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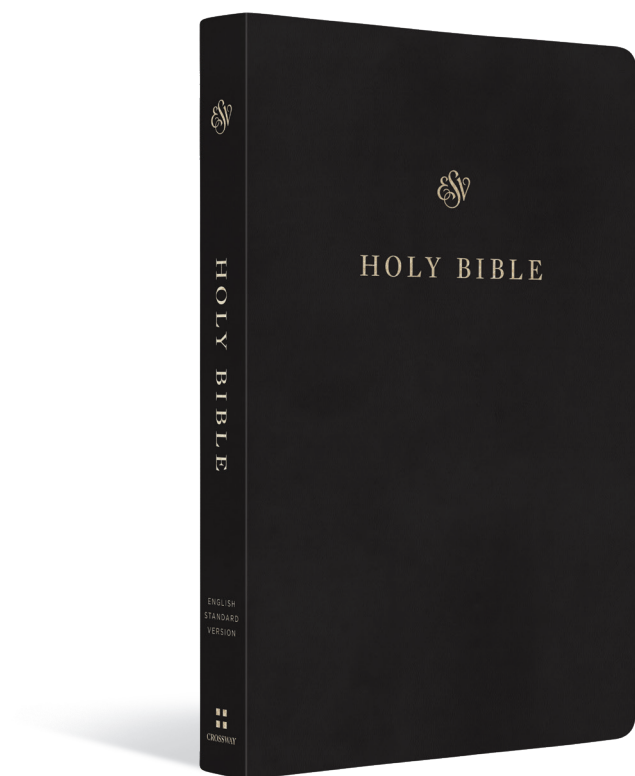
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JOHN 2:15

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oxen and sheep and pigeons, and the money-changers sitting there. ²And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. ³And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.” ⁴His disciples remembered that it was written, “Zeal for your house will consume me.”

⁵So the Jews said to him, “What sign do you show us for doing these things?” ⁶Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ⁷The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” ⁸But he was speaking about the temple of his body. ⁹When 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.

Jesus Knows What Is in Man

¹⁰Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. ¹¹But Jesus on his part did not entrust himself to them, because he knew all people ¹²and needed no one to bear witness about man, for he himself knew what was in man.

You Must Be Born Again

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This 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.” ³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus 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 be born?” ⁵Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸The 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.”

⁹Nicodemus said to him, “How can these things be?” ¹⁰Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³No one has ascended into heaven except he who 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

¹⁶For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸Whoever 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. ¹⁹And 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. ²⁰For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. ²¹But 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

²²After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing.

²³John 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.) ²⁵Now a discussion arose between some of John’s disciples and a Jew over purification. ²⁶And 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.” ²⁷John answered, “A person cannot receive even one thing unless it is given him from heaven. ²⁸You yourselves bear me 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 greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. ³⁰He must increase, but I must decrease.” ³¹He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. ³²He bears witness to what he has seen and heard, yet no one receives his testimony. ³³Whoever 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. ³⁵The Father loves the Son and has given all things into his hand. ³⁶Whoever believes in the Son has eternal 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

⁴Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself did not baptize, but only his disciples), ²he left Judea and departed again for Galilee. ³And he had to pass through Samaria. ⁴So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. ⁵Jacob’s well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

⁷A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” ⁸(For his disciples had gone away into the city to buy food.) ⁹The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.) ¹⁰Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” ¹¹The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?” ¹²Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” ¹³Jesus said to her, “Everyone who drinks of this water will be thirsty again. ¹⁴But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.” ¹⁵The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

¹⁶Jesus said to her, “Go, call your husband, and come here.” ¹⁷The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; ¹⁸for you have had five husbands, and the one you now have is not your husband. What you have said is true.” ¹⁹The woman said to him, “Sir, I perceive that you are a prophet. ²⁰Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.” ²¹Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.” ²⁵The woman said to him, “I know that Messiah is coming (he who is called Christ). When

he comes, he will tell us all things.” ²⁶Jesus said to her, “I who speak to you am he.” ²⁷Just 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?” ²⁸So 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 coming to him.

³¹Meanwhile the disciples were urging him, saying, “Rabbi, eat.” ³²But he said to them, “I have food to eat that you do not know about.” ³³So the disciples said to one another, “Has anyone brought him something to eat?” ³⁴Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work.” ³⁵Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. ³⁶Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, ‘One sows and another reaps.’ ³⁸I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

³⁹Many Samaritans from that town believed in him because of the woman’s testimony. “He told me all that I ever did.” ⁴⁰So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹And many more believed because of his word. ⁴²They said to the woman, “It 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 Savior of the world.”

⁴³After the two days he departed for Galilee. ⁴⁴(For Jesus himself had testified that a prophet has no honor in his own hometown.) ⁴⁵So when he came to Galilee, the Galileans welcomed 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

⁴⁶So 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. ⁴⁷When 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. ⁴⁸So Jesus said to him, “Unless you see signs and wonders you will not believe.” ⁴⁹The official said to him, “Sir, come down before my child dies.” ⁵⁰Jesus said to him, “Go, your son will live.” The man believed the word that Jesus spoke to him and went on his way. ⁵¹As he was going down, his servants met him and told him that his son was recovering. ⁵²So 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. ⁵³The father knew that was the hour when Jesus had said to him, “Your son will live.” And he himself believed, and all his household. ⁵⁴This was now the second sign that Jesus did when he had come from Judea to Galilee.

The Healing at the Pool on the Sabbath

⁵After this there was a feast of the Jews, and Jesus went up to Jerusalem.

⁶Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ⁷In these lay a multitude of invalids—blind, lame, and paralyzed. ⁸One man was there who had been an invalid for thirty-eight years. ⁹When 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?” ¹⁰The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ¹¹Jesus said to him, “Get up, take up your bed, and walk.” ¹²And at once the man was healed, and he took up his bed and walked.

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JOHN 5:43

Now that day was the Sabbath. ²So the Jews’ said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” ³But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” ⁴They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” ⁵Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ⁶Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” ⁷The man went away and told the Jews that it was Jesus who had healed him. ⁸And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. ⁹But Jesus answered them, “My Father is working until now, and I am working.”

Jesus Is Equal with God

¹⁰This 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.

The Authority of the Son

¹¹So 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 doing. For whatever the Father does, that the Son does likewise.” ¹²For the Father loves the Son and shows him all that he himself is doing, and greater works than these will he show him, so that you may marvel. ¹³For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. ¹⁴For the Father judges no one, but has given all judgment to the Son, ¹⁵that all who may honor the Son, just as they honor the Father, whoever does not honor the Son does not honor the Father who sent him. ¹⁶Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

¹⁷Truly, 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 live. ¹⁸For as the Father has life in himself, so he has granted the Son also to have life in himself. ¹⁹And he has given him authority to execute judgment, because he is the Son of Man. ²⁰Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice. ²¹and 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 Jesus

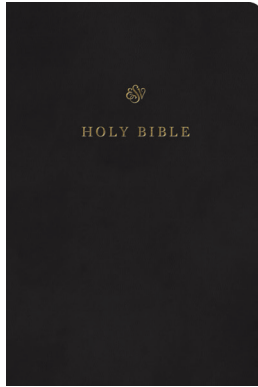
²²“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. ²³If I alone bear witness about myself, my testimony is not true. ²⁴There is another who bears witness about me, and I know that the testimony that he bears about me is true. ²⁵You sent to John, and he has borne witness to the truth. ²⁶Not that the testimony that I receive is from man, but I say these things so that you may hear him. ²⁷For he was a burning and shining lamp, and you were willing to rejoice for a while in his light. ²⁸But 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. ²⁹And the Father who sent me has himself borne witness about me. His voice you have never heard, nor has his form you have never seen, ³⁰and you do not have his word abiding in you, for you do not believe the one whom he has sent. ³¹You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me. ³²yet you refuse to come to me that you may have life. ³³I do not receive glory from people. ³⁴But I know that you do not have the love of God within you. ³⁵I have come in my Father’s name, and you do not receive

¹That is, at 1 P.M. ²The 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

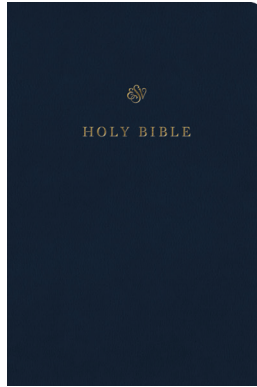
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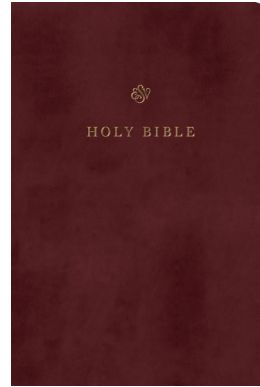
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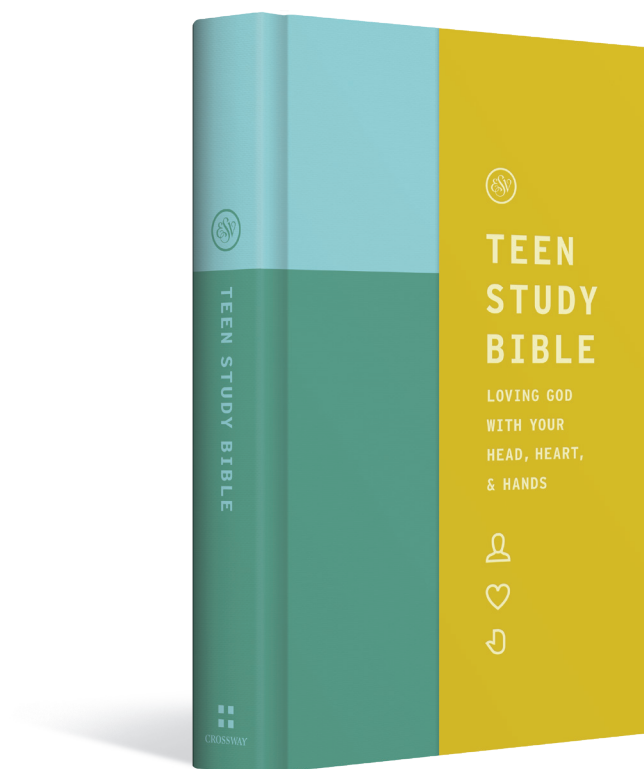


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GENESIS 2:3

6

day from all his work that he had done.⁵ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

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

⁵ When no bush of the field¹ was yet in the land² and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground,³ and a mist⁴ was going up from the land and was watering the whole face of the ground—⁷ then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.⁸ And the LORD God

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

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

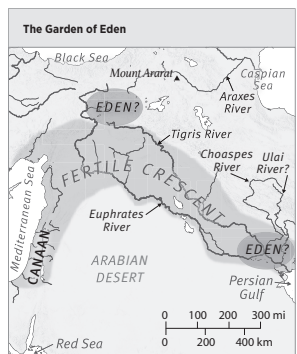
¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it.¹⁶ And the LORD God commanded the man,

¹ Or open country ² Or earth; also verse 6 ³ Or 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 or subsection of the book. On genealogies, see Introduction. **LORD.** This verse introduces God's personal name, "Yahweh." Most English Bible versions render this name as "LORD," 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



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. **dust from the ground.** The Hebrew words 'adam' for "man" and 'adamah' 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).

2:8–9 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 food.** 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 is a gift. It did 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.

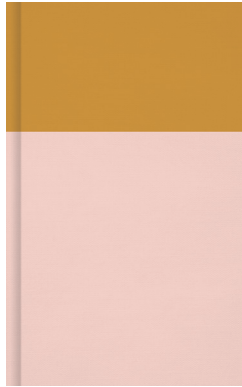
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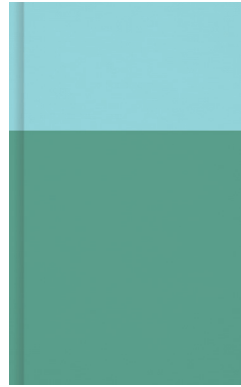
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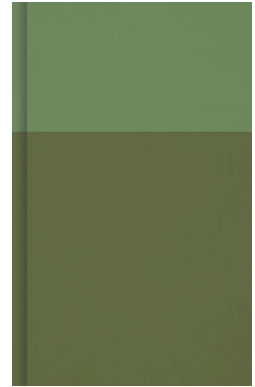
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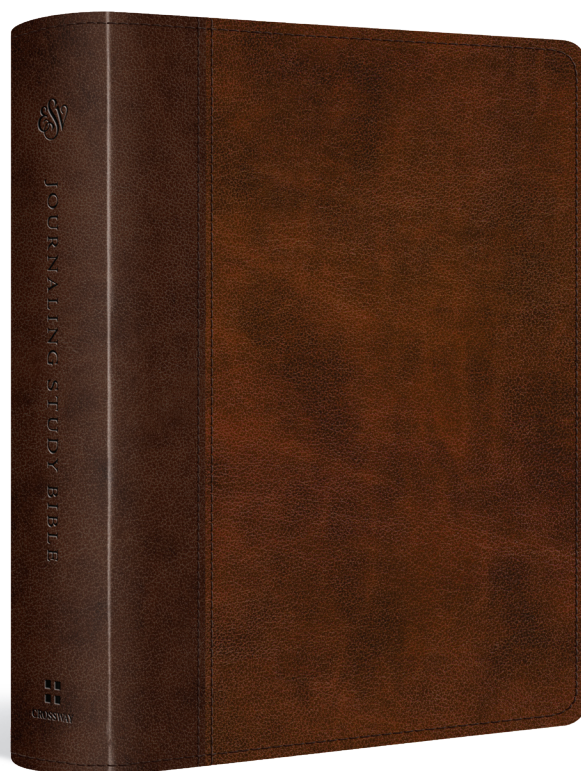


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GENESIS 1:10

KEY The Hebrew term for great sea creatures can mean large sea

¹¹Ps. 104:14 ¹⁴Jer. 10:2; Ezek. 32:7-8; Joel 2:30, 31; 3:15; Matt. 24:29; Luke 21:25/ Ps. 104:19 ¹⁶Deut. 4:19; Ps. 136:7-9 ¹⁸Jer. 31:35 ²¹Ps. 104:25, 26 ²²Ch. 8:17, 9:1 ²⁶Ch. 3:22; 11:7; Isa. 68:1^{ch} 5:1, 9:6; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9^{ch} 9:2; Ps. 8:6-8; James 3:7 ²⁷Ch. 2:18, 2:23; 5:2; Mal. 2:15; Matt. 19:4; Mark 10:5

2:4 These are the generations of. This is the first of 11 such headings in Genesis (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). **Loth** God. Throughout 1:1-2:3 the generic word "God" was used for the Creator. The reader is now introduced to God's personal name, "Yahweh," which is rendered in most English Bible translations as "LORD," using small capital letters. This practice comes from the ancient Jewish tradition of substituting for "Yahweh" the Hebrew terms for "LORD" when reading the biblical text. The Septuagint (an ancient

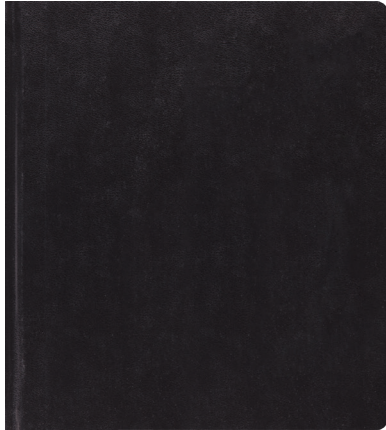
KEY REFERENCE: GENESIS 2:7

28^cch. 9:1; 29^cch. 9:3; Ps. 104:14, 15; 145:15, 16 30^cPs. 147:9 31^cEccles. 7:29; 1 Tim. 4:4 **CHAPTER 2** 1^dDeut. 4:39; Ps. 33:6 2^dEx. 20:8-11; 31:7; Deut. 5:12-14; Heb. 4:4 4^cch. 11 5^c[ch. 11], 12^cch. 5:23 7^bch. 3:19, 23; 18:27; Ps. 103:14; Eccles. 12:7; 1 Cor. 15:47 ^cch. 7:22; Job 33:4; Isa. 2:22 ^dJob 27:3 ^eCited 1 Cor. 15:45

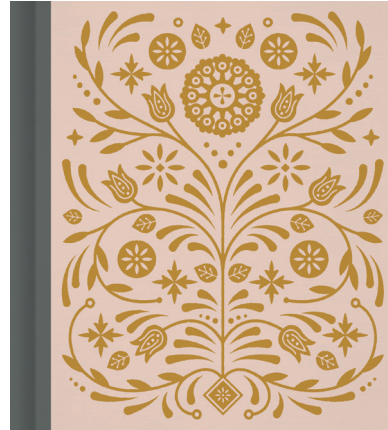
GENESIS 2:8



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