

NEW, FULLY UPDATED EDITION



HOLY BIBLE

CEV CATHOLIC EDITION *with*

ENCYCLOPEDIA

COMPLETELY NEW EDITION

Created especially for Australian Catholic schools

'This one is a beauty....Anyone serious about their theology has to have one, I believe...'

Dr Ken Avenell, Diocese of Toowoomba Catholic Schools Office

'an extraordinary resource for students and their teachers, making accessible a unique journey across history.'

Elizabeth O'Callaghan, Catholic Education Consultant



THE ARCHBISHOP OF BRISBANE

The real God wants to communicate with us – all of us and in ways we can understand. That's why God has given us the book of books which we call the Bible. Its words are old but always new; and they contain a living voice for those with ears to hear. That's why we call the Bible the word of God, not once upon a time but here and now.

It's also why I'm keen to endorse this *Holy Bible CEV Catholic Edition with Encyclopedia*, which people can “read without stumbling”. The translators and editors want to capture the accuracy, beauty and dignity of Scripture but in ways that are accessible and clear. They have done their work well.

In the end, it is the face of Jesus Christ crucified and risen that emerges from the pages of Scripture; it is his voice that sounds in its words. My hope is that this *Holy Bible CEV Catholic Edition with Encyclopedia* will help many people, but especially the young, to see his face more clearly and hear his voice more deeply. In a time of many dark silences, there is nothing more important if we want to know the hope beyond all hopelessness. May the Holy Bible CEV Catholic Edition with Encyclopedia journey far and wide, not only to every corner of the earth, but into every corner of the human heart.

+ Mark Coleridge

Archbishop of Brisbane
President, Australian Catholic Bishops Conference



The CEV Catholic Encyclopedia Bible

The new Catholic Encyclopedia Bible will engage students with sacred scripture and support religious education curricula in schools across Australia.

Written by leading Catholic academics and educators drawn from Australian Catholic University and Notre Dame University as well from Yarra Theological Union and Catholic Education offices around the country, this Encyclopedia Bible reflects the most current Catholic scholarship on the interpretation of scripture and the priorities of the Catholic school religious education curriculum.

The Encyclopedia is written specifically for Catholic students in years 5-9 with an average reading age of 12 years. This reading level makes the encyclopedia also accessible to other low-literacy groups including those for whom English is not their primary language.

The Contemporary English Version (CEV), currently the official translation used in all Australian Catholic masses for Children, has been selected as the best version for the Encyclopedia and this selection has been endorsed by the Archbishop.

Above all, the Encyclopedia Bible seeks to ignite students with a passion to understand and engage with God's word.

John McGrath
Consulting Editor

Features and Benefits of the New Encyclopedia

The Catholic Encyclopedia Bible has been written specifically to work with Religious Education curricula used in Catholic schools around Australia.

Over 350 colour images extensively researched to provide context and bring the Bible to life

Captions have been especially written for school use.

188 Holy Bible CEV Catholic Edition with Encyclo

20 H

5.11 Marriage

2.2 I


Marriage in biblical times was very different to today. The parents of each child usually decided who their child would marry.

The price of a bride

Getting married was a matter of agreement between the parents of the young couple. After a choice was made, people talked about how much money and goods needed to be paid. Since the bride would be going to live with the



Painting of a Jewish bride, Eugène Delacroix, 1832. In ancient Israel, dressing the bride was a costly and elaborate affair. She wore an ornate gown and precious jewels. Ezekiel describes one such bride: 'I gave you bracelets, a necklace, a ring for your nose, some earrings, and a beautiful crown.' Those families who were too poor to own jewels would borrow what they could from their friends. The Apostle John describes New Jerusalem, 'coming down from God in heaven. It was like a bride dressed in her wedding gown and ready to meet her husband' (Rev. 21:2).



Clearly designed timeline to contextualise major events in world and Bible history

Lands of the Bible

2.3 Bible Timeline

at the crossroads of the ancient world. The Holy Land has been the site of many battles over the centuries. It sits at the northern end of the Fertile Crescent: a broad, low-lying stretch of land suitable for agriculture that extends from the Persian Gulf to the Nile Delta. The ancient land of Mesopotamia covered a large portion of the region. It was the 'land between two rivers,' the Tigris and Euphrates, and was regarded as one of the main cradles of civilization.



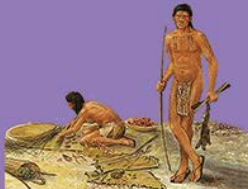
The Ancient

8500 B.C.

8500 B.C. NEOLITHIC

New Stone Age

Farming: grain crops; cattle, pigs.
Settlements – building
Jericho – settled community,
agriculture, pottery



4300 B.C.

4300 B.C. CHALCOLITHIC

Copper Age

Beginnings of metalwork – copper



3500 B.C.

3500 B.C. BRONZE

Abraham's ancestors
in Mesopotamia.
Canaan: towns and
Mesopotamia. Begin

3100 B.C.
Hieroglyphs



Cuneiform s

The Great Pyra



8500 B.C.

4300 B.C.

3500 B.C.

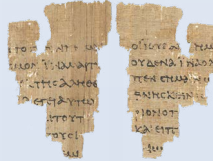
Colour maps to help students understand the geography, history and politics of the Middle East in biblical times

The Encyclopedia includes an overview descriptions and commentary on each book to the Sacraments, Pope Francis' Encyclical

CHAPTER 1

Introduction to the Bible

1. God's Revelation, Scripture and Tradition
2. Interpreting the Bible
3. Literary Forms of the Bible
4. The Three Worlds of the Text
5. The Bible in the Life of the Church



CHAPTER 2

The History of Biblical Times

- 2.1 The Bible and History
- 2.2 Lands of the Bible (graphic)
- 2.3 Bible Timeline



CHAPTER 3

Introducing the Old Testament

- 3.1 What is the Old Testament?
- 3.2 Old Testament Time chart
- 3.3 The Pentateuch
- 3.4 The Historical Books
- 3.5 Psalms and the Wisdom Books
- 3.6 The Prophets



CHAPTER 4

Introducing the New Testament

- 4.1 Jesus, the Reason for it all
- 4.2 Jesus' Words and Deeds
- 4.3 Who was Jesus of Nazareth?
- 4.4 The Life of Jesus
- 4.5 The Roman Empire
- 4.6 The Gospels – Mark
- 4.7 Four Gospels, One Life (Table)
- 4.8 Matthew



- 4.9 Luke
- 4.10 John
- 4.11 Jesus in Galilee
- 4.12 The Holy Land (map)
- 4.13 The Good News Travels
- 4.14 The Acts of the Apostles
- 4.15 Paul's Early Letters
- 4.16 Paul and Corinth
- 4.17 Paul and Rome
- 4.18 Paul's Later Letters
- 4.19 Hebrews
- 4.20 Peter and John
- 4.21 James, Jude and 2 Peter
- 4.22 Revelation
- 4.23 Extent of the Church AD 100
- 4.24 Jesus' Last Week (Table)

CHAPTER 5

Living in Biblical Times

*All articles written by
Vic O'Callaghan*

- 5.1 Clothing
- 5.2 Tent Life
- 5.3 The House
- 5.4 Home Life
- 5.5 Marriage
- 5.6 Children
- 5.7 Health and Medicine
- 5.8 Eating and Drinking
- 5.9 Craft Workers
- 5.10 Travel
- 5.11 Fishing
- 5.12 The Shepherd
- 5.13 Farming

of the Catholic approach to Scripture,
of the Bible and covers Scriptural connections
'Laudato Si' and Lectio Divina including samples.

CHAPTER 6

Religion in Biblical Times

All articles written by Simon Holloway

- 6.1 Worship in Ancient Israel
- 6.2 People of the Law
- 6.3 The Jewish Festivals
- 6.4 The Synagogue
- 6.5 Jewish Sects
- 6.6 The Temple Destroyed



CHAPTER 7

What's in the Bible?

- 7.1 What's in the Bible?
- 7.2 Books and Abbreviations
- 7.3 Quick Guide to Events
- 7.4 Sacramental Connections
- 7.5 Life Issues

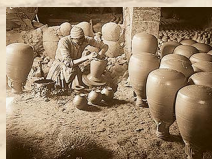


CHAPTER 8

Lectio Divina

*All articles written by
Amanda McKenna*

- 8.1 Lectio Divina – a Way of Life
- 8.2 Lectio Divina for Individuals
- 8.3 Lectio Divina in Community
- 8.4 What texts are appropriate
for Lectio Divina?



The contributors are drawn from leading academics,



John McGrath

Consulting Editor

John's most recent role prior to his retirement was leadership of faith formation and religious education at the National Catholic Education Commission (2015-2019) where he was responsible for major national publications on staff formation and religious education, and web-based teacher support materials on the Bible. John has been a writer and editor of student textbooks and written widely on mission and religious education.



Laurie Woods

Author and consulting theologian

Laurie is a specialist in Biblical studies having taught in that field for 30 years at Australian Catholic University. He served as Head of the School of Theology at the Strathfield Campus of ACU and is a past president of the Australian Catholic Biblical Association.



Vic O'Callaghan

Vic O'Callaghan has a background in education in schools, pre-service teacher education, school system advertising, school leadership and consultancy. An author of several volumes, Vic completed a study tour of the Holy Land looking at how life was lived in the time of Jesus, making him the perfect choice to author the chapter on Living in Biblical Times.



Jill Gowdie

Jill Gowdie is a speaker, writer and facilitator and is a recognised leader in Australia and overseas for her work in teacher and leader Formation, Mission and Catholic Identity. Jill currently sits on the Broken Bay Institute Mission and Education Board, the Lasallian Education Board, is Chair of the Gerard Rummery Institute and Vice President of the Association of Practical Theology in Oceania. She teaches at Masters Level for BBI-TAITE.

authors and religious education specialists.



Lawrence Pang

Lawrence Pang is a lecturer in Biblical Studies (Old Testament) at the University of Notre Dame Australia (Fremantle, Western Australia). He also teaches theology within the core curriculum and has published in the field of Old Testament and theology.



Simon Holloway

Simon Holloway has a PhD in Classical Hebrew and Biblical Studies, and a Masters in Ancient History. He works as an education officer at the Sydney Jewish Museum and has authored the chapter on Religion in Biblical Times for this new Catholic Encyclopedia Bible.



Chris Monaghan

Chris Monaghan is a Passionist priest who, since 1987, has been lecturing at Yarra Theological Union in both Old and New Testament. The major focus of his teaching throughout these years has been Matthew, Luke–Acts and the letters of Paul. Making the Bible in its richness accessible to people at all levels is an enduring passion.

Kris Argall and Amanda McKenna

Managing Editors

Kris Argall has years of experience as the editor for Acorn Press and oversees the editorial work undertaken by the publishing department at Bible Society Australia. She has a passion for Scripture and brings her wealth of experience to this major project.

Amanda McKenna is better known in Catholic circles as a liturgical composer, performer and pastoral liturgist. Today she is an editor for Bible Society Australia, overseeing their custom Bibles, and has been a driving force behind the production of this new encyclopedia Bible.



Mark Stephens

Mark Stephens is a Senior Research Fellow at the Centre for Public Christianity. Previously he served as the Director of Integrative Scholarship and Research at Excelsia College. Trained as an ancient historian at Macquarie University, Mark's focus in both teaching and scholarship is to help the riches of the Bible come alive for the contemporary reader.

Have a look inside the new encyclopedia

**‘This new Catholic Encyclopedia Bible
will be a boon to Catholic students
everywhere.**

The authors were drawn from some of Australia's best theologians, scripture scholars and educators, and the encyclopedia content reflects the most up-to-date Catholic theology. Tailored to RE curricula and aimed at students from Years 5 to 9, along with those for whom English is not a first language, the articles are easy to understand and rich with images to enhance comprehension. I have no hesitation in recommending this exciting new resource to educators, students, parents, parishioners and all those who wish to deepen their understanding of the Bible.'

Associate Professor Kath Engebretson

Adjunct Professor Religious Education, Australian Catholic University
Associate Professor in Religious Education, BBI-TAITE

5.5 Home Life

Before sunrise, the women and girls woke and stoked the coals from the previous night. They then prepared the first meal of the day.

After the men and boys woke up, every one would break their fast ('breakfast') from the night before. Then the men and boys would go off to work in the fields and vegetable garden. The women and girls began their daily task of preparing the vegetables for cooking. The young boys fed and cared for the goats, sheep and maybe a donkey.

The first Jewish people lived in desert countries where the days were hot, so it

Rotating hand mills are still used in many parts of the world to grind grain. This picture was taken in 2014 and shows a Tunisian woman using a hand mill similar to the one on the right.



2.2 Lands of the Bible

Situated at the crossroads of the ancient world, the Holy Land has been the sight of countless battles over the centuries. It sits at the western end of the Fertile Crescent: a well irrigated, low-lying stretch of land suitable for cultivation that extends from the Persian Gulf to the Nile Delta. The ancient land of Mesopotamia covered a large portion of the Crescent in the 'land between two rivers'. It is widely regarded as one of the main cradles of civilisation.



1.3 Literary Forms of the Bible

The Bible contains many different types of writing. These are known as text types. Biblical scholars call them literary forms. The reader needs to look at the literary form used in a piece of writing in the Bible in order to



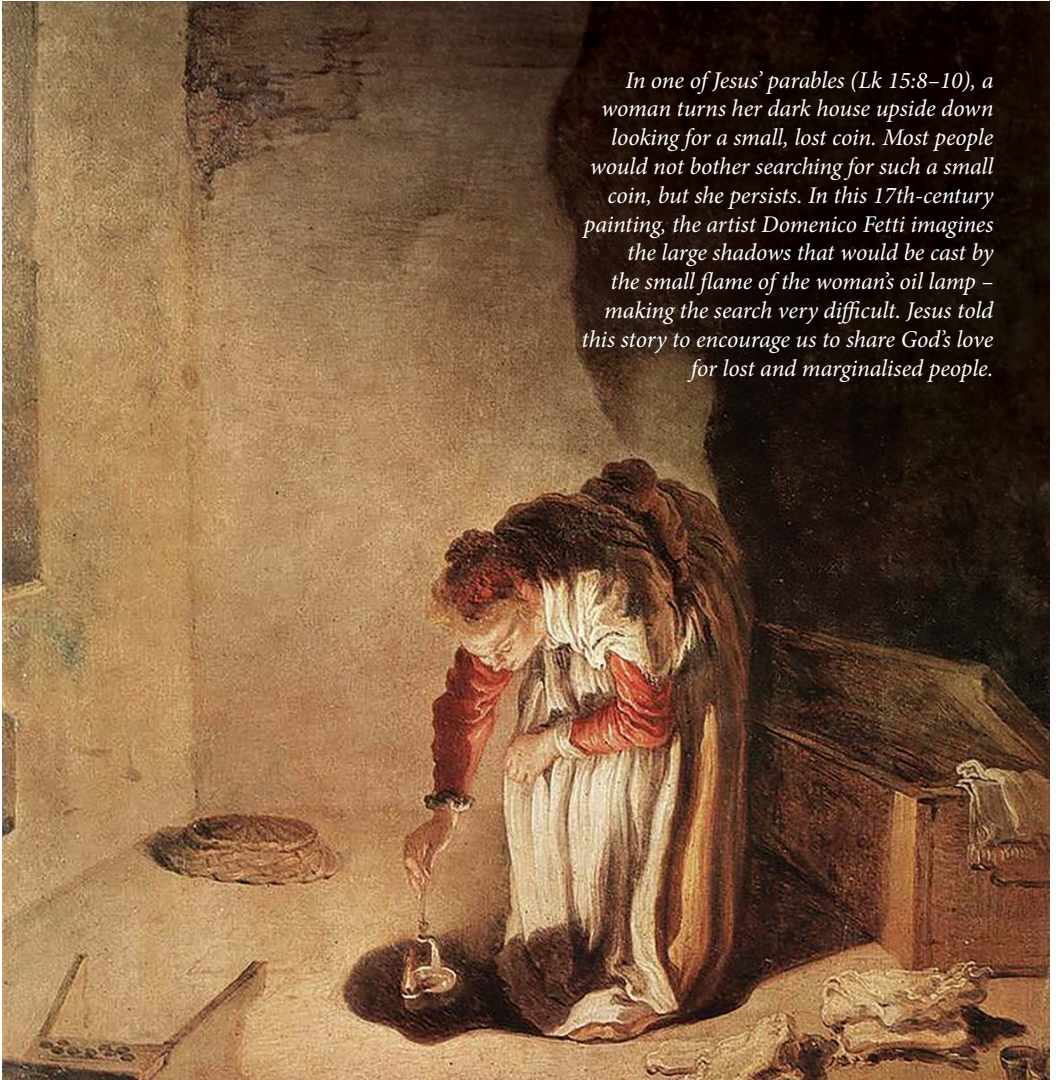
1.3 Literary Forms of the Bible

The Bible contains many different types of writing. These are known as text types. Biblical scholars call them literary forms. The reader needs to look at the literary form used in a piece of writing in the Bible in order to

understand it. There are different ways of presenting things according to the cultural setting or the point of the text. For example, the Old Testament presents the foundation event of Israel, the Exodus, in many literary forms. It is an epic story (Exod 11–14) and a song of liberation (Exod 15). It is also a profession of faith (Deut 26:5–9) and a thanksgiving hymn (Ps 136:10–16). All are true expressions of God's revelation, but each one says it differently.

Literary forms in the Old Testament include historical narratives that provide a religious

In one of Jesus' parables (Lk 15:8–10), a woman turns her dark house upside down looking for a small, lost coin. Most people would not bother searching for such a small coin, but she persists. In this 17th-century painting, the artist Domenico Fetti imagines the large shadows that would be cast by the small flame of the woman's oil lamp – making the search very difficult. Jesus told this story to encourage us to share God's love for lost and marginalised people.





The Old Testament's Book of Psalms is a collection of poems. These poems were originally written to be sung in worship to God. Singing was accompanied by musical instruments, including the harp. This painting by Gerard van Honthorst (1622) shows King David playing the harp. Some of the psalms were written by King David, who was a skilled harpist.

interpretation of events. They show that God directs the history of the Israelites.

There are various types of poetry. The Book of Psalms is an example. So are poetic songs like Judith's thanksgiving (Jdt 16:1–7) and songs for the dead (2 Sam 1:19–27). There is dramatic poetry in the Book of Job.

Another literary form is a prophecy, which is a speech by a prophet that expresses God's will. The Book of Isaiah is an example. Some other forms are sets of laws, sermons, political speeches, professions of faith and myths.

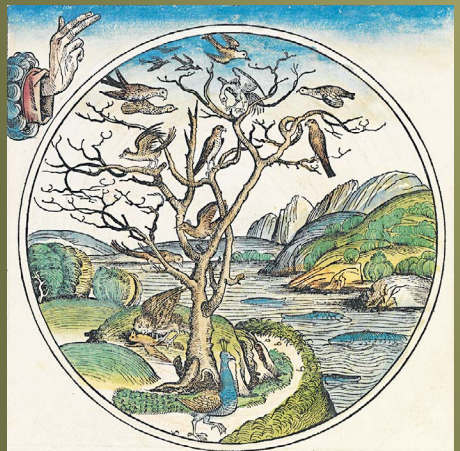
A myth is not false. A myth is a story that imaginatively expresses a deep religious truth of an ancient culture. The two creation myths in the Book of Genesis are not scientific or historical accounts. They are not exact or factually accurate, but they are true. They state biblical truth about God's creation of the world and of humanity.

In the New Testament certain books are specific literary types. A Gospel is an account

about Jesus from the viewpoint of belief in his resurrection. The letters of Paul reflect the structure of letters of the time. The Book of Revelation is a symbolic type of literature about the end of time.

The Gospels contain various literary forms. Jesus often spoke in parables, which are short stories with a religious message (e.g. Luke 10:25–37). There are also stories which end with an important saying of Jesus (e.g. Mark 12:13–17). Sometimes there is deliberate exaggeration (e.g. Matt 18:8–9). Another literary form is a sermon (e.g. the Sermon on the Mount, Matt 5–7). There are many miracle stories (e.g. Mark 1:40–45). They have a common structure that highlights God's actions through Jesus.

This is a drawing from the Nuremberg Chronicle, an illustrated encyclopedia written by the German doctor Hartmann Schedel in 1493. This encyclopedia was one of the first printed books to include both illustrations and text. It also included stories from the Bible. This page shows the fifth day of creation, when birds and fish appeared on the earth. You can read more about the creation myth in the first chapter of the Book of Genesis.



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The Ancient Near East, 1800 to 1400 BC.



Egypt and Sinai, 1400 to 1200 BC.

A painting of Queen Esther by the artist Edwin Long, 1878. Esther was the Jewish queen of a Persian king. Her story is found in the book of Esther.



3. Introducing the Old Testament

3.1 What is the Old Testament?

3.2 The Pentateuch

3.3 The Historical Books

3.4 Psalms and the Wisdom Books

3.5 The Prophets



A Torah scroll and yad ('hand' in Hebrew) – a Torah pointer. A yad often has a small hand at one end, with a finger extended. It is used to follow the text when reading the Torah. The yad also stops readers from touching the parchment with their hands. There are a number of reasons for this. First, Jews are not allowed to directly touch the Torah scroll. Second, a scroll's parchment is fragile, so using a yad lessens the risk of damaging it. Third, a scroll's parchment does not absorb ink, so touching it with fingers would damage the lettering.

5.5 Home Life

Before sunrise, the women and girls woke up and stoked the coals from the previous night's fire. They then prepared the first meal of the day.

After the men and boys woke up, everyone would break their fast ('breakfast') from the night before. Then the men and boys would go off to work in the fields and vegetable gardens. The women and girls began their daily tasks of preparing the vegetables for cooking. The young boys fed and cared for the goats, sheep and maybe a donkey.

The first Jewish people lived in desert countries where the days were hot, so it

was cooler and easier to work in the early morning. When the sun was high in the sky and it became very hot, everyone would return to find shade and rest, along with food and drink.

In larger villages, the women would purchase special food like meat and herbs. Often these foods were cooked and eaten during a special feast or religious festival.

Making flour

When food crops were ripe at harvest time, women and girls also worked in the fields, cutting off the stalks of the plants and that held seeds. They would then gather the seeds (grain) to make flour, from which they would bake bread.

To make flour, the seeds were ground with a hand mill. It was made of two flat, round pieces of stone about 50 centimetres across with a peg in the centre. Seed was poured in

Rotating hand mills are still used in many parts of the world to grind grain. This picture was taken in 2014 and shows a Tunisian woman using a hand mill similar to the one on the right.



Two Palestinian women working together to grind some wheat using a rotating hand mill. The mill is made from two flat, round pieces of stone. The upper stone rotates about a wooden peg fixed in the centre of the lower stone. The opening in the upper stone for the pivot is funnel-shaped to receive the grain, which each woman throws in as required with her free hand. The flour issuing from between the stones is usually caught on animal skin placed under the mill. This photograph was taken in 1938 in Caesarea, a town on Israel's Mediterranean coast.



An ancient well at Beersheba, in the 1920s. Beersheba lies on the edge of the Negev desert, in southern Israel. Its wells have been critical for its inhabitants' survival for thousands of years, and travellers watered their camels at these wells before they journeyed into the desert. Beersheba is mentioned a number of times in the Bible. Abraham built a well at Beersheba, and Isaac built an altar there. The sons of the prophet Samuel were judges in Beersheba, King Saul built a fort there, and the prophet Elijah took refuge in Beersheba when his life was in danger.



between the two stones through a small hole and the top stone was pushed and turned slowly, crushing the seed into a fine powder. Often two women did this job as it was very hard work (Matt 24:41).

Baking bread

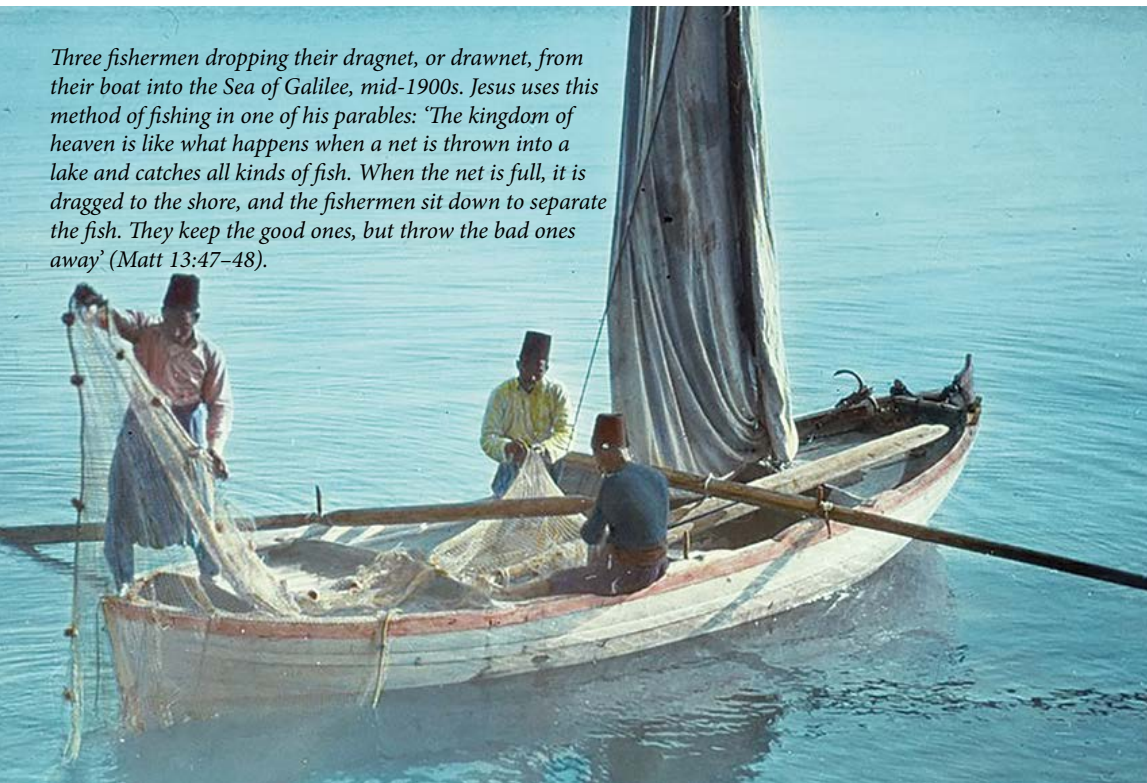
Bread was baked every day by the women. First, they mixed freshly milled flour with water and yeast, or 'leaven' (a small amount of dough kept from the previous day, Matt 13:33). They then left the dough to warm beside the fire. The heat and leaven made the bread rise. Bread was baked over an open fire or in an oven – a chamber where heat is

trapped and used to cook or roast food. The early Jewish people used an earthenware oven in the shape of a cone. A fire was lit at the bottom, and the dough was put inside to bake.

Fetching water

Water was not delivered to homes. The young women would usually walk to a village well or spring to collect water in containers made from goatskin (Gen 24:11–13). They would then walk back home on rough trails, carrying the goatskins filled with water on their hips or on their shoulders.

Three fishermen dropping their dragnet, or drawnet, from their boat into the Sea of Galilee, mid-1900s. Jesus uses this method of fishing in one of his parables: 'The kingdom of heaven is like what happens when a net is thrown into a lake and catches all kinds of fish. When the net is full, it is dragged to the shore, and the fishermen sit down to separate the fish. They keep the good ones, but throw the bad ones away' (Matt 13:47-48).



Fishing boat on the Sea of Galilee, with a snow-capped Mount Hermon in the background. Mount Hermon is the highest point in Syria, Israel's neighbour to the west. This photograph was taken in the early 1900s, yet the style of fishing boat has not changed much since biblical times.





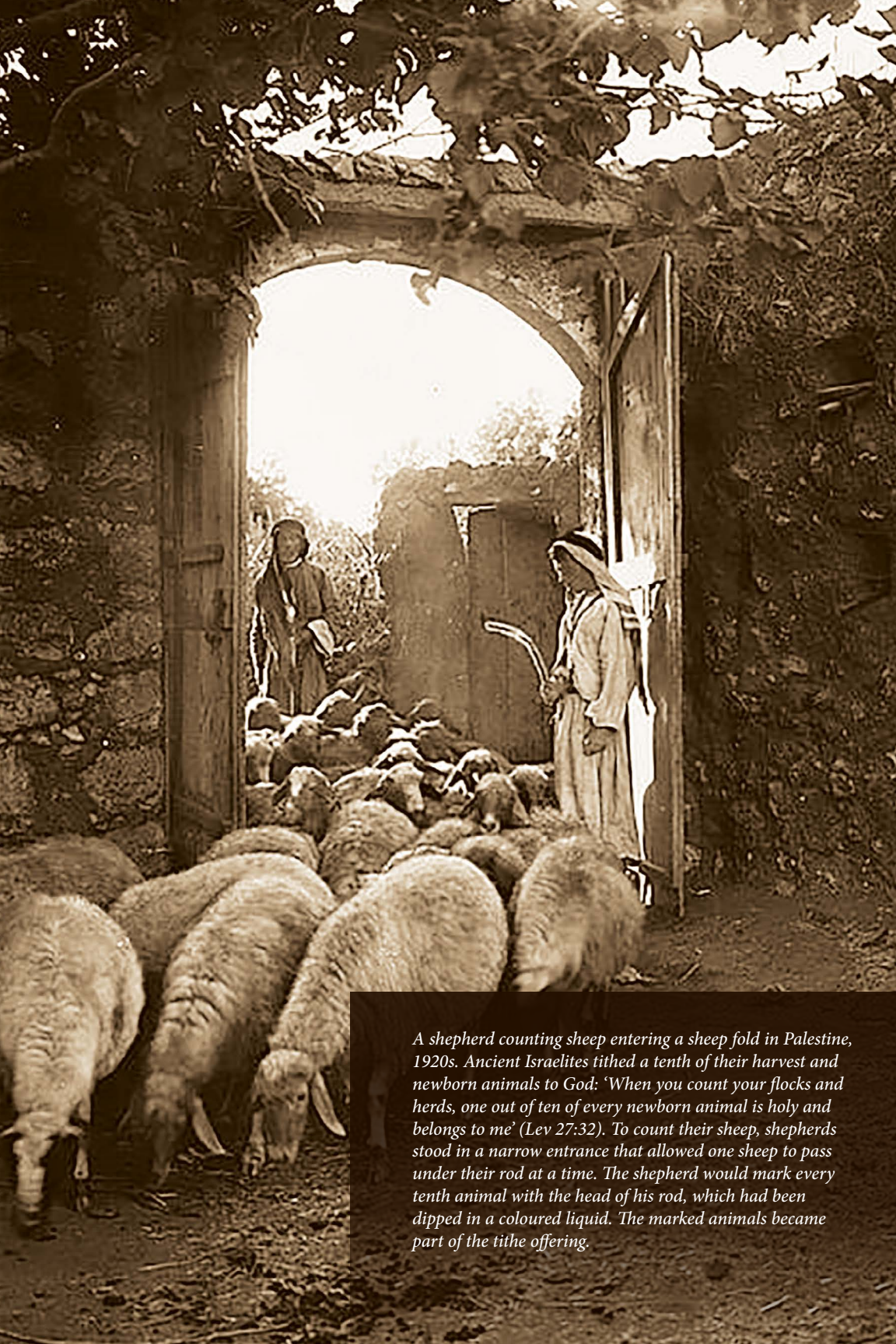
Fishermen mending their nets on the shore of the Sea of Galilee at dawn, 1940s. Like Simon and Andrew, James and John, the sons of Zebedee, were also working as fishermen when Jesus called them to follow him. At the time, they were in a boat on the Sea of Galilee with their father, mending their fishing nets (Matt 4:21).



A fisherman using a cast net in the Sea of Galilee in 1938. Two of the disciples were busy fishing with this kind of net when Jesus asked them to join him and become 'fishers of people': 'As Jesus was walking along the shore of Lake Galilee, he saw Simon and his brother Andrew.



They were fishermen and were casting their nets into the lake. Jesus said to them, "Come with me! I will teach you how to bring in people instead of fish" (Mark 1:16–17). Jesus wanted them to help him bring people into God's kingdom.



A shepherd counting sheep entering a sheep fold in Palestine, 1920s. Ancient Israelites tithed a tenth of their harvest and newborn animals to God: 'When you count your flocks and herds, one out of ten of every newborn animal is holy and belongs to me' (Lev 27:32). To count their sheep, shepherds stood in a narrow entrance that allowed one sheep to pass under their rod at a time. The shepherd would mark every tenth animal with the head of his rod, which had been dipped in a coloured liquid. The marked animals became part of the tithe offering.

Protecting the flock

The shepherd had to guard his flock from wild animals such as jackals, wild dogs and hyenas. As the protector of his flock, the shepherd carried a staff (or crook) about two metres long (Ezek 20:37). This staff often had a hook that he would use to turn the sheep or goats. During ceremonies, bishops of today walk with a similar long stick called a 'crozier'. It is shaped like the shepherd's crook.

The shepherd also carried a heavy club with sharp stones beaten into the wood (Jer 51:20) and a leather sling that could shoot small stones to scare wild animals away. He carried his food rations in a leather bag called a scrip that was slung over his shoulder.

At night, the shepherd would find a safe place to shelter his sheep (Luke 2:8). Sometimes he would find a cave or build a pen out of sticks and branches. He would sleep at the entrance to keep his sheep safe (John 10:7).



A marble statue of Jesus, the good shepherd, 300–350 AD. The statue portrays Jesus' parable of the lost sheep: 'If any of you has a hundred sheep, and one of them gets lost, what will you do? Won't you leave the ninety-nine in the field and go look for the lost sheep until you find it? And when you find it, you will be so glad that you will put it on your shoulder and carry it home. Then you will call in your friends and neighbors and say, "Let's celebrate! I've found my lost sheep"' (Luke 15:4–6).

The CEV Interconfessional Bible

The *Contemporary English Version (CEV) Interconfessional Bible* uses everyday English to clearly communicate the message of hope that the Bible brings. It has been translated by a team of experts using the best available original language manuscripts to ensure that the translation into English is both accurate and dependable. It has been described as a 'user-friendly' and a 'mission-driven' translation that can be read aloud without stumbling, heard without misunderstanding, and listened to with enjoyment and appreciation.

In consultation with religious educators around the country, Bible Society Australia has chosen the easy-to-read *CEV Interconfessional Bible* because it is particularly suitable for children, young adults, low-literacy learners and those for whom English is a second language. Another compelling reason for the choice of the *Interconfessional* version was to include all the Scriptures that are used in Catholic and Orthodox Traditions, knowing that there are many Orthodox students receiving an education in Catholic schools around Australia. It is also the translation approved by the Australian Catholic Bishops Conference for use in Masses for Children in Australia.



GENESIS



ABOUT THIS BOOK

The name "Genesis" comes from a Greek word meaning "beginning." And this is a book of beginnings, because it talks about the beginning of the universe, the beginning of the human race, and the beginning of the people of Israel.

The first part of Genesis (1–11) tells about creation and the human race up to the time of Abraham. Everything God created was good, but the first two human beings, Adam and Eve, disobeyed him and brought evil into the world. People became so sinful that God decided to send a flood to kill everyone except a man named Noah and his family. They worshiped God, and so God told them to build a large boat to save themselves and a few of each kind of animals and birds. After the flood people again spread out over the earth, and most of them stopped worshipping God.

The rest of the book of Genesis (12–50) contains the story of Abram and his family. God chose them to be the beginning of his own special people. God also changed Abram's name to Abraham, and the name of Abram's wife Sarai to Sarah. Abraham and his wife Sarah had no children, but God promised that they would have a child and that their descendants would someday have their own land and be a blessing for all nations.

Abraham and Sarah moved to Canaan, the land that God had promised to give their descendants. Abraham and Sarah had a son, Isaac, when they were very old. Isaac later had two sons, Jacob and Esau. As the book concludes, Jacob's twelve sons and their families are living in Egypt. One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:

Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."

(50.24)

A QUICK LOOK AT THIS BOOK

- The Story of Creation (1.1–2.25)
- The First Sin and the First Murder (3.1–4.16)
- Descendants of Adam before the Flood (4.17–5.32)
- Noah and the Flood (6.1–9.28)
- The Descendants of Noah and the Tower of Babel (10.1–11.32)
- The Lord Chooses Abram (12.1–20)
- Abram and Lot (13.1–14.24)
- The Lord's Promises to Abram (15.1–21)
- Abram, Hagar, and Ishmael (16.1–16)
- God Changes Abram's Name to Abraham and Promises Him a Son (17.1–18.15)
- Abraham, Lot, Sodom, and Gomorrah (18.16–19.38)
- Abraham, Sarah, and Isaac (20.1–23.20)
- Rebekah, a Wife for Isaac (24.1–67)
- The Death of Abraham (25.1–18)

- Isaac and His Family (25.19—28.9)
- Jacob and His Family (28.10—35.29)
- Esau and His Family (36.1-43)
- Joseph Is Sold by His Brothers as a Slave (37.1-36)
- Judah and Tamar (38.1-30)
- Joseph in Egypt (39.1—41.57)
- Joseph and His Brothers (42.1—45.28)
- Jacob and His Family Go to Egypt (46.1—47.31)
- Jacob Blesses His Family and Dies (48.1—50.14)
- Joseph Dies (50.15-26)

The Story of Creation

1 In the beginning God created the heavens and the earth.^a
² The earth was barren, with no form of life;^b it was under a roaring ocean covered with darkness. But the Spirit of God^c was moving over the water.

The First Day

³ God said, "I command light to shine!" And light started shining. ⁴ God looked at the light and saw that it was good. He separated light from darkness ⁵ and named the light "Day" and the darkness "Night." Evening came and then morning—that was the first day.^d

The Second Day

⁶ God said, "I command a dome to separate the water above it from the water below it." ⁷ And that's what happened. God made the dome ⁸ and named it "Sky." Evening came and then morning—that was the second day.

The Third Day

⁹ God said, "I command the water under the sky to come together in one place, so there will be dry ground." And that's what happened. ¹⁰ God named the dry ground "Land," and he named the water

"Ocean." God looked at what he had done and saw that it was good.

¹¹ God said, "I command the earth to produce all kinds of plants, including fruit trees and grain." And that's what happened. ¹² The earth produced all kinds of vegetation. God looked at what he had done, and it was good. ¹³ Evening came and then morning—that was the third day.

The Fourth Day

¹⁴ God said, "I command lights to appear in the sky and to separate day from night and to show the time for seasons, special days, and years. ¹⁵ I command them to shine on the earth." And that's what happened. ¹⁶ God made two powerful lights, the brighter one to rule the day and the other^e to rule the night. He also made the stars. ¹⁷ Then God put these lights in the sky to shine on the earth, ¹⁸ to rule day and night, and to separate light from darkness. God looked at what he had done, and it was good. ¹⁹ Evening came and then morning—that was the fourth day.

The Fifth Day

²⁰ God said, "I command the ocean to be full of living creatures, and I command birds to fly above the earth." ²¹ So God made the giant sea monsters and all the living creatures that swim in the ocean. He also made every kind of bird. God looked at

^a1.1 the heavens and the earth: "The heavens and the earth" stood for the universe. ^b1.1,2 In . . . life: Or "When God began to create the heavens and the earth, the earth was barren with no form of life." ^c1.2 the Spirit of God: Or "a mighty wind." ^d1.5 the first day: A day was measured from evening to evening. ^e1.16 the brighter . . . the other: The sun and the moon. But they are not called by their names, because in Old Testament times some people worshiped the sun and the moon as though they were gods.

1.3 2 Macc 7.28; 2 Co 4.6. 1.6-8 2 P 3.5.

what he had done, and it was good.²² Then he gave the living creatures his blessing—he told the ocean creatures to live everywhere in the ocean and the birds to live everywhere on earth.²³ Evening came and then morning—that was the fifth day.

The Sixth Day

²⁴ God said, "I command the earth to give life to all kinds of tame animals, wild animals, and reptiles." And that's what happened.²⁵ God made every one of them. Then he looked at what he had done, and it was good.

²⁶ God said, "Now we will make humans, and they will be like us. We will let them rule the fish, the birds, and all other living creatures."

²⁷ So God created humans to be like himself; he made men and women.²⁸ God gave them his blessing and said:

Have a lot of children! Fill the earth with people and bring it under your control. Rule over the fish in the ocean, the birds in the sky, and every animal on the earth.

²⁹ I have provided all kinds of fruit and grain for you to eat.³⁰ And I have given the green plants as food for everything else that breathes. These will be food for animals, both wild and tame, and for birds.

³¹ God looked at what he had done. All of it was very good! Evening came and then morning—that was the sixth day.

2 So the heavens and the earth and everything else were created.

The Seventh Day

² By the seventh day God had finished his work, and so he rested.³ God blessed the seventh day and made it special because on that day he rested from his work.

⁴ That's how God created the heavens and the earth.

The Garden of Eden

When the LORD God made the heavens and the earth,⁵ no grass or plants were growing anywhere. God had not yet sent any rain, and there was no one to work the land.⁶ But streams^f came up from the ground and watered the earth.

⁷ The LORD God took a handful of soil and made a man.⁹ God breathed life into the man, and the man started breathing.⁸ The LORD made a garden in a place called Eden, which was in the east, and he put the man there.

⁹ The LORD God placed all kinds of beautiful trees and fruit trees in the garden. Two other trees were in the middle of the garden. One of the trees gave life—the other gave the power to know the difference between right and wrong.

¹⁰ From Eden a river flowed out to water the garden, then it divided into four rivers.¹¹ The first one is the Pishon River that flows through the land of Havilah,¹² where pure gold, rare perfumes, and precious stones are found.¹³ The second is the Gihon River that winds through Ethiopia.^h ¹⁴ The Tigris River that flows east of Assyria is the third, and the fourth is the Euphrates River.

¹⁵ The LORD God put the man in the Garden of Eden to take care of it and to look after it.¹⁶ But the LORD told him, "You may eat fruit from any tree in the garden,¹⁷ except the one that has the power to let you know the difference between right and wrong. If you eat any fruit from that tree, you will die before the day is over!"

¹⁸ The LORD God said, "It isn't good for the man to live alone. I need to make a suitable partner for him."¹⁹⁻²⁰ So the LORD took some soil and made animals and birds. He brought them to the man to see what names he would give each of them. Then the man named the tame animals and the birds and the wild animals. That's how they got their names.

^f2.6 streams: Or "mist." ^g2.7 man: In Hebrew "man" comes from the same word as "soil."

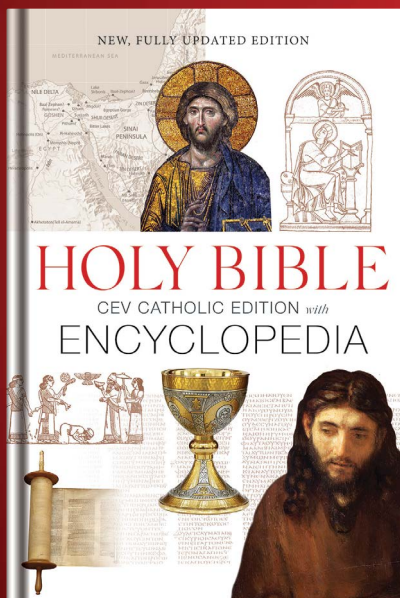
^h2.13 Ethiopia: The Hebrew text has "Cush," which was a region south of Egypt that included parts of the present countries of Ethiopia and Sudan.

1.26 Ws 2.23; Si 17.3, 4; 1 Co 11.7. 1.27,28 Gn 5.1, 2. 1.27 Mt 19.4; Mk 10.6.

2.2,3 Ex 20.11. 2.2 He 4.4, 10. 2.7 Ws 15.8, 11; 1 Co 15.45. 2.9 Rev 2.7; 22.2, 14.



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