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INTRODUCTION TO

Genesis

AUTHOR: Moses

DATE: 1450-1410 B.C.

Title

The English word *genesis* comes, by way of Latin, from the Greek title to this book. In Hebrew, the book was named from its first word, which means “in the beginning.” Genesis means “origin” and thus is an apt title for a book that reveals the origins of all human history.

Authorship

Genesis is the first book of a larger work, the first five books of the Old Testament, called the Pentateuch, the authorship of which has traditionally been ascribed to Moses. This is supported by the following considerations: (1) the Pentateuch itself affirms Moses as its author (Ex. 17:14; 24:4, 7; 34:27; Num. 33:1-2; Deut. 31:9); (2) other Old Testament books testify to the Mosaic authorship of the Pentateuch (Josh. 1:7-8; 8:32, 34; 22:5; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Dan. 9:11-13; Mal. 4:4); (3) the New Testament affirms the same (Matt. 19:8; Mark 12:26; John 5:46-47; 7:19; Rom. 10:5); (4) eyewitness details point to a participant being the author, not an editor who lived centuries later (Ex. 15:27; Num. 2:1-31; 11:7-8); (5) the author’s information about Egyptian names, words, customs, and geography would have been difficult for an author or editor to have obtained in Canaan centuries after Moses’ time (Gen. 13:10; 16:1-3; 33:18; 41:43; cf. Acts 7:22).

The critical view of the authorship of the Pentateuch has passed through several stages. At first, Genesis was divided into two documents on the basis of the use of the two different names for God: Elohim and Yahweh. About 1875, Julius Wellhausen argued for four documents—named J, E, P, and D—from which the entire Pentateuch was compiled. J was written about 850 B.C. by an unknown writer in Judah; E was written about 750 B.C. by an unknown writer in the Northern Kingdom of Israel; D was composed by a high priest at the time of the revival under King Josiah in 621 B.C.; and P was composed from the time of Ezekiel to Ezra. Archaeological discoveries, however (many

since World War I), have demonstrated the historical accuracy of the Pentateuch and have brought to light customs practiced in the second millennium B.C. that were not practiced in the first millennium B.C. How, then, would an author have known of these customs (e.g., the double portion going to the oldest son, the sale of a birthright, the validity of an oral will; cf. Gen. 48:17-20) unless he had lived during that earlier period?

Undoubtedly, Moses had both oral and written records of early history, which he used under the guidance of the Holy Spirit to write about events that antedated his own life. Naturally, someone else must have written the account of his death (Deut. 34).

Contents

Genesis is a real-life history of individual people, a fact that is emphasized by the 10 sections (following the prologue, 1:1-2:3) that usually begin “these are the records of the generations of” (6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2; cf. 2:4; 5:1). This thrust provides a natural unity to the book (cf. Luke 3:23-38).

Genesis is a book about the beginning of many things: the world, man, sin, civilization, the nations, and Israel.

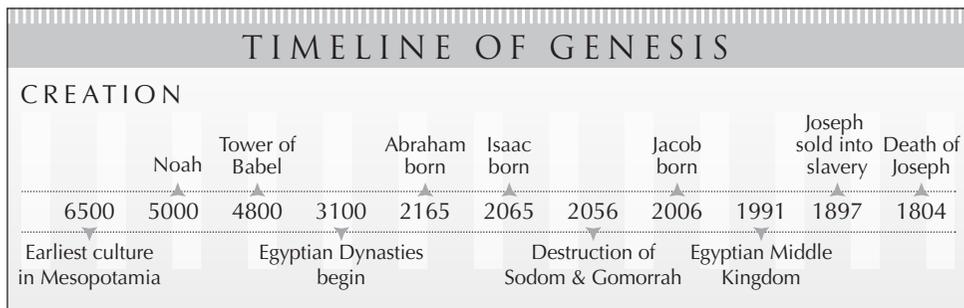
Genesis also contains important theological themes: the doctrine of the living, personal God; the doctrine of man made in the image of God, then of sinful man; the anticipation of a Redeemer (3:15); and the covenant promises made to the nation Israel (12:1-3; 15:18-21).

Genesis is a book unique among all Near Eastern literature and foundational to all the other books of the Bible.

Outline of Genesis

- I. The Creation of the World, 1:1-2:25
 - A. The Beginning of Creation, 1:1-2
 - B. The Days of Creation, 1:3-2:3
 - C. The Beginnings of Man and Woman, 2:4-25

- II. The Sin of Man, 3:1-24
 - A. The Temptation, 3:1-7
 - B. The Judgments, 3:8-24
- III. The Beginnings of Civilization, 4:1-5:32
 - A. Cain and His Descendants, 4:1-24
 - B. Seth, 4:25-26
 - C. Adam to Noah, 5:1-32
- IV. The History of Noah, 6:1-9:29
 - A. The Causes of the Flood, 6:1-13
 - B. The Course of the Flood, 6:14-8:19
 - C. The Events After the Flood, 8:20-9:29
- V. The Descendants of Noah and the Tower of Babel, 10:1-11:26
 - A. The Sons of Japheth, 10:1-5
 - B. The Sons of Ham, 10:6-20
 - C. The Sons of Shem, 10:21-32
 - D. The Tower of Babel, 11:1-9
 - E. The Descendants of Shem, 11:10-26
- VI. The History of Abraham, 11:27-25:11
 - A. The Family of Abram, 11:27-32
 - B. The Call of Abram, 12:1-20
 - C. The Separation of Abram and Lot, 13:1-18
 - D. The Deliverance of Lot by Abram, 14:1-24
 - E. The Covenant with Abram, 15:1-21
 - F. The Birth of Ishmael, 16:1-16
 - G. The Circumcision of Abraham, 17:1-27
 - H. The Destruction of Sodom and Gomorrah, 18:1-19:38
 - I. Abraham and Abimelech, 20:1-18
 - J. The Birth of Isaac, 21:1-34
 - K. The Offering of Isaac, 22:1-24
 - L. The Death and Burial of Sarah, 23:1-20
 - M. The Marriage of Isaac, 24:1-67
 - N. The Death of Abraham, 25:1-11
- VII. The Descendants of Ishmael, 25:12-18
- VIII. The History of Isaac and His Sons, 25:19-36:43
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 - B. Isaac and Abimelech, 26:1-35
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 - D. Jacob's Flight to Paddan-aram (Mesopotamia), 28:1-9
 - E. Jacob's Dream at Bethel, 28:10-22
 - F. Jacob and the Daughters of Laban, 29:1-30:43
 - 1. Jacob meets Rachel, 29:1-14
 - 2. Jacob marries Leah and Rachel, 29:15-30
 - 3. Jacob begets children, 29:31-30:24
 - 4. Jacob bargains with Laban, 30:25-43
 - G. Jacob's Return to Canaan, 31:1-33:20
 - 1. His separation from Laban, 31:1-55
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 - H. Jacob's Later Life, 34:1-36:43
 - 1. The massacre at Shechem, 34:1-31
 - 2. The renewal of the covenant at Bethel, 35:1-15
 - 3. The deaths of Rachel and Isaac, 35:16-29
 - 4. The descendants of Esau, 36:1-43
- IX. The History of Joseph, 37:1-50:26
 - A. Joseph Sold into Slavery, 37:1-36
 - B. Judah and Tamar, 38:1-30
 - C. Joseph in Potiphar's House, 39:1-23
 - D. Joseph Interprets the Dreams of the Cupbearer and the Baker, 40:1-23
 - E. Joseph Interprets Pharaoh's Dream, 41:1-57
 - F. Joseph's Brothers in Egypt, 42:1-45:28
 - 1. The first visit of his ten brothers, 42:1-38
 - 2. The second visit of his eleven brothers, 43:1-44:34
 - 3. Joseph's revelation of his identity, Gen 45:1-28
 - G. Joseph's Family in Egypt, 46:1-47:31
 - H. The Blessing of Joseph's Sons, 48:1-22
 - I. Jacob's Blessing of His Sons, 49:1-27
 - J. Jacob's Death and Burial, 49:28-50:14
 - K. The Last Days of Joseph, 50:15-26



Genesis

I. THE CREATION OF THE WORLD, 1:1-2:25

A. The Beginning of Creation, 1:1-2

1 In the beginning ^bGod ^ccreated the heavens and the earth. ²The earth was ^{1a}formless and void, and ^bdarkness was over the ²surface of the deep, and ^cthe Spirit of God ^dwas ³moving over the ²surface of the waters.

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

³Then ^aGod said, “Let there be light”; and there was light. ⁴God saw that the light was ^agood; and God ^bseparated the light from the darkness. ⁵^aGod called the light day, and the darkness He called night. And ^bthere was evening and there was morning, one day.

⁶Then God said, “Let there be ¹an ^aexpanse in the midst of the waters, and let it separate

Chapter 1

¹Ps 102:25; Is 40:21; John 1:1, 2; Heb 1:10 ^bPs 89:11; 90:2; Acts 17:24; Rom 1:20; Heb 11:3 ^cJob 38:4; Is 42:5; 45:18; Rev 4:11

²¹Or a waste and emptiness ²Lit face of ³Or hovering ^aJer 4:23 ^bJob 38:9; Ps 104:30; Is 40:13, 14 ^dDeut 32:11; Is 31:5

³Ps 33:6, 9; 2 Cor 4:6

⁴Ps 145:9, 10 ^bIs 45:7

⁵Ps 74:16 ^bPs 65:8

⁶Or a firmament

^aIs 40:22; Jer 10:12;

2 Pet 3:5

⁷Or firmament ^aJob

38:8-11 ^bPs 148:4

⁸Or firmament

⁹Ps 104:6-9; Jer 5:22;

2 Pet 3:5 ^bPs 24:1,

2; 95:5

¹⁰Ps 33:7; 95:5; 146:6

¹¹Or grass ²Or herbs ³Lit

its ⁴Lit in which is its seed

the waters from the waters.” ⁷God made the ¹expanse, and separated ⁴the waters which were below the ¹expanse from the waters ^bwhich were above the ¹expanse; and it was so. ⁸God called the ¹expanse heaven. And there was evening and there was morning, a second day.

⁹Then God said, ^a“Let the waters below the heavens be gathered into one place, and let ^bthe dry land appear”; and it was so. ¹⁰God called the dry land earth, and the ^agathering of the waters He called seas; and God saw that it was good. ¹¹Then God said, “Let the earth sprout ^{1a}vegetation, ²plants yielding seed, and fruit trees on the earth bearing fruit after ³their kind ⁴with seed in them”; and it was so. ¹²The earth brought forth ¹vegetation, ²plants yielding seed after ³their kind, and trees bearing

^aPs 65:9-13; 104:14; Heb 6:7 ¹²Or grass ²Or herbs ³Lit its

1:1 *In the beginning.* Not of eternity, but of the creation 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 plenitude of power and majesty and allowing for the NT revelation of the triunity of the Godhead. Cf. note on Gen. 2:4. *created.* Heb. *bara*, used also in verses 21 and 27. The word itself does not preclude the use of preexisting material (Isa. 65:18), though none is mentioned or implied here (cf. other occurrences in Ps. 51:10; Isa. 65:17; Amos 4:13). *Bara* means essentially the same as *asa*, “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 formless 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 consecutive 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 unfashioned and uninhabited. *the deep.* Not a reference to the mythological Babylonian monster Tiamat, as has been alleged, but simply “waters.” *moving 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, one day* (better, day one). Later Jewish reckoning began the day with eventide (Lev. 23:32). That may be the reason for the order here, or it may simply mean that one day-night cycle was completed. Since daytime closes at evening and the night ends with the morning, the phrase indicates that the first day and night had been completed. Evening and morning cannot be construed to mean an age, but only a day; everywhere in the Pentateuch the word *day*, when used (as here) with a numerical adjective, means a solar day (now calibrated as 24 hours).

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 which 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 *after their 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.

fruit ⁴with seed in them, after ³their kind; and God saw that it was good. ¹³There was evening and there was morning, a third day.

¹⁴Then God said, "Let there be ^{1a}lights in the ^{2b}expanse of the heavens to separate the day from the night, and let them be for ^csigns and for ^dseasons and for days and years; ¹⁵and let them be for ¹lights in the ²expanse of the heavens to give light on the earth"; and it was so. ¹⁶God made the two ¹great lights, the ^agreater ²light ³to govern the day, and the lesser ²light ³to govern the night; *He made* ^bthe stars also. ^{17a}God placed them in the ¹expanse of the heavens to give light on the earth, ¹⁸and ¹to ^agovern the day and the night, and to separate the light from the darkness; and God saw that it was good. ¹⁹There was evening and there was morning, a fourth day.

²⁰Then God said, "Let the waters ¹teem with swarms of living creatures, and let birds fly above the earth ²in the open ³expanse of the heavens." ²¹God created ^athe great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. ²²God blessed them, saying, "Be fruitful and multiply, and fill the

¹² ²Lit its ⁴Lit in which is its seed
¹⁴ ⁴Or luminaries, light-bearers ²Or firmament ^aPs 74:16; 136:7 ^bPs 19:1; 150:1 ¹Jer 10:2 ⁴Ps 104:19
¹⁵ ⁴Or luminaries, light-bearers ²Or firmament
¹⁶ ⁴Or luminaries, light-bearers ²Or luminary, light-bearer ³Lit for the dominion of ^aPs 136:8, 9 ^bJob 38:7; Ps 8:3; Is 40:26
¹⁷ ¹Or firmament ^aJer 33:20, 25
¹⁸ ¹Lit for the dominion of ^aJer 31:35
²⁰ ²Or swarm ²Lit on the face of ³Or firmament
²¹ ^aPs 104:25-28
²⁴ ¹Lit its ^aGen 2:19; 6:20; 7:14; 8:19
²⁵ ¹Lit its ^aGen 7:21, 22; Jer 27:5
²⁶ ¹Lit heavens ^aGen 3:22; 11:7; ^bGen 5:1; 9:6; 1 Cor 11:7; Eph 4:24; James 3:9 ^cPs 8:6-8
²⁷ ^aGen 5:1f; 1 Cor 11:7; Eph 4:24; Col 3:10 ^bMatt 19:4; Mark 10:6
²⁸ ¹Lit heavens ²Or creeps ^aGen 9:1, 7; Lev 26:9; Ps 127:3, 5
²⁹ ¹Lit face of ²Lit in which is the fruit of a tree yielding seed ^aPs 104:14; 136:25

waters in the seas, and let birds multiply on the earth." ²³There was evening and there was morning, a fifth day.

^{24a}Then God said, "Let the earth bring forth living creatures after ¹their kind: cattle and creeping things and beasts of the earth after ¹their kind"; and it was so. ²⁵God made the ^abeasts of the earth after ¹their kind, and the cattle after ¹their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

²⁶Then God said, "Let ^aUs make ^bman in Our image, according to Our likeness; and let them ^crule over the fish of the sea and over the birds of the ¹sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." ²⁷God created man ^ain His own image, in the image of God He created him; ^bmale and female He created them. ²⁸God blessed them; and God said to them, ^a"Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the ¹sky and over every living thing that ²moves on the earth." ²⁹Then God said, "Behold, ^aI have given you every plant yielding seed that is on the ¹surface of all the earth, and every tree ²which has fruit yielding seed;

NAMES OF GOD

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

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 *cattle*. 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* . . . *rule*. 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).

it shall be food for you;³⁰ and ^ato every beast of the earth and to every bird of the ¹sky and to every thing that ²moves on the earth ³which has life, *I have given every green plant for food*; and it was so.³¹ God saw all that He had made, and behold, it was very ^agood. And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were completed, and all ^atheir hosts. ²By ^athe seventh day God completed His work which He had done, and ^bHe rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created ¹and made.

C. The Beginnings of Man and Woman, 2:4-25

⁴ ^{1a}This is the account of the heavens and the earth when they were created, in ^bthe day that the LORD God made earth and heaven. ^{5a}Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, ^bfor the LORD God had not sent rain upon the earth, and there was no man to ¹cultivate the ground. ⁶But a ¹mist used to rise from the earth and water the whole ²surface of the ground. ⁷Then the LORD God formed man of ^adust from the ground, and breathed into his nostrils the breath of life; and ^bman became a

³⁰ ¹Lit *heavens* ²Or *creeps* ³Lit *in which is a living soul* ^aPs 145:15, 16; 147:9
³¹ ^aPs 104:24, 28; 119:68; 1 Tim 4:4

Chapter 2

¹ ^aDeut 4:19; 17:3
² ^aEx 20:8-11; 31:17 ^bHeb 4:4, 10
³ ¹Lit *to make*
⁴ ¹Lit *These are the generations* ^aJob 38:4-11 ^bGen 1:3-31
⁵ ¹Lit *work, serve* ^aGen 1:11 ^bPs 65:9, 10; Jer 10:12, 13
⁶ ¹Or *flow* ²Lit *face of*
⁷ ¹Lit *soul* ^aGen 3:19
⁸ ^aGen 13:10; Is 51:3; Ezek 28:13
⁹ ^aEzek 47:12 ^bGen 3:22; Rev 2:7; 22:2, 14
¹⁰ ¹Lit *was going out* ²Lit *heads* ^aPs 46:4
¹¹ ¹Lit *surrounds* ^aGen 25:18
¹³ ¹Lit *is the one surrounding*
¹⁴ ^aHeb *Hiddekel* ²Lit *is the one going* ^bHeb *Perath* ^aDan 10:4 ^bGen 15:18
¹⁶ ^aGen 3:2, 3
¹⁷ ¹Lit *eat from it* ^aDeut 30:15, 19, 20; Rom 6:23; 1 Tim 5:6; James 1:15
¹⁸ ¹Lit *corresponding to*
¹⁹ ^aGen 1:24

living ¹being.⁸ The LORD God planted a ^agarden toward the east, in Eden; and there He placed the man whom He had formed. ⁹Out of the ground the LORD God caused to grow ^aevery tree that is pleasing to the sight and good for food; ^bthe tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰Now a ^ariver ¹flowed out of Eden to water the garden; and from there it divided and became four ²rivers. ¹¹The name of the first is Pishon; it ¹flows around the whole land of ^aHavilah, where there is gold. ¹²The gold of that land is good; the bdellium and the onyx stone are there. ¹³The name of the second river is Gihon; it ¹flows around the whole land of Cush. ¹⁴The name of the third river is ^{1a}Tigris; it ²flows east of Assyria. And the fourth river is the ^{3b}Euphrates.

¹⁵Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. ¹⁶The LORD God ^acommanded the man, saying, "From any tree of the garden you may eat freely; ¹⁷but from the tree of the knowledge of good and evil you shall not ¹eat, for in the day that you eat from it ^ayou will surely die."

¹⁸Then the LORD God said, "It is not good for the man to be alone; ^aI will make him a helper ¹suitable for him." ^{19a}Out of the ground

2:1 *their hosts*. 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. 53:1, 5, 6, 10).

2:5 This sentence may begin at verse 4b: "At the time the LORD God made the earth and the heavens, then no shrub of the field was as yet in the earth . . ." The kind of plants referred to here are those requiring cultivation, which (though green plants appeared the third day, 1:11-12) did not grow until after there was a man to take care of them.

2:6 *mist*. Probably caused by daily evaporation and condensation, which occurred because of the change in temperature between daytime and nighttime. Cf. note on 1:7.

2:7 Man's body was formed from small particles of the earth (the Hebrew words for man and earth are similar; cf. 1 Cor. 15:47), but his life came from the breath of God. *a living being*. I.e., a living person. The phrase is also used of animals (1:21, 24). Man is distinguished from animals by being created in the image of God.

2:8 *toward the east, in Eden*. Apparently somewhere in Mesopotamia (modern Iraq), since two of the four rivers in its vicinity are the well-known Tigris and Euphrates (v. 14). *Eden* means "delight."

2:9 *the tree of life . . . and the tree of the knowledge of good and evil* were two actual trees to which God gave special significance.

2:11 The exact locations are not certain.

2:12 *bdellium*. A precious gum resin. *onyx*. A nontransparent variety of agate.

2:15-20 God told Adam to do four things: (1) *cultivate* the garden; (2) *keep it*, i.e., guard its sanctity; (3) *eat* its fruit, except the fruit of the tree of the knowledge of good and evil but apparently including the fruit of the tree of life; (4) name the animals.

2:18 *a helper suitable* to him. I.e., his counterpart (cf. 1 Cor. 11:9).

the LORD God formed every beast of the field and every bird of the ¹sky, and ^bbrought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name. ²⁰The man gave names to all the cattle, and to the birds of the ¹sky, and to every beast of the field, but for ²Adam there was not found ^aa helper ³suitable for him. ²¹So the LORD God caused a ^adeep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. ²²The LORD God ¹fashioned into a woman ^athe rib which He had taken from the man, and brought her to the man. ²³The man said,

^a“This is now bone of my bones,

And flesh of my flesh;

¹She shall be called ²Woman,

Because ¹she was taken out of ³Man.”

²⁴“For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. ²⁵“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

3 Now ^athe serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from ¹any tree of the garden?’” ²The woman said to the serpent, ^a“From the fruit of the trees of the garden we may eat; ³but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or

¹⁹Lit *heavens* ^aGen 1:26

²⁰Lit *heavens* ²Or *man*

³Lit *corresponding to*

^aGen 2:18

²¹Gen 15:12

²²Lit *built* ¹1 Cor 11:8, 9

²³Lit *This one* ²Heb

Ishshah ³Heb *Ish* ^aGen

29:14; Eph 5:28, 29

²⁴Matt 19:5; Mark 10:7,

8; 1 Cor 6:16; Eph 5:31

²⁵Gen 3:7, 10, 11

Chapter 3

¹Or *every* ²2 Cor 11:3;

Rev 12:9; 20:2

²Gen 2:16, 17

⁴John 8:44; 2 Cor 11:3

⁵Is 14:14; Ezek 28:2,

12-17

⁶Rom 5:12-19; 1 Tim

2:14; James 1:14, 15;

1 John 2:16

⁷Or *girdles* ¹Is 47:3;

Lam 1:8

⁸Lit *wind, breeze* ^aGen

18:33; Lev 26:12; Deut

23:14 ^aJob 31:33; Ps

139:1-12; Hos 10:8;

Amos 9:3; Rev 6:15-17

⁹Gen 4:9; 18:9

¹⁰Ex 20:18, 19; Deut

5:25

¹²Job 31:33; Prov 28:13

¹³2 Cor 11:3; 1 Tim

2:14

¹⁴Deut 28:15-20

you will die.” ⁴“The serpent said to the woman, “You surely will not die!” ⁵For God knows that in the day you eat from it your eyes will be opened, and ^a“you will be like God, knowing good and evil.” ⁶“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 desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they ^aknew that they were naked; and they sewed fig leaves together and made themselves ¹loin coverings.

B. The Judgments, 3:8-24

⁸They heard the sound of ^athe LORD God walking in the garden in the ¹cool of the day, ^band the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹Then the LORD God called to the man, and said to him, ^a“Where are you?” ¹⁰He said, ^a“I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” ¹¹And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” ¹²“The man said, “The woman whom You gave to *be* with me, she gave me from the tree, and I ate.” ¹³Then the LORD God said to the woman, “What is this you have done?” And the woman said, ^a“The serpent deceived me, and I ate.” ¹⁴The LORD God said to the serpent, ^a“Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go,

2:20 *gave names*. See note on 1:10.

2:21-22 *ribs*. Though elsewhere the Hebrew word means “side,” here it means “rib” (and doubtless includes the surrounding flesh, cf. v. 23). The NT understands this as actual, factual history.

2:23 *Woman*. Heb., *ishshah*, similar to *ish* (man), reflecting the fact that woman was derived from man (though the word itself may come from a root meaning “to be soft”).

2:24 This verse emphasizes the complete identification of the two personalities in marriage. The passage tells us that God instituted marriage and that it is to be monogamous, heterosexual, and the complete union of the two persons. Jesus added that it is to be permanent (cf. Mark 10:7-9).

2:25 They felt no shame until they sinned (3:7).

3:1 *the serpent*. Apparently a beautiful creature, in its uncursed state, that Satan used in the temptation. *more crafty*. I.e., clever, not in a degrading sense at this point. *he said*. Satan spoke through the serpent. Perhaps Eve did not realize that animals

could not speak; at any rate, she was not alarmed. *from any tree of the garden*. The question was designed to suggest that God was not good and fair because He restricted the eating of the fruit of one of the trees.

3:6 The three areas of Eve’s self-deception are in the same categories of temptation as those found in 1 John 2:16. Eve was deceived; Adam ate knowingly (cf. 1 Tim. 2:14). Their sin was more than merely eating forbidden fruit; it was disobeying the revealed word of God, believing the lie of Satan, and placing their own wills above God’s. Sin, with all its dreadful consequences, now entered the human race and the world in general. See note on Rom. 5:12.

3:7 A keen sense of guilt immediately followed the act of sinning.

3:8 They *hid themselves*. Their intimate fellowship with God was broken.

3:14 The entire animal kingdom was affected by man’s fall (cf.

And ^bdust you will eat
All the days of your life;
¹⁵ And I will put ^aenmity
Between you and the woman,
And between your seed and her seed;
^bHe shall ¹bruise you on the head,
And you shall bruise him on the heel.”

¹⁶To the woman He said,
“I will greatly multiply
Your pain ¹in childbirth,
In pain you will ^abring forth children;
Yet your desire will be for your husband,
And ^bhe will rule over you.”

¹⁷Then to Adam He said, “Because you have
listened to the voice of your wife, and have
eaten from the tree about which I commanded
you, saying ‘You shall not eat from it’;

^aCursed is the ground because of you;
^bIn ¹toil you will eat of it
All the days of your life.

¹⁸“Both thorns and thistles it shall grow for
you;

And you will eat the ¹plants of the field;

¹⁹ By the sweat of your face
You will eat bread,
Till you ^areturn to the ground,
Because ^bfrom it you were taken;
For you are dust,
And to dust you shall return.”

²⁰Now the man called his wife’s name ^{1a}Eve,
because she was the mother of all *the* living.

²¹The LORD God made garments of skin for
Adam and his wife, and clothed them.

¹⁴^aIs 65:25; Mic 7:17
¹⁵^aOr *crush* ^aRev 12:17
^bRom 16:20

¹⁶^aLit *and your pregnancy, conception*
^aJohn 16:21; 1 Tim 2:15
^b1 Cor 14:34

¹⁷^aOr *sorrow* ^aGen 5:29;
Rom 8:20-22; Heb 6:8

^bJob 5:7; 14:1; Eccl 2:23

¹⁸^aLit *plant*
¹⁹^aPs 90:3; 104:29; Eccl
12:7 ^bGen 2:7

²⁰^aI.e. living; or life

^b2 Cor 11:3; 1 Tim 2:13

²²^aGen 1:26 ^bGen 2:9;

Rev 22:14

²⁴^aEzek 31:11 ^bGen 2:8

^cEx 25:18-22; Ps 104:4;

Ezek 10:1-20; Heb 1:7

^dGen 2:9

Chapter 4

¹^aLit *knew* ^bi.e. gotten

one ^cOr *man, the Lord*

²^aLuke 11:50, 51 ^bGen

46:32; 47:3

³^aLit *at the end of days*

^bHeb 11:4 ^c1 Sam 15:22

⁵^a1 Sam 16:7 ^bIs 3:9;

Jude 11

⁶^aJon 4:4

⁷^aOr *surely you will be*

accepted ^bJer 3:12; Mic

7:18 ^cNum 32:23

²²Then the LORD God said, “Behold, the man
has become like one of ^aUs, knowing good and
evil; and now, he might stretch out his hand,
and take also from ^bthe tree of life, and eat, and
live forever”— ²³therefore the LORD God sent
him out from the garden of Eden, to cultivate
the ground from which he was taken. ²⁴So ^aHe
drove the man out; and at the ^beast of the gar-
den of Eden He stationed the ^ccherubim and
the flaming sword which turned every direc-
tion to guard the way to ^dthe tree of life.

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

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

4 Now the man ¹had relations with his
wife Eve, and she conceived and gave
birth to ²Cain, and she said, “I have gotten a
³manchild with *the help of the LORD.*” ²Again,
she gave birth to his brother Abel. And ^aAbel
was ^ba keeper of flocks, but Cain was a tiller of
the ground. ³So it came about ¹in the course
of time that Cain brought an offering to the
LORD of the fruit of the ground. ^{4a}Abel, on his
part also brought of the firstlings of his flock
and of their fat portions. And ^bthe LORD had
regard for Abel and for his offering; ⁵but ^afor
Cain and for his offering He had no regard. So
^bCain became very angry and his countenance
fell. ⁶Then the LORD said to Cain, “^aWhy are
you angry? And why has your countenance
fallen? ^{7a}If you do well, ¹will not *your counte-*
nance be lifted up? ^bAnd if you do not do well,

Jer. 12:4; Rom. 8:20), but the serpent’s very form and movements
were altered, and he was humbled (*dust you will eat* is a symbol
of humiliation, not an item of diet; cf. Mic. 7:17; Isa. 65:25).

3:15 *between your seed* (the spiritual descendants of Satan; cf.
John 8:44; Eph. 2:2) *and her seed* (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 childbearing. 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 will 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 skin* 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 *had relations*. Lit., *knew*. A common euphemism for sexual
relations. In Hebrew, *Cain* (*qayin*) and *I have gotten* (*qaniti*) rep-
resent a play on words. The meaning of Cain is probably “spear.”
4:2 *Abel* means “breath” or “vanity,” reflecting perhaps Eve’s
understanding of the import of the curse (Rom. 8:20).

4:3-4 *of the fruit of the ground*. A bloodless offering was not
necessarily inappropriate (cf. Lev. 2:1, 4, 14, 15); it was Cain’s
attitude of unbelief that displeased God. See note on Heb. 11:4.
fat was the richest part of the animal.

4:7 Cain is promised restored fellowship if he does well; but, if
not, the effects of *sin* are ready to pounce (*is crouching*) on him.
Sin is pictured as a demon ready to pounce on Cain to enslave him.

sin is crouching at the door; and its desire is for you, ^cbut you must master it.”⁸ Cain ¹told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and ⁴killed him.

⁹Then the LORD said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?”¹⁰ He said, “What have you done? ^aThe voice of your brother’s blood is crying to Me from the ground. ¹¹Now ^ayou are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you cultivate the ground, it will no longer yield its strength to you; ^byou will be a vagrant and a wanderer on the earth.”¹³ Cain said to the LORD, “My punishment is too great to bear!¹⁴ Behold, You have ^adriven me this day from the face of the ground; and from Your face I will be hidden, and ^bI will be a vagrant and a wanderer on the earth, and ^cwhoever finds me will kill me.”¹⁵ So the LORD said to him, “Therefore whoever kills Cain, vengeance will be taken on him ^asevenfold.” And the LORD ^{1b}appointed a sign for Cain, so that no one finding him would slay him.

¹⁶Then Cain went out from the presence ^aof the LORD, and ¹settled in the land of ²Nod, east of Eden.

¹⁷Cain ¹had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son. ¹⁸Now to Enoch was born Irad, and Irad ¹became the father of Mehujael, and Mehujael ¹became the father of Methushael, and Methushael ¹became the father of Lamech. ¹⁹Lamech

⁷Job 11:14, 15; Rom 6:12, 16

⁸Lit *said to* ^aMatt 23:35; Luke 11:51; 1 John 3:12-15; Jude 11

⁹Gen 3:9

¹⁰Num 35:33; Deut 21:1-9; Heb 12:24; Rev 6:9, 10

¹¹Gen 3:14; Deut 28:15-20; Gal 3:10

¹²Deut 28:15-24; Joel 1:10-20 ^aLev 26:17, 36

¹⁴Gen 3:24; Jer 52:3
^bDeut 28:64-67 ^cNum 35:19

¹⁵Or *set a mark on* ^aGen 4:24 ^bEzek 9:4, 6

¹⁶Lit *dwelt* ¹i.e. wandering; ²Kin 24:20; Jer 23:39; 52:3

¹⁷Lit *knew*

¹⁸Lit *begot*

¹⁹Gen 2:24

²³Or *kill* ^aEx 20:13; Lev 19:18; Deut 32:35; Ps 94:1

²⁴Gen 4:15

²⁵Lit *knew* ^aHeb *Sheth* ^bHeb *shath* ¹Lit *seed* ^aGen 5:3 ^bGen 4:8

²⁶Or *by* ^aLuke 3:38 ^bGen 12:8; 26:25; 1 Kin 18:24; Ps 116:17; Joel 2:32; Zeph 3:9; 1 Cor 1:2

Chapter 5

¹Gen 1:26, 27; Eph 4:24; Col 3:10

²Lit *Adam* ^aMatt 19:4; Mark 10:6 ^bGen 1:28

took to himself “two wives: the name of the one was Adah, and the name of the other, Zillah.”²⁰ Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock.²¹ His brother’s name was Jubal; he was the father of all those who play the lyre and pipe.²² As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

²³Lamech said to his wives,

“Adah and Zillah,

Listen to my voice,

You wives of Lamech,

Give heed to my speech,

^aFor I ¹have killed a man for wounding me;

And a boy for striking me;

²⁴ If Cain is avenged ^asevenfold,

Then Lamech seventy-sevenfold.”

B. Seth, 4:25-26

^{25a} Adam ¹had relations with his wife again; and she gave birth to a son, and named him ²Seth, for, *she said*, “God ³has appointed me another ⁴offspring in place of Abel, ^bfor Cain killed him.”²⁶ To Seth, to him also ^aa son was born; and he called his name Enosh. Then *men* began ^bto call ¹upon the name of the LORD.

C. Adam to Noah, 5:1-32

5 This is the book of the generations of Adam. In the day when God created man, He made him ^ain the likeness of God.² He created them ^amale and female, and He ^bblessed them and named them ^aMan in the day when they were created.

4:8 See 1 John 3:12.

4:9 Cain’s response was an outright lie and showed indifference to the murder he had committed.

4:10 *your brother’s blood is crying to Me*. I.e., for vengeance.

4:15 *And the LORD appointed a sign for Cain*. Not some kind of mark on Cain, but a sign to reassure him of God’s gracious protection of his life.

4:16 *Nod* means “wandering,” “exile.” It was an area *east of Eden*.

4:17 *his wife*. Obviously a daughter of Adam (cf. 5:4). She may have been Cain’s sister, niece, or even grandniece. Since Adam’s and Eve’s genetic systems had no mutant genes in them, such a marriage would not be dangerous as it is today. *Enoch* means “consecration” or “initiation,” a new beginning for Cain. *city*. Lit., a permanent settlement, perhaps an attempt on Cain’s part to

neutralize God’s curse on him (v. 12). This was not necessarily the first city or settlement.

4:19 This bigamy was the first recorded violation of God’s pattern of monogamy.

4:23-24 Lamech had killed someone who tried to kill him; now he was boasting that if anyone should try to avenge the murder he would take care of himself *seventy-sevenfold* without any help from God such as Cain received.

4:25 *Seth* means “the appointed one,” the substitute (for slain Abel).

5:1 *This is the book . . .* Cf. 2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2 for other occurrences of this phrase. It may refer to the written source that Moses used in composing Genesis. *In the day*. Better, At the time (cf. 2:4).

³When Adam had lived one hundred and thirty years, he ¹became the father of a son in his own likeness, according to his image, and named him Seth. ⁴Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters. ⁵So all the days that Adam lived were nine hundred and thirty years, and he died.

⁶Seth lived one hundred and five years, and became the father of Enosh. ⁷Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had *other* sons and daughters. ⁸So all the days of Seth were nine hundred and twelve years, and he died.

⁹Enosh lived ninety years, and became the father of Kenan. ¹⁰Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had *other* sons and daughters. ¹¹So all the days of Enosh were nine hundred and five years, and he died.

¹²Kenan lived seventy years, and became the father of Mahalalel. ¹³Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had *other* sons and daughters. ¹⁴So all the days of Kenan were nine hundred and ten years, and he died.

¹⁵Mahalalel lived sixty-five years, and

³Lit *begot*, and so throughout the ch
²²Gen 6:9; 17:1; 24:40; 48:15; Mic 6:8; Mal 2:6; 1 Thess 2:12
²⁴2 Kin 2:11; Jude 14
⁵²2 Kin 2:10; Ps 49:15; 73:24; Heb 11:5

became the father of Jared. ¹⁶Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had *other* sons and daughters. ¹⁷So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

¹⁸Jared lived one hundred and sixty-two years, and became the father of Enoch. ¹⁹Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters. ²⁰So all the days of Jared were nine hundred and sixty-two years, and he died.

²¹Enoch lived sixty-five years, and became the father of Methuselah. ²²Then Enoch ^awalked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters. ²³So all the days of Enoch were three hundred and sixty-five years. ²⁴^aEnoch walked with God; and he was not, for God ^btook him.

²⁵Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. ²⁶Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had *other* sons and daughters. ²⁷So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

THE AGES OF THE PATRIARCHS

Adam	930 years	Jared	962 years
Seth	912 years	Enoch	365 years
Enosh	905 years	Methuselah	969 years
Kenan	910 years	Lamech	777 years
Mahalalel	895 years	Noah	950 years

5:3 his own likeness. Now sinful, in contrast to Gen. 1:26. Each reference to a patriarch gives four details: (1) his name, (2) his age at the birth of his first son, (3) the length of his remaining life, and (4) his age at death. There are variations in the cases of Adam (v. 3), Enoch (vv. 22, 24), and Lamech (vv. 28-29). The longevity of the patriarchs (averaging 912 years, not including Enoch who did not die) may have been due to the vapor canopy (see note on 1:7), which was not dispersed until the Flood, or simply to the fact that it took some time for the effects of sin to shorten man’s life span. If there are no gaps in this chronology,

then 1,656 years elapsed between creation and the Flood. It is likely, however, that the genealogy is selective, resulting in gaps in the list and pushing the date of creation farther back.

5:22-24 Enoch is an exception to the dismal refrain (“and he died”) of this chapter. He *walked* (lit., walked about, i.e., lived) *with God*, and instead of letting him die, *God took him* (the same Hebrew word is used for the translation of Elijah, 2 Kings 2:3, 5; cf. Heb. 11:5). In other words, Enoch went directly to heaven without dying, as will believers who are alive at the Rapture (1 Thess. 4:17). See also note on Jude 14.

²⁸Lamech lived one hundred and eighty-two years, and became the father of a son. ²⁹Now he called his name Noah, saying, “This one will ¹give us rest from our work and from the toil of our hands *arising* from ⁴the ground which the LORD has cursed.” ³⁰Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had *other* sons and daughters. ³¹So all the days of Lamech were seven hundred and seventy-seven years, and he died.

³²Noah was “five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

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

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

6 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ²that the sons of God saw that the daughters of men were ¹beautiful; and they took wives for themselves, whomever they chose. ³Then the LORD said, “⁴My Spirit shall not ¹strive with man forever, ^{2b}because he also is flesh; ³nevertheless his days shall be one hundred and twenty years.” ⁴The ^aNephilim were on the earth in those 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.

²⁹Lit *comfort us in* ^aGen 3:17-19; 4:11
³²Gen 7:6

Chapter 6

²Lit *good*
³Or *rule in*; some ancient versions read *abide in* ²Or *in his going astray he is flesh* ³Or *therefore* Gal 5:16, 17; 1 Pet 3:20 ⁴Ps 78:39
⁴Num 13:33
⁵Gen 8:21; Ps 14:1-3; Prov 6:18; Matt 15:19; Rom 1:28-32
⁶Lit to ^aGen 6:7; Jer 18:7-10 ^bIs 63:10; Eph 4:30
⁷Lit *heavens* ^aDeut 28:63; 29:20 ^bGen 6:6; Amos 7:3, 6
⁸Matt 24:37; Luke 17:26; 1 Pet 3:20 ^aGen 19:19; Ex 33:17; Luke 1:30
⁹Lit *complete, perfect; or having integrity* ²Lit *generations* ^aPs 37:39; 2 Pet 2:5 ^bGen 17:1; Deut 18:13; Job 1:1 ^cGen 5:24
¹⁰Lit *begot*
¹¹Deut 31:29; Judg 2:19 ^bEzek 8:17
¹²Ps 14:1-3
¹³Is 34:1-4; Ezek 7:2, 3; Amos 8:2; 1 Pet 4:7
¹⁴Or *pitch*

⁵Then the LORD saw that the wickedness of man was great on the earth, and that ^aevery intent of the thoughts of his heart was only evil continually. ^{6a}The LORD was sorry that He had made man on the earth, and He was ^bgrieved ¹in His heart. ⁷The LORD said, “^aI will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the ¹sky; for ^bI am sorry that I have made them.” ⁸But ^aNoah ^bfound favor in the eyes of the LORD.

⁹These are *the records of the generations of Noah*. Noah was ^arighteous man, ^{1b}blameless in his ²time; Noah ^cwalked with God. ¹⁰Noah ¹became the father of three sons: Shem, Ham, and Japheth.

¹¹Now the earth was ^acorrupt in the sight of God, and the earth was ^bfilled with violence. ¹²God looked on the earth, and behold, it was corrupt; for ^aall flesh had corrupted their way upon the earth.

¹³Then God said to Noah, “^aThe end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

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

¹⁴“Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall ¹cover it inside and out with pitch. ¹⁵This is how you shall make it: the length of the ark

5:29 *will give us rest*. I.e., by preserving a remnant in the ark. Christ would eventually come and give ultimate victory over the curse.

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 kinglets 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 wives for themselves*. Angels do not procreate after their kind (Mark 12:25), but if these were angels, they did on this unique occasion cohabit with human women to produce human offspring.

6:3 *My Spirit shall not strive with 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 lovingkindness (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.

three hundred ¹cubits, its breadth fifty ¹cubits, and its height thirty ¹cubits. ¹⁶You shall make a ¹window for the ark, and finish it to a cubit from ²the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. ¹⁷Behold, ^aI, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. ¹⁸But I will establish ^aMy covenant with you; and ^byou shall enter the ark—you and your sons and your wife, and your sons' wives with you. ¹⁹^aAnd of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female. ²⁰^aOf the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive. ²¹As for you, take for yourself some of all ^afood which is edible, and gather *it* to yourself; and it shall be for food for you and for them." ²²^aThus Noah did; according to all that God had commanded him, so he did.

7 Then the LORD said to Noah, "Enter the ark, you and all your household, for you *alone* I have seen to be ^arighteous before Me in this ¹time. ²You shall take ¹with you of every ^aclean animal ²by sevens, a male and his female; and of the animals that are not clean two, a male and his female; ³also of the birds of the ¹sky, ²by sevens, male and female, to keep ³offspring alive on the face of all the earth. ⁴For after ^aseven more days, I will send rain on the earth ^bforty days and forty nights; and I will blot out from the face of the land ^cevery living thing that I have made."⁵ Noah did according to all that the LORD had commanded him.

⁶Now Noah was ^asix hundred years old when the flood of water ¹came upon the earth. ⁷Then ^aNoah and his sons and his wife and his

¹⁵¹I.e. One cubit equals approx 18 in.

¹⁶¹Or *roof* ²Lit *above*

¹⁷² Pet 2:5

¹⁸¹Gen 9:9-16; 17:7

¹⁹¹Gen 7:7

¹⁹¹Gen 7:2, 14, 15

²⁰¹Gen 7:3

²¹¹Gen 1:29, 30

²²¹Gen 7:5; Heb 11:7

Chapter 7

¹¹Lit *generation* ^aGen 6:9

²¹Lit to ²Lit *seven seven*

^aLev 11:1-31; Deut

14:3-20

³¹Lit *heavens* ²Lit *seven seven* ³Lit *seed*

⁴¹Gen 7:10 ⁶Gen 7:12, 17

⁶Gen 6:7, 13

⁵¹Gen 6:22

⁶¹Lit was ^aGen 5:32

⁷¹Gen 6:18; 7:13; Matt

24:38f; Luke 17:27

⁸¹Gen 6:19, 20; 7:2, 3

⁹¹Lit *two two*

¹⁰¹Lit *were* ^aGen 7:4

¹¹¹Or *windows of*

the heavens ^aGen 7:6

^bGen 8:2

¹²¹Lit was ^aGen 7:4, 17

¹³¹Gen 6:18; 7:7

¹⁴¹Lit *its* ²Lit *every bird,*

every wing

¹⁵¹Gen 6:19; 7:9

¹⁷¹Lit was ^aGen 7:4

¹⁸¹Lit *went* ²Lit *face*

¹⁹¹Lit *which were under*

all the heavens

²⁰¹I.e. One cubit equals

approx 18 in. ^aGen 8:4

²¹¹Or *crept* ^aGen 6:7, 13,

17; 7:4

²²¹Gen 2:7

sons' wives with him entered the ark because of the water of the flood. ⁸^aOf clean animals and animals that are not clean and birds and everything that creeps on the ground, ⁹there went into the ark to Noah ¹by twos, male and female, as God had commanded Noah. ¹⁰It came about after ^athe seven days, that the water of the flood ¹came upon the earth. ¹¹In the ^asix hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all ^bthe fountains of the great deep burst open, and the ¹floodgates of the sky were opened. ¹²^aThe rain ¹fell upon the earth for forty days and forty nights.

¹³On the very same day ^aNoah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, ¹⁴they and every beast after its kind, and all the cattle after ¹their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, ²all sorts of birds. ¹⁵So they went into the ark to Noah, ^aby twos of all flesh in which was the breath of life. ¹⁶Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed *it* behind him.

¹⁷Then the flood ¹came upon the earth for ^aforty days, and the water increased and lifted up the ark, so that it rose above the earth. ¹⁸The water prevailed and increased greatly upon the earth, and the ark ¹floated on the ²surface of the water. ¹⁹The water prevailed more and more upon the earth, so that all the high mountains ¹everywhere under the heavens were covered. ²⁰The water prevailed fifteen ¹cubits higher, ^aand the mountains were covered. ²¹^aAll flesh that ¹moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; ²²of all that was on the dry land, all ^ain whose nostrils was the breath of

6:16 *window* (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).

7:2 *clean . . . not clean*. Here the distinction had to do with sacrifice (cf. 8:20), later with eating (Lev. 11; Deut. 14). *sevens*. 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 heavens*. 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).

the spirit of life, died.²³ Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the ²sky, and they were blotted out from the earth; and only ^aNoah was left, together with those that were with him in the ark.²⁴ ^aThe water prevailed upon the earth one hundred and fifty days.

8 But ^aGod remembered Noah and all the beasts and all the cattle that were with him in the ark; and ^bGod caused a wind to pass over the earth, and the water subsided.² Also ^athe fountains of the deep and the ¹floodgates of the sky were closed, and ^bthe rain from the sky was restrained;³ and the water receded steadily from the earth, and at the end ^aof one hundred and fifty days the water decreased.⁴ In the seventh month, on the seventeenth day of the month, ^athe ark rested upon the mountains of Ararat.⁵ The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

⁶Then it came about at the end of forty days, that Noah opened the ^awindow of the ark which he had made;⁷ and he sent out a raven, and it ¹flew here and there until the water was dried up ²from the earth.⁸ Then he sent out a dove from him, to see if the water was abated from the face of the land;⁹ but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the ¹surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.¹⁰ So he waited yet another seven days; and again he sent out the dove from the ark.¹¹ The dove came to him toward ¹evening, and behold, in her ²beak was a freshly picked olive leaf. So Noah knew that

²³Lit *all existence* ²Lit *heavens* ^aMatt 24:38, 39; Luke 17:26, 27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5

²⁴Gen 8:3

Chapter 8

¹Gen 19:29; Ex 2:24;

1 Sam 1:19; Ps 105:42

^bEx 14:21; 15:10; Job

12:15; Ps 29:10; Is 44:27;

Nah 1:4

²Or *winds of the heavens* ^aGen 7:11 ^bGen

7:4, 12

³Gen 7:24

⁴Gen 7:20

⁶Gen 6:16

⁷Lit *went out, going and returning* ²Lit *from upon*

⁹Lit *face*

¹¹Lit *the time of evening* ²Lit *mouth*

¹²Jer 48:28

¹³Lit *from upon* ²Lit *face*

^aGen 7:6

¹⁷Or *swarm* ^aGen

1:22, 28

¹⁹Or *according to their kind*

²⁰Gen 12:7, 8; 13:18;

22:9 ^bGen 7:2; Lev 11:1-

47 ^aGen 22:2; Ex 10:25

²¹Lit *to His heart* ²Or

inclination ³Lit *smite* ^aEx

29:18, 25 ^aGen 3:17; 6:7;

13, 17; Is 54:9 ^aGen 6:5;

Ps 51:5; Jer 17:9; Rom

1:21; 3:23; Eph 2:1-3

^aGen 9:11, 15

²²Ps 74:17 ^aJer

33:20, 25

the water was abated from the earth.¹² Then he waited yet another seven days, and sent out ^athe dove; but she did not return to him again.

¹³Now it came about in the ^asix hundred and first year, in the first *month*, on the first of the month, the water was dried up ¹from the earth. Then Noah removed the covering of the ark, and looked, and behold, the ²surface of the ground was dried up.¹⁴ In the second month, on the twenty-seventh day of the month, the earth was dry.¹⁵ Then God spoke to Noah, saying,¹⁶ ^a“Go out of the ark, you and your wife and your sons and your sons’ wives with you.¹⁷ Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may ¹^abreed abundantly on the earth, and be fruitful and multiply on the earth.”¹⁸ So Noah went out, and his sons and his wife and his sons’ wives with him.¹⁹ Every beast, every creeping thing, and every bird, everything that moves on the earth, went out ¹by their families from the ark.

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

²⁰Then Noah built ^aan altar to the LORD, and took of every ^bclean animal and of every clean bird and offered ^cburnt offerings on the altar.²¹ The LORD ^asmelled the soothing aroma; and the LORD said ¹to Himself, “I will never again ^bcurse the ground on account of man, for ²the ²intent of man’s heart is evil from his youth; ^dand I will never again ³destroy every living thing, as I have done.

²²“While the earth remains,
Seedtime and harvest,
And cold and heat,
And ^asummer and winter,
And ^bday and night
Shall not cease.”

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.

8:3 *one hundred and fifty 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).

8:17 *the earth*, radically affected by the Flood, confronted Noah with a more hostile environment. Longevity was decreased, habitable land areas reduced, oceans made more extensive, the crust of the earth made unstable and subject to seismic activity, and the land laid barren.

8:21 *The Lord smelled the soothing aroma*. Lit., a smell of satisfaction. God was pleased with Noah’s offerings.

9 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.² The fear of you and the terror of you will be on every beast of the earth and on every bird of the ¹sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.³ Every moving thing that is alive shall be food for you; I give all to you, ^aas I gave the green plant.⁴ Only you shall not eat flesh with its life, *that is*, ^aits blood.⁵ Surely I will require ^{1a}your life-blood; ^{2b}from every beast I will require it. And ²from every man, ²from every man’s brother I will require the life of man.

⁶“Whoever sheds man’s blood,
By man his blood shall be shed,
For ^bin the image of God
He made man.

⁷“As for you, ^abe fruitful and multiply;
¹Populate the earth abundantly and
multiply in it.”

⁸Then God spoke to Noah and to his sons with him, saying, ⁹“Now behold, ^aI Myself do establish My covenant with you, and with your ¹descendants after you; ¹⁰and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. ¹¹I establish My covenant with you; and all flesh shall ^anever again be cut off by the water of the flood, ^bneither shall there again be a flood to destroy the earth.”
¹²God said, “This is ^athe sign of the covenant which I am making between Me and you and every living creature that is with you, for ¹all successive generations; ¹³I set My ^abow in

Chapter 9

¹Gen 1:28; 9:7

²Lit *heavens*

³Gen 1:29

⁴Lev 7:26f; 17:10-16;
19:26; Deut 12:16, 23;
15:23; 1 Sam 14:34; Acts
15:20, 29

⁵Lit *your blood of your lives* ²Lit *from the hand of* ^aEx 20:13; 21:12 ^bEx 21:28, 29

⁶Ex 21:12-14; Lev 24:17; Num 35:33; Matt 26:52 ^aGen 1:26, 27

⁷Lit *Swarm in the earth* ^aGen 9:1

⁹Lit *seed* ^aGen 6:18

¹¹Gen 8:21 ^bIs 54:9

¹²Or *everlasting generations* ^aGen 9:13, 17; 17:11

¹³Ezek 1:28

¹⁵Lev 26:42, 45; Deut 7:9; Ezek 16:60 ^aGen 9:11

¹⁶Gen 17:13, 19;
2 Sam 23:5

¹⁸Gen 9:25-27; 10:6

¹⁹Lit *scattered* ^aGen 9:1,

7; 10:32; 1 Chr 1:4

²⁰Lit *to be a farmer*

²¹Prov 20:1

²²Hab 2:15

²³Lit *backward*

²⁵I.e. The lowest of servants ^aDeut 27:16

^bJosh 9:23

the cloud, and it shall be for a sign of a covenant between Me and the earth.¹⁴ It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,¹⁵ and ^aI will remember My covenant, which is between Me and you and every living creature of all flesh; and ^bnever again shall the water become a flood to destroy all flesh.¹⁶ When the bow is in the cloud, then I will look upon it, to remember the ^aeverlasting covenant between God and every living creature of all flesh that is on the earth.”¹⁷ 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.”

¹⁸Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and ^aHam was the father of Canaan.¹⁹ These three were the sons of Noah, and ^afrom these the whole earth was ¹populated.

²⁰Then Noah began ¹farming and planted a vineyard.²¹ He drank of the wine and ^abecame drunk, and uncovered himself inside his tent.²² Ham, the father of Canaan, ^asaw the nakedness of his father, and told his two brothers outside.²³ But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were ¹turned away, so that they did not see their father’s nakedness.²⁴ When Noah awoke from his wine, he knew what his youngest son had done to him.²⁵ So he said,

“Cursed be Canaan;
^{1b}A servant of servants
He shall be to his brothers.”

8:22 Establishing the seasons makes nature predictable.

9:2-4 *fear* and *terror* now supplant the previous harmony between man and animals. God now sanctions an animal diet for man, as long as it is not eaten with blood (cf. Lev. 17:10).

9:5-6 Homicide (which in a sense is always fratricide, v. 5) demands a punishment that matches the crime. The justification for capital punishment, here established, is the nobility of human life, which is made *in the image of God*. Thus murder shows contempt for God as well as for one’s fellow man. See Rom. 13:4, where government is given the power of life or death.

9:13 *My (rain) bow*. Likely a new phenomenon due to the changed atmospheric and cloud conditions after the Flood. It serves as the sign of God’s covenant never again to send a universally destructive flood.

9:21 Though this is the first use of the word *wine* in the Bible,

it was not the first occasion of drinking (Matt. 24:38), so Noah must have known the effects of drinking. Probably Noah’s becoming warm from the wine caused him to uncover himself.

9:22 *Ham . . . saw*. Lit., gazed with satisfaction. By contrast, Shem and Japheth showed respect for their father by covering him (v. 23).

9:25 *Cursed be Canaan*. Whether Canaan was personally involved with his father Ham’s sin we do not know (he might have seen Noah’s condition first and then told his father). But Ham is punished for his dishonor to his father by having a son who would bring dishonor to him. The curse is not on the Hamites, but on the Canaanites, the inhabitants of Palestine who were first subjected by Joshua and later by Solomon (cf. 1 Kings 9:20-21). The Canaanites long ago became extinct; the curse, therefore, cannot be applied to anyone today.

²⁶He also said,
 “Blessed be the LORD,
 The God of Shem;
 And let Canaan be ¹his servant.
²⁷“May God enlarge Japheth,
 And let him dwell in the tents of Shem;
 And let Canaan be ¹his servant”
²⁸Noah lived three hundred and fifty years
 after the flood. ²⁹So all the days of Noah were
 nine hundred and fifty 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 Now these are *the records* of the gen-
 erations of Shem, Ham, and Japheth,
 the sons of Noah; and sons were born to them
 after the flood.

²The sons of Japheth were ^bGomer and
 Magog and ^cMadai and ^dJavan and Tubal
 and ^eMeshech and Tiras. ³The sons of Gomer
 were ^aAshkenaz and ¹Riphath and ^bTogarmah.
⁴The sons of Javan were Elishah and ^aTarshish,
 Kittim and ¹Dodanim. ⁵From these the coast-
 lands of the nations ¹were separated into their
 lands, every one according to his language,
 according to their families, into their nations.

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

⁶The sons of Ham were Cush and Mizraim
 and Put and Canaan. ⁷The sons of Cush were
^aSeba and Havilah and Sabtah and ^bRaamah
 and Sabteca; and the sons of Raamah were
^bSheba and ^ddedan. ⁸Now Cush ¹became the
 father of Nimrod; he ²became a mighty one on
 the earth. ⁹He was a mighty hunter before the
 LORD; therefore it is said, “Like Nimrod a mighty
 hunter before the LORD.” ¹⁰The beginning of his
 kingdom was ^{1a}Babel and Erech and Accad
 and Calneh, in the land of ^bShinar. ¹¹From that
 land he went forth ^ainto Assyria, and built Nin-

²⁶Or their ^aGen 14:20;
 24:27
²⁷Or their ^aGen 10:2-5;
 Is 66:19

Chapter 10

²1 Chr 1:5-7 ^bEzek 38:2,
 6:2 Kin 17:6 ^aIs 66:19
^cEzek 38:2

³1.e. In 1 Chr 1:6,
Diphath ^aJer 51:27 ^bEzek
 27:14

⁴1.e. In 1 Chr 1:7,
Rodanim ^aEzek 27:12, 25

⁵Or separated
 themselves

⁶1 Chr 1:8-10

⁷Is 43:3 ^aEzek 27:22

^cEzek 27:15, 20

⁸Lit begot ²Lit began
 to be

¹⁰Or Babylon ^aGen 11:9

^bGen 11:2; 14:1

¹¹Mic 5:6

¹³Lit begot ^aJer 46:9

¹⁴1 Chr 1:12

¹⁵Lit begot ¹1 Chr 1:13;

Jer 47:4 ^aGen 23:3

¹⁶Gen 15:19-21

¹⁹Lit was ^aNum 34:2-12

^bGen 14:2, 3

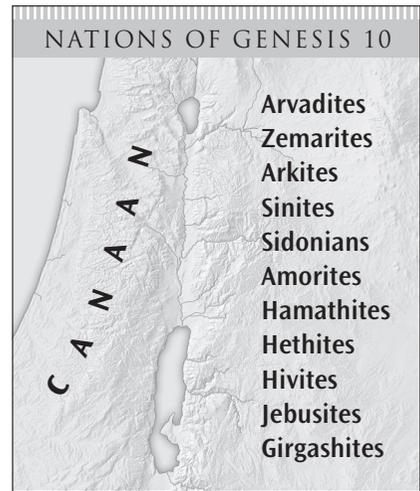
²¹Or the brother of
Japheth the elder

eveh and Rehoboth-Ir and Calah, ¹²and Resen
 between Nineveh and Calah; that is the great
 city. ¹³Mizraim ¹became the father of ^aLudim
 and Anamim and Lehabim and Naphtuhim
¹⁴and ^aPathrusim and Casluhim (from which
 came the Philistines) and Caphtorim.

¹⁵Canaan ¹became the father of ^aSidon, his
 firstborn, and ^bHeth ¹⁶and ^athe Jebusite and the
 Amorite and the Gergashite ¹⁷and the Hivite
 and the Arkite and the Sinite ¹⁸and the Arvad-
 ite and the Zemarite and the Hamathite; and
 afterward the families of the Canaanite were
 spread abroad. ^{19a}The territory of the Canaan-
 ite ¹extended from Sidon as you go toward
 Gerar, as far as Gaza; as you go toward ^bSodom
 and Gomorrah and Admah and Zeboiim, as
 far as Lasha. ²⁰These are the sons of Ham,
 according to their families, according to their
 languages, by their lands, by their nations.

C. The Sons of Shem, 10:21-32

²¹Also to Shem, the father of all the children
 of Eber, *and* the ¹older brother of Japheth,



9:26 Yahweh will be Shem’s God and Shem’s blessing. (Jews are of Semitic—from “Shem”—descent.)

9:27 The descendants of *Japheth* (which means “enlargement”) would spread throughout the earth and prosper. *dwell in the tents of Shem* means that spiritual blessings will come to the Japhethites through the God of the Semites.

10:1 All the people of the world since the Flood have descended from the three sons of Noah (cf. Acts 17:26).

10:2-5 These verses list the descendants of Japheth, who settled in an area that stretched across Eurasia from the Black Sea and Caspian Sea to Spain. *Gomer*. Eastern part of Turkey. See note on

Ezek. 38:5-6. *Magog*. Area now occupied by Russia. See note on Ezek. 38:2. *Tarshish*. S of Spain. See note on Jonah 1:3.

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.

children were born.^{22a}The sons of Shem were ^bElam and Asshur and ^cArpachshad and ^dLud and Aram.²³The sons of Aram were ^aUz and Hul and Gether and Mash.²⁴Arpachshad ¹became the father of ^aShelah; and Shelah ¹became the father of Eber.^{25a}Two sons were born to Eber; the name of the one was ¹Peleg, for in his days the earth was divided; and his brother's name was Joktan.²⁶Joktan ¹became the father of Almodad and Sheleph and Hazarmaveth and Jerah²⁷ and Hadoram and Uzal and Diklah²⁸ and ¹Obal and Abimael and Sheba²⁹ and Ophir and Havilah and Jobab; all these were the sons of Joktan.³⁰Now their ¹settlement ²extended from Mesha as you go toward Sephar, the hill country of the east.³¹These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.

³²These are the families of the sons of Noah, according to their genealogies, by their nations; and ^aout of these the nations were separated on the earth after the flood.

D. The Tower of Babel, 11:1-9

I Now the whole earth ¹used the same language and ²the same words.²It came about as they journeyed east, that they found a plain in the land ^aof Shinar and ¹settled there.³They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used ^atar for mortar.⁴They said, "Come, let us build for ourselves a city, and a tower whose top ^awill reach into heaven, and let us make for ourselves ^ba name, otherwise we ^cwill be scattered abroad over the face of the whole earth."^{5a}The LORD came down to see the city and the tower which the sons of men had built.⁶The LORD said, "Behold, they are one people, and

²²^aChr 1:17^bGen 14:1,

⁹Gen 11:10^cIs 66:19

²³Job 1:1; Jer 25:20

²⁴Lit *begot*^aGen 11:12;

Luke 3:35

²⁵Lit. *division*^aChr

1:19

²⁶Lit *begot*

²⁸Lit. In 1 Chr 1:22,

Ebal

³⁰Lit *dwelling*^aLit was

³²Gen 9:19

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¹Lit was one lip^aOr few

or one set of words

²Lit *dwelt*^aGen 10:10;

14:1; Dan 1:2

³Gen 14:10

⁴Deut 1:28; 9:1; Ps

107:26^bGen 6:4; 2 Sam

8:13^cDeut 4:27

⁵Gen 18:21; Ex 3:8;

19:11, 18, 20

⁶Lit one lip^aLit *withheld*

from^aGen 11:1

⁷Lit *lip*^aGen 1:26^bGen

42:23; Ex 4:11; Deut

28:49; Is 33:19; Jer 5:15

⁸Gen 11:4; Ps 92:9;

Luke 1:51

⁹Or *Babylon*; cf Heb

balal, confuse^aLit *lip*

^aGen 10:10

¹⁰Lit *begot*, and so

throughout the ch^aGen

10:22-25

they all have ^{1a}the same language. And this is what they began to do, and now nothing which they purpose to do will be ²impossible for them.⁷Come, "let Us go down and there ^bconfuse their ¹language, so that they will not understand one another's ¹speech."⁸So the LORD ^ascattered them abroad from there over the face of the whole earth; and they stopped building the city.⁹Therefore its name was called ^{1a}Babel, because there the LORD confused the ²language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

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

^{10a}These are *the records* of the generations of Shem. Shem was one hundred years old, and ¹became the father of Arpachshad two years after the flood;¹¹ and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters.

¹²Arpachshad lived thirty-five years, and became the father of Shelah;¹³ and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters.

¹⁴Shelah lived thirty years, and became the father of Eber;¹⁵ and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.

¹⁶Eber lived thirty-four years, and became the father of Peleg;¹⁷ and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.

¹⁸Peleg lived thirty years, and became the father of Reu;¹⁹ and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

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 Babylon.

11:4 *a city, and a tower* was built in order to prevent people from scattering through the earth, in direct defiance of God's command (9:1). This *tower*, unlike ziggurats, which were built

for the purpose of worshipping a deity, served these people as a rallying point and symbol of their fame.

11:7 By confusing language, God established the parent languages of the earth from which other languages and dialects developed (today, a total of more than 3,000). The result of this confusion was the scattering of mankind.

11:9 *Babel*. Linked by a play on words with a Hebrew verb meaning "to confuse," though the Babylonians preferred to use the meaning that was more acceptable to them: "gate of God."

11:10-26 This selective list of 10 generations is recorded for the purpose of tracing the ancestry of Abraham.