

THE
KJV
STUDY
BIBLE

KING JAMES VERSION

Translated out of the original tongues
and with the former translations
diligently compared and revised

RED LETTER EDITION

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The KJV Study Bible
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INTRODUCTION TO THE KJV STUDY BIBLE

No other book can demonstrate the deep and lasting impact the King James Version of the Holy Bible has had on the world. Over four hundred years ago, King James I of England commissioned fifty-four scholars to create a new translation of the Bible that would replace earlier unauthorized versions, many of which had been published secretly or abroad, or had marginal notes he regarded as subversive. This translation, now known as the King James Version (or less often as the Authorized Version), was destined to become the new standard among Bible translations in both quality and popularity.

Yet the aesthetic and emotive qualities of the King James Version are equally matched by its precision and faithfulness to the few manuscripts of the Hebrew, Aramaic, and Greek texts of scripture from which it was translated. Even today, the King James Version of the Holy Bible continues to be cherished by millions as their Bible of choice, and its words continue to serve as the very words of God, just as they have for countless other believers in times past. In a certain sense, as we read the King James Version, we join with these believers and experience anew the richness of God's Word as it has been known by countless people throughout the past four hundred years.

SPECIAL FEATURES OF THIS EDITION

This particular edition of the King James Version has a number of additional features that will help you get the most out of your Bible reading:

- *Introductions* appear before all 66 books of the Bible. These small boxes will help orient you as you read God's Word.
- *6,500 Study Notes*. Found at the bottom of each page, these notes help explain difficult wording and provide important background information that will help you better understand the Bible text. All study notes in this volume have been selected and adapted from the Layman's Simplified Bible Commentary Series released by Barbour Publishing.
- *Subject Headings* in the text appear throughout the pages of this Bible, which will help you follow the message as well as find your favorite passages.
- *Words of Christ in Red*. As you read the pages of the New Testament, you'll find that the words spoken directly by the Lord Jesus Christ are marked in red.
- *Bold Verse Numbers* appear whenever a new paragraph begins in the Bible text. The paragraph extends until the next bold verse number.
- *A Dictionary/Concordance*, appearing in the back of the Bible, will help you find favorite Bible passages while providing important definitions to difficult words.
- *Illustrated Maps* appear in the back of this Bible, which will help you better visualize and understand where many of the Bible stories took place.

God has used the King James Version of the Bible to bless readers since 1611. It is our hope that this edition will continue to bless many for years to come.

TO THE MOST HIGH AND MIGHTY PRINCE

JAMES

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &C.

The Translators of the Bible wish Grace, Mercy, and Peace through JESUS CHRIST our Lord

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness has once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should

be one more exact Translation of the holy Scriptures into the English Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by selfconceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavors against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

THE
OLD TESTAMENT

THE FIRST BOOK OF MOSES, CALLED

GENESIS

INTRODUCTION TO GENESIS ■ The first eleven chapters of Genesis trace events such as creation, the fall, the flood, and the establishing of the nations. The accounts of four great people complete the book in chapters 12–50: Abraham, Isaac, Jacob, and Joseph. Genesis comes from the Greek word *geneseos*, meaning “origin, source, generation, or beginning.”

AUTHOR ■ Although Genesis does not directly name its author, Jesus and the writers of scripture clearly believed that Moses was the author of the Pentateuch (the first five books of the Bible, often referred to in the New Testament as “the law”; see Mark 10:3–5; Luke 24:44).

OCCASION ■ Genesis spans more time than any other book in the Bible. In fact, it covers more years than all of the remaining sixty-five books of the Bible put together (approximately 2,400 years). The total duration is from the time of creation to the time when the Israelites arrive in Egypt and grow into a nation (about 1800 BC). The date of Genesis is sometime after the Exodus, during the fifteenth century BC.

THE ORIGINAL CREATION

1 In the beginning God created the heaven and the earth.

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

3 And God said, Let 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 Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let 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, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

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

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

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.

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.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

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:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater

1:1–2:25 The initial recipients of this story are the Israelites of Moses’ day. Because it is written to the people of God, Genesis is much more of a declaration than a defense. These chapters are not intended to give an account of the creation that would answer all of the scientific problems and phenomena. Rather,

an air of mystery permeates these two chapters, and within that mystery is the fact that God created this world and it exists within His control.

1:1 The word *God*, a rendering from the Hebrew word *Elohim*, is a plural noun. This implies that God is plural, even as God is singular.

light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

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.

19 And the evening and the morning were the fourth day.

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.

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.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

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

26 And God said, Let us make man in our image, after our likeness: and let 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.

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

28 And God blessed them, and God said unto them, Be 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.

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; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl 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 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

THE SABBATH REST OF GOD

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

2 And 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 blessed the seventh day, and sanctified it: because that in it he had rested

1:16 The moon is called the “lesser light” and the sun is called the “greater light” for a reason. Among Israel’s pagan contemporaries, the sun and moon were designations for deities. Even today in astrology people use stars and planets for guidance, but here they are simply referred to as lights. They were appointed to regulate the fundamental rhythms of human life by defining day and night and the seasons of the year.

1:26 The idea that humanity is created in God’s image has far-reaching implications: A relationship can exist between God and humanity, and men and women can reflect God’s nature. As part of that reflec-

tion, people rule over nature. The idea of ruling carries with it the connotation of responsible management rather than dictatorial control or exploitation.

1:27 This verse is in the form of poetry. While some translations use the word *man*, this is a reference to all of humanity, not simply to Adam. God created humanity, both male and female.

1:28 God’s blessing is a central theme in Genesis. *Blessed* denotes all that fosters human fertility and assists in achieving dominion. Interpreters have generally recognized “Be fruitful, and multiply” as commands to Adam and Eve (and later to Noah; see 9:1) as the heads of the human race, not simply

from all his work which God created and made.

4 These *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 plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

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

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

THE HABITATION OF UNFALLEN MAN

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

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

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

12 And the gold of that land *is* good: there *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* Hiddekel: 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 put 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 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *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.

THE CREATION OF WOMAN

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

22 And the rib, which the LORD God had taken

as individuals. That is, God has not charged every human being with begetting children.

1:31 God evaluates only this day's work as "very good."

2:4–25 This begins a descriptive account, with humanity as the central theme. This section is not meant to be chronological. Genesis 2:7 is simply an elaboration of 1:27. The two accounts look at a similar series of events from two distinct points of view. The first chapter emphasizes man as one created with authority; Genesis 2 emphasizes man as one under authority.

2:7 The word *formed* describes the activity of a potter, forming vessels out of clay—ground and water. The fact that God forms man out of dust reflects man's lowly origin (see also 3:19). The Hebrew word for *man* (Adam) sounds like, and may be related to, the Hebrew word for *ground*.

2:18–25 These verses are considered the apex of the first two chapters. Everything up until this point is called "good," but now the Lord says it is "not good."

2:20 The word translated *help meet* does not mean a servant. It signifies the woman's essential contribution, not inadequacy.

from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

THE TEMPTATION OF EVE

3 Now the serpent was more 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 But 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.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your 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, and did eat, and gave also unto her husband with her; and he did eat.

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

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

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, and I was afraid, because I *was* naked; and I hid myself.

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

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

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

14 And the LORD God said unto 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 dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly

3:1–5:32 This passage reveals how sin enters the world and how sin can be overcome. At the end of Genesis 2, life seems ideal—paradise. Then the events described in this section forever change the world. Fear and shame enter and judgment begins. But the seeds of redemption can be found as well.

3:4–5 The first thing Satan does is deny God's judgment and cast doubt on God's command. To make this direct contradiction of God's word seem reasonable, Satan invents a false motive for God. Thus, the serpent stands in direct conflict with God as He has revealed Himself.

3:9–10 God's question carries the implied question

of why Adam and Eve are there. It is a demand that Adam take personal responsibility for his actions. Adam's response does not express personal responsibility, but it does acknowledge something important: Life has changed. Shame, fear, and guilt have entered paradise. (Verse 10 is the first time fear is mentioned in the Bible.)

3:15 This is one of the foundational verses of the Bible. Many see this as the first glimpse of the gospel of Jesus.

3:16–19 The woman will experience suffering in having children and in her desire for her husband. Adam will suffer in his attempts to control his domain. The

multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of it* all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto 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, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and 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, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

THE FIRST SONS OF ADAM AND EVE

4 And Adam knew Eve his wife; and 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 sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

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.

THE FIRST MURDER: HISTORY OF CAIN

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 slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

very dust he came from will force him to struggle to survive. Man's natural or original relationship to the ground—to rule over it—is reversed; instead of submitting to him, it now resists and eventually swallows him.

3:22–24 This passage contains a certain amount of irony, in that the human race, which has been created in God's image (1:26), seeks to be like God by eating the fruit (3:5–7) but afterward finds itself no longer in union with God.

4:3–5 There may be clues in the description of the offerings themselves as to what was the problem with Cain's offering. Abel offers the first of his flock (see

Exodus 34:19; Deuteronomy 12:6; 14:23) and the fat-test (see Numbers 18:17). Abel gives what cost him most—the firstborn and the choicest selections. On the other hand, Cain's offering is not described as his first or his best, merely as the fruit. This difference in quality and attitude may be the key to God's differing reactions to the offerings.

4:9 God's question to Cain mirrors His question to Adam in 3:9. And like his father, Cain responds with a lie and defensiveness.

4:10–16 God's judgment is that Cain would be an outcast wanderer. This is the first instance in scripture where a human is cursed. When God pronounced

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 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* 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 sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went 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, and 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* Jubal: he was

the father of all such as handle the harp and organ.

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.

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.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

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

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

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

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

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, and after his image; and called his name Seth:

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

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

THE FAMILY OF SETH

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

judgment on Adam, it was the ground that actually was cursed. While in modern culture, the death penalty is considered the ultimate punishment, in this ancient world, disenfranchisement was possibly worse than death. It was a loss of roots and a loss of all that defined someone.

4:17–19 These verses begin a history of Cain's descendants. Verse 19 introduces Lamech as a man with two wives. Bigamy was common in the ancient

Near East. It is not unheard of even among the fathers of the faith.

5:1 Here begins a second genealogy (the first is Genesis 4:17–26). This fifth chapter is a list of the ten descendants of Adam to Noah. The technique of mixing narrative and genealogy is found throughout the book of Genesis. A primary purpose seems to be to show the development of the human race from Adam to Noah and to bridge the gap in time between the two.

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:

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.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

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:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch 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 which the LORD hath cursed.

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 Shem, Ham, and Japheth.

THE FLOOD

6 And it came to pass, when 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 took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those

5:22–24 The phrase “walked with God” is only used of two men: Enoch and Noah (5:22; 6:9). *Walk* is a biblical figure for fellowship and obedience that results in divine blessing. It describes the closest communion with God—as if walking at His side.

6:1–2 Many view these two groups (“the sons of God” and “the daughters of men”) as a way of describing the descendants of Cain and the descendants of Seth (4:1–26). The assumption, then, is that the descendants of Seth are God-following people, while the

descendants of Cain are not. If this is the case, then the events described here represent a mingling of the godly with the ungodly. Other interpretations of this passage include the idea that these are marriages between angels and humans, or between aristocrats and commoners.

6:3 “An hundred and twenty years” likely refers to the time remaining between this announcement of judgment and the coming of the flood.

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.

5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved 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 found grace in the eyes of the LORD.

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

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked 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; and, behold, I will destroy them with the earth.

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

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.

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.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

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

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

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* shall 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.

22 Thus did Noah; according to all that God commanded him, so did he.

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

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

6:5 Humanity's evil is far more than a surface foolishness.

6:11–12 The earth is described as *corrupt*. The Hebrew word translated here is rich in meaning. It was used to describe a shirt that was stained too badly to be used or a clay pot that was marred in the production process, making it unusable.

6:14–16 Noah receives detailed instructions that he is to follow in building the ark. The ingredients are

gopher wood and pitch. While the Bible doesn't give enough detail to know exactly what the ark looked like, it probably was shaped like a shallow rectangular box topped with a roof, with an 18-inch space under the roof, interrupted only by roof supports, so that light could get into the vessel from every side. This design would use space efficiently and would have been stable in the water.

6:17–18 This is the first use of the word *covenant*,

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.

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

5 And 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 And 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 the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered 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 They, 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 went 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, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

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

19 And the waters prevailed exceedingly upon the earth; and 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.

21 And 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:

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

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 Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

8 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth

which refers to a binding promise. It will mean safety for Noah and his family, even in the midst of tragic judgment.

7:2 God does not reveal the basis for His distinction between clean and unclean animals here. Noah predated Moses, who wrote down the dietary laws regarding which animals were ceremonially clean

to eat, but the understanding of clean and unclean animals was already common. Even Israel's pagan neighbors observed distinctions between clean and unclean animals.

8:1 The word *remembered* is a high point of this story. God remembers His people and the promises He made to them.

continually: and after the end of 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 the 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 the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering

of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

GOD'S COVENANT

9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

8:4 During the eleventh to twelfth centuries AD, Mount Ararat became the site traditionally associated with Noah's landing. The Bible does not indicate a specific peak and refers generally to its location as the "mountains of Ararat."

8:20 This is the first time an altar is mentioned in the Bible.

9:1 Chapter 9 opens with a renewal of God's first blessing and commission to Adam (1:28). Like Adam, Noah and his sons are blessed and are commanded

to reproduce and fill the earth. The word *bless* is key in Genesis. It means "to confer benefit."

9:4-5 What is the purpose of God's restriction that Noah and his sons drain the blood of the animals they use for food? One reason is probably respect for life and the giver of life. In the centuries to come, as the Jewish laws were developed and documented, God's people were again forbidden to consume the blood, which was considered the life of the creature.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

THE SHAME OF NOAH

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of

9:6 This verse upholds the sanctity of human life and human responsibility before God to protect that life. It is the acknowledgment of God's image borne by every person.

9:8-17 God promises not to flood the earth again. He clearly makes this an eternal promise and marks it with the sign of the rainbow.

9:21-23 The word translated *uncovered*, the description of Noah in his tent, means "to be disgracefully exposed." Ham gloats over his father's shame and does nothing to preserve his father's dignity. In contrast to Ham, Shem and Japheth walk in backward and cover Noah. They honor their father and win the approval and blessing of God (9:26).

Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

10 Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodaniam.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and

Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,

10:1–11:32 The genealogy in Genesis 10 includes reference to the separation of nations (10:5, 20, 31) that occurs at the Tower of Babel, which is described in chapter 11. This is a modified genealogy, and it uses the words *son* and *father* even more flexibly than do the other genealogies. *Son* in Genesis 10 may mean “descendant,” “successor,” or “nation.” *Father* may mean “ancestor,” “predecessor,” or “founder.”

10:1–5 Japheth's descendants settled in India and Europe.

10:6–20 Ham's descendants, the Canaanites, are significant because of the part they play in the future history of Israel, particularly the events at Babel (Babylon), Mizraim (Egypt), and Canaan.

10:21–31 The descendants of Shem are the Semitic peoples who inhabit the eastern lands: modern-day Iraq, Iran, and eastern Saudi Arabia.

27 And Hadoram, and Uzal, and Diklah,
 28 And Obal, and Abimael, and Sheba,
 29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
 30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
 31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
 32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

THE FAILURE OF MAN

11 And the whole earth was of one language, and of one speech.
 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
 4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

THE CONFUSION OF TONGUES

5 And the LORD came down to see the city and the tower, which the children of men builded.
 6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
 7 Go to, let us go down, and there confound their language, that they may not understand

one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

THE ANCESTRY OF ABRAM

10 These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:
 11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
 12 And Arphaxad lived five and thirty years, and begat Salah:
 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
 14 And Salah lived thirty years, and begat Eber:
 15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
 16 And Eber lived four and thirty years, and begat Peleg:
 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
 18 And Peleg lived thirty years, and begat Reu:
 19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
 20 And Reu lived two and thirty years, and begat Serug:
 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and

11:3–4 The motivation for building a city is to make a name for themselves and to keep from scattering across the land. This is not an act of worship, but rather an act of pride.

11:5–7 God's response to the people's efforts is anthropomorphic; it describes God in human terms.

It simply means that God wants a good look at what people are doing on earth. God, of course, doesn't need to leave heaven to see what is happening on earth. God spoke of Himself in this same plural form early in Genesis (1:26).

daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

THE GIVING OF THE LAND

12 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

11:27 This verse marks a new division in the book of Genesis. This book covers more than 2,000 years and more than 20 generations; yet it spends almost a third of its text on the life of this one man: Abraham, the forefather of the Israelite nation (11:27–25:18).

11:28 It is generally held that Ur is located in southern Mesopotamia, near the Persian Gulf. Some, however, contend that Ur is located to the north and east of Haran.

11:30 Sarai's childlessness is a major factor in the

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

ABRAM FORSAKES THE PLACE OF PROMISE

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

upcoming account. Childlessness in the ancient Near East involved shame and social ridicule and implied that the woman, or the couple, was not in the favor of the gods.

12:6–7 Sichem becomes sacred to the Israelites because, while this is God's second revelation of Himself to Abram, it is the first revelation in the promised land. Sichem is near the geographic center of Canaan (Joshua 20:7).

12:10–20 Though Abram is held up as a model of

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*; and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

ABRAM RETURNS TO THE LAND AND THE ALTAR

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and

faith, this passage gives us a peek into his humanity. Out of fear, Abram asks Sarai to pretend to be his sister rather than his wife. While Sarai is indeed Abram's half sister, this is a ruse intended to deceive, and he is trusting in his deception to protect him instead of trusting in the Lord. While he has proven himself to be a man of faith, in this case he

is more afraid of the Egyptians than of God.

13:1–16:16 Everything that Abram receives in Egypt later causes him trouble. Because of the great wealth he acquires from Pharaoh, Abram and Lot choose to separate. Hagar, the Egyptian maidservant whom Pharaoh gives to Abram, brings division and sorrow with far-reaching consequences.

pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

THE LAND GIVEN; NATURAL POSTERITY PROMISED

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

ABRAM DELIVERS LOT

14 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ser-*

13:14–17 God's revelation contains three specifics: (1) God will give the land to Abram and his descendants forever. (2) Abram's heir will be his own child. (3) Abram's descendants will be innumerable.

14:1–12 These verses describe the first war ever recorded in scripture—a war between four eastern kings and five southern kings. Shinar (Babylon, modern-day Iraq) initiates this war (14:1–2). (It is in Shinar where the first families after the flood settle and then attempt to build a tower at Babel.)

14:17 Abram's victory also benefits the cities of Sodom and Gomorrah. A special welcoming committee had evidently been appointed, headed by the king himself, to confer upon Abram the usual reward for a conquering hero.

14:18 *Melchizedek* is probably a title rather than a proper name. It means "King of Righteousness." Salem, of which Melchizedek is king, may be the shortened name for Jerusalem (Psalm 76:2), which at that time was occupied by the Canaanites.

vants, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

THE REVELATION OF THE MOST HIGH GOD

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I

have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

A SPIRITUAL SEED PROMISED

15 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a

Melchizedek was a Canaanite, but he is called a priest of the *Most High God*. The biblical record does not mention Melchizedek's parents, his ancestry, his birth, or his death. In that sense he is different from any other individual found in this narrative.

15:2-3 Abram's response to God is recorded for the first time. Inherent in his response is the pain of having wealth and success but no heir to pass it on to. It was a common practice in the ancient Near East for a childless couple to adopt a son, who would care for them in their old age and inherit their possessions and property. Abram suggests that he adopt his chief servant, Eliezer.

15:6 Some consider Genesis 15:6 to be the most important verse in the Old Testament: God declares Abram righteous (clean, morally right) on the basis of Abram's faith. The idea is that God is crediting Abram's faith as righteousness. While this connection between faith and righteousness is most often considered a New Testament concept, this verse confirms that God has always desired faith from His people.

15:7-21 In Abram's day, legal agreements were formalized by means of a very graphic covenant ceremony: The dividing of an animal sealed the covenant. The animal was cut in half, and the two parties would

turtledove, and a young pigeon.

10 And he took unto him all these, and divid-
ed them in the midst, and laid each piece one
against another: but the birds divided he not.

11 And when the fowls came down upon the
carcasses, Abram drove them away.

12 And when the sun was going down, a deep
sleep fell upon Abram; and, lo, an horror of
great darkness fell upon him.

13 And he said unto Abram, Know of a surety
that thy seed shall be a stranger in a land *that*
is not theirs, and shall serve them; and they
shall afflict them four hundred years;

14 And also that nation, whom they shall
serve, will I judge: and afterward shall they
come out with great substance.

15 And thou shalt go to thy fathers in peace;
thou shalt be buried in a good old age.

16 But in the fourth generation they shall
come hither again: for the iniquity of the
Amorites *is* not yet full.

17 And it came to pass, that, when the sun
went down, and it was dark, behold a smok-
ing furnace, and a burning lamp that passed
between those pieces.

18 In the same day the LORD made a cove-
nant with Abram, saying, Unto thy seed have
I given this land, from the river of Egypt unto
the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the
Kadmonites,

20 And the Hittites, and the Perizzites, and
the Rephaims,

21 And the Amorites, and the Canaanites, and
the Girgashites, and the Jebusites.

THE BIRTH OF ISHMAEL

16 Now Sarai Abram's wife bare him no
children: and she had an handmaid,
an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now,
the LORD hath restrained me from bearing:
I pray thee, go in unto my maid; it may be
that I may obtain children by her. And Abram
hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her
maid the Egyptian, after Abram had dwelt ten
years in the land of Canaan, and gave her to
her husband Abram to be his wife.

4 And he went in unto Hagar, and she con-
ceived: and when she saw that she had con-
ceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong
be upon thee: I have given my maid into thy
bosom; and when she saw that she had con-
ceived, I was despised in her eyes: the LORD
judge between me and thee.

6 But Abram said unto Sarai, Behold, thy
maid *is* in thy hand; do to her as it pleaseth
thee. And when Sarai dealt hardly with her,
she fled from her face.

7 And the angel of the LORD found her by
a fountain of water in the wilderness, by the
fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence
camest thou? and whither wilt thou go? And
she said, I flee from the face of my mistress
Sarai.

9 And the angel of the LORD said unto her,
Return to thy mistress, and submit thyself
under her hands.

10 And the angel of the LORD said unto her, I
will multiply thy seed exceedingly, that it shall
not be numbered for multitude.

pass between the halves while repeating the terms
of the covenant. By doing so, the two parties were
stating, "If I fail to fulfill my commitments to this
covenant, may I suffer the same fate as this animal."

16:1-6 Ancient documents reveal that when a woman
could not provide her husband with a child, she could
give her female slave as a wife and claim the child
of this union as her own. While Hagar is not on equal
standing with Sarai, her status does change when

she becomes a slave wife. If she produces the heir,
she could be the primary wife in the eyes of society.
According to verses 4-5, in Hagar's opinion Sarai had
been demoted. The Hebrew word translated *despised*
means "to be treated lightly or with contempt."

16:12 This prophecy about Ishmael is not an insult.
The wild donkey lives a solitary existence in the desert
away from society. Ishmael would be free-roaming
and strong. His free-roaming lifestyle would put him