but he has stopped the work of creation.

Much later in the Bible story, this theme of God's rest comes up again. The author of Hebrews references Genesis 2:1-3 and says these words: "So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. Let us therefore strive to enter that rest" (Heb. 4:9-11). What is the rest of God, which is ultimately foreshadowed in this passage from Genesis? It is the joyful rest of humans who are saved, not by works, but by grace. Have you entered God's rest—his gracious salvation—through Jesus Christ, who lived and died for you?

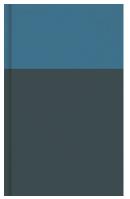
Take some time to praise God that he worked magnificently in creation. Think about the fact that now God rests—that we live in the seventh day of creation. Ask him to give you the deepest rest in your soul as you seek to know him more and follow him completely through faith in Jesus Christ, his Son.

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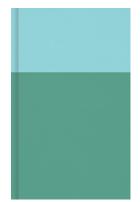
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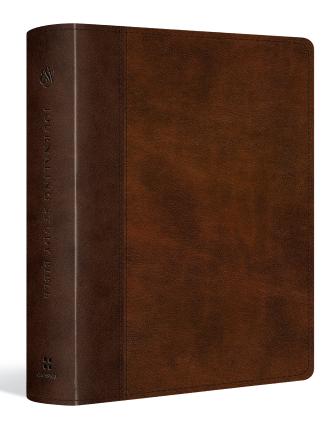


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GENESIS 1:10					GENESIS 2:8
GENESIS 1:10	heavens be gathered together into one place, and	20 And God said. "Let the waters swarm with	²⁸ And God blessed them. And God said to	and he rested on the seventh day from all his work	GENESIS 2:8
	let the dry land appear." And it was so. 10 God	swarms of living creatures, and let birds 4 fly above	them, 5"Be fruitful and multiply and fill the earth	that he had done, 3So God blessed the seventh day	
	called the dry land Earth, and the waters that	the earth across the expanse of the heavens." 21 So	and subdue it, and have dominion over the fish	and made it holy, because on it God rested from all	
	were gathered together he called Seas. And God	^m God created the great sea creatures and every	of the sea and over the birds of the heavens and	his work that he had done in creation.	
	saw that it was good.	living creature that moves, with which the waters	over every living thing that moves on the earth."	The Creation of Man and Woman	
	¹¹ And God said, ^h *Let the earth sprout vegeta-	swarm, according to their kinds, and every winged	²⁹ And God said, "Behold, I have given you every	4 y These are the generations	
	tion, plants ² yielding seed, and fruit trees bearing fruit in which is their seed, each according to its	bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, ⁿ "Be fruit-	plant yielding seed that is on the face of all the	of the heavens and the earth when they	
	kind, on the earth." And it was so, ¹² The earth	ful and multiply and fill the waters in the seas,	earth, and every tree with seed in its fruit. 'You shall have them for food, 30 And "to every beast	were created,	
	brought forth vegetation, plants yielding seed	and let birds multiply on the earth." 23 And there	of the earth and to every bird of the heavens and	in the day that the LORD God made the earth	
	according to their own kinds, and trees bearing	was evening and there was morning, the fifth day.	to everything that creeps on the earth, everything	and the heavens.	
	fruit in which is their seed, each according to its	²⁴ And God said, "Let the earth bring forth living	that has the breath of life, I have given every green	5When no 2bush of the field was yet in the	
	kind. And God saw that it was good. 13 And there	creatures according to their kinds-livestock and	plant for food," And it was so, 31 And God saw	land2 and no small plant of the field had yet	
	was evening and there was morning, the third day.	creeping things and beasts of the earth according	everything that he had made, and behold, it was	sprung up-for the LORD God had not caused it	
	¹⁴ And God said, "Let there be lights in the	to their kinds." And it was so. 25 And God made the	very good. And there was evening and there was	to rain on the land, and there was no man ato	
	expanse of the heavens to separate the day from	beasts of the earth according to their kinds and the livestock according to their kinds, and everything	morning, the sixth day.	work the ground, 6 and a mist 3 was going up from the land and was watering the whole face of the	
	the night. And let them be for signs and for sea-	that creeps on the ground according to its kind.	The Seventh Day, God Rests	the land and was watering the whole face of the ground— ⁷ then the LORD God formed the man	
	sons, 3 and for days and years, 15 and let them be lights in the expanse of the heavens to give light	And God saw that it was good.	Thus the heavens and the earth were finished,	of bdust from the ground and breathed into his	
	upon the earth." And it was so. 16 And God *made	²⁶ Then God said, ²⁶ Let us make man ⁵ in our	and "all the host of them. 2 And *on the sev-	and of the man became	
	the two great lights—the greater light to rule the	image, pafter our likeness. And plet them have	enth day God finished his work that he had done,	a living creature. 8 And the LORD God planted a	
	day and the lesser light to rule the night—and	dominion over the fish of the sea and over the	¹ Or open country ² Or earth; also verse 6 ³ Or spring		
	the stars. 17 And God set them in the expanse of	birds of the heavens and over the livestock and			
	the heavens to give light on the earth, 18 to rule	over all the earth and over every creeping thing that creeps on the earth."	1:28-30 Although the word "covenant" does not occur in the Bible	Adam, whose name means "man," was the first	
	over the day and over the night, and to separate		until 6:18, many consider 1:28-30 along with 2:16-17 to be God's cov-	human being. Created out of dust, he was made	
			enant with Adam. See Hos. b./ and note. Adam receives this covenant on behalf of the rest of mankind. Thus, in the NT, Paul views Adam as	in the image of God. Adam was given dominion	
	was good. 19 And there was evening and there was	in the image of God he created him; ' male and female he created them.	a representative head of the human race (1 Cor. 15:22).	over the rest of creation and was placed in the	
	morning, the fourth day.		1:28 Be fruitful and multiply. From the time of creation, God's plan	garden of Eden to care for it. God created Eve	
	Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 2 Or small pla Leviticus 11:19-20 5 The Hebrew word for man (adam) is the generic	ants; also verses 12, 29 3 Or appointed times 4 Or flying things; see	has been that the whole earth should be populated by those who know him and who serve wisely as his representatives. To subdue	as a helper for Adam, and together they enjoyed	
	Levincus 11:19-20 - The Hebrew Word for Their (adain) is the generic	seriii tor mankino and becomes the proper name Adam	the earth and to have dominion over it probably means that humans	perfect fellowship with their Creator. But Adam	
		pents, dragons, or crocodiles, as well as whales or sharks. Some	are permitted to make the earth beneficial for themselves. They are to investigate and develop its resources. This command provides a	and Eve chose to disobey God, which brought sin	
	Father, Son, and Holy Spirit. God said, "Let us make man" (1:26). This phrase could be	have suggested that this could also refer to extinct creatures such	basis for wise scientific and technological development. It does not	and death into the world. Because of their sin, all	
	the Bible's earliest indication that God exists	as dinosaurs.	mean that humans may exploit the earth and its creatures simply to	humans are now born sinners and will someday die. The Bible tells the story of how God redeems	
	as three persons in one: Father, Son, and Holy	1:24-25 livestock and creeping things and beasts of the earth. These terms group the land-dwelling animals into three broad cate-	satisfy their own greed.	his creation from the curse of Adam's sin. "For as	
	Spirit. Christians refer to this as the doctrine of	gories, probably reflecting the way nomadic shepherds would expe-	1:31 One final occurrence of behold, it was very good invites the reader to imagine seeing creation through God's eyes. Despite the	in Adam all die, so also in Christ shall all he made	
	the Trinity.	rience them. This list is not intended to be exhaustive, and it is hard	invasion of sin (ch. 3), the material creation retains its basic goodness	alive" (1 Cor. 15:22)	
		to know in which category to put some animals.	(see 1 Tim. 4:4).	KEY REFERENCE: GENESIS 2:7	
	the earth to bring forth vegetation (vv. 11-12). The creation of dis-	1:26 Let us make man in our image. Some have suggested that God may be addressing the members of his heavenly court, whom	2:1-3 God has now completed the process of putting his creation in order (see note on 1:1-2:3). That God rested does not imply he	RET REPERENCE: GENESIS 2:7	
	tinctive locations in days 1-3, along with vegetation, prepares for the filling of these locations in days 4-6.	the OT elsewhere calls "sons of God" (e.g., Job 1:6) and the NT calls	was weary from labor. Rather, God's resting hints at the purpose of	Greek translation of the OT) used the Greek word for "Lord" (Klyrios)	
	1:14-19 These verses, describing the fourth day, correspond with the	"angels." But man is not made in the image of angels (see Gen. 1:27),	creation. God's purpose for the earth is that it should become his dwelling place, not simply a place for his creatures. God blessed the	to refer to God. That translation was then quoted many times by the	
	separating of light and darkness on the first day (vv. 3-5). Here is	and the Bible never teaches that angels participated in the creation of human beings. Since God alone creates man (y, 27), many Christians	seventh day and made it holy (2.3). These words provide the basis	NT authors, who also used Kyrios rather than Yahweh for God's name. See notes on Ex. 3:14: 3:15	
	the creation of lights that will govern time, as well as provide light	believe that "let us" means God is speaking to himself. If so, this would	for God's instructing the Israelites to rest from their normal labor on	2:7 then the Lose God formed the man of dust from the ground.	
	upon the earth (v. 15). By referring to them as the greater light and lesser light (v. 16), the author of Genesis avoids using terms that	be the first biblical mention of the "Trinity" (see note on John 1:1).	the Sabbath day (see Ex. 20:8-11).	The verb "formed" describes a potter fashioning clay into a particular	
	were also proper names for pagan gods linked to the sun and the	1:27 The term image of God can be seen as describing the ways	2:4-4:26 Earth's First People. Centered initially on the garden of Eden, the episodes in this part of Genesis recount how God's ordered	shape. The close relationship between the man and the ground is reflected in the Hebrew words 'adam for man and 'adamah for the	
	moon. The term made may simply mean that God "fashioned" or "worked on" these greater and lesser lights. It does not necessarily	in which man is different from all other created beings. It describes how humans resemble God in their ability to think, to communicate.	Eden, the episodes in this part of Genesis recount how God's ordered creation is thrown into chaos by the human couple's disobedience.	reflected in the Hebrew words adam for man and adaman for the ground. living creature . The same Hebrew term is used in 1:20, 24	
	mean that they did not exist in any form before this. On this day God	how humans resemble God in their ability to think, to communicate, to understand right and wrong, to be creative, and to experience	The subsequent story of Cain and Abel and then Lamech (ch. 4)	for sea and land creatures. (See Paul's quotation of this passage in	
	made it possible that the sun and moon would define the passing of time. The references to seasons (v. 14) or "appointed times" (rev.	relationships with God and with one another. This allows men and	shows human society spiraling downward into violence. These events are essential for understanding not only the rest of Genesis but the	1 Cor. 15:45.)	
	footnote) and to days and years probably refer to appointed times	women to represent God as they exercise authority over the rest of creation (see v. 26; and note on v. 28). The Hebrew word for man	rest of the Bible as well.	2:8-9 God provides a suitable environment for the man by planting a garden in Eden, in the east. The name "Eden" suggests luxury	
	for religious observances in the Hebrew calendar (see Ex. 13:10).	('adam), is often a generic term for both male and female, though	2:4 These are the generations of. This is the first of 11 such head-	and pleasure. It probably refers to a region much greater than the	
	1:16 and the stars. The immerse universe that God created (see note	sometimes it refers to man in distinction from woman (e.g., 2-22, 23; 3:8). It can also be the proper name "Adam" (2-20: 3:17: 4:1: 5:1).	ings in Genesis (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). Losp God. Throughout 1:1-2:3 the generic word "God" was	garden itself. God formed the man in the "land" (see vv. 5-7), and then put him in the garden (compare v. 15). The earliest translation	
		2003 is con 0.00 oc the proper harre. Huarr. (2.20, 3.17, 4.1, 5.1).	used for the Creator. The reader is now introduced to God's personal	one par min at the garden (compare v. 13). The editiest translation	
	on Isa. 40:25-26) is mentioned here only briefly, almost as an after- thought. The focus of Genesis 1 is on the earth.				
	thought. The focus of Genesis 1 is on the earth.	11°Ps 10414 14'Jor 102 Exek 327 8 Joel 230 31 315 Mett 2429 Luke 2125 Ps	name, "Yahweh," which is rendered in most English Bible translations	28°ch. 91. 7 29°ch. 93: Ps. 10414. 15: MS:15. 16 30°Ps. 147.9 31°Ecoles. 729:	
		10419 16 Daul 419 Ps 1367-9 18 Jan 3135 21 Ps 10425 26 22 ch 817 91	name, "Yahweh," which is rendered in most English Bible translations as "Lose," using small capital letters. This practice comes from the ancient Jewish tradition of substitution for "Yahweh" the Hebrew term	1 Tim. 44 CHAPTER 2 1"Deut. 4/9: Ps. 336 2"Ex. 20.8-17. 317: Deut.	
	thought. The focus of Genesis 1 is on the earth. 1:20-23 This section, on day 5, describes how the waters and the		as "Loxo," using small capital letters. This practice comes from the		31

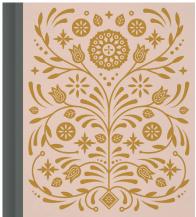
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