## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF CHARTS, MAPS, AND ILLUSTRATIONS</td>
<td>v</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>vi</td>
</tr>
<tr>
<td>INTRODUCTION TO THIS STUDY BIBLE</td>
<td>viii</td>
</tr>
<tr>
<td>HOW TO USE THIS STUDY BIBLE</td>
<td>ix</td>
</tr>
<tr>
<td>PREFACE TO THE ESV</td>
<td>xi</td>
</tr>
<tr>
<td>EXPLANATION OF FEATURES</td>
<td>xv</td>
</tr>
<tr>
<td>ABBREVIATIONS AND SPECIAL MARKINGS</td>
<td>xvii</td>
</tr>
<tr>
<td>TABLE OF WEIGHTS AND MEASURES AND MONETARY UNITS</td>
<td>xviii</td>
</tr>
<tr>
<td>READ THROUGH THE BIBLE IN A YEAR</td>
<td>xix</td>
</tr>
<tr>
<td>CHRONOLOGICAL ORDER OF BOOKS</td>
<td>xxvi</td>
</tr>
<tr>
<td>ENGLISH AND HEBREW CLASSIFICATIONS OF OLD TESTAMENT BOOKS</td>
<td>xxvii</td>
</tr>
<tr>
<td>ABBREVIATIONS FOR THE BOOKS OF THE BIBLE</td>
<td>xxviii</td>
</tr>
<tr>
<td>INTRODUCTION TO THE OLD TESTAMENT</td>
<td>xxix</td>
</tr>
</tbody>
</table>

### The Old Testament Annotated

<table>
<thead>
<tr>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>1</td>
</tr>
<tr>
<td>Exodus</td>
<td>65</td>
</tr>
<tr>
<td>Leviticus</td>
<td>116</td>
</tr>
<tr>
<td>Numbers</td>
<td>152</td>
</tr>
<tr>
<td>Deuteronomy</td>
<td>201</td>
</tr>
<tr>
<td>Joshua</td>
<td>245</td>
</tr>
<tr>
<td>Judges</td>
<td>276</td>
</tr>
<tr>
<td>Ruth</td>
<td>307</td>
</tr>
<tr>
<td>1 Samuel</td>
<td>313</td>
</tr>
<tr>
<td>2 Samuel</td>
<td>353</td>
</tr>
<tr>
<td>1 Kings</td>
<td>387</td>
</tr>
<tr>
<td>2 Kings</td>
<td>427</td>
</tr>
<tr>
<td>1 Chronicles</td>
<td>465</td>
</tr>
<tr>
<td>2 Chronicles</td>
<td>497</td>
</tr>
<tr>
<td>Ezra</td>
<td>536</td>
</tr>
<tr>
<td>Nehemiah</td>
<td>550</td>
</tr>
<tr>
<td>Esther</td>
<td>569</td>
</tr>
<tr>
<td>Job</td>
<td>580</td>
</tr>
<tr>
<td>Psalms</td>
<td>622</td>
</tr>
<tr>
<td>Proverbs</td>
<td>729</td>
</tr>
<tr>
<td>Ecclesiastes</td>
<td>768</td>
</tr>
<tr>
<td>Song of Solomon</td>
<td>781</td>
</tr>
<tr>
<td>Isaiah</td>
<td>791</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>871</td>
</tr>
<tr>
<td>Lamentations</td>
<td>946</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>955</td>
</tr>
<tr>
<td>Daniel</td>
<td>1018</td>
</tr>
<tr>
<td>Hosea</td>
<td>1041</td>
</tr>
<tr>
<td>Joel</td>
<td>1055</td>
</tr>
<tr>
<td>Amos</td>
<td>1061</td>
</tr>
<tr>
<td>Obadiah</td>
<td>1074</td>
</tr>
<tr>
<td>Jonah</td>
<td>1077</td>
</tr>
<tr>
<td>Micah</td>
<td>1082</td>
</tr>
<tr>
<td>Nahum</td>
<td>1092</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>1097</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>1102</td>
</tr>
<tr>
<td>Haggai</td>
<td>1107</td>
</tr>
<tr>
<td>Zechariah</td>
<td>1111</td>
</tr>
<tr>
<td>Malachi</td>
<td>1125</td>
</tr>
</tbody>
</table>

### BETWEEN THE TESTAMENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE APOCRYPHA</td>
<td>1131</td>
</tr>
<tr>
<td>MACCABEAN REVOLT</td>
<td>1135</td>
</tr>
</tbody>
</table>
HARMONY OF THE GOSPELS 1136
INTRODUCTION TO THE NEW TESTAMENT 1143
NEW TESTAMENT BOOKS
and POLITICAL BACKGROUND 1145
PALESTINE AND THE ROMAN EMPIRE 1146
MIRACLES OF JESUS 1147
MESSIANIC PROPHECIES 1148
INTRODUCTION TO THE GOSPELS 1149
COMPARISON OF THE FOUR GOSPELS
and WORDS OF CHRIST IN THE FOUR GOSPELS 1150

The New Testament Annotated 1151
Matthew ................................................. 1153
Mark ................................................... 1203
Luke ................................................... 1234
John ................................................. 1280
Acts .................................................. 1318
Romans .............................................. 1366
1 Corinthians ........................................ 1389
2 Corinthians ....................................... 1412
Galatians ............................................ 1426
Ephesians ........................................... 1435
Philippians ......................................... 1444
Colossians .......................................... 1451
1 Thessalonians .................................... 1458
2 Thessalonians .................................... 1465
1 Timothy ............................................ 1469
2 Timothy ........................................... 1477
Titus .................................................. 1483
Philemon .......................................... 1488
Hebrews ............................................ 1492
James .............................................. 1511
1 Peter ............................................. 1519
2 Peter ............................................. 1527
1 John ............................................. 1532
2 John ............................................. 1540
3 John ............................................. 1542
Jude ................................................ 1544
Revelation ........................................ 1547

INDEX TO PRINCIPAL SUBJECTS
IN THE NOTES 1577
A SYNOPSIS OF BIBLE DOCTRINE 1585
THE INSPIRATION OF THE BIBLE 1611
UNDERSTANDING THE BIBLE 1614
HOW WE GOT OUR BIBLE 1616
THE MEANING AND BLESSINGS
OF SALVATION 1618
ARCHAEOLOGY AND THE BIBLE 1621
A BRIEF SURVEY OF CHURCH HISTORY 1624
TOPICAL INDEX OF SCRIPTURE 1634
CONCORDANCE 1673
TIMELINE 1744
MAP INDEX 1752
MAPS
I. THE CREATION OF THE WORLD.
1:1-2:25
A. The Beginning of Creation, 1:1-2

1 In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

B. The Days of Creation, 1:3-2:3

3 And God said, “Let there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness.

9 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters that were above from the waters that were below.” And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.

11 And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind.” And it was so.

When the Bible says “in the beginning” (1:1), it is not referring to a point in time on the earthly calendar. It is referring to the creation of the world in its past endless eternity. The Hebrew word used for “in the beginning” is אָרֶץ ָאֶשֶׁר (אָרֶץ ָאֶשֶׁר, or עָרֶץ, אָרֶץ, עָרֶץ, עָרֶץ). This word means “the world,” which is a proper name for the true God. It is used of the world as described in this chapter. This marks the first break in the past endless eternity. God, Lit., Elohim, a generic term for deity as well as a proper name for the true God. It is used of pagan gods (31:30; Ex. 12:12), angels (Ps. 8:5), men (Ps. 82:6), and judges (Ex. 21:6), though most frequently of the true God. Its basic meaning is “strong one, mighty leader, supreme Deity.” The form of the word is plural, indicating plentitude of power and majesty (cf. other occurrences in Ps. 51:10; Isa. 65:17; Amos 4:13). bara means essentially the same as asq, “to do or make” (used in v. 25 and also of the entire creative activity in Ex. 20:11 and Neh. 9:6). A third word for God’s creative activity, yasar (“formed”), occurs in Gen. 2:7: the heavens and the earth, i.e., the universe.

1:2 The earth was without form and void. Some understand a "gap" of an indeterminate period of time between verses 1 and 2, and translate "became" rather than "was." Although the Hebrew word may mean "became" (as in 19:26), the construction of the clause does not support a consequent statement describing something that happened subsequent to verse 1 ("and") but rather describing something included in verse 1 ("but"). In other words, the initial creation was formless and empty, a condition soon remedied. See note on Isa. 45:18. The phrase means that at this point in God’s creative activity the earth was yet unformed and uninhabited. the deep. Not a reference to the mythological Babylonian monster Tiamat, as has been alleged, but simply "waters." hovering over. i.e., in the sense of protecting and participating in the creative work (the same Hebrew word is used in Deut. 32:11).

1:3 light. Not the sun (which was created on the fourth day, v. 16), but some fixed light source outside the earth. In reference to that light, the rotating earth passed through a day-night cycle.

1:4 God separated. The first of three separations. Here, light from darkness; then sky from water (v. 7); and finally, the land from the seas (v. 9). Only when this spatial separation was complete did God pronounce everything good (v. 10). He called the finished creation very good (v. 31).

1:5 And there was evening and there was morning, the first day. The earth, the heavens, water, light—there was a pause, a break, before God began to speak of plants and animals and living things. The first day was dominated by light as its mark.

1:6 an expanse. From a verb meaning “to beat out and spread out”; i.e., the open expanse of the heavens, which appeared as a vast canopy or tent above the earth.

1:7 the waters that were above. Apparently God suspended a vast body of water in vapor form over the earth, making a canopy that caused conditions on the earth to resemble those inside a greenhouse. This may account for the longevity of human life (Gen. 5) and for the tremendous amount of water involved in the worldwide flood (Gen. 6-9).

1:10 God called. The act of naming this and other parts of the creation was, in the Semitic world, an evidence of lordship (cf. 2 Kings 23:34). Note the significance of this in 2:19.

1:11 according to its kind. There are fixed boundaries beyond which reproductive variations cannot go, but it is impossible to know whether “kind” is to be equated with families, genera, or some other category of biological classification.
to its kind, on the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, the third day.

14And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for ‘seasons,’ and for days and years. And let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to separate the day from the night—and the stars.

15So God created the great sea creatures according to their kinds, and every winged bird according to its kind. And God saw that it was good.

16And God said, “Let the earth bring forth living creatures according to their kinds—livestock and every creeping thing on the earth, and let birds fly above the earth across the expanse of the heavens.” And God said, “Let us make man in our image, in the image of God we created him; male and female he created them.

17So God created man in his own image, in the image of God he created him; male and female he created them.

18And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the livestock and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

19So it was. The light source of the first day was replaced by the sun and moon. Their purposes were to distinguish day and night, to be signs (by which men get their bearings, as well as signs of judgment, Matt. 24:29), to mark off the seasons, and to give light to the earth.

20And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over...”

Names of God

<table>
<thead>
<tr>
<th>NAME</th>
<th>MEANING</th>
<th>REFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elohim</td>
<td>Strong One</td>
<td>Genesis 1:1</td>
</tr>
<tr>
<td>Adonai</td>
<td>Lord (Master)</td>
<td>Joshua 5:14</td>
</tr>
<tr>
<td>Yahweh</td>
<td>I am the One who is</td>
<td>Exodus 3:14</td>
</tr>
<tr>
<td>Theos</td>
<td>God</td>
<td>Matthew 1:23</td>
</tr>
<tr>
<td>Kurios</td>
<td>Lord</td>
<td>Matthew 5:33</td>
</tr>
<tr>
<td>Despotes</td>
<td>Master</td>
<td>Acts 4:24</td>
</tr>
<tr>
<td>Pater</td>
<td>Father</td>
<td>John 4:24; 15:16</td>
</tr>
</tbody>
</table>

1:14-19 The light source of the first day was replaced by the sun and moon. Their purposes were to distinguish day and night, to be signs (by which men get their bearings, as well as signs of judgment, Matt. 24:29), to mark off the seasons, and to give light to the earth.

1:21 good. I.e., beautiful and in perfect ecological balance.

1:24 livestock. I.e., large, domesticated quadrupeds. creeping things. I.e., creatures that move on the earth or close to it, having no legs or, at best, only short ones (e.g., worms, insects, and reptiles).

1:26 Us . . . Our. Plurals of majesty. image . . . likeness. Interchangeable terms (5:3) indicating that man was created in a natural and moral likeness to God. When he sinned, he lost the moral likeness, which was his sinlessness, but the natural likeness of intellect, emotions, and will he still retains (cf. 9:6; James 3:9).

1:27 man. The word is used generically here, then amplified by the phrase male and female (although Eve’s physical formation is not detailed until 2:18-23).

1:28 fill. The word cannot be used to support the idea of a refilling of the earth after destruction of an earlier civilization, as some theories hold. subdue . . . have dominion. Man, as God’s
representative, is to rule the earth. But when he sinned, he lost the ability to do that fully. (Notice that this part of his commission is not repeated in 9:1.) See the note on Heb. 2:8 for a summary.

1:29 Man was not given meat to eat until after the Flood (9:3).

2:1 all the host. In Neh. 9:6, the same Hebrew word depicts “stars”; and in 1 Kings 22:19, it refers to angels. Here, it probably means simply “all the things that God created.”

2:2 He rested. I.e., He ceased or desisted from His work. No weariness is implied. The Hebrew word is sabbath, the name of the day that later was given to Israel as a time of cessation from normal activities (Ex. 16:29; 20:10-11; Deut. 5:15; Jer. 17:21; Amos 8:5).

2:4 in the day. The creation week is not specified as a single day by this phrase; rather, without the article “the,” it means “at the time.” the Lord. Lit., YHWH (probably pronounced “Yahweh”), the most significant name for God in the OT. It has a twofold meaning: the active, self-existent One (since the word is connected with the verb meaning “to be,” Ex. 3:14); and Israel’s Redeemer (Ex. 6:6). The name occurs 6,823 times in the OT and is especially associated with God’s holiness (Lev. 11:44-45), His hatred of sin (Gen. 6:3-7), and His gracious provision of redemption (Isa. 52:1, 5, 6, 10).

2:5 This sentence may begin at verse 4b: “In the day that the Lord God made the earth and the heavens, when no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, and a mist went up from the land and was watering the whole face of the ground;” Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.

The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

Or open country; Or earth, also verse 6; Or spring
The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.” Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. And the man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, “This is bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

II. THE SIN OF MAN, 3:1-24

A. The Temptation, 3:1-7

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” And the woman said to the serpent, “We may eat of the fruit in the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

B. The Judgments, 3:8-24

And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the woman, “What is this you are doing?” (The woman said, “The serpent tricked me, and I ate.”) Then the LORD God said to the serpent, “Because you have done this, you shall be cursed more than all livestock and all the wild beasts of the field; upon your belly you shall go, and dust you shall eat all the days of your life. And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you, and you shall bruise him.” And to the woman he said, “I will greatly multiply your pain in childbearing; in sorrow you shall bring forth children. Yet your desire shall be for your husband, and he shall rule over you.”

And to Adam he said, “Because you listened to your wife’s voice and ate what the LORD God had commanded you not to eat, cursed is the ground for your sake; in pain you shall eat of it all the days of your life. Thorns and thistles it shall yield to you, and you shall eat the plants of the field. In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; for dust you are and to dust you shall return.”

And Adam called his wife’s name Eve, because she was the mother of all living. Now the man had names for all livestock and for the birds of the heavens and for every beast of the field, but for Adam there was not found a helper fit for him.
man and said to him, “Where are you?” And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”

I will surely multiply your pain in childbirth, and with your desire shall be for your husband, and he shall rule over you.

Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your heel, and you shall bruise his heel.

To the woman he said, “I will surely multiply your pain in childbirth; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ ... cursed is the ground because of you; in pain you shall eat of it all the days of your life. Thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

The man called his wife’s name Eve, because she was the mother of all living. And the Lord God made for Adam and his wife garments of skins and clothed them. Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

### III. THE BEGINNINGS OF CIVILIZATION, 4:1-5:32

#### A. Cain and His Descendants, 4:1-24

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.” And again,

1. In Hebrew וַיִּקְרָא הוא singular in verses 9 and 11 † Hebrew וַיִּקְרָא is throughout Genesis “Or against” ††For sounds like the Hebrew for “life-giver” and resembles the word for “living” ††Cain sounds like the Hebrew for “gotten” 

### Notes:

3:14 The entire animal kingdom was affected by man’s fall (cf. Jer. 12:4; Rom. 8:20), but the serpent’s very form and movements were altered, and he was humbled (dust you shall eat is a symbol of humiliation, not an item of diet; cf. Mic. 7:17; Isa. 65:25).

3:15 between your offspring (the spiritual descendants of Satan; cf. John 8:44; Eph. 2:2) and her offspring (those who are in the family of God). He. An individual from among the woman’s seed, namely, Christ, will deal a death blow to Satan’s head at the cross, while Satan (you) will bruise Christ’s heel (cause Him to suffer).

3:16 Women were condemned to suffer in childbirth. See note on 1 Tim. 2:15. Your desire may mean that the wife would have a deep attraction to her husband, perhaps to compensate for the sorrow of childbirth. Or this may mean that her desire would be to rule her husband. See 4:7, where the same word is used in this sense of ruling. he shall rule over you. See Eph. 5:23.

3:17-19 Man is condemned to exhausting labor in order to make a living, because of a curse on the ground. (Adam worked before his fall.)

3:20 Eve = life or life-producer.

3:21 The garments of skins were God’s provision for restoring Adam’s and Eve’s fellowship with Himself and imply slaying of an animal in order to provide them.

3:22-24 Driving Adam and Eve from the garden was both a punishment and an act of mercy, lest they should eat of the tree of life and live forever in a state of death and alienation. cherubim. Angels who guard the holiness of God. See notes on Ezek. 1:5 and Rev. 4:6.

4:1 knew. Lit., had relations. A common euphemism for sexual relations. In Hebrew, Cain (qayin) and I have gotten (qaniti) represent a play on words. Therefore the meaning of Cain may be “gotten.” It could also mean “spear.”
she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 

3In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 4The Lord said to Cain, “why are you angry, and why has your face fallen? 5If you do not do well, will you not be accepted? And if you do not do well, sin is crouching at the door. 6Its desire is for you, but you must rule over it.” 7Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and “killed him.” 8Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” 9And the Lord said, “What have you done? The voice of your brother’s blood is crying to me from the ground. 10And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. 11When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” 12Cain said to the Lord, “My punishment is greater than I can bear.” 13Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.” 14Then the Lord said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the Lord put a mark on Cain, lest anyone who found him should attack him. 15Chapter 6

Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

17Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. 18To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 19And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. 20Adah bore Jabal; he was the father of those who dwell in tents and have livestock. 21His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. 22Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. 23Lamech said to his wives: 24“Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. 25And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed me another offspring instead of Abel, for Cain killed him.” 26To Seth also a son was born, and he called...
This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and blessed them and named them Man. When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. Thus all the days of Adam lived were 930 years, and he died.

When Seth had lived 105 years, he fathered Enosh. Seth lived after he fathered Enosh 807 years and had other sons and daughters. Thus all the days of Seth were 912 years, and he died.

When Enosh had lived 90 years, he fathered Kenan. Enosh lived after he fathered Kenan 815 years and had other sons and daughters. Thus all the days of Enosh were 905 years, and he died.

When Kenan had lived 70 years, he fathered Mahalalel. Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. Thus all the days of Kenan were 910 years, and he died.

When Mahalalel had lived 65 years, he fathered Jared. Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. Thus all the days of Mahalalel were 895 years, and he died.

When Jared had lived 162 years he fathered Enoch. Jared lived after he fathered Enoch 800 years and had other sons and daughters. Thus all the days of Jared were 962 years, and he died.

When Enoch had lived 65 years, he fathered Methuselah. Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. Thus all the days of Enoch were 365 years. Enoch walked with God, and he was not; for God took him.

When Methuselah had lived 187 years, he fathered Lamech. Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. Thus all the days of Methuselah were 969 years, and he died.

When Lamech had lived 182 years, he fathered a son and called his name Noah, saying, “Out of the ground that the Lord has cursed this one shall bring us relief” from our work and from the painful toil of our hands.”

1 Hebrew adam 2 Septuagint plowed God 3 Septuagint was not found 4 Noah sounds like the Hebrew for rest
30 Lamech lived after he fathered Noah 595 years and had other sons and daughters.
31 Thus all the days of Lamech were 777 years, and he died.
32 After Noah was 500 years old, Noah fathered 'Shem, Ham, and Japheth.

IV. THE HISTORY OF NOAH, 6:1-9:29

A. The Causes of the Flood, 6:1-13

When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. 3 Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh; his days shall be 120 years." 4 So the Lord said, "I will blot out man from the face of the earth, from one man to another, because of my heart of violence which is in them, for violence has continued in the earth to me. 5 Now the number of the days of Noah was 600 years. 6 Noah was 600 years old when the flood came.

B. The Course of the Flood, 6:14-8:19

14 "Make yourself an ark of gopher wood. 15 Make rooms in the ark, and cover it inside and out with pitch. 16 This is how you are to make it: 17 the length of the ark 300 cubits, 18 its breadth 50 cubits, and its height 30 cubits. 19 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. 20 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. 21 But I will establish my covenant with you.

6:1 The earth's population grew rapidly because of human longevity.
6:2 The sons of God. Possibly (1) the godly line of Seth, (2) ungodly kings and kingslets of that day, or, more likely, (3) a group of fallen angels who, because of this unique sin, were confined. See notes on 2 Peter 2:4 and Jude 6. The phrase "sons of God" is used in the OT almost exclusively of angels (Job 1:6; 2:1; 38:7). They took as their wives. Angels do not procreate after their kind (Mark 12:25), but if these were angels, they did so on this unique occasion cohabiting with human women to produce human offspring.
6:3 My Spirit shall not abide in man forever. Two interpretations are possible: (1) the reference is to the Holy Spirit striving in the sense of judging or executing judgment on mankind for its sinfulness; (2) the human spirit that God placed in human beings would not always abide (i.e., mankind was doomed to death). God would give man 120 years before the judgment of the flood would fall.
6:4 Nephilim. From a root meaning "to fall"; i.e., to fall upon others because these individuals were men of strength (only other use of this Hebrew word is in Num. 13:33). Evidently they were in the earth before the marriages of Gen. 6:2 and were not the offspring of those marriages from which came the mighty men (military men) and men of renown (of wealth or power).
6:8 Favor or grace. Heb., chen, from a root meaning "to bend or stoop," thus condescending or unmerited favor of a superior person to an inferior one. It is sometimes used redemptively (Jer. 31:2; Zech. 12:10). This is its first occurrence. Cf. the note on steadfast love (the other OT word for grace) on Hos. 2:19.
6:9 Righteous . . . blameless i.e., mature or well-rounded, though not sinless.
6:14 Gopher wood. Probably cypress or cedar.
6:15 Although we do not know for certain the length of the cubit mentioned here, later in history it was about 18 in. See note on 2 Chron. 32:30. A vessel of such dimensions would have a displacement of about 20,000 tons and gross tonnage of about 14,000 tons. Its carrying capacity equaled that of 522 standard railroad stock cars (each of which can hold 240 sheep). Only 188 cars would be required to hold 45,000 sheep-sized animals, leaving three trains of 104 cars each for food, Noah's family, and "range" for the animals. Today it is estimated that there are 17,600 species of animals, making 45,000 a likely approximation of the number Noah might have taken into the ark.
6:16 Roof (or opening). A space for light and air, measuring a cubit in height and running like a gallery around the top edge of the ark.
6:17 Though many do not believe in a worldwide flood, this verse indicates that it was (see also 7:19 and 2 Peter 3:6).
with you, and you shall come into the ark, you, your sons, your wife, and your sons’ wives with you. And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.” Noah did this: he did all that God commanded him.

Then the Lord said to Noah, “Go into the ark, you and all your household, for I have seen that “you are righteous before me in this generation.” Take with you seven pairs of all ‘clean animals,’ the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground.” And Noah did all that the Lord had commanded him.

Noah was six hundred years old when the flood of waters came upon the earth. And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah. And after seven days the waters of the flood came upon the earth.

In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the ‘fountains of the great deep burst forth, and “the windows of the heavens were opened.” And rain fell upon the earth forty days and forty nights. On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those that entered, male and female of all flesh, went in ‘as God had commanded him. And the Lord shut him in.

The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits’ deep. And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. Everything on the dry land in whose nostrils was the breath of life died. He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only ‘Noah was left, and those who were with him in the ark. And the waters prevailed on the earth 150 days.

But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.

1 Or seven of each kind of clean animal 2 Or seven of each kind 3 Hebrew all existence: also verse 23 4 A cubit was about 18 inches or 45 centimeters

7:2 clean . . . not clean. Here the distinction had to do with sacrifice (cf. 8:20), later with eating (Lev. 11; Deut. 14). seven pairs. Lit., seven seven, which may mean seven pairs of the clean animals, or it may indicate three pairs plus one extra.

7:4 The duration of the rain assumes a vast store of moisture suspended above the earth. See note on 1:7.

7:11 the fountains of the great deep. Subterranean waters, as well as rain, contributed to the Flood.

7:19 under the whole heaven. Better, under all the heavens. The phrase indicates a universal flood rather than a local one. The promise of 9:11, 15 confirms this. There are more than 270 flood stories from all parts of the world (see also 2 Peter 2:5; 3:6; Matt. 24:37-39).

7:24 The waters reached their highest point after 150 days, which period included the 40 days of constant rain (v. 12).

8:1 remembered. Not mere recall, but thinking about with loving concern.
fountains of the deep and the windows of the heavens were restrained, and the waters receded from the earth continually. At the end of 150 days the waters had abated, and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.

And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

At the end of forty days Noah opened the window of the ark that he had made for the fountains of the deep and the windows of the ark. Then he sent forth a dove from him, to see if the waters were dried from off the earth. And the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove from the ark. And the dove came back to him in the evening, and behold, in her mouth was a rat. It went to and fro until the ninth day.

Then he waited another seven days, and again he sent forth the dove from the ark. And the dove came back to him in the evening, and behold, in her mouth was an olive leaf. So Noah knew that the waters had subsided from the earth. Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

In the six hundred and first year, in the first month, the first day of the month, the earth had dried out. Then God said to Noah, "Go out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth." So Noah went out, and his sons and his wife and his sons' wives with him. Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

The Events After the Flood, 8:20-9:29

Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from the youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

And God blessed Noah and his sons and said to them, "Be fruitful and multiply on the earth, and fill the earth. The fear of you and the dread of your name shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood. And for your lifeblood I will require a reckoning; from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man."

8:3 150 days. The same period referred to in 7:24.
8:4 Today Mount Ararat rises about 17,000 feet above sea level, though the reference here is to the mountains of Ararat, which indicates a range of mountains, not necessarily a particular peak. The ark rested on land 74 days after the end of the 150 days (cf. 7:11).
8:7 The raven, a scavenger, would have no trouble finding food and no qualms about perching on any slimy surface, so it apparently did not return to the ark.
8:8-9 The dove would not alight in unclean places, so it returned to the ark.
8:14 Noah and his family were in the ark 377 days (nearly 54 weeks).
6 Whoever sheds the blood of man, by man shall his blood be shed.
7 for God made man in His own image.

8 And you, be fruitful and multiply, teem on the earth and multiply in it.”

9 Then God said to Noah and to his sons with him, “Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 10I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.”

11 And God said, “This is the sign of the covenant that I make between me and you and every living creature that is on the earth.”

12 When I bring clouds over the earth and multiply in it.”

13 God remembered his covenant with Noah and all the beasts, and the birds, and all the creatures that were made on the earth. 14Then Noah came out with the animals, the cattle, and all that followed him out of the ark. 15Every beast of the earth was going to its kind, and every bird of the air was going to its kind, to be fruitful and multiply on the earth. 16And the days of Noah were 950 years, and he died.

17 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) 18These three were the sons of Noah, and from these the people of the whole earth were dispersed.

19 Noah began to be a man of the soil, and he planted a vineyard. 20He drank of the wine and became drunk and lay uncovered in his tent. 21And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. 22Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father’s nakedness. 23When Noah awoke from his wine and knew what his youngest son had done to him, 24he said, 25Cursed be Canaan; a servant of servants shall he be to his brothers.”

26 He also said, “Blessed be the Lord, the God of Shem; and let Canaan be his servant.

27 May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.”

28 After the flood Noah lived 350 years. 29All the days of Noah were 950 years, and he died.

V. THE DESCENDANTS OF NOAH AND THE TOWER OF BABEL, 10:1-11:26

A. The Sons of Japheth, 10:1-5

10 These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

6 Ex. 21:12, 14; Lev. 24:17; Num. 35:31, 33; [Matt. 26:52, Rev. 13:10]
7 ch. 1:27; 5:1; James 3:9
8 ch. 6:18; 8:20-22
9 Ps. 54:9, 10
10 ch. 17:11
11 Ezek. 1:28; [Rev. 4:3; 10:1]
12[Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60]
13[Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60]
14 ch. 17:13, 19
15 ch. 5:32; 16:1
16 ch. 10:32
17[Ps. 22:15]
18 Deut. 27:16
19 Josh. 9:23; Judg. 1:28; 1 Kgs. 9:20, 21
20[Rom. 13:4]
21 Or, a servant of servants shall he be to his brothers.
22[Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60]
23 Or, the son of a man was the first to plant a vineyard. 24Japheth sounds like the Hebrew for enlarge.
21 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 2 The sons of Gomer: Ashkenaz, Riphath, and Togarmah. 3 The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

B. The Sons of Ham, 10:6-20

6 The sons of Ham: Cush, Egypt, Put, and Canaan. 7 The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. 8 Cush fathered Nimrod; he was the first on earth to be a mighty man. 9 He was a mighty hunter before the Lord. Therefore it is said, “Like Nimrod a mighty hunter before the Lord.”

10 The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. 11 From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

12 Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim.

Chapter 10

2 For ver. 1-5, see 1 Chr. 1:5-7, Ezek. 38:1-6. 4 For Ps. 72:10, Ezek. 30:13. 5 For ver. 6-8, see 1 Chr. 1:8-10. 10 For ver. 13-18, see 1 Chr. 1:13-17. 13 For ver. 18-20, see 1 Chr. 1:18-20. 14 For ver. 21-22, see Jer. 47:4, Amos 9:7. 15 For ver. 23, see 1 Chr. 1:17-25. 24 For ver. 24-25, see Luke 3:35, 36. 25 For ver. 26-29, see 1 Chr. 1:19-28. 32 For ver. 1-19, see 1 Chr. 1:1-9. 33 For ver. 20-29, see 1 Chr. 1:10-19.

Chapter 11

10:10-11 Nimrod’s activities centered first in Shinar (Babylonia) and included building the tower of Babel, described in 11:1-9; then he went to Assyria (cf. Mic. 5:6).

10:15-20 These verses describe the descendants of Shem, who occupied the area N of the Persian Gulf. The dividing in the days of Peleg (v. 25) apparently refers to the scattering of 11:9.

11:1 The unbridgeable gap between animal sounds and human language, as well as the statement of this verse that originally all men spoke the same language, are inexplicable by the theory of evolution.

11:2 Shinar. The area between the Tigris and Euphrates rivers, ancient Babylonia.

Nations of Genesis 10

Arvadites Zemarites Arkites Sinites Sidonians Amorites Hamathites Hethites Hivites Jebusites Girgashtites


10:6-20 These verses detail Ham’s descendants, who went to Africa and later spread W along the Mediterranean coast of N Africa. 10:10-11 Nimrod’s activities centered first in Shinar (Babylonia) and included building the tower of Babel, described in 11:1-9; then he went to Assyria (cf. Mic. 5:6).

10:16 Jebusites lived in Jerusalem when Israel conquered Canaan.

10:21-32 These verses describe the descendants of Shem, who occupied the area N of the Persian Gulf. The dividing in the days of Peleg (v. 25) apparently refers to the scattering of 11:9.

11:1 The unbridgeable gap between animal sounds and human language, as well as the statement of this verse that originally all men spoke the same language, are inexplicable by the theory of evolution.

11:2 Shinar. The area between the Tigris and Euphrates rivers, ancient Babylonia.
they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, “and bitumen for mortar.

4Then they said, “Come, let us build ourselves a city and a tower 5with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.”

5And the LORD came down to see the city and the tower, which the children of man had built.

6And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

7Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”

8So the LORD dispersed them from there over the face of all the earth, and they left off building the city.

9Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

E. The Descendants of Shem, 11:10-26

10These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. 11And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

12When Arpachshad had lived 35 years, he fathered Shelah. 13And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

14When Shelah had lived 30 years, he fathered Eber. 15And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

16When Eber had lived 34 years, he fathered Peleg. 17And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

18When Peleg had lived 30 years, he fathered Reu. 19And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

20When Reu had lived 32 years, he fathered Serug. 21And Reu lived after he fathered Serug 207 years and had other sons and daughters.

22When Serug had lived 30 years, he fathered Nahor. 23And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

24When Nahor had lived 29 years, he fathered Terah. 25And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

26When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

VI. THE HISTORY OF ABRAHAM, 11:27-25:11

A. The Family of Abram, 11:27-32

27Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. 28Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. 29And Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife, Milcah, the daughter of Haran the father of Milcah and Iscah. 30Now Sarai was barren; she had no child.

31Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife, and they went

1Babel sounds like the Hebrew for confused.