

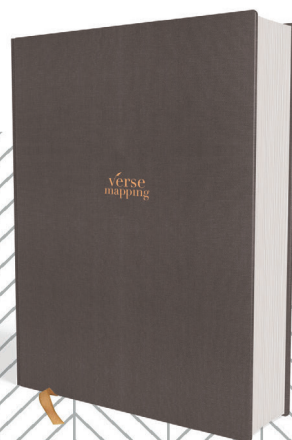
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# Genesis

## Author

Moses

## Date Written

1446–1406 BC; records events  
from undated antiquity to  
c. 2000 BC

## Takes Place

Egypt and Canaan

## Themes

Genesis highlights beginnings: God’s masterwork as Creator of the universe, the creation of man and woman, the inception of sin, and the birth of the covenant between God and his people.

- > Creation, the fall, the flood (1–11)
- > Abraham (12–25)
- > Isaac and Jacob (26–36)
- > Joseph (37–50)

## Introduction

“Genesis” is a literal translation of the book’s first words, “In the beginning” (1:1). The author, who is almost certainly Moses, presents the beginnings of all things—with God as master Creator—as fact. He paints a portrait of the character of God as one who makes order from chaos and crafts a beautiful creation from a formless void. We see this in the universe’s beginning, creation of life, the fall, the flood, and the scattering of people upon the earth. In a foreshadowing to our need for salvation (and a Savior in Jesus), God establishes a covenant with Abraham that will endure throughout generations. In Genesis, this covenant is threatened by broken people who don’t love God or others like they should, but God proves faithful by repeatedly reaffirming his promise and prospering Abraham’s descendants.

Genesis marks book one in the Pentateuch—the first five books of the Bible, also known as the Torah. It is in these first books that we find the history of humankind (Genesis), God’s deliverance of his people from slavery (Exodus), outlines for the Law and sacrifice (Leviticus), chronicles of history spanning generations with a detailed census (Numbers), and the teachings of Moses (Deuteronomy). Genesis marks the beginnings of all things and paves the way for the Author of our story to display his great love for creation.

## The Beginning

**1** In the beginning God created the heavens and the earth. <sup>2</sup>Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

<sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning — the first day.

<sup>6</sup>And God said, “Let there be a vault between the waters to separate water from water.” <sup>7</sup>So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup>God called the vault “sky.” And there was evening, and there was morning — the second day.

<sup>9</sup>And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. <sup>10</sup>God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

<sup>11</sup>Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning — the third day.

<sup>14</sup>And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, <sup>15</sup>and let them be lights in the vault of the sky to give light on the earth.” And it was so. <sup>16</sup>God made two great lights — the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup>God set them in the vault of the sky to give light on the earth,

<sup>18</sup>to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>And there was evening, and there was morning — the fourth day.

<sup>20</sup>And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” <sup>21</sup>So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” <sup>23</sup>And there was evening, and there was morning — the fifth day.

<sup>24</sup>And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. <sup>25</sup>God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,<sup>a</sup> and over all the creatures that move along the ground.”

<sup>27</sup>So God created mankind in his own image, in the image of God he created them; male and female he created them.

<sup>28</sup>God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

<sup>29</sup>Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree

<sup>a</sup> 26 Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth*

that has fruit with seed in it. They will be yours for food.<sup>30</sup> And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground — everything that has the breath of life in it — I give every green plant for food.” And it was so.

<sup>31</sup>God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.

**2** Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup>By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.<sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### Adam and Eve

<sup>4</sup>This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

<sup>5</sup>Now no shrub had yet appeared on the earth<sup>a</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,<sup>6</sup> but streams<sup>b</sup> came up from the earth and watered the whole surface of the ground.<sup>7</sup> Then the LORD God formed a man<sup>c</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup>Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.<sup>9</sup> The LORD God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup>A river watering the garden flowed from Eden; from there it was separated into four headwaters.<sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.<sup>12</sup> (The gold of that land is good; aromatic resin<sup>d</sup> and onyx are also there.)<sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush.<sup>e</sup> <sup>14</sup>The name of the third river is the

Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and put him in the Garden of Eden to work it and take care of it.<sup>16</sup> And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

<sup>18</sup>The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

<sup>19</sup>Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.<sup>20</sup> So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam<sup>f</sup> no suitable helper was found.<sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs<sup>g</sup> and then closed up the place with flesh.<sup>22</sup> Then the LORD God made a woman from the rib<sup>h</sup> he had taken out of the man, and he brought her to the man.

<sup>23</sup>The man said,

“This is now bone of my bones  
and flesh of my flesh;  
she shall be called ‘woman,’  
for she was taken out of man.”

<sup>24</sup>That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

<sup>25</sup>Adam and his wife were both naked, and they felt no shame.

### The Fall

**3** Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”

<sup>2</sup>The woman said to the serpent, “We may eat fruit from the trees in the garden, <sup>3</sup>but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

<sup>4</sup>“You will not certainly die,” the serpent said to the woman.<sup>5</sup> “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>a</sup> 5 Or land; also in verse 6 <sup>b</sup> 6 Or mist <sup>c</sup> 7 The Hebrew for man (adam) sounds like and may be related to the Hebrew for ground (adamah); it is also the name Adam (see verse 20).

<sup>d</sup> 12 Or good; pearls <sup>e</sup> 13 Possibly southeast Mesopotamia <sup>f</sup> 20 Or the man <sup>g</sup> 21 Or took part of the man’s side <sup>h</sup> 22 Or part

<sup>6</sup>When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup>Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup>Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called to the man, "Where are you?"

<sup>10</sup>He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

<sup>11</sup>And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

<sup>12</sup>The man said, "The woman you put here with me — she gave me some fruit from the tree, and I ate it."

<sup>13</sup>Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

<sup>14</sup>So the LORD God said to the serpent, "Because you have done this,

"Cursed are you above all livestock and all wild animals!

You will crawl on your belly and you will eat dust all the days of your life.

<sup>15</sup>And I will put enmity between you and the woman, and between your offspring<sup>a</sup> and hers;

he will crush<sup>b</sup> your head, and you will strike his heel."

<sup>16</sup>To the woman he said,

"I will make your pains in childbearing very severe; with painful labor you will give birth to children.

Your desire will be for your husband, and he will rule over you."

<sup>17</sup>To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

"Cursed is the ground because of you; through painful toil you will eat food from it

all the days of your life.

<sup>18</sup>It will produce thorns and thistles for you, and you will eat the plants of the field.

<sup>19</sup>By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

<sup>20</sup>Adam<sup>c</sup> named his wife Eve,<sup>d</sup> because she would become the mother of all the living.

<sup>21</sup>The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup>And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

<sup>23</sup>So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup>After he drove the man out, he placed on the east side<sup>e</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

## Cain and Abel

**4** Adam<sup>c</sup> made love to his wife Eve, and she became pregnant and gave birth to Cain.<sup>f</sup> She said, "With the help of the LORD I have brought forth<sup>g</sup> a man."

<sup>2</sup>Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. <sup>3</sup>In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. <sup>4</sup>And Abel also brought an offering — fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, <sup>5</sup>but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

<sup>6</sup>Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."

<sup>8</sup>Now Cain said to his brother Abel, "Let's go out to the field."<sup>h</sup> While they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup>Then the LORD said to Cain, "Where is your brother Abel?"

<sup>a</sup> 15 Or seed <sup>b</sup> 15 Or strike <sup>c</sup> 20,1 Or The man <sup>d</sup> 20 Eve probably means living. <sup>e</sup> 24 Or placed in front <sup>f</sup> 1 Cain sounds like the Hebrew for brought forth or acquired. <sup>g</sup> 1 Or have acquired <sup>h</sup> 8 Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have "Let's go out to the field."

## 1 verse

Genesis 3:6

"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it." (NIV)

## 2 design

"So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate." (NKJV)

"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate." (NASB)

## 3 develop

**"pleasing/pleasant/delight"** – [G/K NUMBER: H9294.] In Hebrew: *tawah*. Definition: *longing, desire, craving; favorite; intensely, what is desirable.*

**"desirable"** – [G/K NUMBER: H2773.] In Hebrew: *khamadh*. Definition: *to covet, lust, desire; delight in; what is coveted: treasure, wealth; to be pleasing, be desirable; to delight; this can refer to proper delight and fondness, as well as to improper lust and desire.*

**"wisdom/wise"** – [G/K NUMBER: H8505.] In Hebrew: *sakhal*. Definition: *to have success; to have insight, wisdom, understanding; to prosper, successful; the potent capacity to understand and so exercise skill in life, a state caused by proper training and teaching, enhanced by careful observation.*

## 4 actions

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 outcome

What is God saying to me today? How do I apply this to my life?



"I don't know," he replied. "Am I my brother's keeper?"

<sup>10</sup>The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. <sup>11</sup>Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. <sup>12</sup>When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

<sup>13</sup>Cain said to the LORD, "My punishment is more than I can bear. <sup>14</sup>Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

<sup>15</sup>But the LORD said to him, "Not so<sup>a</sup>; anyone who kills Cain will suffer vengeance seven times over." Then the LORD put a mark on Cain so that no one who found him would kill him. <sup>16</sup>So Cain went out from the LORD's presence and lived in the land of Nod,<sup>b</sup> east of Eden.

<sup>17</sup>Cain made love to his wife, and she became pregnant and gave birth to Enosh. Cain was then building a city, and he named it after his son Enosh. <sup>18</sup>To Enosh was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

<sup>19</sup>Lamech married two women, one named Adah and the other Zillah. <sup>20</sup>Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. <sup>21</sup>His brother's name was Jubal; he was the father of all who play stringed instruments and pipes. <sup>22</sup>Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of<sup>c</sup> bronze and iron. Tubal-Cain's sister was Naamah.

<sup>23</sup>Lamech said to his wives,

"Adah and Zillah, listen to me;  
wives of Lamech, hear my words.

I have killed a man for wounding me,  
a young man for injuring me.

<sup>24</sup>If Cain is avenged seven times,  
then Lamech seventy-seven times."

<sup>25</sup>Adam made love to his wife again, and she gave birth to a son and named him Seth,<sup>d</sup> saying, "God has granted me another child in place of Abel, since Cain killed him." <sup>26</sup>Seth also had a son, and he named him Enosh.

At that time people began to call on<sup>e</sup> the name of the LORD.

## From Adam to Noah

**5** This is the written account of Adam's family line.

When God created mankind, he made them in the likeness of God. <sup>2</sup>He created them male and female and blessed them. And he named them "Mankind" when they were created.

<sup>3</sup>When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. <sup>4</sup>After Seth was born, Adam lived 800 years and had other sons and daughters. <sup>5</sup>Altogether, Adam lived a total of 930 years, and then he died.

<sup>6</sup>When Seth had lived 105 years, he became the father<sup>g</sup> of Enosh. <sup>7</sup>After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. <sup>8</sup>Altogether, Seth lived a total of 912 years, and then he died.

<sup>9</sup>When Enosh had lived 90 years, he became the father of Kenan. <sup>10</sup>After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. <sup>11</sup>Altogether, Enosh lived a total of 905 years, and then he died.

<sup>12</sup>When Kenan had lived 70 years, he became the father of Mahalalel. <sup>13</sup>After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. <sup>14</sup>Altogether, Kenan lived a total of 910 years, and then he died.

<sup>15</sup>When Mahalalel had lived 65 years, he became the father of Jared. <sup>16</sup>After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. <sup>17</sup>Altogether, Mahalalel lived a total of 895 years, and then he died.

<sup>18</sup>When Jared had lived 162 years, he became the father of Enoch. <sup>19</sup>After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. <sup>20</sup>Altogether, Jared lived a total of 962 years, and then he died.

<sup>21</sup>When Enoch had lived 65 years, he became the father of Methuselah. <sup>22</sup>After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. <sup>23</sup>Altogether, Enoch lived a total of 365 years. <sup>24</sup>Enoch walked faithfully with God; then he was no more, because God took him away.

<sup>25</sup>When Methuselah had lived 187 years, he became the father of Lamech.

<sup>a</sup> 15 Septuagint, Vulgate and Syriac; Hebrew *Very well* <sup>b</sup> 16 *Nod* means *wandering* (see verses 12 and 14). <sup>c</sup> 22 *Or who instructed all who work in* <sup>d</sup> 25 *Seth* probably means *granted*.

<sup>e</sup> 26 *Or to proclaim* <sup>f</sup> 2 Hebrew *adam* <sup>g</sup> 6 *Father* may mean *ancestor*; also in verses 7-26.

<sup>26</sup>After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. <sup>27</sup>Altogether, Methuselah lived a total of 969 years, and then he died.

<sup>28</sup>When Lamech had lived 182 years, he had a son. <sup>29</sup>He named him Noah<sup>a</sup> and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.”

<sup>30</sup>After Noah was born, Lamech lived 595 years and had other sons and daughters. <sup>31</sup>Altogether, Lamech lived a total of 777 years, and then he died.

<sup>32</sup>After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

### Wickedness in the World

**6** When human beings began to increase in number on the earth and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. <sup>3</sup>Then the LORD said, “My Spirit will not contend with<sup>b</sup> humans forever, for they are mortal<sup>c</sup>; their days will be a hundred and twenty years.”

<sup>4</sup>The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

<sup>5</sup>The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. <sup>6</sup>The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled. <sup>7</sup>So the LORD said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.” <sup>8</sup>But Noah found favor in the eyes of the LORD.

### Noah and the Flood

<sup>9</sup>This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. <sup>10</sup>Noah had three sons: Shem, Ham and Japheth.

<sup>11</sup>Now the earth was corrupt in God’s sight and was full of violence. <sup>12</sup>God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. <sup>13</sup>So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. <sup>14</sup>So make yourself an ark of cypress<sup>d</sup> wood; make rooms in it and coat it with pitch inside and out. <sup>15</sup>This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high.<sup>e</sup> <sup>16</sup>Make a roof for it, leaving below the roof an opening one cubit<sup>f</sup> high all around. <sup>9</sup> Put a door in the side of the ark and make lower, middle and upper decks. <sup>17</sup>I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. <sup>18</sup>But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons’ wives with you. <sup>19</sup>You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. <sup>20</sup>Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. <sup>21</sup>You are to take every kind of food that is to be eaten and store it away as food for you and for them.”

<sup>22</sup>Noah did everything just as God commanded him.

**7** The LORD then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation. <sup>2</sup>Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, <sup>3</sup>and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. <sup>4</sup>Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”

<sup>5</sup>And Noah did all that the LORD commanded him.

<sup>6</sup>Noah was six hundred years old when the floodwaters came on the earth. <sup>7</sup>And Noah and his sons and his wife and his

<sup>a</sup> 29 Noah sounds like the Hebrew for comfort.

<sup>b</sup> 3 Or *My spirit will not remain in* <sup>c</sup> 3 Or corrupt <sup>d</sup> 14 The meaning of the Hebrew for this word is uncertain. <sup>e</sup> 15 That is, about 450 feet long, 75 feet wide and 45 feet high or about 135 meters long, 23 meters wide and 14 meters high <sup>f</sup> 16 That is, about 18 inches or about 45 centimeters <sup>9</sup> 16 The meaning of the Hebrew for this clause is uncertain.



sons' wives entered the ark to escape the waters of the flood. <sup>8</sup>Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, <sup>9</sup>male and female, came to Noah and entered the ark, as God had commanded Noah. <sup>10</sup>And after the seven days the floodwaters came on the earth.

<sup>11</sup>In the six hundredth year of Noah's life, on the seventeenth day of the second month — on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. <sup>12</sup>And rain fell on the earth forty days and forty nights.

<sup>13</sup>On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. <sup>14</sup>They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. <sup>15</sup>Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. <sup>16</sup>The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

<sup>17</sup>For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth.

<sup>18</sup>The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. <sup>19</sup>They rose greatly on the earth, and all the high mountains under the entire heavens were covered.

<sup>20</sup>The waters rose and covered the mountains to a depth of more than fifteen cubits.<sup>a, b</sup> <sup>21</sup>Every living thing that moved on land perished — birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. <sup>22</sup>Everything on dry land that had the breath of life in its nostrils died. <sup>23</sup>Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark.

<sup>24</sup>The waters flooded the earth for a hundred and fifty days.

**S** But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. <sup>2</sup>Now the springs of the

deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. <sup>3</sup>The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, <sup>4</sup>and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. <sup>5</sup>The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

<sup>6</sup>After forty days Noah opened a window he had made in the ark <sup>7</sup>and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. <sup>8</sup>Then he sent out a dove to see if the water had receded from the surface of the ground. <sup>9</sup>But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. <sup>10</sup>He waited seven more days and again sent out the dove from the ark. <sup>11</sup>When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. <sup>12</sup>He waited seven more days and sent the dove out again, but this time it did not return to him.

<sup>13</sup>By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. <sup>14</sup>By the twenty-seventh day of the second month the earth was completely dry.

<sup>15</sup>Then God said to Noah, <sup>16</sup>"Come out of the ark, you and your wife and your sons and their wives. <sup>17</sup>Bring out every kind of living creature that is with you — the birds, the animals, and all the creatures that move along the ground — so they can multiply on the earth and be fruitful and increase in number on it."

<sup>18</sup>So Noah came out, together with his sons and his wife and his sons' wives. <sup>19</sup>All the animals and all the creatures that move along the ground and all the birds — everything that moves on land — came out of the ark, one kind after another.

<sup>20</sup>Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt

<sup>a</sup> 20 That is, about 23 feet or about 6.8 meters  
mountains were covered

<sup>b</sup> 20 Or rose more than fifteen cubits, and the

## 1 *verse*

Genesis 7:18–19

“The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered.” (NIV)

## 2 *design*

“The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.” (NKJV)

“The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.” (NASB)

## 3 *develop*

“**waters/water**” – [G/K NUMBER: H4784.] In Hebrew: *mayim*. Definition: *water, pool; flood*.

“**rose greatly/prevailed**” – [G/K NUMBER: H1504.] In Hebrew: *gavar*. Definition: *to rise, flood; to be greater, stronger; to prevail, overwhelm; to strengthen; to cause to triumph, confirm (a covenant); to show oneself as a victor*.

“**mountains/hills**” – [G/K NUMBER: H2215.] In Hebrew: *har*. Definition: *hill, mountain, range (of hills, mountains); referring to low hills as well as high mountains*.

## 4 *actions*

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 *outcome*

What is God saying to me today? How do I apply this to my life?

offerings on it. <sup>21</sup>The LORD smelled the pleasing aroma and said in his heart: “Never again will I curse the ground because of humans, even though<sup>a</sup> every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

<sup>22</sup>“As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.”

### God’s Covenant With Noah

**9** Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth. <sup>2</sup>The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. <sup>3</sup>Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.

<sup>4</sup>“But you must not eat meat that has its lifeblood still in it. <sup>5</sup>And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

<sup>6</sup>“Whoever sheds human blood, by humans shall their blood be shed;  
for in the image of God  
has God made mankind.

<sup>7</sup>As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”

<sup>8</sup>Then God said to Noah and to his sons with him: <sup>9</sup>“I now establish my covenant with you and with your descendants after you <sup>10</sup>and with every living creature that was with you — the birds, the livestock and all the wild animals, all those that came out of the ark with you — every living creature on earth. <sup>11</sup>I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”

<sup>12</sup>And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: <sup>13</sup>I

have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. <sup>14</sup>Whenever I bring clouds over the earth and the rainbow appears in the clouds, <sup>15</sup>I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. <sup>16</sup>Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”

<sup>17</sup>So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

### The Sons of Noah

<sup>18</sup>The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) <sup>19</sup>These were the three sons of Noah, and from them came the people who were scattered over the whole earth.

<sup>20</sup>Noah, a man of the soil, proceeded<sup>b</sup> to plant a vineyard. <sup>21</sup>When he drank some of its wine, he became drunk and lay uncovered inside his tent. <sup>22</sup>Ham, the father of Canaan, saw his father naked and told his two brothers outside. <sup>23</sup>But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked.

<sup>24</sup>When Noah awoke from his wine and found out what his youngest son had done to him, <sup>25</sup>he said,

“Cursed be Canaan!  
The lowest of slaves  
will he be to his brothers.”

<sup>26</sup>He also said,

“Praise be to the LORD, the God of Shem!  
May Canaan be the slave of Shem.  
<sup>27</sup>May God extend Japheth’s<sup>c</sup> territory;  
may Japheth live in the tents of Shem,  
and may Canaan be the slave of Japheth.”

<sup>28</sup>After the flood Noah lived 350 years.  
<sup>29</sup>Noah lived a total of 950 years, and then he died.

<sup>a</sup> 21 Or *humans, for*      <sup>b</sup> 20 Or *soil, was the first*

<sup>c</sup> 27 *Japheth* sounds like the Hebrew for *extend*.

# Psalms

## Authors

David, Moses, Asaph, Solomon,  
Ethan the Ezrahite, sons of  
Korah, Heman the Ezrahite, and  
some unknown authors

## Date Written

C. 1000–450 BC

## Takes Place

Israel

## Themes

Written during a roughly 500-year period in ancient Israel, the book of Psalms consists of 150 distinct works including hymns and songs, worship to our Creator, and strong truths about the character of God. In the same way that the Pentateuch is broken into five books, the psalms are divided into five sections each with a doxology—verses of praise that conclude the books.

- > Book I (1–41)
- > Book II (42–72)
- > Book III (73–89)
- > Book IV (90–106)
- > Book V (107–150)

## Introduction

The book of Psalms is the hymnal and prayer book of God's people. Written in the familiar style of Hebrew poetry of the time—pairing two or three parallel lines into verses for a repetitive rhythm of meditation—Psalms was penned by a chorus of authors in a timeframe that spans generations and covers a wide range of emotions, ideas, and thoughts. The largest portions of the book are believed to have been written by David (73 psalms), followed by Asaph (12 psalms), and the sons of Korah (10 psalms). Moses, Ethan the Ezrahite, Solomon, Heman the Ezrahite, and unknown authors also make contributions.

Many psalms are joy-laden accolades of God's sovereignty, majesty, and power. Others are rendered as a cry of desperation to a faithful God—so characteristic of a believer's faith-journey covering both mountain-top and valley-walking moments. The psalms are among the most beloved and quotable parts of the Bible, finding timeless appeal through familiar verses of thanksgiving (9:1), faithfulness (23; 27:1), strength (29:11; 107:19–21), restoration (34:18), joy (100), brokenness (147:3), and affirmations of God's deep and abiding love for his creation (121; 139).

## BOOK I

### Psalms 1–41

#### Psalms 1

- <sup>1</sup> Blessed is the one  
who does not walk in step with the  
wicked  
or stand in the way that sinners take  
or sit in the company of mockers,  
<sup>2</sup> but whose delight is in the law of  
the LORD,  
and who meditates on his law day  
and night.  
<sup>3</sup> That person is like a tree planted by  
streams of water,  
which yields its fruit in season  
and whose leaf does not wither—  
whatever they do prospers.  
<sup>4</sup> Not so the wicked!  
They are like chaff  
that the wind blows away.  
<sup>5</sup> Therefore the wicked will not stand  
in the judgment,  
nor sinners in the assembly of the  
righteous.  
<sup>6</sup> For the LORD watches over the way of  
the righteous,  
but the way of the wicked leads to  
destruction.

#### Psalms 2

- <sup>1</sup> Why do the nations conspire<sup>a</sup>  
and the peoples plot in vain?  
<sup>2</sup> The kings of the earth rise up  
and the rulers band together  
against the LORD and against his  
anointed, saying,  
<sup>3</sup> “Let us break their chains  
and throw off their shackles.”  
<sup>4</sup> The One enthroned in heaven laughs;  
the Lord scoffs at them.  
<sup>5</sup> He rebukes them in his anger  
and terrifies them in his wrath,  
saying,  
<sup>6</sup> “I have installed my king  
on Zion, my holy mountain.”  
<sup>7</sup> I will proclaim the LORD’s decree:

- He said to me, “You are my son;  
today I have become your father.  
<sup>8</sup> Ask me,  
and I will make the nations your  
inheritance,  
the ends of the earth your possession.  
<sup>9</sup> You will break them with a rod of  
iron<sup>b</sup>;  
you will dash them to pieces like  
pottery.”  
<sup>10</sup> Therefore, you kings, be wise;  
be warned, you rulers of the earth.  
<sup>11</sup> Serve the LORD with fear  
and celebrate his rule with  
trembling.  
<sup>12</sup> Kiss his son, or he will be angry  
and your way will lead to your  
destruction,  
for his wrath can flare up in a  
moment.  
Blessed are all who take refuge in  
him.

#### Psalms 3<sup>c</sup>

*A psalm of David. When he fled  
from his son Absalom.*

- <sup>1</sup> LORD, how many are my foes!  
How many rise up against me!  
<sup>2</sup> Many are saying of me,  
“God will not deliver him.”<sup>d</sup>  
<sup>3</sup> But you, LORD, are a shield around me,  
my glory, the One who lifts my  
head high.  
<sup>4</sup> I call out to the LORD,  
and he answers me from his holy  
mountain.  
<sup>5</sup> I lie down and sleep;  
I wake again, because the LORD  
sustains me.  
<sup>6</sup> I will not fear though tens of  
thousands  
assail me on every side.  
<sup>7</sup> Arise, LORD!  
Deliver me, my God!  
Strike all my enemies on the jaw;  
break the teeth of the wicked.  
<sup>8</sup> From the LORD comes deliverance.  
May your blessing be on your people.

<sup>a</sup> 1 Hebrew; Septuagint *rage*    <sup>b</sup> 9 Or *will rule them with an iron scepter* (see Septuagint and Syriac)    <sup>c</sup> In Hebrew texts 3:1-8 is numbered 3:2-9.    <sup>d</sup> 2 The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verses 4 and 8.

## 1 verse

### Psalm 2:12

"Kiss his son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment. Blessed are all who take refuge in him." (NIV)

## 2 design

"Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him." (NKJV)

"Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!" (NASB)

## 3 develop

**"kiss/do homage"** – [G/K NUMBER: H5975.] In Hebrew: *nashaq*. Definition: *to kiss (repeatedly or intensely); a kiss can show familial or romantic affection, as well as homage and submission.*

**"destruction/perish"** – [G/K NUMBER: H0006.] In Hebrew: *'avadh*. Definition: *destroy, demolish, annihilate; "to destroy the heart" means "to lose courage."*

**"take refuge in/trust in"** – [G/K NUMBER: H2879.] In Hebrew: *hasah*. Definition: *to take refuge in, to trust in.*

## 4 actions

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 outcome

What is God saying to me today? How do I apply this to my life?



### Psalm 4<sup>a</sup>

*For the director of music. With stringed instruments. A psalm of David.*

- <sup>1</sup> Answer me when I call to you,  
my righteous God.  
Give me relief from my distress;  
have mercy on me and hear my  
prayer.
- <sup>2</sup> How long will you people turn my  
glory into shame?  
How long will you love delusions  
and seek false gods?<sup>b?</sup>
- <sup>3</sup> Know that the LORD has set apart his  
faithful servant for himself;  
the LORD hears when I call to him.
- <sup>4</sup> Tremble and<sup>d</sup> do not sin;  
when you are on your beds,  
search your hearts and be silent.
- <sup>5</sup> Offer the sacrifices of the righteous  
and trust in the LORD.
- <sup>6</sup> Many, LORD, are asking, “Who will  
bring us prosperity?”  
Let the light of your face shine on  
us.
- <sup>7</sup> Fill my heart with joy  
when their grain and new wine  
abound.
- <sup>8</sup> In peace I will lie down and sleep,  
for you alone, LORD,  
make me dwell in safety.

### Psalm 5<sup>e</sup>

*For the director of music. For  
pipes. A psalm of David.*

- <sup>1</sup> Listen to my words, LORD,  
consider my lament.
- <sup>2</sup> Hear my cry for help,  
my King and my God,  
for to you I pray.
- <sup>3</sup> In the morning, LORD, you hear my  
voice;  
in the morning I lay my requests  
before you  
and wait expectantly.
- <sup>4</sup> For you are not a God who is pleased  
with wickedness;  
with you, evil people are not  
welcome.
- <sup>5</sup> The arrogant cannot stand  
in your presence.  
You hate all who do wrong;
- <sup>6</sup> you destroy those who tell lies.  
The bloodthirsty and deceitful  
you, LORD, detest.

- <sup>7</sup> But I, by your great love,  
can come into your house;  
in reverence I bow down  
toward your holy temple.
- <sup>8</sup> Lead me, LORD, in your righteousness  
because of my enemies —  
make your way straight before me.
- <sup>9</sup> Not a word from their mouth can be  
trusted;  
their heart is filled with malice.  
Their throat is an open grave;  
with their tongues they tell lies.
- <sup>10</sup> Declare them guilty, O God!  
Let their intrigues be their  
downfall.  
Banish them for their many sins,  
for they have rebelled against you.
- <sup>11</sup> But let all who take refuge in you be  
glad;  
let them ever sing for joy.  
Spread your protection over them,  
that those who love your name  
may rejoice in you.
- <sup>12</sup> Surely, LORD, you bless the righteous;  
you surround them with your favor  
as with a shield.

### Psalm 6<sup>f</sup>

*For the director of music. With  
stringed instruments. According to  
sheminith.<sup>g</sup> A psalm of David.*

- <sup>1</sup> LORD, do not rebuke me in your anger  
or discipline me in your wrath.
- <sup>2</sup> Have mercy on me, LORD, for I am  
faint;  
heal me, LORD, for my bones are in  
agony.
- <sup>3</sup> My soul is in deep anguish.  
How long, LORD, how long?
- <sup>4</sup> Turn, LORD, and deliver me;  
save me because of your unfailing  
love.
- <sup>5</sup> Among the dead no one proclaims  
your name.  
Who praises you from the grave?
- <sup>6</sup> I am worn out from my groaning.  
All night long I flood my bed with  
weeping  
and drench my couch with tears.
- <sup>7</sup> My eyes grow weak with sorrow;  
they fail because of all my foes.
- <sup>8</sup> Away from me, all you who do evil,  
for the LORD has heard my  
weeping.

<sup>a</sup> In Hebrew texts 4:1-8 is numbered 4:2-9. <sup>b</sup> 2 Or seek lies <sup>c</sup> 2 The Hebrew has *Selah* (a word of uncertain meaning) here and at the end of verse 4. <sup>d</sup> 4 Or In your anger (see Septuagint)

<sup>e</sup> In Hebrew texts 5:1-12 is numbered 5:2-13.

<sup>f</sup> In Hebrew texts 6:1-10 is numbered 6:2-11.

<sup>g</sup> Title: Probably a musical term

- <sup>9</sup> The LORD has heard my cry for mercy;  
the LORD accepts my prayer.  
<sup>10</sup> All my enemies will be overwhelmed  
with shame and anguish;  
they will turn back and suddenly  
be put to shame.

### Psalms 7<sup>a</sup>

*A shiggaion<sup>b</sup> of David, which he sang to  
the LORD concerning Cush, a Benjamite.*

- <sup>1</sup> LORD my God, I take refuge in you;  
save and deliver me from all who  
pursue me,  
<sup>2</sup> or they will tear me apart like a lion  
and rip me to pieces with no one to  
rescue me.  
<sup>3</sup> LORD my God, if I have done this  
and there is guilt on my hands —  
<sup>4</sup> if I have repaid my ally with evil  
or without cause have robbed my  
foe —  
<sup>5</sup> then let my enemy pursue and  
overtake me;  
let him trample my life to the  
ground  
and make me sleep in the dust.<sup>c</sup>  
<sup>6</sup> Arise, LORD, in your anger;  
rise up against the rage of my  
enemies.  
Awake, my God; decree justice.  
<sup>7</sup> Let the assembled peoples gather  
around you,  
while you sit enthroned over them  
on high.  
<sup>8</sup> Let the LORD judge the peoples.  
Vindicate me, LORD, according to my  
righteousness,  
according to my integrity, O Most  
High.  
<sup>9</sup> Bring to an end the violence of the  
wicked  
and make the righteous secure —  
you, the righteous God  
who probes minds and hearts.  
<sup>10</sup> My shield<sup>d</sup> is God Most High,  
who saves the upright in heart.  
<sup>11</sup> God is a righteous judge,  
a God who displays his wrath every  
day.  
<sup>12</sup> If he does not relent,  
he<sup>e</sup> will sharpen his sword;  
he will bend and string his bow.  
<sup>13</sup> He has prepared his deadly weapons;  
he makes ready his flaming arrows.

- <sup>14</sup> Whoever is pregnant with evil  
conceives trouble and gives birth  
to disillusionment.  
<sup>15</sup> Whoever digs a hole and scoops  
it out  
falls into the pit they have made.  
<sup>16</sup> The trouble they cause recoils on  
them;  
their violence comes down on their  
own heads.  
<sup>17</sup> I will give thanks to the LORD because  
of his righteousness;  
I will sing the praises of the name  
of the LORD Most High.

### Psalms 8<sup>f</sup>

*For the director of music. According  
to gittith.<sup>g</sup> A psalm of David.*

- <sup>1</sup> LORD, our Lord,  
how majestic is your name in all  
the earth!  
You have set your glory  
in the heavens.  
<sup>2</sup> Through the praise of children and  
infants  
you have established a stronghold  
against your enemies,  
to silence the foe and the avenger.  
<sup>3</sup> When I consider your heavens,  
the work of your fingers,  
the moon and the stars,  
which you have set in place,  
<sup>4</sup> what is mankind that you are  
mindful of them,  
human beings that you care for  
them?<sup>h</sup>  
<sup>5</sup> You have made them<sup>i</sup> a little lower  
than the angels<sup>j</sup>  
and crowned them<sup>i</sup> with glory and  
honor.  
<sup>6</sup> You made them rulers over the works  
of your hands;  
you put everything under their<sup>k</sup>  
feet:  
<sup>7</sup> all flocks and herds,  
and the animals of the wild,  
<sup>8</sup> the birds in the sky,  
and the fish in the sea,  
all that swim the paths of the seas.  
<sup>9</sup> LORD, our Lord,  
how majestic is your name in all  
the earth!

<sup>a</sup> In Hebrew texts 7:1-17 is numbered 7:2-18.

<sup>b</sup> Title: Probably a literary or musical term

<sup>c</sup> 5 The Hebrew has *Selah* (a word of uncertain meaning) here. <sup>d</sup> 10 Or *sovereign* <sup>e</sup> 12 Or *If anyone does not repent, / God* <sup>f</sup> In Hebrew texts 8:1-9 is numbered 8:2-10. <sup>g</sup> Title: Probably a musical term <sup>h</sup> 4 Or *what is a human being that you are mindful of him, / a son of man that you care for him?* <sup>i</sup> 5 Or *him* <sup>j</sup> 5 Or *than God* <sup>k</sup> 6 Or *made him ruler . . . ; . . . his*

## 1 verse

Psalm 7:3–4

"LORD my God, if I have done this and there is guilt on my hands—if I have repaid my ally with evil or without cause have robbed my foe..." (NIV)

## 2 design

"O LORD my God, if I have done this: if there is iniquity in my hands, if I have repaid evil to him who was at peace with me, or have plundered my enemy without cause..." (NKJV)

"O LORD my God, if I have done this, if there is injustice in my hands, if I have rewarded evil to my friend, or have plundered him who without cause was my adversary..." (NASB)

## 3 develop

**"guilt/iniquity/injustice"** – [G/K NUMBER: H6404.]

In Hebrew: *'awel*. Definition: *wrong, evil, sin, injustice, what is morally perverted, warped, and twisted, an extension of the base meaning of a physically twisted, crooked object (not found in the OT).*

**"repaid/rewarded"** – [G/K NUMBER: H1694.]

In Hebrew: *gamal*. Definition: *to do, produce, deal fully; to wean; to repay (what is deserved); to be weaned.*

**"foe/enemy/adversary"** – [G/K NUMBER: H7675.]

In Hebrew: *tsarar*. Definition: *to be a rival-wife; to be an enemy, adversary.*

## 4 actions

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 outcome

What is God saying to me today? How do I apply this to my life?

Psalm 9<sup>a,b</sup>

*For the director of music. To the tune of  
"The Death of the Son." A psalm of David.*

- <sup>1</sup> I will give thanks to you, LORD, with  
all my heart;  
I will tell of all your wonderful  
deeds.
- <sup>2</sup> I will be glad and rejoice in you;  
I will sing the praises of your name,  
O Most High.
- <sup>3</sup> My enemies turn back;  
they stumble and perish before  
you.
- <sup>4</sup> For you have upheld my right and my  
cause,  
sitting enthroned as the righteous  
judge.
- <sup>5</sup> You have rebuked the nations and  
destroyed the wicked;  
you have blotted out their name for  
ever and ever.
- <sup>6</sup> Endless ruin has overtaken my  
enemies,  
you have uprooted their cities;  
even the memory of them has  
perished.
- <sup>7</sup> The LORD reigns forever;  
he has established his throne for  
judgment.
- <sup>8</sup> He rules the world in righteousness  
and judges the peoples with equity.
- <sup>9</sup> The LORD is a refuge for the  
oppressed,  
a stronghold in times of trouble.
- <sup>10</sup> Those who know your name trust in  
you,  
for you, LORD, have never forsaken  
those who seek you.
- <sup>11</sup> Sing the praises of the LORD,  
enthroned in Zion;  
proclaim among the nations what  
he has done.
- <sup>12</sup> For he who avenges blood  
remembers;  
he does not ignore the cries of the  
afflicted.
- <sup>13</sup> LORD, see how my enemies persecute  
me!  
Have mercy and lift me up from  
the gates of death,
- <sup>14</sup> that I may declare your praises  
in the gates of Daughter Zion,  
and there rejoice in your salvation.

- <sup>15</sup> The nations have fallen into the pit  
they have dug;  
their feet are caught in the net they  
have hidden.
- <sup>16</sup> The LORD is known by his acts of  
justice;  
the wicked are ensnared by the  
work of their hands.<sup>c</sup>
- <sup>17</sup> The wicked go down to the realm of  
the dead,  
all the nations that forget God.
- <sup>18</sup> But God will never forget the needy;  
the hope of the afflicted will never  
perish.
- <sup>19</sup> Arise, LORD, do not let mortals  
triumph;  
let the nations be judged in your  
presence.
- <sup>20</sup> Strike them with terror, LORD;  
let the nations know they are only  
mortal.

Psalm 10<sup>a</sup>

- <sup>1</sup> Why, LORD, do you stand far off?  
Why do you hide yourself in times  
of trouble?
- <sup>2</sup> In his arrogance the wicked man  
hunts down the weak,  
who are caught in the schemes he  
devises.
- <sup>3</sup> He boasts about the cravings of his  
heart;  
he blesses the greedy and reviles  
the LORD.
- <sup>4</sup> In his pride the wicked man does not  
seek him;  
in all his thoughts there is no room  
for God.
- <sup>5</sup> His ways are always prosperous;  
your laws are rejected by<sup>d</sup> him;  
he sneers at all his enemies.
- <sup>6</sup> He says to himself, "Nothing will ever  
shake me."  
He swears, "No one will ever do me  
harm."
- <sup>7</sup> His mouth is full of lies and threats;  
trouble and evil are under his  
tongue.
- <sup>8</sup> He lies in wait near the villages;  
from ambush he murders the  
innocent.  
His eyes watch in secret for his  
victims;
- <sup>9</sup> like a lion in cover he lies in wait.

<sup>a</sup> Psalms 9 and 10 may originally have been a single acrostic poem in which alternating lines began with the successive letters of the Hebrew alphabet. In the Septuagint they constitute one psalm. <sup>b</sup> In Hebrew texts 9:1-20 is numbered 9:2-21. <sup>c</sup> 16 The Hebrew has *Higgaion* and *Selah* (words of uncertain meaning) here; *Selah* occurs also at the end of verse 20. <sup>d</sup> 5 See Septuagint; Hebrew / they are haughty, and your laws are far from

## 1 verse

### Psalm 9:1–2

"I will give thanks to you, LORD, with all my heart; I will tell of all your wonderful deeds. I will be glad and rejoice in you; I will sing the praises of your name, O Most High." (NIV)

## 2 design

"I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works. I will be glad and rejoice in You; I will sing praise to Your name, O Most High." (NKJV)

"I will give thanks to the LORD with all my heart; I will tell of all Your wonders. I will be glad and exult in You; I will sing praise to Your name, O Most High." (NASB)

## 3 develop

**"heart"** – [G/K NUMBER: H4213.] In Hebrew: *lev*. Definition: *heart; by extension: the inner person, self, the seat of thought and emotion: conscience, courage, mind, understanding.*

**"wonderful/marvelous/wonders"** – [G/K NUMBER: H7098.] In Hebrew: *pala'*. Definition: *to be wonderful, be marvelous, be amazing; to fulfill; to show a wonder, to cause to astound; to show oneself marvelous.*

**"rejoice/exult"** – [G/K NUMBER: H6636.] In Hebrew: *'alats*. Definition: *to rejoice, be jubilant.*

## 4 actions

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 outcome

What is God saying to me today? How do I apply this to my life?

He lies in wait to catch the helpless;  
he catches the helpless and drags  
them off in his net.

<sup>10</sup> His victims are crushed, they collapse;  
they fall under his strength.

<sup>11</sup> He says to himself, "God will never  
notice;  
he covers his face and never sees."

<sup>12</sup> Arise, LORD! Lift up your hand, O God.  
Do not forget the helpless.

<sup>13</sup> Why does the wicked man revile God?  
Why does he say to himself,  
"He won't call me to account"?

<sup>14</sup> But you, God, see the trouble of the  
afflicted;  
you consider their grief and take it  
in hand.

The victims commit themselves to you;  
you are the helper of the fatherless.

<sup>15</sup> Break the arm of the wicked man;  
call the evildoer to account for his  
wickedness  
that would not otherwise be found  
out.

<sup>16</sup> The LORD is King for ever and ever;  
the nations will perish from his  
land.

<sup>17</sup> You, LORD, hear the desire of the  
afflicted;  
you encourage them, and you  
listen to their cry,

<sup>18</sup> defending the fatherless and the  
oppressed,  
so that mere earthly mortals  
will never again strike terror.

### Psalm 11

*For the director of music. Of David.*

<sup>1</sup> In the LORD I take refuge.  
How then can you say to me:  
"Flee like a bird to your mountain.

<sup>2</sup> For look, the wicked bend their bows;  
they set their arrows against the  
strings  
to shoot from the shadows  
at the upright in heart.

<sup>3</sup> When the foundations are being  
destroyed,  
what can the righteous do?"

<sup>4</sup> The LORD is in his holy temple;  
the LORD is on his heavenly throne.  
He observes everyone on earth;  
his eyes examine them.

<sup>5</sup> The LORD examines the righteous,  
but the wicked, those who love  
violence,  
he hates with a passion.

<sup>6</sup> On the wicked he will rain  
fiery coals and burning sulfur;  
a scorching wind will be their lot.

<sup>7</sup> For the LORD is righteous,  
he loves justice;  
the upright will see his face.

### Psalm 12<sup>a</sup>

*For the director of music. According  
to sheminith.<sup>b</sup> A psalm of David.*

<sup>1</sup> Help, LORD, for no one is faithful  
anymore;  
those who are loyal have vanished  
from the human race.

<sup>2</sup> Everyone lies to their neighbor;  
they flatter with their lips  
but harbor deception in their  
hearts.

<sup>3</sup> May the LORD silence all flattering  
lips  
and every boastful tongue —

<sup>4</sup> those who say,  
"By our tongues we will prevail;  
our own lips will defend us — who  
is lord over us?"

<sup>5</sup> "Because the poor are plundered and  
the needy groan,  
I will now arise," says the LORD.  
"I will protect them from those who  
malign them."

<sup>6</sup> And the words of the LORD are  
flawless,  
like silver purified in a crucible,  
like gold<sup>c</sup> refined seven times.

<sup>7</sup> You, LORD, will keep the needy safe  
and will protect us forever from the  
wicked,

<sup>8</sup> who freely strut about  
when what is vile is honored by the  
human race.

### Psalm 13<sup>d</sup>

*For the director of music. A psalm of David.*

<sup>1</sup> How long, LORD? Will you forget me  
forever?  
How long will you hide your face  
from me?

<sup>2</sup> How long must I wrestle with my  
thoughts  
and day after day have sorrow in  
my heart?  
How long will my enemy triumph  
over me?

<sup>a</sup> In Hebrew texts 12:1-8 is numbered 12:2-9. <sup>b</sup> Title: Probably a musical term <sup>c</sup> 6 Probable reading of the original Hebrew text; Masoretic Text *earth* <sup>d</sup> In Hebrew texts 13:1-6 is numbered 13:2-6.



- <sup>3</sup>Look on me and answer, LORD my God.  
Give light to my eyes, or I will sleep  
in death,  
<sup>4</sup>and my enemy will say, "I have  
overcome him,"  
and my foes will rejoice when I fall.  
<sup>5</sup>But I trust in your unfailing love;  
my heart rejoices in your salvation.  
<sup>6</sup>I will sing the LORD's praise,  
for he has been good to me.

### Psalm 14

*For the director of music. Of David.*

- <sup>1</sup>The fool<sup>a</sup> says in his heart,  
"There is no God."  
They are corrupt, their deeds are vile;  
there is no one who does good.  
<sup>2</sup>The LORD looks down from heaven  
on all mankind  
to see if there are any who understand,  
any who seek God.  
<sup>3</sup>All have turned away, all have  
become corrupt;  
there is no one who does good,  
not even one.  
<sup>4</sup>Do all these evildoers know nothing?  
They devour my people as though  
eating bread;  
they never call on the LORD.  
<sup>5</sup>But there they are, overwhelmed with  
dread,  
for God is present in the company  
of the righteous.  
<sup>6</sup>You evildoers frustrate the plans of  
the poor,  
but the LORD is their refuge.  
<sup>7</sup>Oh, that salvation for Israel would  
come out of Zion!  
When the LORD restores his people,  
let Jacob rejoice and Israel be glad!

### Psalm 15

*A psalm of David.*

- <sup>1</sup>LORD, who may dwell in your sacred  
tent?  
Who may live on your holy  
mountain?  
<sup>2</sup>The one whose walk is blameless,  
who does what is righteous,  
who speaks the truth from their  
heart;  
<sup>3</sup>whose tongue utters no slander,  
who does no wrong to a neighbor,  
and casts no slur on others;

- <sup>4</sup>who despises a vile person  
but honors those who fear the  
LORD;  
who keeps an oath even when it  
hurts,  
and does not change their mind;  
<sup>5</sup>who lends money to the poor without  
interest;  
who does not accept a bribe  
against the innocent.  
Whoever does these things  
will never be shaken.

### Psalm 16

*A miktam<sup>b</sup> of David.*

- <sup>1</sup>Keep me safe, my God,  
for in you I take refuge.  
<sup>2</sup>I say to the LORD, "You are my Lord;  
apart from you I have no good  
thing."  
<sup>3</sup>I say of the holy people who are in the  
land,  
"They are the noble ones in whom  
is all my delight."  
<sup>4</sup>Those who run after other gods will  
suffer more and more.  
I will not pour out libations of  
blood to such gods  
or take up their names on my lips.  
<sup>5</sup>LORD, you alone are my portion and  
my cup;  
you make my lot secure.  
<sup>6</sup>The boundary lines have fallen for  
me in pleasant places;  
surely I have a delightful  
inheritance.  
<sup>7</sup>I will praise the LORD, who counsels  
me;  
even at night my heart instructs  
me.  
<sup>8</sup>I keep my eyes always on the LORD.  
With him at my right hand, I will  
not be shaken.  
<sup>9</sup>Therefore my heart is glad and my  
tongue rejoices;  
my body also will rest secure,  
<sup>10</sup>because you will not abandon me to  
the realm of the dead,  
nor will you let your faithful<sup>c</sup> one  
see decay.  
<sup>11</sup>You make known to me the path of  
life;  
you will fill me with joy in your  
presence,  
with eternal pleasures at your right  
hand.

<sup>a</sup> 1 The Hebrew words rendered *fool* in Psalms denote one who is morally deficient. <sup>b</sup> Title:  
Probably a literary or musical term <sup>c</sup> 10 Or *holy*

## 1 *verse*

What verse am I mapping? What key themes or specific words are speaking to me today?

## 2 *design*

What different translations make up the design for this verse? Underline key phrases or words repeated.

## 3 *develop*

What is the Hebrew or Greek meaning for the underlined phrases or words?

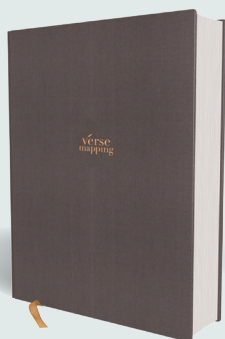
## 4 *actions*

What actions develop the story in this verse? What is happening in this verse? To whom?

## 5 *outcome*

What is God saying to me today? How do I apply this to my life?

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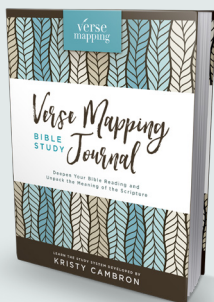
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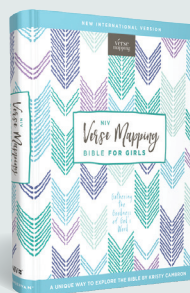


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