

# NKJV FOUNDATION **STUDY BIBLE**



# NKJV FOUNDATION STUDY BIBLE LARGE PRINT



THOMAS NELSON  
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*NKJV Foundation Study Bible, Large Print*

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# Abbreviations of Books of the Bible

## The Old Testament

Genesis .....	Gen.	Ecclesiastes .....	Eccl.
Exodus .....	Ex.	Song of Solomon .....	Song
Leviticus.....	Lev.	Isaiah .....	Is.
Numbers .....	Num.	Jeremiah .....	Jer.
Deuteronomy .....	Deut.	Lamentations .....	Lam.
Joshua.....	Josh.	Ezekiel.....	Ezek.
Judges.....	Judg.	Daniel.....	Dan.
Ruth.....	Ruth	Hosea .....	Hos.
1 Samuel.....	1 Sam.	Joel.....	Joel
2 Samuel.....	2 Sam.	Amos.....	Amos
1 Kings.....	1 Kin.	Obadiah .....	Obad.
2 Kings .....	2 Kin.	Jonah.....	Jon.
1 Chronicles.....	1 Chr.	Micah .....	Mic.
2 Chronicles .....	2 Chr.	Nahum .....	Nah.
Ezra .....	Ezra	Habakkuk .....	Hab.
Nehemiah .....	Neh.	Zephaniah .....	Zeph.
Esther .....	Esth.	Haggai.....	Hag.
Job .....	Job	Zechariah.....	Zech.
Psalms .....	Ps.	Malachi.....	Mal.
Proverbs.....	Prov.		

## The New Testament

Matthew .....	Matt.	1 Timothy.....	1 Tim.
Mark .....	Mark	2 Timothy .....	2 Tim.
Luke.....	Luke	Titus .....	Titus
John.....	John	Philemon .....	Philem.
Acts .....	Acts	Hebrews .....	Heb.
Romans .....	Rom.	James .....	James
1 Corinthians.....	1 Cor.	1 Peter .....	1 Pet.
2 Corinthians .....	2 Cor.	2 Peter.....	2 Pet.
Galatians .....	Gal.	1 John .....	1 John
Ephesians .....	Eph.	2 John .....	2 John
Philippians .....	Phil.	3 John .....	3 John
Colossians .....	Col.	Jude.....	Jude
1 Thessalonians .....	1 Thess.	Revelation .....	Rev.
2 Thessalonians.....	2 Thess.		

# Introduction to the *NKJV Foundation Study Bible*

As its name implies, the *NKJV Foundation Study Bible* is designed to provide a foundation for Bible study. It is intended for both beginning and experienced students of the Scriptures who want a Bible that contains the key features of a study Bible in a convenient, compact, and concise form.

- The full text of the New King James Version is used, in a format that shows paragraphs, poetry, and other special formats. Based on the time-honored King James Version, the NKJV is preferred by many Bible readers for its unparalleled accuracy, beauty, and clarity. The NKJV uses up-to-date English while maintaining the literary quality of the KJV.
- Concise study notes are based on the notes originally prepared for *The NKJV Study Bible*, providing succinct comments on passages of Scripture.
- Theological notes draw attention to the most important doctrinal content of the Bible. These notes are signified by a bold roman heading followed by a dash. They are indexed in the back of the Bible both by title and by location.
- New King James Version translators' footnotes offer clarification and information about original language texts.
- In-text subject headings help to organize and illuminate Bible reading and study.
- Words of Jesus are printed in red to assist identification.
- Book introductions give background information about each of the Bible's 66 books.
- Cross-references direct attention to other passages for further study of words and concepts in Scripture. Conceptual cross-references are indicated by square brackets.
- A concordance provides an alphabetical listing of important passages by key words.
- Full-color maps of Bible lands are included in the back of the Bible.

# Preface to the New King James Version®

## Purpose

In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose “to make a new translation ... but to make a good one better.” Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today’s readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

## A Living Legacy

For more than four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their

native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, “If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.” George Bernard Shaw became a literary legend in the twentieth century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: “The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result.” History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

## Complete Equivalence in Translation

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as “lifted her



voice and wept” (Gen. 21:16); “I gave you cleanness of teeth” (Amos 4:6); “Jesus met them, saying, ‘Rejoice!’” (Matt. 28:9); and “Woman, what does your concern have to do with Me?” (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.

### Devotional Quality

The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late-twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine

Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

### The Style

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery*, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while much clearer, are so close to the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained, although made uniform throughout. For example, instead of the spellings *Isaiah* and *Elijah* in the Old Testament, and *Esaias* and *Elias* in the New Testament, *Isaiah* and *Elijah* now appear in both Testaments.

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while *your*

and *yours* are substituted for *thy* and *thine* as applicable. *Thee*, *thou*, *thy* and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the *-eth* and *-est* verb endings, so familiar in the earlier King James editions, are now obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, or *dost*? *have*, *hath*, or *hast*? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

In older editions of the King James Version, the frequency of the connective *and* far exceeded the limits of present English usage. Also, biblical linguists agree that the Hebrew and Greek original words for this conjunction may commonly be translated otherwise, depending on the immediate context. Therefore, instead of *and*, alternatives such as *also*, *but*, *however*, *now*, *so*, *then*, and *thus* are accordingly rendered in the present edition, when the original language permits.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

### The Format

The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures:

- Subject headings assist the reader to identify topics and transitions in the biblical content.

- Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.
- Prose is divided into paragraphs to indicate the structure of thought.
- Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.
- The covenant name of God was usually translated from the Hebrew as LORD or GOD (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.

### The Old Testament Text

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century A.D. the Masoretes of Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica*. This edition was based on the

oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

For the New King James Version the text used was the 1967/1977 Stuttgart edition of the *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524–25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version draws on the resources of relevant manuscripts from the Dead Sea caves. In the few places where the Hebrew was so obscure that the 1611 King James was compelled to follow one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text. Significant variations are recorded in the New King James translators' notes.

### The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when

a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the *Textus Receptus* or *Received Text*. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the *Textus Receptus* has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, *Codex Vaticanus* and *Codex Sinaiticus*, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the *Alexandrian Text*. However, some scholars have grounds for doubting the faithfulness of *Vaticanus* and *Sinaiticus*, since they often disagree with one another, and *Sinaiticus* exhibits excessive omission.

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the *Majority Text*. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The *Majority Text* is similar to the *Textus Receptus*, but it corrects those readings which have little or no support in the Greek manuscript tradition.

Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the *Textus Receptus* as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the translators' notes. Although these variations are duly indicated in the translators' notes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the *Textus Receptus*, the Alexandrian Text, and the Majority Text.

#### **New King James Translators' Notes**

Significant textual explanations, alternate translations, and New Testament citations of Old Testament passages are supplied in the New King James translators' notes.

Important textual variants in the Old Testament are identified in a standard form.

The textual notes in the present edition of the New Testament make no eval-

uation of readings, but do clearly indicate the manuscript sources of readings. They objectively present the facts without such tendentious remarks as "the best manuscripts omit" or "the most reliable manuscripts read." Such notes are value judgments that differ according to varying viewpoints on the text. By giving a clearly defined set of variants the New King James Version benefits readers of all textual persuasions.

Where significant variations occur in the New Testament Greek manuscripts, textual notes are classified as follows:

#### **NU-Text**

These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twenty-seventh edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NU-Text."

#### **M-Text**

This symbol indicates points of variation in the Majority Text from the traditional text, as also previously discussed in "The New Testament Text." It should be noted that M stands for whatever reading is printed in the published *Greek New Testament According to the Majority Text*, whether supported by overwhelming, strong, or only a divided majority textual tradition.

The textual notes reflect the scholarship of the past two centuries and will assist the reader to observe the variations between the different manuscript traditions of the New Testament. Such information is generally not available in English translations of the New Testament.

# THE OLD TESTAMENT



# THE FIRST BOOK OF MOSES CALLED GENESIS

► **AUTHOR:** Nowhere in the Book of Genesis is the author named. Although the events of the book end 300 years before Moses was born, the rest of the Bible and most church historians attribute the authorship of Genesis to Moses. Both the Old and New Testaments have many references to Moses as its author (Ex. 7:14; Lev. 1:1–2; Num. 33:2; Deut. 1:1; Dan. 9:11–13; Mal. 4:4; Matt. 8:4; Mark 12:26; Luke 16:29; John 7:19; Acts 26:22; Rom. 10:19). Both early Jewish and Christian writers name Moses as the author.

► **TIME:** c. 4000–1804 B.C.    ► **KEY VERSE:** Gen. 3:15

► **THEME:** After the initial story of the world’s creation, Genesis (beginnings) covers two basic subjects: God and man. God creates man. Man disobeys God and alienates himself from God. Genesis is the story then of the subsequent interactions between God and man that bring them back together into a right relationship. As such, the book points to the beginnings of the way of change, of restoration, and of a new way of life. Genesis sets the tone for the rest of the Bible with clear teaching on following God’s call, believing in His promises, and being obedient to His commands. The main characters who dominate the story are the patriarchs: Abraham, Isaac, Jacob, and Joseph.

## The History of Creation

**1** In the <sup>a</sup>beginning <sup>b</sup>God created the heavens and the earth. <sup>2</sup>The earth was <sup>c</sup>without form, and void; and darkness *was*\* on the face of the deep. <sup>d</sup>And the Spirit of God was hovering over the face of the waters.

<sup>3e</sup>Then God said, *f*“Let there be <sup>g</sup>light”; and there was light. <sup>4</sup>And God

saw the light, that *it was good*; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and the <sup>h</sup>darkness He called Night. So the evening and the morning were the first day.

\*1:2 Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.

**1:1 Creation**—Biblical revelation begins with a simple, strong, and sublime affirmation. Instead of arguing the existence of God, it declares that the very existence of the universe depends on the creative power of God. The world we live in was created by God and belongs to Him. His absolute ownership requires our faithful stewardship of all things. **1:1 In the beginning.** No information is given to us about what happened before the creation of the physical universe, though John 1:1 speaks of this time. It is possible that the rise, rebellion, and judgment of Satan transpired before the events of this chapter. **God.** This standard Hebrew term for deity

*Elohim* is in the form called the plural of majesty or plural of intensity. In contrast to the ordinary plural (gods), this plural means “the fullness of deity” or “God—very God.” Furthermore, the use of the plural allows for the later revelation of the Trinity (see 11:7; Matt. 28:19; John 1:1–3).

**1:3 Let there be light.** These words express a principal theme of the Bible: God bringing

1:1 <sup>a</sup> [John 1:1–3] <sup>b</sup> Acts 17:24    1:2 <sup>c</sup> Jer. 4:23 <sup>d</sup> Is. 40:13, 14    1:3 <sup>e</sup> Ps. 33:6, 9 <sup>f</sup> 2 Cor. 4:6 <sup>g</sup> [Heb. 11:3]    1:5 <sup>h</sup> Ps. 19:2; 33:6; 74:16; 104:20; 136:5

<sup>6</sup>Then God said, <sup>i</sup>“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” <sup>7</sup>Thus God made the firmament, <sup>j</sup>and divided the waters which *were* under the firmament from the waters which *were* <sup>k</sup>above the firmament; and it was so. <sup>8</sup>And God called the firmament Heaven. So the evening and the morning were the second day.

<sup>9</sup>Then God said, <sup>l</sup>“Let the waters under the heavens be gathered together into one place, and <sup>m</sup>let the dry *land* appear”; and it was so. <sup>10</sup>And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*.

<sup>11</sup>Then God said, “Let the earth <sup>n</sup>bring forth grass, the herb *that* yields seed, *and* the <sup>o</sup>fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. <sup>12</sup>And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was good*. <sup>13</sup>So the evening and the morning were the third day.

<sup>14</sup>Then God said, “Let there be <sup>p</sup>lights in the firmament of the heavens to divide the day from the night; and let them be for signs and <sup>q</sup>seasons, and for days and years; <sup>15</sup>and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup>Then God made two great lights: the <sup>r</sup>greater light to rule the day, and the <sup>s</sup>lesser light to rule the night. *He made* <sup>t</sup>the stars also. <sup>17</sup>God set them in the firmament of the <sup>u</sup>heavens to give light on the earth, <sup>18</sup>and to <sup>v</sup>rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. <sup>19</sup>So the evening and the morning were the fourth day.

<sup>20</sup>Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup>So <sup>w</sup>God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. <sup>22</sup>And God blessed them, saying, <sup>x</sup>“Be fruitful and multiply, and fill the waters

light into darkness (see Is. 9:1–2). Here, God produced physical light. The New Testament records God sending His Son to be the light of the world (John 8:12), bringing release from the spiritual darkness of bondage to sin. In the end, there will no longer be any darkness at all and we will be face to face with the source of light (Rev. 21:23).

**1:7 divided the waters.** The description of upper and lower waters is somewhat mysterious; it has been theorized that this is simply a reference to the division between the water of the seas and rivers on the surface of the earth and the water vapor which is part of the atmosphere.

**1:11–12 seed . . . kind.** God not only created plant life; He also set in motion the process that makes plant life reproduce.

**1:14 for signs and seasons.** Some have mistakenly viewed these words as a biblical basis for astrology. The signs in this case relate to phases of the moon and the relative positions of stars that mark the passage

of time from the vantage point of earth. The two words form a pair that may be translated *seasonal signs*.

**1:16 He made the stars also.** This is a remarkable statement. In the ancient Middle East, other religions worshiped, deified, and mystified the stars. Israel’s neighbors revered the stars and looked to them for guidance. In contrast, the biblical creation story gives the stars only the barest mention, as though the writer shrugged and said, *And, oh, yes, He also made the stars*. Such a statement showed great contempt for ancient Babylonian astrology (Ps. 29; 93).

1:6 <sup>i</sup> Jer. 10:12 1:7 <sup>j</sup> Prov. 8:27–29 <sup>k</sup> Ps. 148:4 1:9 <sup>l</sup> Job 26:10 <sup>m</sup> Ps. 24:1, 2; 33:7; 95:5 1:11 <sup>n</sup> Heb. 6:7 <sup>o</sup> 2 Sam. 16:1 1:14 <sup>p</sup> Ps. 74:16; 136:5–9 <sup>q</sup> Ps. 104:19 1:16 <sup>r</sup> Ps. 136:8 <sup>s</sup> Ps. 8:3 <sup>t</sup> Job 38:7 1:17 <sup>u</sup> Gen. 15:5 1:18 <sup>v</sup> Jer. 31:35 1:21 <sup>w</sup> Ps. 104:25–28 1:22 <sup>x</sup> Gen. 8:17



in the seas, and let birds multiply on the earth.”<sup>23</sup>So the evening and the morning were the fifth day.

<sup>24</sup>Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. <sup>25</sup>And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

<sup>26</sup>Then God said, <sup>y</sup>“Let Us make man in Our image, according to Our likeness; <sup>z</sup>let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all\* the earth and over every creeping thing that creeps on the earth.” <sup>27</sup>So God created man <sup>a</sup>in His *own* image; in the image of God He created him; <sup>b</sup>male and female He created them. <sup>28</sup>Then God blessed them, and God said to them, <sup>c</sup>“Be fruitful and multiply; fill the

earth and <sup>d</sup>subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

<sup>29</sup>And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; <sup>e</sup>to you it shall be for food. <sup>30</sup>Also, to <sup>f</sup>every beast of the earth, to every <sup>g</sup>bird of the air, and to everything that creeps on the earth, in which *there is life*, I have given every green herb for food”; and it was so. <sup>31</sup>Then <sup>h</sup>God saw everything that He had made, and indeed *it was very good*. So the evening and the morning were the sixth day.

**2** Thus the heavens and the earth, and <sup>a</sup>all the host of them, were finished. <sup>2b</sup>And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup>Then God

\*1:26 Syriac reads *all the wild animals of*.

**1:24 living creature.** This expression contains the word sometimes used for the soul, but the word can also mean “life,” “being,” “living thing,” or “person,” depending on the context. The same phrase is used for man in 2:7. **1:26 in Our image.** Since God is spirit (John 4:24), there can be no “image” or “likeness” of Him in the normal sense of these words. The traditional view of this passage is that God’s image in man is in specific moral, ethical, and intellectual abilities. A more recent view, based on a possible interpretation of Hebrew grammar and the knowledge of the Middle East, interprets the phrase as meaning “Let Us make man *as* Our image.” In ancient times an emperor might command statues of himself to be placed in remote parts of his empire. These symbols would declare that these areas were under his power and reign. So God placed humans as living symbols of Himself on earth to represent His reign. This interpretation fits well with the command that follows—to reign over all that God has made.

**1:28 fill the earth and subdue it.** The word translated *subdue* means “bring into bondage.” This harsh term is used elsewhere of

military conquest (Zech. 9:15) and of God subduing our iniquities (Mic. 7:19). Since this direction was given before the fall, it appears that the need to subdue the earth is not because of sin but because God left part of the arranging and ordering of the creation as work for mankind to do. Whatever the case, subdue does not mean “destroy” or “ruin.” It does mean to “act as managers who have the authority to run everything as God planned.” This command applies equally to male and female.

**2:2 He rested on the seventh day.** God did not rest because of fatigue, but because of His accomplishment. God is never weary (Is. 40:28–29). The verb translated “rested” is related to the word for Sabbath, which means “rest.” God’s rest on the seventh day showed that He was satisfied with the work He had done.

1:26 <sup>y</sup> [Eph. 4:24] <sup>z</sup> Gen. 9:2 1:27 <sup>a</sup> Gen. 5:2 <sup>b</sup> Matt. 19:4 1:28 <sup>c</sup> Gen. 9:1, 7 <sup>d</sup> 1 Cor. 9:27 1:29 <sup>e</sup> Gen. 9:3 1:30 <sup>f</sup> Ps. 145:15 <sup>g</sup> Job 38:41 1:31 <sup>h</sup> [Ps. 104:24] 2:1 <sup>a</sup> Ps. 33:6 2:2 <sup>b</sup> Ex. 20:9–11; 31:17

<sup>c</sup>blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

<sup>4d</sup>This is the history\* of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup>before any <sup>e</sup>plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not <sup>f</sup>caused it to rain on the earth, and *there was* no man <sup>g</sup>to till the ground; <sup>6</sup>but a mist went up from the earth and watered the whole face of the ground.

<sup>7</sup>And the LORD God formed man of the <sup>h</sup>dust of the ground, and <sup>i</sup>breathed into his <sup>j</sup>nostrils the breath of life; and <sup>k</sup>man became a living being.

#### Life in God's Garden

<sup>8</sup>The LORD God planted <sup>l</sup>a garden <sup>m</sup>eastward in <sup>n</sup>Eden, and there He put the man whom He had formed. <sup>9</sup>And out of the ground the LORD God made

<sup>o</sup>every tree grow that is pleasant to the sight and good for food. <sup>p</sup>The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and <sup>q</sup>evil.

<sup>10</sup>Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. <sup>11</sup>The name of the first is Pishon; it is the one which skirts <sup>r</sup>the whole land of Havilah, where *there is* gold. <sup>12</sup>And the gold of that land *is* good. <sup>13</sup>And the onyx stone *are* there. <sup>13</sup>The name of the second river is Gihon; it is the one which goes around the whole land of Cush. <sup>14</sup>The name of the third river is <sup>t</sup>Hiddekel;\* it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

<sup>15</sup>Then the LORD God took the man and put him in the garden of Eden to

\*2:4 Hebrew *toledoth*, literally *generations*

\*2:14 Or *Tigris*

**2:4 the LORD God.** This is a significant term. The word translated *God* is the same word as in 1:1. The word translated *LORD* is the proper name of God, Yahweh (or Jehovah; see Ex. 3:14–15). The God of chapter 1 and the LORD God of chapter 2 are one and the same. **2:6 mist.** The precise meaning of this word is uncertain. Obviously it refers to some manner of irrigation before the Lord brought the cycles of rain into being.

**2:7 the breath of life.** Although God created light with a mere word (1:3), He created man by fashioning a body out of mud and clay, transforming the clay into something new, and then breathing life into it. This “breath of life” is something which only God can bestow. Medical knowledge enables doctors to keep a human body “alive,” keeping the heart pumping and the vital organs functioning, but it does not enable them to keep or to call back the breath of life. Some have speculated that the “breath of life” is the human soul, but later on, animals are also described as having the “breath of life” in their nostrils (7:22), which would seem to indicate that this is simply a reference to the miracle of living, breathing flesh.

**2:15–17 The First Covenant**—In biblical

times the purpose of a covenant was to establish an agreement between two persons or groups. The elements of a covenant included a promise on the part of one person and the conditions that needed to be fulfilled on the part of the other person in order for the promises to be carried out by both parties to the covenant. The Edenic covenant is the first covenant mentioned in the Bible. God gave Adam a place in His creation and charged him with the responsibility of caring for the garden. The only condition in the covenant was that Adam could not allow himself to eat of the fruit of the tree of the knowledge of good and evil or he would die. This covenant was terminated by Adam’s disobedience which also resulted in man’s spiritual and physical death. God

2:3 <sup>c</sup> [Is. 58:13] 2:4 <sup>d</sup> Gen. 1:1  
 2:5 <sup>e</sup> Gen. 1:11, 12 <sup>f</sup> Gen. 7:4 <sup>g</sup> Gen. 3:23  
 2:7 <sup>h</sup> Gen. 3:19, 23 <sup>i</sup> Job 33:4 <sup>j</sup> Gen.  
 7:22 <sup>k</sup> 1 Cor. 15:45 2:8 <sup>l</sup> Is. 51:3 <sup>m</sup> Gen.  
 3:23, 24 <sup>n</sup> Gen. 4:16 2:9 <sup>o</sup> Ezek.  
 31:8 <sup>p</sup> [Gen. 3:22] <sup>q</sup> [Deut. 1:39]  
 2:11 <sup>r</sup> Gen. 25:18 2:12 <sup>s</sup> Num. 11:7  
 2:14 <sup>t</sup> Dan. 10:4

tend and keep it. <sup>16</sup>And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup>but of the tree of the knowledge of good and evil <sup>u</sup>you shall not eat, for in the day that you eat of it <sup>v</sup>you shall surely <sup>w</sup>die.”

<sup>18</sup>And the LORD God said, “*It is not good that man should be alone; <sup>x</sup>I will make him a helper comparable to him.*” <sup>19y</sup>Out of the ground the LORD God formed every beast of the field and every bird of the air, and <sup>z</sup>brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. <sup>20</sup>So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

<sup>21</sup>And the LORD God caused a <sup>a</sup>deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. <sup>22</sup>Then the rib which the LORD God had taken from man He made into a woman, <sup>b</sup>and He <sup>c</sup>brought her to the man.

<sup>23</sup>And Adam said:

“This *is* now <sup>d</sup>bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was <sup>e</sup>taken  
out of Man.”

<sup>24f</sup>Therefore a man shall leave his father and mother and <sup>g</sup>be joined to his wife, and they shall become one flesh.

<sup>25h</sup>And they were both naked, the man and his wife, and were not <sup>i</sup>ashamed.

then established a new covenant with Adam in Genesis 3:14–21.

**2:17 shall surely die.** These emphatic words are made of two forms of the verb meaning “to die.” The point is not that the guilty person would drop dead on the instant, but that death would surely happen—there is no escape (Heb. 9:27).

**2:18 It is not good.** Until this point, everything in creation was very good.

**2:19 to see what he would call them.** In giving each animal its name, Adam demonstrated his right as God’s agent (1:26–28), the one set in place as lord of the created order.

**2:20 helper comparable to him.** Some have felt that calling the woman man’s helper indicates that she is inferior in value, but this is far from true. In fact, the term “help” is used to describe God Himself, when He comes to our aid. The word “helper” indicates role, not value or position. The helper Adam needed was not merely a servant or a slave, nor another man exactly like himself. He needed a complement, equal in value and with the same intelligence, personality, spirituality, and ethical and moral sense; but with different qualities and a different role, a helper who could join with him in his work of subduing the earth.

**2:21 He took one of his ribs.** God’s use of

Adam’s rib was fitting. He might have started over with dust and clay. But by using a part of Adam himself, the identification of Adam with his partner would be ensured. As Martin Luther observed, God might have taken a bone from a toe, and thus signified that Adam was to rule over her; or He might have taken a bone from his head to indicate her rule over him. But by taking a bone from his side, God implied equality and mutual respect.

**2:24 one flesh.** This phrase suggests both a physical, sexual bonding and a lifelong relationship. They are still separate persons, but together they are as one (Eph. 5:31). In the New Testament, Jesus refers to this text as the foundation of the biblical view of marriage (Matt. 19:5). A married couple functions as “we,” rather than “me and you.” They are a new unit, separate from the family units they each came from. This does not mean that they will no longer relate to

2:17 <sup>u</sup> Gen. 3:1, 3, 11, 17 <sup>v</sup> Gen. 3:3,  
19 <sup>w</sup> Rom. 5:12 2:18 <sup>x</sup> 1 Cor.  
11:8, 9 2:19 <sup>y</sup> Gen. 1:20, 24 <sup>z</sup> Ps.  
8:6 2:21 <sup>a</sup> 1 Sam. 26:12 2:22 <sup>b</sup> 1 Tim.  
2:13 <sup>c</sup> Heb. 13:4 2:23 <sup>d</sup> Gen.  
29:14 <sup>e</sup> 1 Cor. 11:8, 9 2:24 <sup>f</sup> Matt.  
19:5 <sup>g</sup> Mark 10:6–8 2:25 <sup>h</sup> Gen. 3:7,  
10 <sup>i</sup> Is. 47:3

### The Temptation and Fall of Man

**3** Now <sup>a</sup>the serpent was <sup>b</sup>more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

<sup>2</sup>And the woman said to the serpent, “We may eat the <sup>c</sup>fruit of the trees of the garden; <sup>3</sup>but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you <sup>d</sup>touch it, lest you die.’”

<sup>4e</sup>Then the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup>So when the woman <sup>f</sup>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 <sup>g</sup>and ate. She also gave to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened,

<sup>h</sup>and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

<sup>8</sup>And they heard <sup>i</sup>the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife <sup>j</sup>hid themselves from the presence of the LORD God among the trees of the garden.

<sup>9</sup>Then the LORD God called to Adam and said to him, “Where *are* you?”

<sup>10</sup>So he said, “I heard Your voice in the garden, <sup>k</sup>and I was afraid because I was naked; and I hid myself.”

<sup>11</sup>And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

<sup>12</sup>Then the man said, <sup>l</sup>“The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

<sup>13</sup>And the LORD God said to the woman, “What *is* this you have done?”

The woman said, <sup>m</sup>“The serpent deceived me, and I ate.”

their extended families, but that their “one flesh” is a unit distinct from either family.

**3:1 the serpent.** With no introduction, Satan appears in the garden of Eden. This is the first clue in Scripture of creation outside the one Adam and Eve experienced. It is interesting to note that Eve expressed no surprise at the serpent speaking to her in intelligible language.

**3:3 You shall not eat it, nor shall you touch it.** Some interpreters suggest that the woman was already sinning by adding to the word of God, for these words were not part of God’s instructions in 2:17. Scripture, however, always refers to the eating of the fruit as the sin, and never comments on Eve’s addition. Her words reflected the original command well enough, and indeed they would have ensured that the command would be kept.

**3:5 you will be like God.** God’s fullness of knowledge was only one of the superiorities that set Him apart from the woman. But the serpent combined all of God’s superiority over the woman into this one audacious appeal to her pride.

**3:6–7 Sin’s Consequences**—At first Adam’s

sin does not appear to be all that significant. All he did was take a bite of some fruit. But Scripture takes it very seriously. Adam’s sin was one of disobedience and rebellion. God told Adam not to eat the fruit of the “tree of the knowledge of good and evil” under penalty of death (2:17). That action of eating the fruit changed Adam’s whole nature as well as his relationship with God. Adam became a sinner and as such he died. His spiritual death was immediate, the physical death progressive. Adam, who began the human race, then became the source of sin for the world. We are all sinners by nature because Adam sinned (Rom. 5:12–14). We inherit sin from Adam in our natures in the same way we inherit many of our physical characteristics from our parents. Sin is a universal part of our spiritual inheritance.

3:1 <sup>a</sup> 1 Chr. 21:1 <sup>b</sup> 2 Cor. 11:3 3:2 <sup>c</sup> Gen. 2:16, 17 3:3 <sup>d</sup> Ex. 19:12, 13 3:4 <sup>e</sup> [2 Cor. 11:3] 3:6 <sup>f</sup> 1 John 2:16 <sup>g</sup> 1 Tim. 2:14 3:7 <sup>h</sup> Gen. 2:25 3:8 <sup>i</sup> Job 38:1 <sup>j</sup> Job 31:33 3:10 <sup>k</sup> Gen. 2:25 3:12 <sup>l</sup> [Prov. 28:13] 3:13 <sup>m</sup> 2 Cor. 11:3

<sup>14</sup>So the LORD God said to the serpent:

“Because you have done this,  
You *are* cursed more  
than all cattle,  
And more than every  
beast of the field;  
On your belly you shall go,  
And <sup>n</sup>you shall eat dust  
All the days of your life.

<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between <sup>o</sup>your seed  
and <sup>p</sup>her Seed;  
<sup>q</sup>He shall bruise your head,  
And you shall bruise His heel.”

<sup>16</sup>To the woman He said:

“I will greatly multiply your  
sorrow and your conception;

<sup>r</sup>In pain you shall bring  
forth children;  
<sup>s</sup>Your desire *shall be* for  
your husband,  
And he shall <sup>t</sup>rule over you.”

<sup>17</sup>Then to Adam He said, ““Because  
you have heeded the voice of your wife,  
and have eaten from the tree <sup>u</sup>of which  
I commanded you, saying, ‘You shall  
not eat of it’:

<sup>w</sup>“Cursed *is* the ground  
for your sake;

<sup>x</sup>In toil you shall eat *of* it  
All the days of your life.

<sup>18</sup> Both thorns and thistles it  
shall bring forth for you,  
And <sup>y</sup>you shall eat the  
herb of the field.

<sup>19</sup> <sup>z</sup>In the sweat of your face  
you shall eat bread

**3:14–21 The Covenant with Adam**—The Adamic covenant is the second covenant God made with man. It sets forth conditions that will be in effect until the curse of death is lifted (Is. 11:6–10; Rom. 8:18–23). In Christ’s death and resurrection we have the beginning (firstfruits) of the lifting of the curse. The ultimate lifting of the curse will happen as Christ establishes His final reign on earth.

**3:14 to the serpent.** The Lord turned first to the serpent and brought judgment upon him. God did not excuse the woman because she was deceived, but He did bring the harsher judgment on the one who had deceived her.

**3:15 Christ**—This passage is sometimes referred to as the “preaching of Messiah in the garden of Eden,” because it introduces the One who will deliver mankind from the power of the Tempter. The seed of the serpent, those of the human race who choose evil and thus give themselves into the control of the Evil One, would hate and destroy the Seed of the woman, who was Jesus Christ. But in that very act, Evil condemned itself. Jesus rose triumphant from the grave, having paid the blood atonement for the sin of the world and conquered death forever. Thus the Seed

of woman crushed the head of the serpent. **3:16 your sorrow and your conception.** The woman’s joy in conceiving and bearing children would be saddened by the pain of it. **desire . . . rule.** The word *desire* can also mean “an attempt to usurp authority or control” as in 4:7. The last two lines of this verse could be paraphrased, “You will now have a tendency to try to dominate your husband and he will have the tendency to act as a tyrant.” Each strives for control and neither lives in the best interest of the other (Phil. 2:3–4). The antidote is in the restoration of mutual respect and dignity through Jesus Christ (Eph. 5:21–23).

**3:17–19 Cursed is the ground . . . In the sweat of your face.** Humans sometimes tend to look upon work itself as a curse, but it is important to remember that work in itself is part of the “very good” creation. The curse on the ground simply means that work is now painful and tiresome toil

3:14 <sup>n</sup> Deut. 28:15–20 3:15 <sup>o</sup> John  
8:44 <sup>p</sup> Is. 7:14 <sup>q</sup> Rom. 16:20 3:16 <sup>r</sup> John  
16:21 <sup>s</sup> Gen. 4:7 <sup>t</sup> 1 Cor. 11:3 3:17 <sup>u</sup> 1 Sam.  
15:23 <sup>v</sup> Gen. 2:17 <sup>w</sup> Rom. 8:20–22 <sup>x</sup> Eccl.  
2:23 3:18 <sup>y</sup> Ps. 104:14 3:19 <sup>z</sup> 2 Thess.  
3:10

Till you return to the ground,  
For out of it you were taken;  
<sup>a</sup>For dust you *are*,  
And <sup>b</sup>to dust you shall return.”

<sup>20</sup>And Adam called his wife’s name <sup>c</sup>Eve, because she was the mother of all living.

<sup>21</sup>Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

<sup>22</sup>Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”— <sup>23</sup>therefore the LORD God sent him out of the garden of Eden <sup>d</sup>to till the ground from which he was taken. <sup>24</sup>So <sup>e</sup>He drove out the man; and He placed <sup>f</sup>cherubim <sup>g</sup>at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of <sup>h</sup>life.

### Cain Murders Abel

**4** Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from

the LORD.” <sup>2</sup>Then she bore again, this time his brother Abel. Now <sup>a</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup>And in the process of time it came to pass that Cain brought an offering of the fruit <sup>b</sup>of the ground to the LORD. <sup>4</sup>Abel also brought of <sup>c</sup>the firstborn of his flock and of <sup>d</sup>their fat. And the LORD <sup>e</sup>respected Abel and his offering, <sup>5</sup>but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

<sup>6</sup>So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

<sup>8</sup>Now Cain talked with Abel his brother;\* and it came to pass, when they were in the field, that Cain rose up against Abel his brother and <sup>f</sup>killed him.

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

\*4:8 Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “Let us go out to the field.”

instead of the pure satisfaction that it was designed to be. **to dust you shall return.** The word of God was sure: God had stated that they would certainly die (2:17). Now they were served notice concerning the process of aging and decay that was already at work (5:5; 6:3).

**3:22 tree of life.** Adam and Eve apparently had free access to this tree before the fall, and by continuing to eat its fruit they would live forever. The penalty for sin was not instant death, but banishment from this tree and eventual death and decay. One day this tree will be planted anew and its fruit will be for the healing of the nations (Rev. 22:2).

**4:3 Cain brought an offering.** Genesis does not explain how the practice of sacrificial worship began, but it is clear that Adam and Eve’s two sons understood the custom. Some people assume that Cain’s offering was unsuitable because it was not a blood offering, and blood is required for the

forgiveness of sins (Heb. 9:22). But nothing in this chapter indicates that Cain and Abel were coming to God for forgiveness. Their sacrifices were acts of worship, and as such a bloodless offering was not necessarily inappropriate (see Lev. 6:14–23). Apparently the deficiency was in Cain’s heart, not in the actual offering. Abel’s offering was “more excellent” than Cain’s because of his faith in the Lord (Heb. 11:4).

**4:8 killed him.** The murder was stunning in its lack of precedent, its suddenness, and its finality. Jesus spoke of this ghastly event as a historical fact (Matt. 23:35).

3:19 <sup>a</sup> Gen. 2:7; 5:5 <sup>b</sup> Job 21:26  
3:20 <sup>c</sup> 2 Cor. 11:3 3:23 <sup>d</sup> Gen. 4:2; 9:20  
3:24 <sup>e</sup> Ezek. 31:3, 11 <sup>f</sup> Ps. 104:4 <sup>g</sup> Gen.  
2:8 <sup>h</sup> Gen. 2:9 4:2 <sup>a</sup> Luke 11:50, 51  
4:3 <sup>b</sup> Num. 18:12 4:4 <sup>c</sup> Num. 18:17 <sup>d</sup> Lev.  
3:16 <sup>e</sup> Heb. 11:4 4:8 <sup>f</sup> [1 John 3:12–15]

He said, <sup>9</sup>“I do not know. Am I <sup>h</sup>my brother’s keeper?”

<sup>10</sup>And He said, “What have you done? The voice of your brother’s blood <sup>i</sup>cries out to Me from the ground. <sup>11</sup>So now <sup>j</sup>you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

<sup>13</sup>And Cain said to the LORD, “My punishment *is* greater than I can bear! <sup>14</sup>Surely You have driven me out this day from the face of the ground; <sup>k</sup>I shall be <sup>l</sup>hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* <sup>m</sup>anyone who finds me will kill me.”

<sup>15</sup>And the LORD said to him, “Therefore, <sup>\*</sup> whoever kills Cain, vengeance shall be taken on him <sup>n</sup>sevenfold.” And the LORD set a <sup>o</sup>mark on Cain, lest anyone finding him should kill him.

### The Family of Cain

<sup>16</sup>Then Cain <sup>p</sup>went out from the <sup>q</sup>presence of the LORD and dwelt in the land of Nod on the east of Eden. <sup>17</sup>And Cain knew his wife, and she conceived and bore Enoch. And he built a city, <sup>r</sup>and called the name of the city after the name of his son—Enoch. <sup>18</sup>To Enoch was born Irad; and Irad

begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

<sup>19</sup>Then Lamech took for himself <sup>s</sup>two wives: the name of one *was* Adah, and the name of the second *was* Zillah. <sup>20</sup>And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. <sup>21</sup>His brother’s name *was* Jubal. He was the father of all those who play the harp and flute. <sup>22</sup>And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah.

<sup>23</sup>Then Lamech said to his wives:

“Adah and Zillah, hear my voice;  
Wives of Lamech, listen  
to my speech!  
For I have killed a man  
for wounding me,  
Even a young man for  
hurting me.

<sup>24</sup> <sup>t</sup>If Cain shall be avenged  
sevenfold,

Then Lamech seventy-sevenfold.”

### A New Son

<sup>25</sup>And Adam knew his wife again, and she bore a son and <sup>u</sup>named him Seth, “For God has appointed another

<sup>\*</sup>4:15 Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so*.

**4:17 Cain knew his wife.** The identity of Cain’s wife has long been a source of puzzlement and argument to the readers and critics of the Book of Genesis. Some have postulated that God created other humans outside of the garden of Eden, but the Scriptures give no such indication, and in fact Adam refers to his wife as “the mother of all living” (3:20). It makes the most sense to assume that Cain married one of his sisters. While this idea seems repugnant to us today, it must be remembered that Adam and Eve’s children had a near perfect gene pool, and there would not have been any genetic complications with close intermarrying. God’s strict prohibition against siblings and other

close relatives marrying did not come until much later (Lev. 18); even Abraham’s wife Sarah was his half sister. **Enoch.** The fact that Cain named a city after his son indicates the rapid and dramatic increase in population. **4:25 Seth.** While it is certain that Adam and Eve had other daughters, and possibly other

4:9 <sup>g</sup> John 8:44 <sup>h</sup> 1 Cor. 8:11–13 4:10 <sup>i</sup> Heb. 12:24 4:11 <sup>j</sup> Gen. 3:14 4:14 <sup>k</sup> Ps. 51:11 <sup>l</sup> Is. 1:15 <sup>m</sup> Num. 35:19, 21, 27 4:15 <sup>n</sup> Gen. 4:24 <sup>o</sup> Ezek. 9:4, 6 4:16 <sup>p</sup> 2 Kin. 13:23; 24:20 <sup>q</sup> Jon. 1:3 4:17 <sup>r</sup> Ps. 49:11 4:19 <sup>s</sup> Gen. 2:24; 16:3 4:24 <sup>t</sup> Gen. 4:15 4:25 <sup>u</sup> Gen. 5:3

seed for me instead of Abel, whom Cain killed.”<sup>26</sup>And as for Seth,<sup>u</sup>to him also a son was born; and he named him Enosh.\* Then *men* began<sup>w</sup>to call on the name of the LORD.

### The Family of Adam

**5** This is the book of the<sup>a</sup>genealogy of Adam. In the day that God created man, He made him in<sup>b</sup>the likeness of God. <sup>2</sup>He created them<sup>c</sup>male and female, and<sup>d</sup>blessed them and called them Mankind in the day they were created. <sup>3</sup>And Adam lived one hundred and thirty years, and begot *a son*<sup>e</sup>in his own likeness, after his image, and<sup>f</sup>named him Seth. <sup>4</sup>After he begot Seth,<sup>g</sup>the days of Adam were eight hundred years;<sup>h</sup>and he had sons and daughters. <sup>5</sup>So all the days that Adam lived were nine hundred and thirty years; <sup>i</sup>and he died.

<sup>6</sup>Seth lived one hundred and five years, and begot<sup>j</sup>Enosh. <sup>7</sup>After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. <sup>8</sup>So all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup>Enosh lived ninety years, and begot

Cainan.\*<sup>10</sup>After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. <sup>11</sup>So all the days of Enosh were nine hundred and five years; and he died.

<sup>12</sup>Cainan lived seventy years, and begot Mahalalel. <sup>13</sup>After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. <sup>14</sup>So all the days of Cainan were nine hundred and ten years; and he died.

<sup>15</sup>Mahalalel lived sixty-five years, and begot Jared. <sup>16</sup>After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. <sup>17</sup>So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

<sup>18</sup>Jared lived one hundred and sixty-two years, and begot<sup>k</sup>Enoch. <sup>19</sup>After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. <sup>20</sup>So all the days of Jared were nine hundred and sixty-two years; and he died.

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah. <sup>22</sup>After he begot

\*4:26 Greek *Enos* \*5:9 Hebrew *Qenan*

sons as well, the death of righteous Abel and the banishment of their firstborn, Cain, had left them with no one to carry on their line for good and for the promise of the Messiah. Seth is specifically mentioned among Adam and Eve’s children because it would be through his descendants that the Messiah would come. His name is related to a Hebrew verb meaning “to place” or “to set” for he was appointed to take this special place in the plan of God.

**4:26 men began to call on the name of the LORD.** These words can hardly mean that only now did people begin to pray to God. Rather, the verb *call* means “to make proclamation.” That is, this is the beginning of preaching, of witnessing, and testifying in the name of the Lord (12:8).

**5:3 one hundred and thirty years.** The long lives of the people of the early chapters of Genesis have led to considerable speculation. One suggestion is that these ages were

possible because of tremendously different climate and environmental conditions that were in effect before the flood.

**5:5 and he died.** God created humans for eternity; if Adam and Eve had not disobeyed, they would have lived forever. There is a profound sadness in Adam’s death, for it reminds us of Adam’s mortality—and hence our own.

**5:21–24 for God took him.** Only Enoch and Elijah were taken by God without experiencing death (2 Kin. 2:11). This was both a testimony of Enoch’s deep faith in God (Heb. 11:5–6) and a strong reminder at the

4:26 <sup>u</sup> Gen. 5:6 <sup>w</sup> Zeph. 3:9 5:1 <sup>a</sup> Gen. 2:4; 6:9 <sup>b</sup> Gen. 1:26; 9:6 5:2 <sup>c</sup> Mark 10:6 <sup>d</sup> Gen. 1:28; 9:1 5:3 <sup>e</sup> 1 Cor. 15:48, 49 <sup>f</sup> Gen. 4:25 5:4 <sup>g</sup> Luke 3:36–38 <sup>h</sup> Gen. 1:28; 4:25 5:5 <sup>i</sup> [Heb. 9:27] 5:6 <sup>j</sup> Gen. 4:26 5:18 <sup>k</sup> Jude 14, 15



Methuselah, Enoch <sup>l</sup>walked with God three hundred years, and had sons and daughters. <sup>23</sup>So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup>And <sup>m</sup>Enoch walked with God; and he *was* not, for God <sup>n</sup>took him.

<sup>25</sup>Methuselah lived one hundred and eighty-seven years, and begot Lamech. <sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son. <sup>29</sup>And he called his name <sup>o</sup>Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground <sup>p</sup>which the LORD has cursed.” <sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. <sup>31</sup>So all the days of Lamech were seven hundred and seventy-seven years; and he died.

<sup>32</sup>And Noah was five hundred years old, and Noah begot <sup>q</sup>Shem, Ham, <sup>r</sup>and Japheth.

### The Wickedness and Judgment of Man

**6** Now it came to pass, <sup>a</sup>when men began to multiply on the face of the earth, and daughters were born to

them, <sup>2</sup>that the sons of God saw the daughters of men, that they *were* beautiful; and they <sup>b</sup>took wives for themselves of all whom they chose.

<sup>3</sup>And the LORD said, <sup>c</sup>“My Spirit shall not <sup>d</sup>strive\* with man forever, <sup>e</sup>for he *is* indeed flesh; yet his days shall be one hundred and twenty years.” <sup>4</sup>There were giants on the earth in those <sup>f</sup>days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

<sup>5</sup>Then the LORD\* saw that the wickedness of man *was* great in the earth, and *that* every <sup>g</sup>intent of the thoughts of his heart *was* only evil continually. <sup>6</sup>And <sup>h</sup>the LORD was sorry that He had made man on the earth, and <sup>i</sup>He was grieved in His <sup>j</sup>heart. <sup>7</sup>So the LORD said, “I will <sup>k</sup>destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” <sup>8</sup>But Noah <sup>l</sup>found grace in the eyes of the LORD.

### Noah Pleases God

<sup>9</sup>This is the genealogy of Noah. <sup>m</sup>Noah was a just man, perfect in his

\* 6:3 Septuagint, Syriac, Targum, and Vulgate read *abide*. \* 6:5 Following Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*.

beginning of biblical history that for God’s people, there is life in God’s presence after our physical bodies have died.

**6:2 sons of God . . . daughters of men.** This passage is very difficult to interpret. Some believe that the “sons of God” were the men of the righteous line of Seth, while the “daughters of men” were Cain’s offspring. This does not account for the fact that their offspring were giants, men of extraordinary size and talents; it is also problematic in that it assumes that Cain’s descendants were universally more sinful than Seth’s descendants. Since Noah was the only descendant of Seth who was considered righteous, this is obviously not accurate. A second view is

that the “sons of God” were angelic beings. The phrase “sons of God” is used elsewhere in Scripture to refer to angelic beings (Job 1:6), but it seems impossible since angels in heaven do not marry (Matt. 22:30). It

5:22 <sup>l</sup> Gen. 6:9; 17:1; 24:40; 48:15  
5:24 <sup>m</sup> 2 Kin. 2:11 <sup>n</sup> Heb. 11:5 5:29 <sup>o</sup> Luke  
3:36 <sup>p</sup> Gen. 3:17–19; 4:11 5:32 <sup>q</sup> Gen.  
6:10; 7:13 <sup>r</sup> Gen. 10:21 6:1 <sup>a</sup> Gen.  
1:28 6:2 <sup>b</sup> Deut. 7:3, 4 6:3 <sup>c</sup> [Gal. 5:16,  
17] <sup>d</sup> 2 Thess. 2:7 <sup>e</sup> Ps. 78:39 6:4 <sup>f</sup> Num.  
13:32, 33 6:5 <sup>g</sup> Gen. 8:21 6:6 <sup>h</sup> 1 Sam.  
15:11, 29 <sup>i</sup> Is. 63:10 <sup>j</sup> Mark 3:5 6:7 <sup>k</sup> Gen.  
7:4, 23 6:8 <sup>l</sup> Gen. 19:19 6:9 <sup>m</sup> 2 Pet. 2:5

generations. Noah <sup>n</sup>walked with God. <sup>10</sup>And Noah begot three sons: <sup>o</sup>Shem, Ham, and Japheth.

<sup>11</sup>The earth also was corrupt <sup>p</sup>before God, and the earth was <sup>q</sup>filled with violence. <sup>12</sup>So God <sup>r</sup>looked upon the earth, and indeed it was corrupt; for <sup>s</sup>all flesh had corrupted their way on the earth.

### The Ark Prepared

<sup>13</sup>And God said to Noah, <sup>t</sup>“The end of all flesh has come before Me, for the earth is filled with violence through them; <sup>u</sup>and behold, <sup>v</sup>I will destroy them with the earth. <sup>14</sup>Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup>And this is how you shall make

it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup>You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*. <sup>17w</sup>And behold, I Myself am bringing <sup>x</sup>floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall <sup>y</sup>die. <sup>18</sup>But I will establish My <sup>z</sup>covenant with you; and <sup>a</sup>you shall go into the ark—you, your sons, your wife, and your sons’ wives with you. <sup>19</sup>And of every living thing of all flesh you shall bring <sup>b</sup>two of every *sort* into the ark, to keep

may be, however, that these “sons of God” were some of the rebellious angels who had joined Satan (2 Pet. 2:4; Jude 6); they took on human form (as Satan was apparently able to take on the form of a snake), and out of perverted lust, seduced human women. The problem with this theory is that verse 4 says that these unions produced children. Nothing in the rest of Scripture would indicate that angels reproduce, or that a spirit being could mate with a human being. Nor is there any reference to half-man/half-spirit beings. Whichever view one settles on, it is clear that what happened here was corrupt and one of the reasons for the flood.

**6:11 corrupt.** The verb translated *corrupt* has the idea of being ruined, spoiled, or destroyed. Sinful people were bringing ruin to the world that belonged to the living God (Ps. 24:1).

**6:11–13 Disobedience**—In the beginning, God pronounced His creative work good. But with the entrance of sin and decadence on the scene, the world became corrupt in His sight. It was not merely that some individuals or groups had corrupted their ways, but a matter of pervasive perversity. Because sin is repugnant to His holiness, God declared His purpose of destroying both mankind and the earth he had polluted. Defying God’s will affects our environment as well as ourselves. Judgment for disobedience is only averted through repentance and fresh submission to God.

**6:14 ark.** The word *ark* simply means “box.”

The same word is used for the box in which the baby Moses was placed in the Nile (Ex. 2:3), and for the gold-covered chest which contained the stone tablets of the covenant (Ex. 25:10). We usually picture Noah’s ark as a huge ship, with curved bow and stern, but it was very likely more like a large box. It was not designed for navigation, but simply to stay safely afloat.

**6:15 cubits.** A cubit was supposed to be the measurement of a man’s forearm, from the tip of the bent elbow to the fingertips. This is naturally a somewhat imprecise measurement, but it is generally considered to equal about 18 inches. Hence the ark was about 450 feet long, 75 feet wide, and 45 feet high.

**6:17 I Myself.** The Hebrew text places significant emphasis on the personal role of God in the ensuing storm.

**6:18–19 covenant.** This is the first time the word *covenant* is used in the Bible. The details of this covenant were given after the flood (9:9). Here, in the midst of judgment, the Lord stooped down to meet the needs of His servant (Ps. 40:1; 113:6) and to enter into a binding oath with him.

6:9 <sup>n</sup> Gen. 5:22, 24 6:10 <sup>o</sup> Gen. 5:32; 7:13 6:11 <sup>p</sup> Rom. 2:13 <sup>q</sup> Ezek. 8:17 6:12 <sup>r</sup> Ps. 14:2; 53:2, 3 <sup>s</sup> Ps. 14:1–3 6:13 <sup>t</sup> 1 Pet. 4:7 <sup>u</sup> Gen. 6:17 <sup>v</sup> 2 Pet. 2:4–10 6:17 <sup>w</sup> 2 Pet. 2:5 <sup>x</sup> 2 Pet. 3:6 <sup>y</sup> Luke 16:22 6:18 <sup>z</sup> Gen. 8:20—9:17; 17:7 <sup>a</sup> Gen. 7:1, 7, 13 6:19 <sup>b</sup> Gen. 7:2, 8, 9, 14–16

them alive with you; they shall be male and female. <sup>20</sup>Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* <sup>c</sup>will come to you to keep *them* alive. <sup>21</sup>And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them.”

<sup>22d</sup>Thus Noah did; <sup>e</sup>according to all that <sup>f</sup>God commanded him, so he did.

### The Great Flood

**7** Then the <sup>a</sup>LORD said to Noah, <sup>b</sup>“Come into the ark, you and all your household, because I have seen *that* <sup>c</sup>you *are* righteous before Me in this generation. <sup>2</sup>You shall take with you seven each of every <sup>d</sup>clean animal, a male and his female; <sup>e</sup>two each of animals that *are* unclean, a male and his female; <sup>3</sup>also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. <sup>4</sup>For after <sup>f</sup>seven more days I will cause it to rain on the earth <sup>g</sup>forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” <sup>5h</sup>And Noah did according to all that the LORD commanded him. <sup>6</sup>Noah *was* <sup>i</sup>six hundred years old when the floodwaters were on the earth.

<sup>7j</sup>So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. <sup>8</sup>Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, <sup>9</sup>two by two they went into the ark to Noah, male and female, as God had commanded Noah. <sup>10</sup>And it came to pass after seven days that the waters of the flood were on the earth. <sup>11</sup>In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on <sup>k</sup>that day all <sup>l</sup>the fountains of the great deep were broken up, and the <sup>m</sup>windows of heaven were opened. <sup>12n</sup>And the rain was on the earth forty days and forty nights.

<sup>13</sup>On the very same day Noah and Noah’s sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them, entered the ark— <sup>14o</sup>they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every <sup>p</sup>sort. <sup>15</sup>And they <sup>q</sup>went into the ark to Noah, two by two, of all flesh in which *is* the breath of life. <sup>16</sup>So those that entered, male and female of all flesh, went in <sup>r</sup>as God had commanded him; and the LORD shut him in.

**7:9 they went into the ark to Noah.** The gathering and cooperation of the animals must have been arranged by God. It appears that after Noah and his wife and sons entered the ark, the animals followed of their own accord.

**7:11 fountains of the great deep . . . windows of heaven.** Until this time, no rain had fallen on the earth, but it was watered by a mist (2:5–6). This description of the first rain portrays a thundering, catastrophic event, accompanied by violent upheaval of the earth’s crust and geysers of water bursting from the depths. The violence and the amount of water involved are more than enough to account for many peculiarities of the earth’s surface, such as the formation of the Grand Canyon. The flood also explains

the enormous quantity of fossilized remains of plants, animals, and shellfish that are buried in layers of rock over the entire surface of the earth and even on the tops of mountains.

**7:16 shut him in.** The Lord who had drawn

6:20 <sup>c</sup> Gen. 7:9, 15 6:22 <sup>d</sup> Gen. 7:5; 12:4, 5 <sup>e</sup> Gen. 7:5, 9, 16 <sup>f</sup> [1 John 5:3] 7:1 <sup>a</sup> Matt. 11:28 <sup>b</sup> Matt. 24:38 <sup>c</sup> Gen. 6:9 7:2 <sup>d</sup> Lev. 11 <sup>e</sup> Lev. 10:10 7:4 <sup>f</sup> Gen. 7:10 <sup>g</sup> Gen. 7:12, 17 7:5 <sup>h</sup> Gen. 6:22 7:6 <sup>i</sup> Gen. 5:4, 32 7:7 <sup>j</sup> Matt. 24:38 7:11 <sup>k</sup> Matt. 24:39 <sup>l</sup> Gen. 8:2 <sup>m</sup> Ps. 78:23 7:12 <sup>n</sup> Gen. 7:4, 17 7:14 <sup>o</sup> Gen. 6:19 <sup>p</sup> Gen. 1:21 7:15 <sup>q</sup> Gen. 6:19, 20; 7:9 7:16 <sup>r</sup> Gen. 7:2, 3

<sup>17</sup><sup>s</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and greatly increased on the earth, <sup>t</sup>and the ark moved about on the surface of the waters. <sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. <sup>20</sup>The waters prevailed fifteen cubits upward, and the mountains were covered. <sup>21</sup><sup>u</sup>And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. <sup>22</sup>All in <sup>v</sup>whose nostrils *was* the breath of the spirit\* of life, all that *was* on the dry land, died. <sup>23</sup>So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only <sup>w</sup>Noah and those who *were* with him in the ark remained *alive*. <sup>24</sup><sup>x</sup>And the waters prevailed on the earth one hundred and fifty days.

### Noah's Deliverance

**8** Then God <sup>a</sup>remembered Noah, and every living thing, and all the animals that *were* with him in the ark. <sup>b</sup>And God made a wind to pass over the earth, and the waters subsided. <sup>2</sup><sup>c</sup>The fountains of the deep and the windows of heaven were also <sup>d</sup>stopped, and <sup>e</sup>the rain from heaven was restrained. <sup>3</sup>And the waters receded continually from the earth. At the end <sup>f</sup>of the hundred

and fifty days the waters decreased. <sup>4</sup>Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. <sup>5</sup>And the waters decreased continually until the tenth month. In the tenth *month*, on the first *day* of the month, the tops of the mountains were seen.

<sup>6</sup>So it came to pass, at the end of forty days, that Noah opened <sup>g</sup>the window of the ark which he had made. <sup>7</sup>Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. <sup>8</sup>He also sent out from himself a dove, to see if the waters had receded from the face of the ground. <sup>9</sup>But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. <sup>10</sup>And he waited yet another seven days, and again he sent the dove out from the ark. <sup>11</sup>Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth. <sup>12</sup>So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

<sup>13</sup>And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and

\*7:22 Septuagint and Vulgate omit *of the spirit*.

them now closed the door on them. That shut door was a symbol of closure, safety, and God's deliverance.

**7:19 the high hills under the whole heaven were covered.** This explicit declaration, accompanied by the assertion in verse 21 that every living thing died, makes it clear that this was no localized event, but in actuality a worldwide catastrophic flood (see 8:5). Jesus affirmed the historicity of the "days of Noah" when he compared them to the end days (Matt. 24:37–38; Luke 17:26–27).

Peter similarly used the story of Noah and the flood as a pattern for the final judgment (1 Pet. 3:20; 2 Pet. 2:5; 3:5–6).

7:17 <sup>s</sup> Gen. 7:4, 12; 8:6 7:18 <sup>t</sup> Ps. 104:26  
7:21 <sup>u</sup> Gen. 6:7, 13, 17; 7:4 7:22 <sup>v</sup> Gen.  
2:7 7:23 <sup>w</sup> 2 Pet. 2:5 7:24 <sup>x</sup> Gen.  
8:3, 4 8:1 <sup>a</sup> Gen. 19:29 <sup>b</sup> Ex. 14:21; 15:10  
8:2 <sup>c</sup> Gen. 7:11 <sup>d</sup> Deut. 11:17 <sup>e</sup> Job 38:37  
8:3 <sup>f</sup> Gen. 7:24 8:6 <sup>g</sup> Gen. 6:16

Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. <sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried.

<sup>15</sup>Then God spoke to Noah, saying, <sup>16</sup>“Go out of the ark, <sup>h</sup>you and your wife, and your sons and your sons’ wives with you. <sup>17</sup>Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and <sup>i</sup>be fruitful and multiply on the earth.” <sup>18</sup>So Noah went out, and his sons and his wife and his sons’ wives with him. <sup>19</sup>Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

#### God’s Covenant with Creation

<sup>20</sup>Then Noah built an <sup>j</sup>altar to the LORD, and took of <sup>k</sup>every clean animal and of every clean bird, and offered <sup>l</sup>burnt offerings on the altar. <sup>21</sup>And the

LORD smelled <sup>m</sup>a soothing aroma. Then the LORD said in His heart, “I will never again <sup>n</sup>curse the ground for man’s sake, although the <sup>o</sup>imagination of man’s heart *is* evil from his youth; <sup>p</sup>nor will I again destroy every living thing as I have done.

<sup>22</sup> “While the earth <sup>q</sup>remains,  
Seedtime and harvest,  
Cold and heat,  
Winter and summer,  
And <sup>r</sup>day and night  
Shall not cease.”

**9** So God blessed Noah and his sons, and said to them: <sup>a</sup>“Be fruitful and multiply, and fill the earth.\* <sup>2b</sup>And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. <sup>3c</sup>Every moving thing that lives shall be food for

\*9:1 Compare Genesis 1:28

**8:14 the earth was dried.** After more than a full year, the waters had returned to their place (7:11). As in the beginning, God brought the waters of earth into their place (1:9–13). The flood began in Noah’s 600th year, in the 2nd month, on day 17 (7:11) and ended in Noah’s 601st year, in the 2nd month, on day 27 (8:14).

**8:20 an altar.** This is the first mention of sacrificial worship since the days of Cain and Abel (4:3–5); yet we may assume that the principle of sacrificial worship was perpetuated through the line of faithful people (ch. 5).

**8:22 While the earth remains.** The words of this verse are a poem of powerful effect. These words might easily have become a song of faith, the response of the people of God to the promise He made (v. 21). Later in Israel’s history, the prophets recalled God’s great promise to Noah (Is. 54:9–10).

**9:1–19 God’s Promise to Noah**—Only when we think of God as Creator, as well as Redeemer, can we begin to understand His covenant of redemption as being related to the covenant of creation (Gen. 1:26–30;

2:15–17). God doesn’t abandon His creation. On the contrary, though evil has corrupted it, He graciously (for it is undeserved) establishes a covenantal relationship with Noah’s descendants as well as with every beast of the earth. This note of universality is given further expression by Hosea (2:18) and Jonah (4:11). When Paul encourages Roman believers about struggles in this life, he reminds them that they are not alone, but assures them that the whole creation also groans and suffers, eagerly anticipating that final redemption from the curse of sin. The promise given here is to never destroy the earth again by flood (v. 11). The rainbow is then a testimony of the existence of this promise.

8:16 <sup>h</sup> Gen. 7:13 8:17 <sup>i</sup> Gen. 1:22, 28; 9:1, 7 8:20 <sup>j</sup> Gen. 12:7 <sup>k</sup> Lev. 11 <sup>l</sup> Ex. 10:25 8:21 <sup>m</sup> Ex. 29:18, 25 <sup>n</sup> Gen. 3:17; 6:7, 13, 17 <sup>o</sup> Gen. 6:5; 11:6 <sup>p</sup> Gen. 9:11, 15 8:22 <sup>q</sup> Is. 54:9 <sup>r</sup> Jer. 33:20, 25 9:1 <sup>a</sup> Gen. 1:28, 29; 8:17; 9:7, 19; 10:32 9:2 <sup>b</sup> Ps. 8:6 9:3 <sup>c</sup> Deut. 12:15; 14:3, 9, 11

you. I have given you <sup>d</sup>all things, even as the <sup>e</sup>green herbs. <sup>f</sup>But you shall not eat flesh with its life, *that is*, its blood. <sup>g</sup>Surely for your lifeblood I will demand *a reckoning*; <sup>h</sup>from the hand of every beast I will require it, and <sup>i</sup>from the hand of man. From the hand of every <sup>j</sup>man's brother I will require the life of man.

- 6 “Whoever <sup>j</sup>sheds man's blood,  
By man his blood shall be shed;  
<sup>k</sup>For in the image of God  
He made man.  
7 And as for you, <sup>l</sup>be fruitful  
and multiply;  
Bring forth abundantly  
in the earth  
And multiply in it.”

<sup>8</sup>Then God spoke to Noah and to his sons with him, saying: <sup>9</sup>“And as for Me, <sup>m</sup>behold, I establish <sup>n</sup>My covenant with you and with your descendants\* after you, <sup>o</sup>and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. <sup>p</sup>Thus <sup>q</sup>I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.”

<sup>12</sup>And God said: <sup>q</sup>“This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations: <sup>13</sup>I set <sup>r</sup>My rainbow in the cloud, and

it shall be for the sign of the covenant between Me and the earth. <sup>14</sup>It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; <sup>15</sup>and <sup>s</sup>I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. <sup>16</sup>The rainbow shall be in the cloud, and I will look on it to remember <sup>t</sup>the everlasting covenant between God and every living creature of all flesh that *is* on the earth.” <sup>17</sup>And God said to Noah, “This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth.”

#### Noah and His Sons

<sup>18</sup>Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. <sup>u</sup>And Ham *was* the father of Canaan. <sup>19</sup><sup>v</sup>These three *were* the sons of Noah, <sup>w</sup>and from these the whole earth was populated.

<sup>20</sup>And Noah began *to be* <sup>x</sup>a farmer, and he planted a vineyard. <sup>21</sup>Then he drank of the wine <sup>y</sup>and was drunk, and became uncovered in his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup><sup>z</sup>But Shem and Japheth took a garment, laid *it* on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* turned away,

\*9:9 Literally *seed*

**9:4 blood.** This restriction gets more attention in Leviticus (see Lev. 17:11–12). Blood represents the animal's life. It may be used in sacrifice, for all life belongs to the Lord.  
**9:6 image of God.** Sin did not destroy man as the image of God. God values human life more highly than animal life because only humankind possesses God's image.  
**9:9 covenant.** This is the second occurrence in Genesis of the important concept of covenant (6:18). God promised that He would establish His covenant with Noah and here He accomplished this great work.

9:3 <sup>d</sup> Rom. 14:14, 20 <sup>e</sup> Gen. 1:29  
9:4 <sup>f</sup> 1 Sam. 14:33, 34 <sup>g</sup> Ex. 21:28 <sup>h</sup> Gen. 4:9, 10 <sup>i</sup> Acts 17:26  
9:6 <sup>j</sup> Lev. 24:17 <sup>k</sup> Gen. 1:26, 27  
9:7 <sup>l</sup> Gen. 9:1, 19 <sup>m</sup> Gen. 6:18 <sup>n</sup> Is. 54:9 <sup>o</sup> Ps. 145:9 <sup>p</sup> Ezek. 1:28  
9:12 <sup>q</sup> Gen. 9:13, 17; 17:11 <sup>r</sup> Ezek. 1:28  
9:15 <sup>s</sup> Lev. 26:42, 45 <sup>t</sup> Gen. 17:13, 19  
9:18 <sup>u</sup> Gen. 9:25–27; 10:6 <sup>v</sup> Gen. 5:32 <sup>w</sup> 1 Chr. 1:4 <sup>x</sup> Gen. 3:19, 23; 4:2  
9:21 <sup>y</sup> Prov. 20:1 <sup>z</sup> Ex. 20:12