

Bible Writing Guidelines

Basic Rules

1. Use a BLACK ballpoint pen. To correct, use correction liquid or Whiteout.
2. Always use the official paper provided by the parish. Do not copy or scan/print the paper. If you need more paper, please
3. Do not type. Write by hand. Your handwritten Bible will be used as an offering when we move into the new church, and be displayed in front of the church for two months. Please try to use your best handwriting as much as you can.
4. Refer to the Bible in printed books, as opposed to those online.

Guidelines through Example

1. The Bible

The Book of GENESIS

Write the title
of the Book.
(e.g. the Book
of Luke)

Do not write
the Book
descriptions.

Genesis, the first book of the Bible, opens with the Hebrew word bereshit, which means "in the beginning." The title "Genesis" was given to the Septuagint (Greek) translation of the book, because of its concern with the origin of the world (Gn 1, 1; 2, 4), of the human race, and, in particular, of the Hebrew people.

Eleven structural units (toledoth), of unequal length and importance, present the unity and purpose of the books in terms of God's universal sovereignty, his dealings with men, and his choice and formation of a special people to be the instrument of his plan of salvation.

The tracing of the direct descent from Adam to Jacob constitutes the major part of the book, while the genealogical tables of lateral branches are not so developed nor of such interest as those that pertain to the story of the Israelite people. In fact, these lateral branches gradually disappear from the narrative. And with the introduction of Abraham and his covenant with God, the history of humanity as such becomes contracted to the story of the descendants of Abraham through Isaac and Jacob—the chosen people.

Despite its unity of plan and purpose, the book is a complex work, not to be attributed to a single original author. Several sources, or literary traditions, that the final redactor used in his composition are discernible. These are the Yahwist (J), Elohist (E) and Priestly (P) sources, which in turn reflect older oral traditions (see Introduction to the Pentateuch).

In Genesis, the Yahwist source is the most important by reason of its teaching, its antiquity, and the continuity it gives the book. It constitutes a sacred history, continually drawing attention to the working out of God's design through his interventions in the affairs of men. The Elohist source, less well preserved, is found in fragmentary form only, depicting God's manifestations through visions and dreams rather than theophanies. Angels are God's intermediaries with men. Moreover, there is a solicitude for the divine transcendence and greater sensitivity toward the moral order. The Priestly source contains those elements—chronological data, lists, genealogies—that construct the framework of Genesis and bind its contents together. To the J and E sources it adds such legal institutions as the sabbath rest, circumcision and the alliances between God and Noah and God and Abraham.

The interpreter of Genesis will recognize at once the distinct object that sets chapters 1–11 apart: the recounting of the origin of the world and of man (primeval history). To make the truths contained in these chapters intelligible to the Israelite people destined to preserve them, they needed to be expressed through elements prevailing among that people at that time. For this reason, the truths themselves must therefore be clearly distinguished from their literary garb.

With the story of the patriarchs Abraham, Isaac and Jacob (Gn 11, 27–50, 26), the character of the narrative changes. While we do not view the account of the patriarchs as history in the strict sense, nevertheless certain of the matters recounted from the time of Abraham onward can be placed in the actual historical and social framework of the Near East in the early part of the second millennium B.C. (2000–1500), and documented by non-biblical sources.

Genesis contains many religious teachings of basic importance: the preexistence and transcendence of God, his wisdom and goodness, his power through which all things are made and on which they all depend; the special creation of man in God's image and likeness, and of woman from the substance of man; the institution of marriage as the union of one man with one woman; man's original state of innocence; man's sin of pride and disobedience, its consequences for the proto-parents and their posterity. Despite the severity of their punishment, hope of reconciliation is offered by God through the first as well as the subsequent promises of salvation and blessing. Abraham is blessed for his faith and obedience, and he is to be a blessing for all nations through his offspring, Isaac, Jacob, and Jacob's

sons (Gn 12, 3; 18, 18; 22, 18), of whom the Messiah, mankind's greatest blessing, will eventually be born (Gal 3, 8).

Frequent references to Genesis are found in the New Testament. Christ becomes the antithesis of Adam: sin and death comes to mankind through Adam, justification and life through Jesus Christ (Rom 5, 12, 17ff). Noah's ark becomes the symbol of the church, by which men are saved from destruction through the waters of baptism (1 Pt 3, 20ff); Abraham's faith is the model for all believers; the sacrifice of his son Isaac typifies the sacrifice of Christ, Son of the Father. The liturgy, too, relates the persons of Abel, Abraham and Melchizedek to Christ in his act of sacrifice.

The Book of Genesis is divided as follows:

- I. The Primeval History (1, 1–11, 26).
- II. The Patriarch Abraham (11, 27–25, 18).
- III. The Patriarchs Isaac and Jacob (25, 19–36, 43).
- IV. Joseph and His Brothers (37, 1–50, 26).

1: The Primeval History

CHAPTER 1

First Story of Creation.* 1 In the beginning, when God created the heavens and the earth,^a 2 the earth was a formless wasteland, and darkness covered the abyss,^b while a mighty wind swept over the waters.^b

3 Then God said, "Let there be light," and there was light.^c 4 God saw how good the light was. God then separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day.*

6 Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: 7 God made the dome, and it separated the water above the dome from the water below it.^d 8 God called the dome "the sky." Evening came, and morning followed—the second day.

9 Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared.^e 10 God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. 11 Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: 12 the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. 13 Evening came, and morning followed—the third day.

14 Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years,^g 15 and serve as luminaries in the dome

of the sky, to shed light upon the earth." And so it happened. 16 God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars.^h 17 God set them in the dome of the sky, to shed light upon the earth, 18 to govern the day and the night, and to separate the light from the darkness. God saw how good it was. 19 Evening came, and morning followed—the fourth day.

20 Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: 21 God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was. 22 and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas, and let

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| a Gn 2, 1, 4; Pss 8, 4; 38–39; 90, 2; Wis 11, 17; Sir 16, 24; Jer 10, 12; 2 Mc 7, 28; Acts 14, 15; Col 1, 16f; Heb 1, 2f; 3, 4; 11, 3; Rv 4, 11. | e Jb 38, 8; Ps 33, 7; Jer 5, 22. |
| b Jer 4, 23. | f Ps 104, 14. |
| c 2 Cor 4, 6. | g Jb 26, 10; Ps 19, 1f; Bar 3, 33. |
| d Prv 8, 27f; 2 Pt 3, 5. | h Dt 4, 19; Ps 136, 7ff; Wis 13, 2f; Jer 31, 35; Jb 12, 7–10; Gn 8, 17. |

* 1, 1–2, 4a: This section introduces the whole Pentateuch. It shows how God brought an orderly universe out of primordial chaos.

1, 2: The abyss: the primordial ocean according to the ancient Semitic cosmogony. After God's creative activity, part of this vast body forms the salt-water seas (vv 9f); part of it is the fresh water under the earth (Ps 33, 7; Ez 31, 4), which wells forth on the earth as springs and fountains (Gn 7, 11; 8, 2; Prv 3, 20). Part of it, "the upper water" (Ps 148, 4; Dn 3, 60), is held up by the dome of the sky (Gn 1, 6f) from which rain descends on the earth (Gn 7, 11; 2 Kgs 7, 2, 19; Ps 104, 13). A mighty wind: Literally, "a wind of God," or "a spirit of God"; cf Gn 8, 1.

1, 5: In ancient Israel a day was considered to begin at sunset. According to the highly artificial literary structure of Gn 1, 1–2, 4a, God's creative activity is divided into six days to teach the sacredness of the sabbath rest on the seventh day in the Israelite religion (Gn 2, 2f).

Do not write the Book descriptions.

Write the division, and chapter information.

Do not write footnotes.

the birds multiply on the earth.”²³ Evening came, and morning followed—the fifth day.

²⁴ Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: ²⁵ God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. ²⁶ Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.”*

²⁷ God created man in his image; in the divine image he created him; male and female he created them.

²⁸ God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.”^m ²⁹ God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; ³⁰ and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened.

³¹ God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.^o

CHAPTER 2

¹ Thus the heavens and the earth and all their array were completed.^p ² Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.^q ³ So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.^r

⁴ Such is the story of the heavens and the earth at their creation.

Second Story of Creation.* At the time when the LORD God made the earth and the heavens— ⁵ while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil, ⁶ but a stream was welling up out of the earth and was watering all the surface of the ground— ⁷ the LORD God formed man out of the clay of the ground* and blew into his nostrils the breath of life, and so man became a living being.^s

⁸ Then the LORD God planted a garden in Eden,* in the east, and he placed there the man whom he had formed.^t ⁹ Out of the ground the LORD God made various trees grow that were

delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad.^u

¹⁰ A river rises* in Eden to water the garden; beyond there it divides and becomes four branches. ¹¹ The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. ¹² The gold of that land is excellent; bdellium and lapis lazuli are also there. ¹³ The name of the second river is the Gihon; it is the one that winds all through the land of Cush.^v ¹⁴ The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

¹⁵ The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it.^w ¹⁶ The LORD God gave man this order: “You are free to eat from any of the trees of the garden^x ¹⁷ except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.”^y

¹⁸ The LORD God said: “It is not good for the man to be alone. I will make a suitable partner for him.”^z ¹⁹ So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the

Do not write footnotes.

k Sir 16, 27f; Bar 3, 32. s Gn 3, 19; 18, 27; Tb 8, 6; Jb 34, 15; Pss 103, 14; 104, 29; Eccl 3, 20; 12, 7; Wis 7, 1; 1 Cor 11, 7; Eph 4, 24; Sir 33, 10; 1 Cor 15, 45. t Is 51, 3; Ez 31, 9. u Gn 3, 22; Prv 3, 18; Rv 2, 7; 22, 2, 14. v Sir 24, 25. w Sir 7, 15. x Ps 104, 14. y Gn 3, 2f; Rom 6, 23. z Tb 8, 6; Sir 36, 24; 1 Cor 11, 9; 1 Tm 2, 13.

* 1, 26: Man is here presented as the climax of God's creative activity; he resembles God primarily because of the dominion God gives him over the rest of creation.

2, 4b-25: This section is chiefly concerned with the creation of man. It is much older than the narrative of Gn 1, 1-2, 4a. Here God is depicted as creating man before the rest of his creatures, which are made for man's sake.

2, 7: God is portrayed as a potter molding man's body out of clay. There is a play on words in Hebrew between adam ("man") and adama ("ground"). Being: literally, "soul."

2, 8: Eden: used here as the name of a region in southern Mesopotamia; the term is derived from the Sumerian word eden, "fertile plain." A similar-sounding Hebrew word means "delight"; the garden in Eden could therefore be understood as the "garden of delight," so that, through the Greek version, it is now known also as "paradise," literally, a "pleasure park."

2, 10-14: Rises: in flood to overflow its banks. Beyond there: as one travels upstream. Branches: literally, "heads," i.e., upper courses. Eden is near the head of the Persian Gulf, where the Tigris and the Euphrates join with two other streams to form a single river. The land of Cush here and in Gn 10, 8, is not Ethiopia (Nubia) as elsewhere, but the region of the Kassites east of Mesopotamia.

2. The Bible Writing Paper

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Write on the front page first. The front page has a wider left margin.

Chapter 장 절 ~ 장 절 No. Verse Chapter Verse

Date Written: Year Month Date Written By: District (Goo-Yuk): Basic Christian Cell (Baan):

쓴날: 년 월 일 | 쓴이: 구역 반

3. Writing Example

2 GENESIS

3 장 1 절 ~ 장 절

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- 1. Write on the front page first. The front page has a wider left margin.
- 2. Write the Book name in ALL CAPS.
- 3. Write only the first and the last verses of chapter.
- 4. Skip one line.
- 5. Skip two lines between book name and division.
- 6. Skip one line between division and chapter.
- 7. Skip one line between chapter and text.
- 8. Do not write footnotes.
- 9. Keep some space between subtitle and text.
- 10. Do not write verse number.
- 11. Keep indentation and formatting as similar as that in the original verses.
- 12. Write Date Written, Written by, and District information.
- 13. Start a new chapter on top of a new page.

Then God said, "Let the water under the sky be gathered into a single basin, so that the

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쓴날: 2013 년 2 월 28 일 | 쓴이: Jiyoun Chun | Campbell 구역 6 반

dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

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