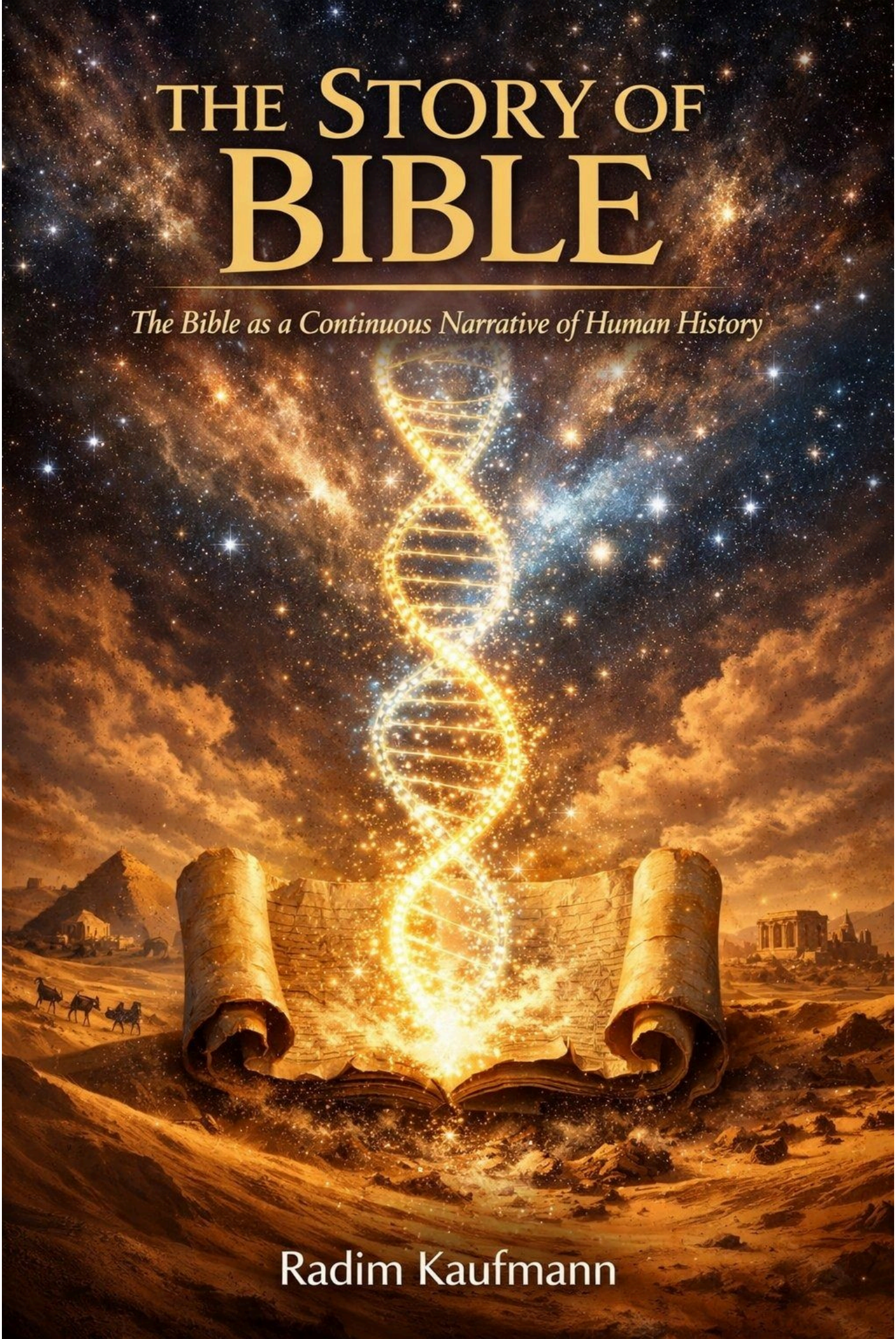
THE STORY OF BIBLE

The Bible as a Continuous Narrative of Human History



Radim Kaufmann

THE STORY OF THE BIBLE

The Bible as a Continuous Narrative of Human History

✦

Radim Kaufmann

2026
www.radimkaufmann.com

THE STORY OF THE BIBLE

The Bible as a Continuous Narrative of Human History

© 2026 Radim Kaufmann. All rights reserved.

Published by Radim Kaufmann
www.radimkaufmann.com

ISBN 979-8-2519-4893-6 (Paperback)
ASIN B0GSGYHTS7 (Kindle eBook)

No part of this publication may be reproduced, distributed, or transmitted in any form or by any means without the prior written permission of the publisher.

First Edition, 2026

Illustrations: AI-generated classical oil painting style.
Author portrait: illustrated portrait.

CONTENTS

Introduction

PART I — THE OLD TESTAMENT

The Pentateuch

Genesis · Exodus · Leviticus · Numbers · Deuteronomy

Historical Books

Joshua · Judges · Ruth · 1 Samuel · 2 Samuel · 1 Kings · 2 Kings · 1 Chronicles · 2 Chronicles · Ezra · Nehemiah · Esther

Wisdom & Poetry

Job · Psalms · Proverbs · Ecclesiastes · Song of Solomon

Major Prophets

Isaiah · Jeremiah · Lamentations · Ezekiel · Daniel

Minor Prophets

Hosea · Joel · Amos · Obadiah · Jonah · Micah · Nahum · Habakkuk · Zephaniah · Haggai · Zechariah · Malachi

PART II — DEUTEROCANONICAL & APOCRYPHAL

Tobit · Judith · Wisdom of Solomon · Sirach · Baruch · 1 Maccabees · 2 Maccabees · 3 Maccabees · 4 Maccabees · 1 Esdras · 2 Esdras · Prayer of Manasseh · Psalm 151 · 1 Enoch · Jubilees · Additions to Esther · Additions to Daniel · Testaments of the Twelve Patriarchs · 3 Baruch · 4 Baruch · Epistle to the Laodiceans

Early Christian Writings

Didache · 1 Clement · 2 Clement · Shepherd of Hermas · Epistle of Barnabas · Apocalypse of Peter

Dead Sea Scrolls

War Scroll · Temple Scroll · Community Rule · Thanksgiving Hymns · Genesis Apocryphon · Book of Giants

PART III — THE NEW TESTAMENT

The Gospels

Matthew · Mark · Luke · John

Acts & Pauline Epistles

Acts of the Apostles · Romans · 1 Corinthians · 2 Corinthians · Galatians · Ephesians · Philippians · Colossians · 1 Thessalonians · 2 Thessalonians · 1 Timothy · 2 Timothy · Titus · Philemon

General Epistles & Prophecy

Hebrews · James · 1 Peter · 2 Peter · 1 John · 2 John · 3 John · Jude · Revelation

Additional Texts & Appendices

The Letter of Aristeas · About the Author · Appendix A: Chronology · Appendix B: Dramatis Personae · Appendix C: The Prophets · Appendix D: How the Bible Was Assembled · Appendix E: Key Places

INTRODUCTION

The Bible is one of the most influential texts in human history. Yet for many modern readers, it remains difficult to approach — its language archaic, its structure fragmented, its meaning buried beneath layers of theological interpretation. This book is an attempt to change that.

The Story of the Bible is not a translation or a theological treatise. It is a retelling — the Bible as a single, continuous narrative of human history, told by those who lived it, remembered it, and passed it on. The core events, characters, and theological claims remain. What changes is the form: stories woven into one unbroken thread, without chapter divisions or rigid structure, in modern language.

One hundred texts are collected here — from Genesis to the Letter of Aristeas. This book goes beyond the Protestant and Catholic canons. It includes the deuterocanonical books, selected pseudepigrapha, the Dead Sea Scrolls, and early Christian writings. The reason is simple: these texts are part of the same story.

Numbered references link to scholarly notes at the end of each book, offering the original Hebrew, Aramaic, or Greek terms, context, and cross-references — a second layer for those who want to go deeper. The narrative can be read without them.

This approach was born during my studies at the Faculty of Theology, Charles University in Prague, between 2012 and 2016. The Bible is not merely a religious text. It is the oldest continuous record of human experience: of creation and destruction, of love and betrayal, of law and rebellion, of exile and homecoming.

This book invites you to read it that way.

Radim Kaufmann, 2026

PART I

The Old Testament

39 Canonical Books



THE PENTATEUCH (TORAH)

GENESIS

The Beginning of the World

At the very beginning, when nothing existed in the universe but darkness and emptiness and time as we know it had not yet begun, the Creator brought matter into being and began shaping order out of chaos.[E1a1] From this primordial state, everything that exists came forth. The one who brought about this beginning was later called God by humankind.[2]

First, light pierced the darkness, and the world gained its initial order. The waters were separated, and a great expanse arched above the deep,[33a] vast and silent, like a canopy stretched over an unfinished world. Then dry land appeared, which the Creator called Earth, while the gathered waters He called Seas.

When the land was prepared, it began to bring forth vegetation: plants bearing seed and trees yielding fruit, each according to its kind.[4] In the sky appeared the light of the Sun and the great river of stars across the heavens, to mark the rhythm of time and govern the cycle of light and darkness, along with lights beyond counting, scattered across the vastness of the sky.

Then the Creator filled the waters with life, and the seas began to swarm with innumerable creatures, while birds of every shape and color took flight above the land. Finally, He turned His attention to the dry land and created living creatures: wild animals, livestock, and creeping things, each according to its kind. And so the world first resounded with movement, breath, and the voice of life.



The creation of the heavens and the earth — order emerging from the primordial void.

When humanity was created by God,[55a] the world was entrusted to it, so that it might be known and named. The first human looked upon the world with eyes unlike any creature before — eyes that could see and understand[E1b]. Every animal of the earth and every bird of the sky was given a name,[6] each according to its form and nature, and in the act of naming, the world began to be understood. Yet among all living beings, none was found to be equal in spirit and in essence.

The Creator saw that human nature is not meant to be alone, and that for life to be shared and for the human story to continue, two are required, not one. And so, at the same time as the man, the woman was also created, to be his companion, his helper, and his equal.[77a]

The woman was brought to the man as a being of the same creation, sharing the same origin and the same breath of life. And the man recognized her as one close to himself and rejoiced in her, for in her he found another with whom he could share life, the earth, and the future. And from this union, all other people were to come.

When the world was completed and life within it was established, God looked upon all that had come into being and saw that it was good.[8] The heavens, the earth, and all the creatures within them found their order and their place. And so the time of creation was brought to its completion, in which the world arose from chaos and was set into harmony. Humanity was placed at the center of this order, to know the world, to care for it, and to pass it on to future generations.

The Garden and the Boundary

The Creator placed humanity in a garden called Eden,[9] so that it might live there and care for the world entrusted to it. The garden

was a place of abundance and balance; from the ground grew trees good for food and pleasing to the eye, and water flowed through it, spreading into the land through four great rivers.[10]

Humanity was not placed in the garden without purpose or without boundaries. It was permitted to enjoy the fruits of the land and to delight in life, yet it was made aware of one limit that was not to be crossed. At the center of the garden stood the tree of knowledge,[11] which was not intended for it. This boundary was given so that responsibility and order might be known. And so humanity lived in the garden in peace, freedom, and trust, as long as the order entrusted to it remained unbroken.



The Garden of Eden — a paradise of perfect harmony between God, man, and nature.

The Fall

Among all the creatures of the garden, the serpent was the most cunning.[12] It approached the woman and spoke to her with words designed to awaken doubt: "Is it true that God has forbidden you to eat from every tree in the garden?" The woman replied that they could eat from all the trees, except the one at the center of the garden — for they had been told that if they did, they would die. But the serpent laughed at her fear and said: "You will not die. God knows that the moment you eat of it, your eyes will be opened and you will be like Him — knowing good and evil."

The woman looked at the tree with new eyes. Its fruit appeared good to eat, beautiful to look at, and the tree promised the knowledge that the serpent had awakened in her as desire. She took of its fruit and ate. She offered it also

to her husband, who stood beside her, and he ate as well. In that moment their eyes were opened — but instead of wisdom, what came was shame. They saw that they were naked, and in fear they wove fig leaves together into the first garments.



Eve at the Tree of Knowledge — the serpent's whisper that changed everything.

When the evening breeze passed through the garden, they heard the voice of God walking among the trees. Both hid themselves. God called out to Adam:[13] "Where are you?" And Adam answered: "I heard your voice and I was afraid, because I was naked, and so I hid." God asked him: "Who told you that you were naked? Have you eaten from the tree I commanded you not to eat from?" The man pointed to the woman. The woman pointed to the serpent. And so, for the first time in history, human beings turned away from responsibility for their own actions.

God pronounced His judgment. The serpent was cursed and condemned to crawl upon the earth. To the woman He appointed pain in childbirth and tension in her bond with man. And to Adam He said that the earth entrusted to him would no longer yield its fruit without toil — by the sweat of his brow he would earn his bread, until he returned to the dust from which he was taken. Death, which until then had held no power over humanity, became part of the human story.

Adam gave his wife the name Eve[14] — for she was to become the mother of all the living. God, with His own hands, made garments of skin and clothed them, as though even in His anger He showed them care. But the garden was no longer open to them. God said: "The

man has become like one of us[15] — he knows good and evil. He must not now reach out his hand and take also from the tree of life." And so Adam and Eve were driven from Eden. To the east of the garden God set cherubim[16] with a flaming sword, to guard the way to the tree of life. The gate of paradise closed behind them — and the human story on earth had just begun.



The expulsion from Eden — cherubim with flaming swords guard the way back to paradise.

Cain and Abel

Adam and Eve began their life outside the garden. The earth they now worked was not as generous as Eden — it demanded effort, sweat, and patience. Yet sons were born to them. They named the first Cain,[17] and Eve said: "I have gained a man from the Lord." After him came a second son, Abel.[18]

The brothers grew and each chose a different way of life. Abel became a shepherd and tended flocks of sheep. Cain followed in his father's footsteps and worked the soil. Both lived under the same sky, both knew the same God — and yet between them a divide began to open, invisible from the outside.

The time came when both brought an offering to God. Cain offered the fruits of the ground. Abel brought the firstborn of his flock — the best he had.[19] God accepted Abel's offering, but did not look upon Cain's. Cain felt it as rejection — and rejection filled him with anger.

God saw what was stirring inside Cain and spoke to him directly: "Why are you so angry? Why has your face fallen? If you do well, you

will be accepted. If you do not, sin crouches at your door like a beast — and its desire is to devour you. But you can master it."[20] It was the first warning God gave to a human being face to face — an opportunity to turn away from evil before it became an act.



The offerings of Cain and Abel — one accepted, one rejected, and the first stirrings of murder.

But Cain did not listen. He called his brother out into the field — and there he turned against his brother and killed him. And so the first murder entered the human story. Not as war, not as necessity — but as an act born of envy and a rejected heart.



Cain strikes down his brother Abel — the first blood spilled upon the earth.

God spoke again: "Where is your brother Abel?" Cain answered with words that became one of the most famous utterances in human history: "I do not know. Am I my brother's keeper?"[21] But God replied: "What have you done? The voice of your brother's blood cries out to me from the ground."

The punishment came at once and it was heavy. The earth that Cain had worked would from then on refuse his hands. The soil, soaked with his brother's blood, would no longer give him its strength. Cain became a wanderer and a fugitive — the first human without a home, without a place, without belonging.

Cain cried out in despair: "My punishment is too great to bear. You have driven me from the land and I must hide from your face. I will be a fugitive — and whoever finds me will kill me." But even at this moment, when justice spoke without mercy, God showed something unexpected: grace. He placed a mark upon Cain[22] — a protection he did not deserve, but which was given to him nonetheless. No one who found him was permitted to kill him. Everything was taken from Cain — except life itself.

And so Cain departed from the presence of the Lord and settled in the land of Nod,[23] east of Eden. Far from the garden, far from God, far from the brother whose blood cried out from the earth. The human story began to divide into two paths — the path of conscience and the path of rebellion.

Two Paths of Humanity

Cain settled in the land of Nod and began to build a new home. He knew his wife, and a son was born to them whom they named Enoch. And Cain, wanderer and fugitive, built the first city on earth — and gave it the name of his son, as though he wished to put down roots in a land that had been denied to him.

From Cain's line came men who gave humanity its first crafts and arts.

Jabal became the father of those who dwell in tents and tend herds — the nomads and herdsmen who lead their flocks across the land.

His brother Jubal was the first to take up the lyre and the flute, and became the father of all musicians.

And Tubal-cain learned to forge bronze and iron, and became the father of all smiths and craftsmen.[24]

And so Cain's line, though marked by the first sin, brought the world architecture, music, and craft. And from exile arose civilization.



The city of Enoch — Cain's descendants build the first civilization east of Eden.

But from Cain's line also grew Lamech — a man who carried violence further still. He said openly to his wives Adah and Zillah: "I have killed a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, then Lamech seventy-sevenfold."[25] Where Cain had killed once, in despair and rage, Lamech boasted of murder. Violence no longer hid itself — it began to assert itself as a right.

But the story of humanity did not follow Cain's path alone.

Adam and Eve brought another son into the world and named him Seth,[26] for Eve said: "God has given me another offspring in place of Abel, whom Cain killed."

To Seth a son was born, Enosh — and in his time people first began to turn toward God and to call upon His name.[27]



The line of Seth — men begin to call upon the name of the Lord.

And so, from the very beginning, humanity divided into two branches. Cain's line brought the world craft, art, and building — but also growing violence and pride. Seth's line preserved a connection with what had been lost in Eden — an awareness that something greater stood above humankind.

Generations came and went. People in those earliest times lived for centuries,[28] as though death, already present in the world, did not yet hold its full power. Among them was Enoch, who lived in such closeness to God that one day he simply was no more — for God took him.[29]

Adam lived nine hundred and thirty years. Seth nine hundred and twelve. The longest-lived of all was Methuselah — nine hundred and sixty-nine years — and he became a symbol of longevity that humanity remembers to this day.

From Seth's line came Lamech,[30] and to Lamech a son was born whom he named Noah.[31] He said: "This one will comfort us in our labor and in the toil of our hands, because of the ground that the Lord has cursed."

And to Noah three sons were born: Shem, Ham, and Japheth.

The world filled with people. And with people came the best that was in them — and the worst.

The Sons of God and the Destruction of the World

As humanity multiplied on the earth, the boundary between heaven and earth began to blur. The sons of God[32] saw the beauty of human women and took them as wives.

From these unions were born the Nephilim[33] — giants and heroes of old, men of renown, whose stories were told for centuries after.



The Nephilim — giants born of the union between the sons of God and the daughters of men.

God said: "My spirit shall not remain in man forever, for he is flesh. Let his days be one hundred and twenty years."[34]

But the extent of humanity's fall exceeded all that could be repaired. God looked upon the earth and saw that human wickedness had multiplied, and that every inclination of the human mind and heart was nothing but evil, all day long.

And God — He who had created the world and seen that it was good — regretted that He had made humankind. He was grieved in His heart.[35]

And He said: "I will sweep from the face of the earth all that I have created — from man to beast, to creeping things and birds of the sky, for I regret that I have made them."

But in the midst of a world hurtling toward its end, there lived one man who remained different. Noah was righteous and blameless in his generation.[36] Noah believed in God and prayed. And so Noah found favor in the eyes of the Lord.

The Ark

God spoke to Noah and told him what was to come: "The end of all flesh has come before me, for the earth is filled with violence. I will bring them to an end together with the earth." And He gave Noah precise instructions: "Make

yourself an ark of gopher wood.[37] Three hundred cubits in length, fifty in width, thirty in height. You shall make it with three decks, a door in its side, and a window above."

Noah was to take with him his wife, his three sons — Shem, Ham, and Japheth — and their wives. And of every living thing he was to bring into the ark a pair, male and female, so that they might remain alive. God made a covenant with Noah — the first explicit covenant between God and a human being.[38]



Noah builds the Ark — one righteous man preparing for the destruction of the world.

And Noah did everything exactly as God had commanded him. When the time came, Noah entered the ark with his family and the animals. And God closed the door behind him.

On the seventh day the fountains of the great deep burst open and the windows of the heavens were flung wide. Rain fell upon the earth for forty days and forty nights.[3939a39b39c]

The waters rose and lifted the ark high above the ground. Everything that breathed and held within it the breath of life perished — man and beast, creeping thing and bird. All that lived was swept from the face of the earth.

Only Noah remained, and those who were with him in the Ark.

And the waters covered the earth for one hundred and fifty days.

A New Beginning

God did not forget Noah.[40] He sent a wind that pressed against the waters, and they began to recede. The springs from the deep closed, the rain stopped. Slowly, over a hundred and fifty

days, the water fell — until the ark came to rest on the mountains of Ararat.

Noah opened the window and released a raven. It circled back and forth until the water dried up. Then he released a dove — but even she found no place to land, and returned. Seven days later he sent her out again. She came back that evening — carrying a fresh olive leaf in her beak.[41] Noah understood that the water was receding. Seven days later he released her a third time. She did not return.



The dove returns with an olive branch — the first sign that the waters have receded.

Noah opened the ark and looked out. The earth was drying. God said to him: "Come out — you and your wife, your sons and their wives. Bring out every living thing, let them return to the earth and let the world fill with life again."

Noah stepped out. And the first thing he did on the new earth was build an altar and bring an offering to God.[42] God accepted the scent of the offering and resolved: "Never again will I curse the ground because of man — even though I know that the human heart tends toward evil from its youth.[43] Never again will I destroy every living thing as I have done now. As long as the world stands, there will be spring and harvest, winter and summer, day and night."

The Covenant and the Rainbow

God blessed Noah and his sons. He told them: "Have children, multiply, and fill this earth."[44]

He gave them the right to eat all living things — not only plants as before, but also

meat. Only one rule remained: “You shall not eat meat with its blood — because blood is life.”[45] And whoever takes a human life will pay with his own — because man was made in the image of God.

Then God said: “I am making a covenant with you, with your children, and with every living creature on earth. Never again will a flood come to destroy the world.”[46]

And He added: “This is the sign of my covenant — I set my bow in the sky.[47] Whenever the rainbow appears in the clouds, I will remember my promise. The waters will never again consume the earth.”



The covenant rainbow — God’s promise that He will never again destroy the earth by flood.

But even the new world was not without its shadows.

Noah set to work, tilled the ground, and planted a vineyard. One day he drank the wine, got drunk, and lay naked in his tent. His son Ham saw him in that state[48] — and instead of covering his father, went to tell his brothers. Shem and Japheth responded differently. They took a cloak, draped it over their shoulders, walked into the tent backwards, and covered their father without looking at him.

When Noah woke and learned what had happened, he did not curse Ham — he cursed Ham’s son Canaan:[49] “Cursed be Canaan. He shall serve his brothers.” He blessed Shem and Japheth.

Noah lived three hundred and fifty years after the flood. Nine hundred and fifty in all. Then he died.

The world was beginning again. With a blessing, with a covenant — and with a rain-

bow in the sky as a reminder that destruction would never again be the answer.

The Nations and Nimrod

From Noah's sons — Shem, Ham, and Japheth — came all the nations of the earth.[50]

From Japheth's line, nations spread north and west — toward the seas and islands. From Ham's line came the great empires of the south — Egypt, Cush, and Canaan. And from Shem's line, quietly and without fanfare, stretched a chain of generations that would one day lead to Abraham.

But before we reach him, from Ham's line rose a man named Nimrod[51] — the first person the Bible calls "mighty on the earth." He was a mighty hunter before the Lord. And it was he who founded Babylon, Uruk, Akkad, and Nineveh — the first great cities of the ancient world, the first empires.

The world was filling with people, languages, and territories. But at one moment, just before the nations finally went their separate ways, something happened that the Bible recorded as a warning.

The Tower in Babylon

The whole earth spoke one language.[52] People moved eastward until they came to a plain in the land of Shinar,[53] and settled there. They said to one another: "Come, let us make bricks and fire them." They had bricks instead of stone and bitumen instead of mortar.

Then they said: "Come, let us build ourselves a city and a tower whose top reaches to the heavens — and let us make a name for ourselves, so that we are not scattered across the whole earth."



The Tower of Babel — humanity's attempt to reach heaven and the scattering of languages.

God came down to see the city and the tower that the people were building.[54] And He said: "They are one people with one language. And this is only the beginning — nothing they set their minds to will be impossible for them. Let us go down and confuse their language, so that they cannot understand one another."

And so God scattered the people across the whole earth. They stopped building. And the city was called Babel[55] — because there God confused the language of the entire world.

The nations went their separate ways. Languages split apart. Humanity, which had begun as one family, spread across the earth — each tribe in its own direction, each people with its own language and its own story.

And in one of those streams — in the line of Shem — the lineage continued. From Shem through Arpachshad, Shelah, Eber[56] and Peleg, through Reu, Serug, and Nahor, to a man named Terah.

Terah lived in Ur of the Chaldeans[57] — one of the oldest cities in Mesopotamia. He had three sons: Abram, Nahor, and Haran. Haran died young, while his father still lived — and left behind a son named Lot.

One day Terah took Abram, his wife Sarai, and his grandson Lot, and set out from Ur — heading for the land of Canaan. But they never arrived. They stopped in Harran[58] and settled there. And there Terah died.

Abram stood on the threshold of something new. He did not know it yet — but his story was about to change everything.

The Calling of Abram

Then God spoke to Abram.[59] No one knows exactly how — whether it was a voice, a dream, or something for which we have no word. But what He said changed the course of history:

"Leave your country, your birthplace, and your father's house — and go to the land I will

show you.[60] I will make of you a great nation. I will bless you and make your name great. You will be a blessing. I will bless those who bless you, and curse those who curse you. And through you, all the families of the earth will be blessed."

Abram was seventy-five years old. He took his wife Sarai, his nephew Lot, and everything they owned, and left Harran. He went without knowing where — with nothing but a promise that the journey had meaning.



The calling of Abram — Lekh Lekha, go forth from your land and your father's house.

They came to the land of Canaan. They passed through the country as far as Shechem, to the oak of Moreh.[61] The Canaanites were in the land. God appeared to Abram and said: "I will give this land to your offspring." Abram built an altar there. Then he moved on south, to the hills east of Bethel, built another altar, and prayed. And he continued toward the Negev — into the dry south.

Sarai in Egypt

Famine struck the land, and Abram decided to go down to Egypt. But he was afraid. Sarai was a beautiful woman — and Abram feared they would kill him to take her.[62]

He told her: "Say that you are my sister. Let them spare my life because of you."

What he feared came to pass — but differently. Pharaoh noticed Sarai and took her into his palace. Abram prospered on her account — he received sheep, cattle, donkeys, and ser-

vants. But God struck Pharaoh and his entire household with severe plagues. When Pharaoh discovered the truth, he summoned Abram and said: "What have you done to me? Why didn't you tell me she was your wife?" And he sent him away — with Sarai and everything he had.[63]

Abram and Lot

Abram returned from Egypt to the Negev, very wealthy. Silver, gold, herds. Lot, who traveled with him, also had his own flocks and tents. The land could not support them both.[64] Quarrels broke out between their herdsmen.

Abram said to Lot: "Let there be no strife between us — we are family. The whole land lies before you. Separate from me. If you go left, I will go right."

Lot looked around and chose the entire Jordan plain[65] — green, well-watered, like the garden of God. He settled near Sodom, even though the men of Sodom were great sinners before the Lord.

Abram stayed in Canaan. And after Lot's departure, God spoke to him again: "Look from where you stand — north, south, east, and west. All the land you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth — if anyone could count it, they could count your offspring."

Abram moved on and settled by the oaks of Mamre in Hebron.[66] And there he built an altar to God.

The War of Kings and Melchizedek

In those days war broke out among the kings of the region. Four kings from the east — led by Chedorlaomer of Elam[67] — marched against five kings of the Jordan plain, including the kings of Sodom and Gomorrah. The eastern kings won. They plundered Sodom and Gomorrah and carried off everything — including Lot, who lived there.

When Abram heard that his nephew had been captured, he gathered three hundred and eighteen of his trained men, pursued the invaders as far as Dan, attacked them by night, and brought back everything — the people, the goods, and Lot.

On his way home, two kings came out to meet him. The king of Sodom offered him a deal. But before that, someone else appeared — Melchizedek, king of Salem and priest of God Most High.[68] He brought out bread and wine, blessed Abram, and said: "Blessed be Abram by God Most High, maker of heaven and earth. And blessed be God Most High, who has delivered your enemies into your hand."

Abram gave him a tenth of everything.[69]

Then the king of Sodom said: "Give me the people. Keep the goods for yourself." But Abram refused: "I have raised my hand to the Lord, God Most High, maker of heaven and earth — I will not take so much as a thread or a sandal strap from you, so that you can never say: I made Abram rich."

The Covenant of the Pieces

After these events, God spoke to Abram in a vision: "Do not be afraid, Abram. I am your shield. Your reward will be very great."

But Abram answered: "Lord God, what can you give me? I am still childless. The heir of my house is Eliezer of Damascus — a servant."[70]

God said: "He will not be your heir. Your own son will be your heir." And He took him outside and said: "Look up at the sky and count the stars — if you can count them. So shall your offspring be."

And Abram believed God. And God counted it to him as righteousness.[71]

Then God told him to bring a heifer, a goat, a ram, a turtledove, and a pigeon. Abram cut

Publishing Team

The Story of Bible

Author, publisher and co-authors

Author/Publisher: **Radim Kaufmann**

Editor-in-Chief: **Radim Kaufmann**

Co-Authors: **Claire Whitaker, Spencer Reed, Julian Hartwell, Tessa Monroe, Gavin Rhodes, Naomi Fletcher, Wesley Porter**

Editorial team

Managing Editor: **Erin Caldwell**

Acquisitions Editor: **Camille Foster**

Series Editor: **Audrey Nolan**

Project Editor: **Owen Barrett**

Section Editor: **Marissa Cole**

Developmental Editor: **Nora Callahan**

Line Editor: **Lydia Shaw**

Copy Editor: **Maya Chen**

Proofreader: **Leah Winters**

Research and specialist preparation

Editorial Researcher: **Priya Bennett**

Fact-Checker: **Isaac Merritt**

Indexer: **Cora Delaney**

Subject Matter Reviewer: **Elena Sandoval**

Technical Editor: **Andre Wallace**

Art and design

Art Director: **Vera Hollander**

Book Designer: **Jasper Vaughn**

Book Cover Designer: **Roman Blake**

Photo Editor: **Celeste Rowan**

Illustrator: **Hazel Corbin**

Typesetting and production

Typesetter: **Fiona Ashby**

Production Manager: **Meredith Sutton**

Ebook Developer: **Devin Cho**

Rights and distribution

Rights and Permissions Manager: **Tara Mendoza**

Kaufmann Creative AI Studio©

Creative Director: **Nolan Pierce**

Concept Artist: **Ivy Carver**

Educational Illustrator: **Lucia Vega**

Digital Imaging Specialist: **Felix Archer**

Original illustrations and visual concept © Kaufmann Creative AI Studio. The original authorship information and licenses for third-party photographs, reproductions and other works remain stated with the respective works and in this book’s image credits.

Publisher team

Expanded credits · November 17, 2026