

Holy Scriptures

Tree of Life Version



TLV

Holy Scriptures

Tree of Life Version



TLV



BakerBooks

a division of Baker Publishing Group
Grand Rapids, Michigan

The Holy Bible, Tree of Life Version (TLV)

© 2011, 2012, 2013, 2014 & 2015 by the Messianic Jewish Family Bible Society

Published in 2015 by Baker Books

A division of Baker Publishing Group

P.O. Box 6287, Grand Rapids, MI 49516-6287

www.bakerbooks.com

The Messianic Jewish Family Bible Society, founded in 2008, is a nonprofit ministry that has been commissioned by our greater community to produce and safeguard the creation of a brand new Biblical text of the Holy Scriptures: from Genesis to Revelation, entitled the Tree of Life Version. The ongoing mission of the organization is to inspire families to reunite, both Jewish and Christian, around the Family Bible as the cornerstone of our faith in the God of Israel and His Messiah, Yeshua. Contact us at: Messianic Jewish Family Bible Society 2250 Oak Road #1736, Snellville, GA 30078. Phone: (800) 757-3945 Web: www.mjfb.net.



The TLV text may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of two hundred and fifty (250) verses without express written permission of the publisher, providing the verses quoted do not amount to a complete book of the Bible nor do the verses quoted account for 25 percent or more of the total text of the work in which they are quoted. Notice of copyright must appear on the title or copyright page of the work as follows:

“Scripture taken from the Tree of Life Version.

© 2015 by the Messianic Jewish Family Bible Society.

Used by permission of the Messianic Jewish Family Bible Society.”

“TLV” and “Tree of Life Version” and “Tree of Life Holy Scriptures” are trademarks registered in the United States Patent and Trademark office by the Messianic Jewish Family Bible Society.



Quotations and/or reprints in excess of two hundred and fifty (250) verses, or other permission requests, must be directed to, and approved in writing by, the Messianic Jewish Family Bible Society. Use of additional content, including pictures and introductions, always require advance written permission.

When quotations from the TLV are used in non-salable media, such as faith community bulletins, orders of service, posters, multi-media presentations and evangelistic outreach tools, a complete copyright notice is not required but the initials TLV must appear at the end of each quotation.



The King's University, founded in Van Nuys, California, is the official International Christian University partner of the Messianic Jewish Family Bible Society. All rights reserved

Contents

Books of the TA-NA-KH and New Covenant	vi
Books of the TA-NA-KH Listed in Christian Old Testament Order	vii
Acknowledgements	viii
Honoring Tree of Life Families	ix
Introducing the Tree of Life Version	x
TLV Guidelines for revering “The Name”	xiii
TLV Guidelines to view our “Hebraic Lens”	xiv
<i>Torah</i> —The Law	1
<i>Neviim</i> —The Prophets	208
<i>Ketuvim</i> —The Writings	621
<i>Besorah</i> —The Good News & Acts	907
Messianic Writings—The Letters & Revelation	1072
Hear O Israel, You Shall Love	1199
Parashat Reading Pages	1200
Tree of Life Declaration	1203
Aaronic Benediction	1203
Messiah’s Prayer	1204
Welcoming the Sabbath	1205
The Messianic Jewish Family Bible Society Story	1206
The King’s University Sponsorship Declaration	1207
Commendations	1209
Tree of Life Version Glossary	1210
Maps of Israel	1214

Books of the TA-NA-KH

The Testament of our Forefathers

TORAH <i>The Law of Moses</i>		NEVIIM <i>The Prophets</i>		KETUVIM <i>The Writings</i>	
Genesis	1	Joshua	208	Psalms	621
Exodus	55	Judges	233	Proverbs	700
Leviticus	97	1 Samuel	258	Job	730
Numbers	128	2 Samuel	291		
Deuteronomy	170	1 Kings	319	Song of Songs	764
		2 Kings	351	Ruth	770
		Isaiah	382	Lamentations	774
		Jeremiah	447	Ecclesiastes	781
		Ezekiel	513	Esther	791
		Hosea	564	Daniel	799
		Joel	574	Ezra	816
		Amos	578	Nehemiah	827
		Obadiah	586	1 Chronicles	842
		Jonah	588	2 Chronicles	872
		Micah	590		
		Nahum	596		
		Habakkuk	599		
		Zephaniah	602		
		Haggai	605		
		Zechariah	607		
		Malachi	617		

Books of the NEW COVENANT

The Testament of our Messiah, Yeshua

Besorah <i>The Good News</i>		Messianic Writings <i>Letters & Revelation</i>			
Matthew	907	Romans	1072	Hebrews	1147
Mark	944	1 Corinthians	1088	Jacob (James)	1159
Luke	968	2 Corinthians	1103	1 Peter	1163
John	1007	Galatians	1113	2 Peter	1168
		Ephesians	1118	1 John	1171
Acts	1036	Philippians	1123	2 John	1175
		Colossians	1127	3 John	1176
		1 Thessalonians	1131	Judah (Jude)	1177
		2 Thessalonians	1135		
		1 Timothy	1137	Revelation	1179
		2 Timothy	1141		
		Titus	1144		
		Philemon	1146		

Books of the TA-NA-KH

Listed in Christian Old Testament Order

Genesis	1	Ecclesiastes	781
Exodus	55	Song of Songs	764
Leviticus	97	Isaiah	382
Numbers	128	Jeremiah	447
Deuteronomy	170	Lamentations	774
Joshua	208	Ezekiel	513
Judges	233	Daniel	799
Ruth	770	Hosea	564
1 Samuel	258	Joel	574
2 Samuel	291	Amos	578
1 Kings	319	Obadiah	586
2 Kings	351	Jonah	588
1 Chronicles	842	Micah	590
2 Chronicles	872	Nahum	596
Ezra	816	Habakkuk	599
Nehemiah	827	Zephaniah	602
Esther	791	Haggai	605
Job	730	Zechariah	607
Psalms	621	Malachi	617
Proverbs	700		

Acknowledgments

Founding Messianic Board of Reference

Foundation for Leadership and Messianic Education
International Alliance of Messianic Congregations and Synagogues
Jewish Voice Ministries International
Jews For Jesus
Jewish Jewels
Messianic Times & Messianic Daily News
Messianic Jewish Israel Fund
Messianic Jewish Alliance of America
Messianic Jewish Bible Institute
Messianic Jewish Resources International
Promise Keepers & Road to Jerusalem
Shivat Zion Ministries
Shoresh David Messianic Synagogues of Florida
Sounds of Shalom Internet Radio Station
Tikkun Ministries International
Union of Messianic Jewish Congregations

Founding Life Giver Messianic Jewish Synagogues

Beth Hallel, Birmingham, AL
Tree of Life, San Diego, CA
Ayts Chaim, Boca Raton, FL
Beth Judah, Ormond Beach, FL
Gesher Shalom, Orlando, FL
Shoresh David, Tampa, FL
Beth Aliyah, Rome, GA
Beth Adonai, Tucker, GA
Beth Hallel, Roswell, GA
Beit HaShofarot, Landis, NC
The Jerusalem Center/Beth Israel, Wayne, NJ
Beth Zion, Jackson, NJ
Beit Chayim, Syracuse, NY
Shuvah Israel, Westbury, NY
Kol Dodi, Nashville, TN
Baruch Ha Shem, Dallas, TX
Sar Shalom, Dallas, TX
Beth Israel, Fredericksburg, VA
El Shaddai Congregation, Frederick, MD

Founding University Sponsor

The King's University

Founding Legacy Gift

Worldwide Jewish Missions

Honoring Tree of Life Families

The Adler Family	The Liberman Family
The Ayotte Family	The Levine Family
The Baker Family	The Lowinger Family
The Bernis Family	The Mardenfeld Family
The Blank Family	The Merritt Family
The Brickner Family	The Montenari Family
The Brawer Family	The Morris Family
The Brotman Family	The Moskowitz Family
The BJORAKER Family	The Nardone Family
The Cabino Family	The Nori Family
The Chadwick Family	The Parker Family
The Chernoff Family	The Perlman Family
The Ciporkin Family	The Price Family
The Citron Family	The Quick Family
The Cohen Family	The Riggles Family
The Coyle Family	The Rogers Family
The Doyle Family	The Rosenberg Family
The Eaton Family	The Rubin Family
The Fazio Family	The Samuel Family
The Feinberg Family	The Seif Family
The Feinman Family	The Sekulow Family
The Feldman Family	The Sobel Family
The Fischer Family	The Solomon Family
The Galiley Family	The Sprancmanis Family
The Gannon Family	The Spurling Family
The Gillespie Family	The Stern Family
The Gliebe Family	The Stevens Family
The Goldberg Family	The Stokes Family
The Greenberg Family	The Sweat Family
The Hayford Family	The Swilley Family
The Hillel Family	The Tokajer Family
The Horton Family	The Waldman Family
The Hungerman Family	The Washer Family
The Huntzinger Family	The Washington Family
The Hutcher Family	The Weiler Family
The Juster Family	The Weiner Family
The Kasdan Family	The Weiss Family
The Klayman Family	The Wilbur Family
The Kowalski Family	The Winnograd Family
The Kurzweil Family	The Wolf Family
The Lash Family	The Wolff Family
The LaRoche Family	The Zechariah Family

Introducing the Tree of Life Version

DR. JEFFREY L. SEIF

TANAKH PROJECT MANAGER AND VICE PRESIDENT

The Bible isn't simply a book. It's a collection of books. Who wrote the books? Why did they write them, and to whom? When did they write the texts? In what languages were they written? Who preserved, collected and certified those biblical books as authentic? Who subsequently translated the documents and authorized them for religious consumption? These are all worthy questions, are they not?

While a full telling is beyond the scope of this translation's introduction, worth noting for our purposes is that the New Testament's so called Christian authors did not actually have a so called New Testament. Significant, as well, is that they did not even refer to themselves as Christians. Their Scripture was the Hebrew Bible—what I once heard Rabbi Marty Waldman refer to as “Israel's family diary.”

Biblical authors had no idea they were contributing to the manufacture of a New Testament. When Jesus' friends put pen to paper to offer their respective accountings of His life and teachings, along with the implication of both for humanity on the whole, they proffered inspired accountings of something new that God was then doing in the world through Him. In their telling, however, they took pains to accentuate how that new story connected to Israel's story. They connected it to the Jewish peoples' biblical Word and world, loving both as they did. The translation you have in hand has a vested interest in underscoring the essence and substance of that connectivity.

With so many Bibles circulating in the modern, English-speaking market place, publishers have to work hard to explain why their newer English renditions are both *necessary* and *felt-needed*. As for the “necessary” element, the question is whether something inherent in current renditions is lacking and needing augmented by a newer telling; as for the question

of a new rendering being “felt-needed,” that question considers whether people are feeling the need for something new, are asking for that new “thing,” and whether one can find that new thing in the new translation.

The scholars who worked on this translation believed that current English-speaking Bible readers needed a rendering that spoke with a more decidedly Jewish-friendly voice—like the Bible's authors themselves. We believe that reckonings of Hebrew, Aramaic and Greek manuscripts have all-too-often been tendered by churchmen with little-to-no intellectual interest in the Jewish experience, no emotional connection to the Jewish people and no real personal support for the Jewish homeland—Israel. The upshot of the disregard, be it intentional or accidental, is that biblical books that were written to Jews, for Jews and about Jews loose a critical element—their *actual Jewish essence*. Readers wanting to come to terms with the Bible's messages, messengers and recipients are thus all too easily directed away from the main Author's story lines and intents. Jewish displacement and replacement motifs come through in ways that are subtle and in ways that are not-so-subtle. Either way, and translators' intentions aside, God's will and ways can be obscured through their jaded bias. The result is that anti-biblical prejudice germinates, the anti-biblical soul sickness inadvertently passes on to the next generation of Bible readers, and the world all too easily suffers the loss of a vision of what God is up to in His Word and in His world.

A woman named Daniah Greenberg wondered what a Bible would look like if tendered by a team whose members had decidedly Jewish friendly hearts, heads and hands. She, and her husband, Rabbi Mark Greenberg, started wondering out loud and pulled a cadre of Messianic Jewish Bible scholars, rabbis and friends

together, to tender a Jewish-friendly rendition of Sacred Scripture. Daniah raised the interest needed to start the project, along with the funds necessary to complete it.

Though Rabbi and Mrs. Greenberg didn't plan on an actual number of intellectual contributors, the number of those who used their gifts to present you with this gift turned out to be about seventy in all—i.e., translators, managers, writers and editors.

Rabbi Dr. Jeffrey Feinberg is worthy of special note, at the outset, for the executive role he assumed in the development of the New Testament. I came on board after, to broaden the team and serve as TANAKH Project Manager, in which capacity I was tasked with pulling together a team to: bring the Old Testament to term, string both Testament's together and to bring this phase of the translation project to a close. Mindful of my many limitations, early in the process I developed a keen appreciation for Rabbi Dr. Glenn Blank's skills, brought to bear through his service as our Senior Literary Editor—for both Testaments.

Professor Richard Averbeck, head of the Ph.D. program at Trinity University, delineated basic requirements for translators and translation, which both myself and Dr. Feinberg applied while pulling the team together. Professor Helene Dallaire of the Denver Seminary (who took her Ph.D. from Hebrew Union College in Semitic languages) came on board and rendered invaluable editorial service to the work product. Other Text-team executive managers include: Rabbi Jeff Adler, who managed the production of the Torah/Pentateuch; Rabbi Barney Kasdan, who managed the production of the Neviim/Prophets; and Dr. Vered Hillel who superintended the Ketuvim/Writings. Dr. Hillel, by the way, took her Ph.D. from Hebrew University, Jerusalem. I have noted that some of our executives took their Ph.D.'s from the best of Jewish universities to raise the credibility level and to underscore that this is a Jewish reckoning—from Genesis to Revelation.

Speaking of universities, I also want to add that our Messianic scholars have taken advanced degrees from the best of our culture's secular schools—such as Harvard University, Princeton University, Duke University,

and Southern Methodist University—along with the best of our religious universities. Our scholars hold advanced degrees from the Dallas Theological Seminary, Kings University, Fuller Theological Seminary, Moody Bible Institute, Trinity University, the Talbot Theological Seminary, Southwestern Baptist Theological Seminary and more... much more. As I go on to introduce our translators, footnote editors and introduction-writers, I am want to inform that they come from the best of the world's Jewish religious institutions, secular institutions and evangelical schools.

That said, some of the names of this text's servants follows: Jeff Adler, M.Div.; Mark Anthony, M.Div.; Glenn Blank, Ph.D.; Michael Brown, Th.M.; Michael Brown, Ph.D.; Jack Cairns, D.Min.; Mordechai Cohen, Ph.D.; Helene Dallaire, Ph.D.; Jeffrey Feinberg, Ph.D.; Pat Feinberg, M.S.T., M.A.; John Fischer, D.Min., Ph.D.; Patrice Fischer, D. Min.; Steve Galiley, D.Min.; Ray Gannon, Ph.D.; Henri Goulet, Ph.D.; Ihab Griess, Ph.D.; David Harris, M.A.; Vered Hillel, Ph.D.; Stanley Horton, Ph.D.; Dan Juster, Th.D.; Barney Kasdan, M.Div.; Liz Kasdan, M.A.; Elliot Klayman, J.D., M.A.; Seth Klayman, Ph.D.; Craig Keener, Ph.D.; Phillip Lanning, M.Ed.; Barrie Mallin, Ph.D.; Shawn Moir, D.Min.; Richard Nicol, D.Min.; Seth Postell, Ph.D.; David Rothstein, Ph.D.; Noel Rabinowitz, Ph.D.; Rich Robinson, Ph.D.; Matthew Salathe, D.Min.; Jim Sibley, Ph.D.; Josh Sofaer, M.A.; Greg Stone, D.Min.; Rabbi Eric Tokajer, Th.B.; John Taylor, Th.M., M.A.; Myles Weiss, M.A.; Randy Weiss, Ph.D.; Lon Wiksel, D.Min. and Wayne Wilks, Ph.D. To these, honorable mention needs made of our Theology Team—constituted by individuals from across the spectrum of Messianic Jewish experience, and led by Rabbi Eric Tokajer.

Believing the persons and pedigrees of the aforementioned individuals to be impressive, and sharing the very same core values that spurred these scholars on, Dr. Jack Hayford, Dr. Steve Riggle, Dr. Robert Morris, Professor John Huntzinger and Dr. John Spurling all used their influence at Kings University to bring the first phase of this project to close and to make the translation the university's preferred rendition.

One of the problems with naming people is that you don't name all of them—and

inadvertently sometimes elicit some chagrin. Twenty-five years a college teacher, myself, I am likely more naturally inclined to accentuate degrees and scholars. By surveying the introductory pages, however, you'll bump into names not noted above. You will be exposed to the "Who's Who" of Messianic Jewish denominations, denominational leaders and mission's organizations, as with corporate officers and advisors. More on the rendition's vision and values will be articulated.

All said here—and returning now to my starting point—in the fledgling Jesus movement's own diary and testament, a New Testament historian named Luke testified how Jesus' first Israel-based followers lived and functioned as Jews (Acts 2:46) and how the movement's principal advocate, Paul, was himself a real life rabbi throughout his life. Luke quotes Paul in his narrative, in Acts 28:17; there Paul informs

Jewish leaders in Rome that he was an abiding Jew, in the wake of his encounter with Jesus, and that he had no mind to be needlessly offensive to Jewish people and practices. This rendition was tendered in that very same spirit. By recovering the Bible's Jewish-loving nature, we take readers back to a long-lost world, to something of a paradise lost. The fruit of genuine Israel-lovers, the *Tree of Life* version accentuates the connection between the Jewish and non-Jewish worlds. It might be a bit difficult for some to swallow. Who cares? Take a bite from the *Tree of Life*. You will taste and see that the Lord is good.

Dr. Jeffrey L. Seif
Project Manager / Vice President
University Distinguished Professor of
Bible and Jewish Studies
The King's University

TLV Guidelines for revering “The Name”

Our desire to honor traditional Jewish translation practices:

God’s most holy, unspeakable Name is written, and read from right to left: יהוה

In Jewish Sacred Texts, it is common practice to abbreviate those Hebrew letters or use the word “LORD” as a suitable English language replacement in common published materials. Likewise, the word for God, in Hebrew transliteration is “Elohim” or “El”. It is also common practice for Jewish publications to write G-D instead of God to show their reverence for the most Holy Name of God.

Our desire to honor traditional Christian translation practices:

God’s most holy, unspeakable Name usually appears in Bibles as “LORD”, but is sometimes not recognized as especially revered due to the mind’s ability to disregard the use of small caps. And, sometimes translators simply add vowels to the YHWH consonants of the Hebrew Aleph-Bet and give “The Name” utterance using the word “Jehovah” or “Yahweh.” This can be seen as very irreverent by Jewish people who would rather you use “HaShem” which literally translates as “The Name.” In fact, some Jewish people even use “HaShem” for the word God.

“The Name” policy of the Tree of Life Version guiding principles:

God’s holy, unspeakable Name will appear as “ADONAI”, employing the Hebrew transliterated word for LORD and using small caps to acknowledging special reverence for Him. We will further reverence The Name by using “Elohim”, or a derivative thereof, whenever used in conjunction in a sentence. When the word

God appears alone without The Name, we will feel free to use “God” with the vowels intact as that is acceptable in both Jewish and Christian Scriptural texts. We will not use “HaShem” or G-D. We will, however, revere God by capitalizing deity pronouns and **italicizing** Hebrew transliterated words that add depth to understanding. Please refer to our handy glossary at the back of the Tree of Life Version of the Holy Scriptures.

God’s holy, unspeakable Name is sometimes quoted in the New Covenant writings and therefore, has already been transliterated from the original Hebrew Scriptures into ancient Greek. Since our text is English, and we believe it is the intent of the New Covenant writers to point the way back to the Hebrew Scriptures, we chose to continue using “ADONAI” rather than “LORD” consistently—and only—when the verse is specifically calling attention to the TANAKH (The Testament of our Forefathers).

Other “Name” considerations that govern the Tree of Life Version:

According to the teachings of the New Covenant, we are blessed to have our example in Israel’s Messiah, *Yeshua*. Since one of *Yeshua*’s titles is “Son of God”, and was a common term for Messiah among Judeans, we use “Ben-Elohim” in the New Covenant. The word “kurios” from the Greek in the New Covenant is translated “Lord” (no small caps) for deity, otherwise “Sir” or “Master” is used. We believe *Yeshua* is both Lord and Messiah.

Likewise, since the Spirit of God appears from the earliest verses in Genesis, we felt most comfortable using “*Ruach Elohim*”. Again, unless “Elohim” was part of a conjunction for a title, we simply use “God”. “*Ruach haKodesh*” is The Holy Spirit.

TLV Guidelines to view our “Hebraic Lens”

Our desire to honor traditional Jewish translation practices:

1. The TLV TANAKH (Old Testament) books are in the Jewish order even though they are exactly the same books as are in the NKJV, NASB, NIV, ESV, NET and most Christian Bibles.
2. The verse numbering is the same used in the standard 1917 Jewish Publication Society text. We also used traditional JPS for proper names and locations.
3. The word “TLV Holy Scriptures” includes the entire New Covenant (New Testament) as the teaching and eyewitness accounts of faith-filled Jewish ancestors following the God of Israel. Footnotes site Messianic prophecies.

Our desire to honor traditional Christian translation practices:

1. The TLV New Covenant (New Testament) books are in the Christian order and use standard verse numbering as in most Christian Bibles.
2. We represent Jewish and Gentile believers in Messiah, *Yeshua*. Known among Christianity as Jesus—the Son of God. In the TLV we use Messiah and *Ben-Elohim* as titles for *Yeshua*, the “Word become flesh.”
3. The TLV is committed to renewing the story of hope in the Promised Jewish Messiah by making His message more accessible for all people. Messiah *Yeshua*’s sacrificial death was not the start of a new religion, but the fulfillment of the covenant that has traveled through time from the seed promised to Eve all the way to the seed sown in Miriam’s womb.

Unique features of the Tree of Life Version translation process:

1. We use standard Bible names, with the exception of *Yeshua* (Jesus), Miriam (Mary, His mother), Jacob (James, His brother) and Judah (Jude, His brother and Judas, His betrayer). We choose not capitalize the name of *satan*, the accuser of man.
2. We use italicized Hebrew transliterated words to add depth of meaning while avoiding explanatory paraphrasing. Please see the glossary in the back.
3. We preserve the historic present tense of the Good News. And, aim to restore more Hebraic thinking to the traditional Greek sentence structure.
4. We preserve distinctions between people groups as the text unfolds rather than using insensitive language that confuses the message of salvation through Messiah.
5. We recognize the *B’nei Israel* (The Children of Israel) as the physical descendants of Abraham through Isaac through Jacob—along with—ALL those who put their trust in the God of Israel. People of all nations can be grafted into the promises of Abraham through faith in the Messiah of Israel, *Yeshua*. Israel is a people, a land, a state and a nation. God cares for all Israel.
6. We recognize the sacred space of God’s presence at work through His Holy Spirit. We capitalize all deity pronouns and Holy times, seasons and places. We acknowledge the blessing of observing Biblical Holidays with the current Jewish Calendar, including *Shabbat*.
7. We recognize the freedom we ALL have in Messiah *Yeshua* to follow the God of Israel with diverse expressions of worship and praise and service.

Genesis

Parashat Bereshit

1

Creation in Six Days

¹In the beginning God created the heavens and the earth.^a ²Now the earth was chaos and waste, darkness was on the surface of the deep, and the *Ruach Elohim* was hovering upon the surface of the water.^b

³Then God said, “Let there be light!” and there was light. ⁴God saw that the light was good. So God distinguished the light from the darkness. ⁵God called the light “day,” and the darkness He called “night.” So there was evening and there was morning—one day.

⁶Then God said, “Let there be an expanse in the midst of the water! Let it be for separating water from water.”⁷ So God made the expanse and it separated the water that was below the expanse from the water that was over the expanse. And it happened so. ⁸God called the expanse “sky.” So there was evening and there was morning—a second day. ⁹Then God said, “Let the water below the sky be gathered to one place. Let the dry ground appear.” And it happened so. ¹⁰God called the dry ground “land,” and the collection of the water He called “seas.” And God saw that it was good.

¹¹Then God said, “Let the land sprout grass, green plants yielding seed, fruit trees making fruit, each according to its species with seed in it, upon the land.” And it happened so. ¹²The land brought forth grass, green plants yielding seed, each according to its species, and trees making fruit with the seed in it, each according to its species. And God saw that it was good. ¹³So there was evening and there was morning—a third day.

¹⁴Then God said, “Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years. ¹⁵They will be for lights

in the expanse of the sky to shine upon the land.” And it happened so. ¹⁶Then God made the two great lights—the greater light for dominion over the day, and the lesser light as well as the stars for dominion over the night. ¹⁷God set them in the expanse of the sky to shine on the land¹⁸ and to have dominion over the day and over the night and to separate the light from the darkness. And God saw that it was good. ¹⁹So there was evening and there was morning—a fourth day.

²⁰Then God said, “Let the waters swarm with swarms of living creatures! Let flying creatures fly above the land across the expanse of the sky.”²¹ Then God created the large sea creatures and every living creature that crawls, with which the water swarms, according to their species, as well as every winged flying creature, according to their species. And God saw that it was good. ²²Then God blessed them by saying, “Be fruitful and multiply and fill the water in the seas. Let the flying creatures multiply on the land.”²³ So there was evening and there was morning—a fifth day.

²⁴Then God said, “Let the land bring forth living creatures according to their species—livestock, crawling creatures and wild animals, according to their species.” And it happened so. ²⁵God made the wild animals according to their species, the livestock according to their species, and everything that crawls on the ground, each according to its species. And God saw that it was good.

²⁶Then God said, “Let Us make man in Our image, after Our likeness! Let them rule over the fish of the sea, over the flying creatures of the sky, over the livestock, over the whole earth, and over every crawling creature that crawls on the land.”²⁷ God created humankind in His image, in the image of God He created him, male and female He created them.^c

²⁸God blessed them and God said to them, “Be fruitful and multiply, fill the land, and conquer it. Rule over the fish of the sea, the flying creatures of the sky, and over every

^a 1:1. cf John 1:1-2.

^b 1:2. cf “Spirit of God” 1 John 4:2.

^c 1:27. cf Matt. 19:4.

animal that crawls on the land.”

²⁹Then God said, “I have just given you every green plant yielding seed that is on the surface of the whole land, and every tree, which has the fruit of a tree yielding seed. They are to be food for you. ³⁰Also for every wild animal, every flying creature of the sky and every creature that crawls on the land which has life, every green plant is to be food.” And it happened so. ³¹So God saw everything that He made, and behold it was very good.

So there was evening and there was morning—the sixth day.

2

Shabbat For Rest

¹So the heavens and the earth were completed along with their entire array. ²God completed—on the seventh day—His work that He made, and He ceased—on the seventh day—from all His work that He made. ³Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.

Humanity in Gan-Eden

⁴These are the genealogical records of the heavens and the earth when they were created, at the time when *ADONAI Elohim* made land and sky. ⁵Now no shrub of the field was in the land yet, and no green plants of the field had sprouted yet. For *ADONAI Elohim* had not caused it to rain upon the land, and there was no one to work the ground. ⁶But a mist came up from the land and watered the whole surface of the ground.

⁷Then *ADONAI Elohim* formed the man out of the dust from the ground and He breathed into his nostrils a breath of life—so the man became a living being. ⁸Then *ADONAI Elohim* planted a garden in Eden in the east, and there He put the man whom He had formed. ⁹Then *ADONAI Elohim* caused to sprout from the ground every tree that was desirable to look at and good for food.

Now the Tree of Life was in the middle of the garden, and also the Tree of Knowledge of Good and Evil. ¹⁰A river flowed out of Eden to water the garden. From there it divided and became four riverheads. ¹¹The name of the first is Pishon, the one that winds around the whole land of the Havilah, where there is gold. ¹²The gold of that land is good—bdellium and lapis lazuli stones are also there. ¹³The name of the second river is Gihon—it winds around the whole land of Cush. ¹⁴The name of the third river is Tigris—it runs east of Assyria. And the fourth river is Euphrates.

¹⁵Then *ADONAI Elohim* took the man and gave him rest in the Garden of Eden in order to cultivate and watch over it. ¹⁶Then *ADONAI Elohim* commanded the man saying, “From all the trees of the garden you are most welcome to eat. ¹⁷But of the Tree of the Knowledge of Good and Evil you must not eat. For when you eat from it, you most assuredly will die!

¹⁸Then *ADONAI Elohim* said, “It is not good for the man to be alone. Let Me make a well-matched helper for him.” ¹⁹*ADONAI Elohim* had formed from the ground every animal of the field and every flying creature of the sky, so He brought them to the man to see what he would call them. Whatever the man called them—each living creature—that was its name. ²⁰So the man gave names to all of the livestock, and to the flying creatures of the sky, and to all the animals of the field; but for the man He did not find a well-matched helper for him. ²¹*ADONAI Elohim* caused a deep sleep to fall on the man and he slept; and He took one of his ribs and closed up the flesh in its place. ²²*ADONAI Elohim* built the rib, which He had taken from the man, into a woman. Then He brought her to the man. ²³Then the man said,

“This one, at last, is bone of my bones
and flesh from my flesh.
This one is called woman,
for from man was taken this one.”

²⁴This is why a man leaves his father and his mother and clings to his wife; and they become one flesh.^a

^a 2:24. cf. Matt. 19:5.

From Innocence to Shame

²⁵Now both of them were naked, the man and his wife, and they were not ashamed.

3

¹But the serpent was shrewder than any animal of the field that *ADONAI Elohim* made. So it said to the woman, “Did God really say, ‘You must not eat from all the trees of the garden?’”

²The woman said to the serpent, “Of the fruit of the trees, we may eat. ³But of the fruit of the tree which is in the middle of the garden, God said, ‘You must not eat of it and you must not touch it, or you will die.’”

⁴The serpent said to the woman, “You most assuredly won’t 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.”

⁶Now the woman saw that the tree was good for food, and that it was a thing of lust for the eyes, and that the tree was desirable for imparting wisdom. So she took of its fruit and she ate. She also gave to her husband who was with her and he ate. ⁷Then the eyes of both of them were opened and they knew that they were naked; so they sewed fig leaves together and made for themselves loin-coverings. ⁸And they heard the sound of *ADONAI Elohim* going to and fro in the garden in the wind of the day. So the man and his wife hid themselves from the presence of *ADONAI Elohim* in the midst of the Tree of the garden.

⁹Then *ADONAI Elohim* called to the man and He said to him, “Where are you?”

¹⁰Then he said, “Your sound—I heard it in the garden and I was afraid. Because I am naked, I hid myself.”

¹¹Then He said, “Who told you that you are naked? Have you eaten from the Tree from which I commanded you not to eat?”

¹²Then the man said, “The woman whom You gave to be with me—she gave me of the Tree, and I ate.”

¹³*ADONAI Elohim* said to the woman, “What did you do?”

The woman said, “The serpent deceived me and I ate.”

¹⁴*ADONAI Elohim* said to the serpent, “Because you did this,

Cursed are you
above all the livestock
and above every animal of the field.
On your belly will you go,
and dust will you eat
all the days of your life.

¹⁵I will put animosity
between you and the woman—
between your seed and her seed.
He will crush your head,
and you will crush his heel.^b

¹⁶To the woman He said,
“I will greatly increase your pain
from conception to labor.
In pain will you give birth to children.
Your desire will be toward
your husband,
yet he must rule over you.”

¹⁷Then to the man He said, “Because you listened to your wife’s voice and ate of the tree which I commanded you, saying, ‘You must not eat of it’:

Cursed is the ground because of you—
with pain will you eat of it
all the days of your life.

¹⁸Thorns and thistles will sprout for you.
You will eat the plants of the field,

¹⁹By the sweat of your brow
will you eat food,
until you return to the ground,
since from it were you taken.
For you are dust,
and to dust will you return.”

²⁰Now Adam named his wife Eve because she was the mother of all the living. ²¹*ADONAI Elohim* made Adam and his wife tunics of skin and He clothed them. ²²Then *ADONAI Elohim* said, “Behold, the man has become like one of Us, knowing good and evil. So now, in case

^b 3:15. cf. Rom. 16:20.

he stretches out his hand and takes also from the Tree of Life and eats and lives forever,”

²³ADONAI Elohim sent him away from the Garden of Eden, to work the ground from which he had been taken. ²⁴And He expelled the man; and at the east of the Garden of Eden He had cheruvim dwell along, with the whirling sword of flame, to guard the way to the Tree of Life.

4

Cain and Abel's Blood

¹Now the man had relations with Eve his wife and she became pregnant and gave birth to Cain. She said, “I produced a man with ADONAI.” ²Then she gave birth again, to his brother Abel. Abel became a shepherd of flocks while Cain became a worker of the ground. ³So it happened after some time that Cain brought an offering of the fruit of the ground to ADONAI, ⁴while Abel—he also brought of the firstborn of his flock and their fat portions. Now ADONAI looked favorably upon Abel and his offering, ⁵but upon Cain and his offering He did not look favorably. Cain became very angry, and his countenance fell.

⁶Then ADONAI said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, it will lift. But if you do not do well, sin is crouching at the doorway. Its desire is for you, but you must master it.”

⁸Cain spoke to Abel his brother. While they were in the field, Cain rose up against Abel his brother and killed him. ⁹Then ADONAI said to Cain, “Where is Abel, your brother?”

“I don't know,” he said. “Am I my brother's keeper?”

¹⁰Then He said, “What have you done? The voice of your brother's blood is crying out to Me from the ground. ¹¹So now, cursed are you from the ground which opened its mouth to receive your brother's blood from your hand.

¹²As often as you work the ground, it will not yield its crops to you again. You will be a restless wanderer on the earth.”

^a 4:8. cf. 1 John 3:12.

¹³Cain said to ADONAI, “My iniquity^b is too great to bear! ¹⁴Since You expelled me today from the face of the ground and I must be hidden from Your presence, then I will be a restless wanderer on the earth—anyone who finds me will kill me!”

¹⁵But ADONAI said to him, “In that case, anyone who kills Cain is to be avenged seven times over.”

So ADONAI put a mark on Cain, so that anyone who found him would not strike him down. ¹⁶Then Cain left ADONAI's presence and dwelled in the Land of Wandering, east of Eden.

¹⁷Cain was intimate with his wife and she became pregnant and gave birth to Enoch. And he was building a city, and he named the city after the name of his son, Enoch. ¹⁸And to Enoch was born Irad. Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

¹⁹Now Lamech took for himself two wives. The name of the first one was Adah, and the name of the second one was Zillah. ²⁰Adah gave birth to Jabal—he was the pioneer of tent dwellers with livestock. ²¹His brother's name was Jubal—he was the pioneer of all who skillfully handle stringed instruments and wind instruments. ²²Now Zillah also gave birth to Tubal-Cain, the forger of every kind of bronze and iron tools; Tubal-Cain's sister was Naamah.

²³Lamech said to his wives,
“Adah and Zillah: Hear my voice!

Lamech's wives: Listen to my speech!
For I have killed a man for wounding me,
and a boy for bruising me.

²⁴If Cain is to be avenged seven times,
then Lamech—77 times!”

²⁵Adam was intimate with his wife again, and she gave birth to a son and she named him Seth, “For God has appointed me another seed in place of Abel—since Cain killed him.”

²⁶To Seth, also was born a son. He named him Enosh. Then people began to call on ADONAI's Name.

^b 4:13. Or, punishment.

5

Book of Genealogies

¹This is the Book of the Genealogies of Adam:

When God created Adam, in the likeness of God He made him. ²Male and female He created them, and He blessed them and called their name “Adam” when He created them. ³Adam lived 130 years, then fathered a son in his likeness, after his image, and named him Seth. ⁴Then the days of Adam after he fathered Seth were 800 years, and He fathered other sons and daughters. ⁵So all Adam’s days that he lived were 930 years, and then he died.

⁶Seth lived 105 years, then fathered Enosh.

⁷Seth lived 807 years after he fathered Enosh, and he fathered sons and daughters. ⁸So all Seth’s days were 912 years, and then he died.

⁹Enosh lived 90 years, then fathered Kenan.

¹⁰Enosh lived 815 years after he fathered Kenan, and he fathered sons and daughters. ¹¹So all of Enosh’s days were 905 years, and then he died.

¹²Kenan lived 70 years, then fathered Mahalalel. ¹³Kenan lived 840 years after he fathered Mahalalel, he fathered sons and daughters. ¹⁴So all of Kenan’s days were 910 years, and then he died.

¹⁵Mahalalel lived 65 years, then fathered Jared. ¹⁶Mahalalel lived 830 years after he fathered Jared, and he fathered sons and daughters. ¹⁷So all of Mahalalel’s days were 895 years, and then he died.

¹⁸Jared lived 162 years, then fathered Enoch. ¹⁹Jared lived 800 years after he fathered Enoch, and he fathered sons and daughters. ²⁰So all of Jared’s days were 962 years, and then he died.

²¹Enoch lived 65 years, then fathered Methuselah.

²²Now Enoch walked with God continually for 300 years after he fathered Methuselah, and he fathered sons and daughters. ²³So all of Enoch’s days were 365 years.

²⁴And Enoch continually walked with God—then he was not there, because God took him.

²⁵Methuselah lived 187 years and fathered Lamech. ²⁶And Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. ²⁷So all of Methuselah’s days were 969 years, and then he died.

²⁸Lamech lived 182 years and he fathered a son.

²⁹And he named him Noah saying, “This one will comfort us from our work and from the pain of our hands because of the ground which ADONAI cursed.”

³⁰Lamech lived 595 years after he fathered Noah, and he fathered sons and daughters. ³¹So all of Lamech’s days were 777 years, and then he died. ³²And Noah was 500 years old when he fathered Shem, Ham and Japheth.

6

Evil Inclination of All Humanity

¹Now when humankind began to multiply on the face of the ground and daughters were born to them, ²then the sons of God saw that the daughters of men were good and they took for themselves wives, any they chose. ³Then ADONAI said, “My Spirit will not remain with humankind forever, since they are flesh. So their days will be 120 years. ⁴The *Nephilim* were on the earth in those days, and also afterward, whenever the sons of God came to the daughters of men, and gave birth to them. Those were the mighty men of old, men of renown.

⁵Then ADONAI saw that the wickedness of humankind was great on the earth, and that every inclination of the thoughts of their heart was only evil all the time. ⁶So ADONAI regretted that He made humankind on the earth, and His heart was deeply pained. ⁷So ADONAI said, “I will wipe out humankind, whom I have created, from the face of the ground, from humankind to livestock, crawling things and the flying creatures of the sky, because I regret that I made them.”

⁸But Noah found favor in ADONAI’s eyes.

Parashat Noah

⁹These are the genealogies of Noah. Noah was a righteous man. He was blameless among his generation. Noah continually walked with God. ¹⁰Noah fathered three sons: Shem, Ham and Japheth. ¹¹Now the earth was ruined before God, and the earth was filled with violence. ¹²God saw the earth, and behold it was ruined because all flesh had corrupted their way upon the earth.

Instructions for the Ark

¹³Then God said to Noah, “The end of all flesh is coming before Me, for the earth is filled with violence because of them. Behold, I am about to bring ruin upon them along with the land. ¹⁴Make for yourself an ark of gopher wood. You shall make the ark with compartments and smear pitch on it, both inside and out. ¹⁵Now this is how you shall make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. ¹⁶You shall make a roof for the ark, and you shall finish it to within a cubit from the top. You shall put the door of the ark in its side. You shall make it with lower, second, and third stories. ¹⁷Now I am about to bring the flood—water upon the land—to destroy all flesh in which is the spirit of life from under the sky. Everything that is on the land will perish. ¹⁸But I will establish My covenant with you. So you shall come into the ark—you, your sons, your wife, and your sons’ wives with you. ¹⁹Also of every living thing, of all flesh, you shall bring two of everything—male and female—into the ark to keep alive with you. ²⁰Of the flying creatures according to their kind, of the livestock according to their kind, of all the crawling creatures of the ground according to their kind—two of everything will come to you to keep them alive. ²¹As for you: take for yourself every kind of edible food and gather it to yourself. It will be food for you and for them.”

²²So Noah did according to all that God commanded him; he did so exactly.

^a 6:16. Or, skylight.

7

Deliverance Through the Flood

¹Then ADONAI said to Noah, “Come—you and all your household—into the ark. For you only do I perceive as righteous before Me in this generation. ²Of every clean animal you shall take with you seven of each kind, male and female; and of the animals which themselves are not clean two, male and female; ³also of the flying creatures of the sky seven of every kind, male and female, to keep offspring alive on the face of the whole land. ⁴For in seven more days, I am going to make it rain upon the land forty days and forty nights, and I will wipe out all existence that I made from the face of the ground. ⁵So Noah did all just as ADONAI commanded him.

⁶Now Noah was 600 years old when the flood came—water upon the land. ⁷So Noah, his sons, his wife, and his sons’ wives, entered the ark because of the floodwaters. ⁸Of the clean animals and unclean animals, the flying creatures and everything that crawls on the ground, ⁹two by two they came to Noah, into the ark, male and female, just as God commanded Noah.

¹⁰After the seven days, the floodwaters were upon the land. ¹¹In the six-hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on this day, all the water sources of the great deep burst open, and the windows of the sky were opened. ¹²Then there was rain upon the land 40 days and 40 nights.

¹³On that same day Noah, along with Noah’s sons Shem, Ham and Japheth, Noah’s wife and the three wives of Noah’s sons with them, entered the ark, ¹⁴they and every animal according to its kind, and all the livestock according to its kind, and every crawling creature that crawls on the land according to its kind, and every flying creature according to its kind, every bird, every winged creature. ¹⁵So to Noah and into the ark they went by twos—all flesh in which was the spirit of life. ¹⁶Those that came, male and female of

all flesh, came just as God commanded him. Then ADONAI shut him in.

¹⁷The flood was forty days upon the land, and the waters increased and lifted the ark, so that it rose above the land. ¹⁸The waters overpowered and became very mighty over the land, and the ark drifted on the surface of the water. ¹⁹The waters completely overpowered the land so that all the high mountains beneath the entire sky were covered. ²⁰The waters rose 15 cubits higher, as the mountains were covered. ²¹All flesh perished—those that crawl on the land, the flying creatures, livestock, wild animals, all creatures that swarm upon the land, and all humankind. ²²Everything that had the breath of the spirit of life in its nostrils—everything on dry land—died. ²³So He wiped out all existence that was upon the surface of the ground, everything from people to livestock, to crawling creatures, and to flying creatures of the sky. They were wiped out off the land. Only Noah and those with him in the ark survived. ²⁴The waters overpowered the land for 150 days.

8

¹Then God remembered Noah and all the wild animals and all the livestock that were with him in the ark. So God caused a wind to pass over the land and the water subsided. ²Also the sources of the deep and the windows of the skies were closed up, and the rain from the sky was held back. ³The waters kept receding gradually from upon the land and the waters decreased by the end of 150 days. ⁴The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵The waters went on decreasing until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains appeared.

⁶It was at the end of forty days that Noah opened the window of the ark that he had made. ⁷Then he sent out a raven and it kept going back and forth until the waters were drying up from the land. ⁸Then he sent out a

dove to see whether the waters had receded from the surface of the ground. ⁹But the dove did not find a resting place for the sole of her foot. She returned to him in the ark because water covered the surface of the whole land. He stretched out his hand and he took her, and brought her to him into the ark. ¹⁰So he waited yet another seven days and again he sent the dove out from the ark. ¹¹The dove came to him at evening, and surprisingly—a freshly plucked olive leaf was in its mouth. So Noah knew that the waters had receded from the land. ¹²After he waited seven more days, he sent out the dove, but she did not return to him again.

¹³It was in his six-hundred-and first year—in the first month, on the first day of the month—that the waters had dried up from the land. Then Noah removed the cover of the ark and he looked, and behold, the surface of the ground had dried up. ¹⁴By the second month, on the twenty-seventh day of the month, the land was dry.

Noah's Soothing Sacrifice

¹⁵Then God spoke to Noah, saying, ¹⁶“Come out of the ark, you and your wife, your sons and your sons’ wives with you. ¹⁷Every animal that is with you of all flesh, including the flying creatures, livestock and every crawling creature that crawls on the land, bring out with you, and let them swarm in the land and be fruitful and multiply upon the land.”

¹⁸So Noah came out, with his sons, his wife, and his sons’ wives. ¹⁹Every animal—every crawling creature, every flying creature, everything that crawls upon the land—came out from the ark in their families.

²⁰Then Noah built an altar to ADONAI and he took of every clean domestic animal and of every clean flying creature and he offered burnt offerings on the altar. ²¹When ADONAI smelled the soothing aroma, ADONAI said in His heart, “I will never again curse the ground on account of man, even though the inclination of the heart of humankind is evil from youth. Nor will I ever again smite all living creatures, as I have done.