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THE BOOK OF GENESIS

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

A The Beginning of Creation, 1:1-2

1 In the ^abeginning ^bGod created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. ^cAnd the Spirit of God moved upon the face of the waters.

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

3 ^dAnd God said, ^eLet there be light: and there was light.

4 And God saw the light, that it

was good: and God divided the light from the darkness.

5 And God called the light ^fDay, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, ^gLet there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, ^hand divided the waters which *were* under the firmament from the waters which *were* ⁱabove the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

^aJohn 1:1,2;
Heb. 1:10
^bPs. 8:3 & 33:6
& 89:11,12
& 102:25
& 136:5
& 146:6;
Isa. 44:24;
Jer. 10:12
& 51:15;
Zech. 12:1;
Acts 14:15
& 17:24;
Col. 1:16,17;
Heb. 11:3;
Rev. 4:11
& 10:6
^cPs. 33:6;
Isa. 40:13,14
^dPs. 33:9
^e2 Cor. 4:6
^fPs. 113:10
^gJob 37:18;
Ps. 136:5;
Jer. 10:12
& 51:15
^hProv. 8:28
ⁱPs. 1:8,4

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 plentitude of power and majesty and allowing for the NT revelation of the trinity of the Godhead. Cf. note on 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 2:7. *the heaven 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 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 "wa-

ters." *moved upon.* 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 divided.* 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 the evening and the morning were the first 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 *a firmament.* 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).

1:9 9 And God said, *i*Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
^jJob 26:10 & 38:8; Ps. 33:7 & 95:5 & 104:9 & 136:6; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5

***1:10** 10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.
^kHeb. 6:7; ^lLuke 6:44

***1:11** 11 And God said, Let the earth *bring forth grass*, the herb yielding seed, *and* the fruit tree yielding *fruit* after his kind, whose seed *is* in itself, upon the earth: and it was so.
^mDeut. 4:19; Ps. 74:16 & 136:7; ⁿPs. 74:17 & 104:19

***1:14** 14 And God said, Let there be *lights* in the firmament of the heaven to divide the day from the night; and let them be for signs, and *for seasons*, and for days, and years:
^oPs. 136:7,8,9 & 148:3,5

1:16 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
^oPs. 136:7,8,9 & 148:3,5

1:16 16 And God *made* two great

lights; the greater light to rule the day, and *the lesser light* to rule the night: *he made* *the stars* also.
^pPs. 8:3; ^qJob 38:7

17 And God set them in the firmament of the heaven to give light upon the earth,
^rJer. 31:35

18 And to *rule* over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.
^rJer. 31:35

19 And the evening and the morning were the fourth day.
^sch. 6:20 & 7:14 & 8:19; Ps. 104:26

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
^tch. 8:17

21 And *God* created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.
^uch. 8:17

22 And God blessed them, saying, *Be fruitful*, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
^vch. 8:17

23 And the evening and the morning were the fifth day.
^wch. 8:17

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping

NAMES OF GOD			
NAME	MEANING	REFERENCES	COMPOUNDS
Elohim	Strong One	Genesis 1:1	El Elyon, "most high," Genesis 14:22 El Olam, "everlasting God," Genesis 21:33 El Shaddai, "Almighty God," Genesis 17:1
Adonai	Lord (Master)	Joshua 5:14	
Yahweh	I am the One who is	Exodus 3:14	Yahweh Jireh, "The Lord provides," Genesis 22:14 Yahweh Nissi, "The Lord is my Banner," Exodus 17:15 Yahweh Shalom, "The Lord is Peace," Judges 6:24 Yahweh Sabaoth, "The Lord of hosts," 1 Samuel 1:3 Yahweh Maccaddeshcem, "The Lord that doth sanctify," Exodus 31:13 Yahweh Raah, "The Lord my shepherd," Psalm 23:1 Yahweh Tsidkenu, "The Lord our Righteousness," Jeremiah 23:6 Yahweh Shammah, "The Lord is there," Ezekiel 48:35 Yahweh Elohim, "The Lord God of Israel," Judges 5:3; Isaiah 17:6
Theos	God	Matthew 1:23	
Kurios	Lord	Matthew 5:33	
Despotes	Master	Acts 4:24	
Pater	Father	John 4:24; 15:16	

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 his 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.

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 *great whales*. Better, sea monsters. *good*. I.e., beautiful and in perfect ecological balance.

1:24 *cattle*. I.e., large, domesticated quadrupeds. *creeping thing*. 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).

thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

***1:26** 26 And God said, "Let us make man in our image, after our likeness: and ^vlet them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

***1:27** 27 So God created man in his *own* image, ^win the image of God created he him; ^xmale and female created he them.

***1:28** 28 And God blessed them, and God said unto them, ^yBe fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

***1:29** 29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding

seed; ^zto you it shall be for meat.

30 And to ^aevery beast of the earth, and to every ^bfowl of the air, and to every thing that creepeth upon the earth, wherein *there is life, I have given* every green herb for meat: and it was so.

31 ^cAnd God saw every thing that he had made, and, behold, *it was very good*. And the evening and the morning were the sixth day.

2 Thus the heavens and the earth were finished, and ^dall the host of them.

2 ^eAnd on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God ^fblessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

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

4 ^gThese *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every ^hplant of the field

1:29
^zch. 9:3;
Job 36:31;
Ps. 104:14,15
& 136:25
& 146:7;
Acts 14:17
1:30
^aPs. 145:15,16
& 147:9
^bJob 38:41
1:31
^cPs. 104:24;
1 Tim. 4:4

***2:1**
^dPs. 33:6

***2:2**
^eEx. 20:11
& 31:17;
Deut. 5:14;
Heb. 4:4

2:3
^fNeh. 9:14;
Isa. 58:13

***2:4**
^gch. 1:1;
Ps. 90:1,2

***2:5**
^hch. 1:12;
Ps. 104:14

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 *replenish*. Lit., 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 *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. 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.

2:5 before it was in the earth, and every herb of the field before it grew: for the LORD God had not ⁱcaused it to rain upon the earth, and *there* was not a man ⁱto till the ground.

*2:6 6 But there went up a mist from the earth, and watered the whole face of the ground.

*2:7 7 And the LORD God formed man of the ^kdust of the ground, and ^lbreathed into his ^mnostrils the breath of life; and ⁿman became a living soul.

8 And the LORD God planted ^oa garden ^peastward in ^qEden; and there ^rhe put the man whom he had formed.

9 And out of the ground made the LORD God to grow ^severy tree that is pleasant to the sight, and good for food; ^tthe tree of life also in the midst of the garden, ^uand the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

*2:11 11 The name of the first *is* Pison: that *is* it which compasseth ^vthe whole land of Havilah, where *there is* gold;

*2:12 12 And the gold of that land *is* good: ^wthere *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* ^xHiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and ^yput him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 ^zBut of the tree of the knowledge of good and evil, ^athou shalt not eat of it: for in the day that thou eatest thereof ^bthou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; ^cI will make him an help meet for him.

19 ^dAnd out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ^ebrought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a ^fdeep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

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 soul*. 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 *eastward in Eden*. Apparently somewhere in Mesopotamia (modern Iraq), since two of the four rivers in its vicinity are the well-known Tigris (= Hiddekel) and Euphrates (v. 14). *Eden* means "delight."

2:9 *the tree of life . . . and the tree of 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) *dress* or 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.

2:15 *to dress it* = to cultivate it.

2:18 *an help meet*. Better, a helper suitable to him; his counterpart (cf. 1 Cor. 11:9).

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.

ⁱJob 38:26,27,28
^jch. 3:23

^kch. 3:19,23;
Ps. 103:14;
Eccl. 12:7;
Isa. 64:8;
1 Cor. 15:47
^lJob 33:4;
Acts 17:25
^mch. 7:22;
Isa. 2:22
ⁿ1 Cor. 15:45

^och. 13:10;
Isa. 51:3;
Ezek. 28:13;
Joel 2:3
^pch. 3:24
^qch. 4:16;
2 Kings 19:12;
Ezek. 27:23
^rver. 15

^sEzek. 31:8
^tch. 3:22;
Prov. 3:18
& 11:30;
Rev. 2:7
& 22:2,14
^uver. 17

^vch. 25:18

^wNum. 11:7

2:14
^xDan. 10:4

*2:15
^yver. 8

2:17
^zver. 9
^ach. 3:1,3,11,17
^bch. 3:3,19;
Rom. 6:23;
1 Cor. 15:56;
Jam. 1:15;
1 John 5:16
*2:18
^cch. 3:12;
1 Cor. 11:9;
1 Tim. 2:13

2:19
^dch. 1:20,24
^ePs. 8:6; See
ch. 6:20

*2:20

*2:21
^fch. 15:12;
1 Sam. 26:12

2:22 ^gProv. 18:22; Heb. 13:4
22 And the rib, which the LORD God had taken from man, made he a woman, and ^sbrought her unto the man.

***2:23** ^hch. 29:14; Judg. 9:2; 2 Sam. 5:1 & 19:13; Eph. 5:30; ⁱ1 Cor. 11:8
23 And Adam said, This *is* now ^hbone of my bones, and flesh of my flesh: she shall be called Woman, because she was ⁱtaken out of Man.

***2:24** ^jch. 31:15; Ps. 45:10; Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:3,16
24 ⁱTherefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

***2:25** ^kch. 3:7,10,11; ^lEx. 32:25; Isa. 47:3
25 ^kAnd they were both naked, the man and his wife, and were not ^lashamed.

II THE SIN OF MAN, 3:1–24

A The Temptation, 3:1–7

***3:1** ^mRev. 12:9 & 20:2; ⁿMatt. 10:16; 2 Cor. 11:3
3 Now ^mthe serpent was ⁿmore subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3:3 ^och. 2:17
3 ^oBut of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

3:4 ^pver. 13; 2 Cor. 11:3; 1 Tim. 2:14
4 ^pAnd the serpent said unto the woman, Ye shall not surely die:

***3:5** ^qver. 7; Acts 26:18
5 For God doth know that in the day ye eat thereof, then ^qyour eyes shall be opened, and

ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, ^rand did eat, and gave also unto her husband with her; ^sand he did eat.

***3:6** ^r1 Tim. 2:14; ^sver. 12,17

7 And ^tthe eyes of them both were opened, ^uand they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

***3:7** ^tver. 5; ^uch. 2:25

B The Judgments, 3:8–24

8 And they heard ^vthe voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife ^whid themselves from the presence of the LORD God amongst the trees of the garden.

***3:8** ^vJob 38:1; ^wJob 31:33; Jer. 23:24; Am. 9:3

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, ^xand I was afraid, because I *was* naked; and I hid myself.

3:10 ^xch. 2:25; Ex. 3:6; 1 John 3:20

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, ^yThe woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

3:12 ^ych. 2:18; Job 31:33; Prov. 28:13

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 subtil*. 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. *of every tree of the garden*. The ques-

tion was designed to suggest that God was not good and fair because He restricted the eating of the fruit of one of the trees.

3:5 *as gods*. Better, like God.

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*. Their intimate fellowship with God was broken.

3:13 13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, ^zThe serpent beguiled me, and I did eat.

***3:14** 14 And the LORD God said ^aunto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^bdust shalt thou eat all the days of thy life:

***3:15** 15 And I will put enmity between thee and the woman, and between ^cthy seed and ^dher seed; ^eit shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; ^fin sorrow thou shalt bring forth children; ^gand thy desire *shall be* to thy husband, and he shall ^hrule over thee.

17 And unto Adam he said, ⁱBecause thou hast hearkened unto the voice of thy wife, ^jand hast eaten of the tree, ^kof which I commanded thee, saying, Thou shalt not eat of it: ^lcursed is the ground for thy sake; ^min sorrow shalt thou eat *of* it all the days of thy life;

18 ⁿThorns also and thistles shall it bring forth to thee; and ^othou shalt eat the herb of the field;

3:19 19 ^pIn the sweat of thy face

^zver. 4;
2 Cor. 11:3;
1 Tim. 2:14

^aEx. 21:29,32
^bIsa. 65:25;
^cMic. 7:17

^dMatt. 3:7
& 13:38
& 23:33;
John 8:44;
Acts 13:10;
1 John 3:8

^ePs. 132:11;
Isa. 7:14;
Mic. 5:3;
Matt. 1:23,25;
Luke 1:31,34;
35; Gal. 4:4

^fRom. 16:20;
Col. 2:15;
Heb. 2:14;
1 John 5:5;
Rev. 12:7,17

***3:16**
^lPs. 48:6;
Isa. 13:8
& 21:3;
John 16:21;
1 Tim. 2:15
^h1 Cor. 11:3
& 14:34;
Eph. 5:22,23,
24;
1 Tim. 2:11,12;
Tit. 2:5;
1 Pet. 3:1,5,6

***3:17**
ⁱ1 Sam. 15:23
^jver. 6
^kch. 2:17
^lEccl. 1:2,3;
Isa. 24:5,6;
Rom. 8:20
^mJob 5:7;
Eccl. 2:23

3:18
ⁿJob 31:40
^oPs. 104:14

3:19
^pEccl. 1:13;
2 Thess. 3:10

shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^qfor dust thou *art*, and ^runto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, ^sBehold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, ^tand take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, ^uto till the ground from whence he was taken.

24 So he drove out the man; and he placed ^vat the east of the garden of Eden ^wCherubims, and a flaming sword which turned every way, ⁱto keep the way of the tree of life.

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

A Cain and His Descendants, 4:1-24

4 And Adam knew Eve his wife; ^xand she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of

3:19
^qch. 2:7
^rJob 21:26
& 34:15;
Ps. 104:29;
Eccl. 3:20
& 12:7;
Rom. 5:12;
Heb. 9:27
***3:20**

***3:21**

***3:22**
^sver. 5; Like
Isa. 19:12
& 47:12,13;
Jer. 22:23
^tch. 2:9

3:23
^uch. 4:2 & 9:20

3:24
^vch. 2:8
^wPs. 104:4;
Heb. 1:7

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 shalt thou eat* is a symbol of humiliation, not an item of diet; cf. Mic. 7:17; Isa. 65:25).

3:15 *between thy seed* (the spiritual descendants of Satan; cf. John 8:44; Eph. 2:2) and *her seed* (those who are in the family of God). *it*. An individual from among the woman's seed, namely, Christ, will deal a death blow to Satan's *head* at the cross, while Satan (*thou*) 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. *thy desire* may mean that the wife would have a deep attraction to her husband, perhaps to compensate for the sorrow of childbirth. Of 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 thee*. 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 *coats 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. *Cherubims*. Angels who guard the holiness of God. See notes on Ezek. 1:5 and Rev. 4:6.

4:1 *knew*. A common euphemism for sexual relations. In Hebrew, *Cain* (*qayin*) and *I have gotten* (*qaniti*) represent 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).

Genesis 4:3

10

- 4:2** sheep, but Cain was ^xa tiller of the ground.
^xch. 3:23 & 9:20
- *4:3** 3 And in process of time it came to pass, that Cain brought ^yof the fruit of the ground an offering unto the LORD.
^yNum. 18:12
- 4:4** 4 And Abel, he also brought of ^zthe firstlings of his flock and of the fat thereof. And the LORD had ^arespect unto Abel and to his offering:
^zNum. 18:17; Prov. 3:9
^aHeb. 11:4
- 4:5** 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, ^band his countenance fell.
^bch. 31:2
- 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
- *4:7** 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.
- *4:8** 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^cslew him.
^cMatt. 23:35; 1 John 3:12; Jude 11
- *4:9** 9 And the LORD said unto Cain, ^dWhere *is* Abel thy brother? And he said, ^eI know not: *Am* I my brother's keeper?
- *4:10** 10 And he said, What hast thou done? the voice of thy brother's blood ^fcrieth unto me from the ground.
^fHeb. 12:24; Rev. 6:10
- 11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
- 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
- 13 And Cain said unto the LORD, My punishment *is* greater than I can bear.
- 14 ^gBehold, thou hast driven me out this day from the face of the earth; and ^hfrom thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ⁱthat every one that findeth me shall slay me.
- 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ^jsevenfold. And the LORD ^kset a mark upon Cain, lest any finding him should kill him.
- 16 And Cain ^lwent out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.
- 17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, ^mand called the name of the city, after the name of his son, Enoch.
- 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.
- 19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.
- 20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.
- 21 And his brother's name was

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 (*lieth*) on him. Sin is pictured as a demon ready to pounce on Cain to enslave him.

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 *thy brother's blood crieth unto me.* I.e., for vengeance.

4:15 *And the LORD set a mark upon Cain* (lit., 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.

4:21 *harp and organ.* Better, lyre and flute.

^{4:21} Jubal: he was the "father of all such as handle the harp and organ.

^{n Rom. 4:11,12}

²² And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

^{*4:23} ²³ And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

^{4:24} ²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

^{o ver. 15}

B Seth, 4:25-26

^{*4:25} ²⁵ And Adam knew his wife again; and she bare a son, and ^pcalled his name Seth: For God, ^qsaid she, hath appointed me another seed instead of Abel, whom Cain slew.

^{p ch. 5:3}

^{4:26} ²⁶ And to Seth, ^rto him also there was born a son; and he called his name Enos: then began men ^sto call upon the name of the LORD.

^{q ch. 5:6}
^{r 1 Kings 24;}
^{Ps. 116:17;}
^{Joel 2:32;}
^{Zeph. 3:9;}
^{1 Cor. 1:2}

C Adam to Noah, 5:1-32

⁵ This is the ^tbook of the generations of Adam. In the day that God created man, in ^uthe likeness of God made he him;

^{*5:1}
^{s 1 Chron. 1:1;}
^{Luke 3:36}
^{t ch. 1:26;}
^{Eph. 4:24;}
^{Col. 3:10}

² "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

^{5:2}
^{u ch. 1:27}

³ And Adam lived an hundred and thirty years, and begat ^va son in his own likeness, after his image; and ^wcalled his name Seth:

^{*5:3}
^{v ch. 4:25}

⁴ "And the days of Adam after he had begotten Seth were eight hundred years: ^xand he begat sons and daughters:

^{5:4}
^{w 1 Chron. 1:1;}
^{&c}
^{x ch. 1:28}

⁵ And all the days that Adam lived were nine hundred and thirty years: ^yand he died.

^{5:5}
^{y ch. 3:19;}
^{Heb. 9:27}

⁶ And Seth lived an hundred and five years, and ^zbegat Enos:

^{5:6}
^{z ch. 4:26}

⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

⁸ And all the days of Seth were nine hundred and twelve years: and he died.

⁹ And Enos lived ninety years, and begat Cainan:

THE AGES OF THE PATRIARCHS

Adam	930 years	Jared	962 years
Seth	912 years	Enoch	365 years
Enos	905 years	Methuselah	969 years
Cainan	910 years	Lamech	777 years
Mahalaleel	895 years	Noah	950 years

^{4:23-24} *to my wounding.* Better, for wounding me. 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 and 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).

^{5:3} *his own likeness.* Now sinful, in contrast to 1:26. Each reference to a patriarch gives four de-

tails: (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.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

^{5:18} 18 And Jared lived an hundred ^asixty and two years, and he begat ^aEnoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:

^{*5:22} 22 And Enoch ^bwalked with ^bGod after he begat Methuselah three hundred years, and begat sons and daughters:

^bch. 6:9 & 17:1 & 24:40; 2 Kings 20:3; Ps. 16:8 & 116:9 & 128:1; Mic. 6:8; Mal. 2:6

^{5:24} 23 And all the days of Enoch were three hundred sixty and five years:

^c2 Kings 2:11; Heb. 11:5

24 And ^cEnoch walked with

God: and he *was* not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^dwhich the LORD hath cursed.

^{*5:29} ^dch. 3:17 & 4:11

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat ^eShem, Ham, ^fand Japheth.

^{5:32} ^ech. 6:10 ^fch. 10:21

IV THE HISTORY OF NOAH,

6:1–9:29

A The Causes of the Flood,

6:1–13

6 And it came to pass, ^gwhen men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they ^htook them wives of all which they chose.

3 And the LORD said, ⁱMy spirit

^{*6:1} ^gch. 1:28

^{*6:2} ^hDeut. 7:3,4

^{*6:3} ⁱGal. 5:16,17; ¹Pet. 3:19,20

5:22–24 Enoch is an exception to the dismal refrain (“then 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.

5:29 *shall comfort us*. 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 be-

cause 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 them wives*. 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 always strive with man*.

6:3 shall not always strive with man, ^jfor that he also *is* flesh: yet his days shall be an hundred and twenty years.

***6:4** 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

6:5 5 And God saw that the wickedness of man *was* great in the earth, and *that* every ^kimagination of the thoughts of his heart *was* only evil continually.

***6:6** 6 And ^lit repented the LORD that he had made man on the earth, and it ^mgrieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah ⁿfound grace in the eyes of the LORD.

9 These *are* the generations of Noah: ^oNoah was a just man *and* perfect in his generations, *and* Noah ^pwalked with God.

10 And Noah begat three sons, ^qShem, Ham, and Japheth.

11 The earth also was corrupt ^rbefore God, and the earth was ^sfilled with violence.

12 And God ^tlooked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; ^vand, behold, I will destroy them with the earth.

6:11
^rch. 7:1 & 10:9 & 13:13;
2 Chron. 34:27;
Luke 1:6;
Rom. 2:13
& 3:19
^sEzek. 8:17
& 28:16;
Hab. 2:8,17
6:12
^tch. 18:21;
Ps. 14:2
& 33:13,14
& 53:2,3
6:13
^uJer. 51:13;
Ezek. 7:2,3,6;
Am. 8:2;
1 Pet. 4:7
^vver. 17

B The Course of the Flood, 6:14–8:19

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ***6:14**

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ***6:15**

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. ***6:16**

17 ^wAnd, behold, I, even I, do bring a flood of waters upon the

***6:17**
^wver. 13;
ch. 7:4,21,22,
23; 2 Pet. 2:5

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 *giants*. Lit., 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).

6:6 *it repented the LORD*. Better, the LORD was sorry (not that God changed His mind).

6:8 *grace* or favor. 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 *just . . . perfect* 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 *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).

earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

6:18 18 But with thee will I establish my covenant; and ^xthou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

6:19 19 And of every living thing of all flesh, ^ytwo of every sort shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

6:20 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort ^zshall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

6:22 22 ^aThus did Noah; ^baccording to all that God commanded him, so did he.

7 And the LORD said unto Noah, ^cCome thou and all thy house into the ark; for ^dthee have I seen righteous before me in this generation.

2 Of every ^eclean beast thou shalt take to thee by sevens, the male and his female; ^fand of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

***7:4** 4 For yet seven days, and I will cause it to rain upon the earth ^gforty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

7:5 5 ^hAnd Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred

years old when the flood of waters was upon the earth.

7 ⁱAnd Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ⁱthe fountains of the great deep broken up, and ^kthe windows of heaven were opened.

12 ^lAnd the rain was upon the earth forty days and forty nights.

13 In the selfsame day ^mentered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 ⁿThey, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they ^owent in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, ^pas God had commanded him: and the LORD shut him in.

17 ^qAnd the flood was forty days upon the earth; and the waters increased, and bare up the

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.

^aHeb. 11:7;
See Ex. 40:16
^bch. 7:5,9,16

^cver. 7:13;
Matt. 24:38;
Luke 17:26;
Heb. 11:7;
¹Pet. 3:20;
²Pet. 2:5
^dch. 6:9;
Ps. 33:18,19;
Prov. 10:9;
²Pet. 2:9

***7:2**
ever. 8;
Lev. ch. 11
^fLev. 10:10;
Ezek. 44:23

***7:4**
^gver. 12,17

7:5
^hch. 6:22

7:7
ⁱver. 1

***7:11**
Ich. 8:2;
Prov. 8:28;
Ezek. 26:19
^kch. 1:7 & 8:2;
Ps. 78:23

7:12
^lver. 4:17

7:13
^mver. 1,7;
ch. 6:18;
Heb. 11:7;
¹Pet. 3:20;
²Pet. 2:5

7:14
ⁿver. 2,3,8,9

7:15
^och. 6:20

7:16
^pver. 2,3

7:17
^qver. 4,12

ark, and it was lift up above the earth.

7:18 18 And the waters prevailed, and were increased greatly upon the earth; ^rand the ark went upon the face of the waters.

***7:19** 19 And the waters prevailed exceedingly upon the earth; ^sand all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

7:21 21 ^tAnd all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

7:22 22 All in ^uwhose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

7:23 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^vNoah only remained *alive*, and they that *were* with him in the ark.

***7:24** 24 ^wAnd the waters prevailed upon the earth an hundred and fifty days.

8 And God ^xremembered Noah, and every living thing, and all the cattle that *was* with him in the ark: ^yand God made a wind to pass over the earth, and the waters asswaged;

8:2 2 ^zThe fountains also of the deep and the windows of heaven were stopped, and ^athe rain from heaven was restrained;

***8:3** 3 And the waters returned from

off the earth continually: and after the end ^bof the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened ^cthe window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in

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. *asswaged* = subsided.

8:3 *the 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.