



*Church History*  
**STUDY BIBLE**

*Take away the Scriptures and  
you take away the sun from the world.*

MARTIN LUTHER



*Church History*  
**STUDY BIBLE**

*Voices from the Past*  
*Wisdom for the Present*

*English Standard Version*



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RRDS	34	33	32	31	30	29	28	27	26	25	24	23	
14	13	12	11	10	9	8	7	6	5	4	3	2	1

# CONTENTS

Introduction.....	vii	Preface.....	xi
Contributors List.....	ix		

## The Old Testament

Genesis.....	1	Ecclesiastes.....	965
Exodus.....	83	Song of Solomon.....	981
Leviticus.....	143	Isaiah.....	991
Numbers.....	183	Jeremiah.....	1093
Deuteronomy.....	243	Lamentations.....	1189
Joshua.....	301	Ezekiel.....	1201
Judges.....	341	Daniel.....	1273
Ruth.....	381	Hosea.....	1299
1 Samuel.....	391	Joel.....	1319
2 Samuel.....	437	Amos.....	1327
1 Kings.....	477	Obadiah.....	1343
2 Kings.....	519	Jonah.....	1347
1 Chronicles.....	565	Micah.....	1353
2 Chronicles.....	601	Nahum.....	1365
Ezra.....	653	Habakkuk.....	1371
Nehemiah.....	669	Zephaniah.....	1377
Esther.....	691	Haggai.....	1383
Job.....	703	Zechariah.....	1387
Psalms.....	759	Malachi.....	1405
Proverbs.....	919		

## The New Testament

Matthew.....	1413	1 Timothy.....	1833
Mark.....	1471	2 Timothy.....	1845
Luke.....	1507	Titus.....	1853
John.....	1575	Philemon.....	1859
Acts.....	1619	Hebrews.....	1863
Romans.....	1683	James.....	1895
1 Corinthians.....	1715	1 Peter.....	1905
2 Corinthians.....	1749	2 Peter.....	1917
Galatians.....	1771	1 John.....	1925
Ephesians.....	1785	2 John.....	1933
Philippians.....	1799	3 John.....	1935
Colossians.....	1809	Jude.....	1939
1 Thessalonians.....	1819	Revelation.....	1943
2 Thessalonians.....	1827		

## Ecumenical Creeds of the Church

Apostles' Creed.....	1975	Chalcedonian Definition.....	1977
Nicene Creed.....	1976		

## CONTENTS

vi

### Articles and Resources

History of Biblical Interpretation and Exegesis.....	1981	The Devotional Use of Scripture.....	1999
History of Bible Translation.....	1983	The Role of Tradition in Protestantism and Roman Catholicism.....	2001
History of Biblical Preaching.....	1985	The Bible and the Global Church.....	2003
The Patristic Era.....	1987	Weights and Measures.....	2005
The Middle Ages.....	1989	Reading Plan.....	2006
The Bible and the Reformation.....	1991	Author Index.....	2015
The Modern Age.....	1993	Concordance.....	2031
Reading the Bible in a Critical Age.....	1995	Colophon.....	2091
Creeds and Confessions.....	1997		

### Map Supplement

1. The Middle East Today
2. The World of the Patriarchs
3. The Exodus from Egypt
4. The Tribal Allotments of Israel
5. Israel under Saul, David, and Solomon
6. The Kingdoms of Israel and Judah
7. The Assyrian and Babylonian Empires
8. The Persian and Greek Empires
9. Israel under the Maccabees
10. Jerusalem
11. Palestine under Roman Rule
12. The Apostles' Early Ministry
13. Paul's First and Second Missionary Journeys
14. Paul's Third Missionary Journey and Voyage to Rome
15. The Spread of Christianity in the First Century

# INTRODUCTION

## TO THE ESV CHURCH HISTORY STUDY BIBLE

Martyn Lloyd-Jones once commented on the perspective that we gain as disciples today from those who have gone before us, noting,

We begin to study the history of the church throughout the ages and we remember what we read years ago something in the lives of some of the saints. And we begin to understand that some of the greatest saints that have ever adorned the life of the church have experienced trials and troubles and tribulations which cause our little problem to pale into insignificance.

Not only do the past figures of church history, these “saints,” give us perspective during times of trial, but they also give us perspective as we read and study the Bible. The *ESV Church History Study Bible* is grounded upon the basic point that we have much to learn from those who have gone before us. Charles Spurgeon once encouraged his students to read commentaries, noting that the Holy Spirit is not an exclusive or individual gift to any one believer. Since we know that the Holy Spirit teaches us, we can know that the Holy Spirit teaches others. And the Holy Spirit has been teaching the church throughout the corridors of time. We stand downstream from two millennia of gifted teachers and teaching. This study Bible aims to introduce readers today to these teachers from the past.

Unlike in other study Bibles, the notes in the *ESV Church History Study Bible* have not been written by the editors. Instead, the notes have been compiled by a team of biblical scholars and church historians. The actual contributors of the notes are a varied group, stretching back from the first and second centuries and reaching forward to the twentieth century. These are theologians, pastors, poets, and laity, all offering their perspective on God’s Word. In the *ESV Church History Study Bible* we escape the tyranny of the present to see wisdom from the past. An Author Index, pages 2015–2029, offers a list and brief description of each of these contributors to the notes.

The *ESV Church History Study Bible* also includes introductory material for each biblical book that reflects the history of interpretation or historical issues and emphases regarding each book. At moments in the past, specific biblical passages played a key role in the unfolding of church history. The *ESV Church History Study Bible* includes brief treatments of these moments as sidebars that could be dubbed “This Passage in Church History.” Finally, twelve articles are included in the back of this Bible to provide an overview of church history and to consider particular themes.

The *ESV Church History Study Bible* is intended to serve pastors and students, placing a wealth of teaching, insight, and encouragement from church history alongside the biblical text and within the covers of a single volume. The *ESV Church History Study Bible* is also intended to serve laity by introducing them to the vast riches of church history that can encourage and edify. The *ESV Church History Study Bible* stands as a reminder to all of us that we are part of one body, proclaiming one gospel, reading and studying one Bible, in obedience and service to one Lord and Savior.

## INTRODUCTION

viii

The Puritan John Owen offers us this encouragement:

If you have any regard to the constancy of your faith, to the comfort of your life, the honor of God, or the salvation of your own soul, labor immediately to get your belief of the Word better founded. Read the Scripture constantly, study it seriously, search it diligently, hear it explained and applied by others, meditate on it yourself, and beg of God an understanding of it and a right faith in it.

Stephen J. Nichols  
General Editor



# CONTRIBUTORS

## EDITORS

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### **Stephen J. Nichols**

General Editor

*President and Professor of Apologetics, Reformation Bible College*

### **Gerald Bray**

Associate Editor

*Research Professor of Divinity, Beeson Divinity School, Samford University*

### **Keith Mathison**

Associate Editor

*Professor of Systematic Theology, Reformation Bible College*

## NOTES

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Under the oversight of the editors, the following people selected the notes to be used in the *ESV Church History Study Bible* for the books listed under their names.

### **Keith Mathison**

Professor of Systematic Theology, Reformation Bible College

*Genesis, Exodus, Leviticus*

### **Carl Beckwith**

Professor of History and Doctrine, Beeson Divinity School, Samford University

*Numbers, Deuteronomy, Joshua, Judges*

### **Michael A. G. Haykin**

Chair and Professor of Church History, Director of The Andrew Fuller Center for Baptist Studies, The Southern Baptist Theological Seminary; Professor of Church History, Heritage Theological Seminary

*Ruth*

### **Andrew Bain**

Vice Principal, Senior Lecturer in Church History and Ethics, Queensland Theological College

*Ruth*

### **Ryan Hoselton**

Instructor and Research Associate in church history, Ruprecht-Karls-Universität Heidelberg, Germany

*1-2 Samuel*

### **Daniel J. Brendsel**

Pastor, First Presbyterian Church, Hinckley, Minnesota  
*1 Kings*

### **David P. Barshinger**

Editor, Book Division, Crossway  
*2 Kings*

### **Gregory A. Wills**

Dean of the School of Theology; Professor of Church History and Baptist Heritage; Senior Fellow of the B. H. Carroll Center for Baptist Heritage and Mission, Southwestern Baptist Theological Seminary  
*1-2 Chronicles, Ezra, Nehemiah, Esther*

### **Herman Selderhuis**

Professor of Church History and Church Law, Theological University of Apeldoorn  
*Psalms*

### **Lee Gatiss**

Director, Church Society, Watford, UK; lecturer in church history at Union School of Theology  
*Job, Proverbs, Ecclesiastes, Song of Solomon*

### **Jonathan Gibson**

Associate Professor of Old Testament, Westminster Theological Seminary  
*Isaiah, Ezekiel*

### **Sean Michael Lucas**

Pastor, Independent Presbyterian Church, Memphis, Tennessee  
*Jeremiah, Lamentations, Daniel*

### **David Woodbridge**

Research and Writing Assistant for Prof. John Woodbridge, Trinity Evangelical Divinity School; Pastoral Associate, Christ Church Illinois  
*Hosea, Joel, Obadiah*

### **Greg Salazar**

Senior Pastor, First Presbyterian Church, Pooler, Georgia  
*Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*

### **Michael Reeves**

President and Professor of Theology, Union School of Theology  
*Matthew, Mark*

## CONTRIBUTORS

x

### John Woodbridge

Research Professor of Church History and the History of Christian Thought, Trinity Evangelical Divinity School, Trinity International University

*Luke, Acts*

### John R. Muether

Professor of Church History, Dean of Libraries, Assistant DMin Director, Reformed Theological Seminary, Orlando

*John, 1–3 John, Revelation*

### Gerald Bray

Research Professor of Divinity, Beeson Divinity School, Samford University

*Amos, Jonah, Micah, Romans, 1–2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians*

### Chad Van Dixhoorn

Professor of Church History, Director of the Craig Center for the study of the Westminster Standards at Westminster Theological Seminary

*1–2 Timothy, Titus, Philemon, Hebrews, James, 1–2 Peter, Jude*

## ARTICLES

---

### History of Biblical Interpretation and Exegesis

Gerald Bray

Research Professor of Divinity, Beeson Divinity School, Samford University

### History of Bible Translation

Peter J. Williams

Principal, Tyndale House, Cambridge

### History of Biblical Preaching

Julius J. Kim

President, The Gospel Coalition; Associate Pastor of New Life Presbyterian Church, Escondido, California; Visiting Professor of Practical Theology, Westminster Seminary California

### The Patristic Era

Michael A. G. Haykin

Chair and Professor of Church History, Director of The Andrew Fuller Center for Baptist Studies, The Southern Baptist Theological Seminary; Professor of Church History, Heritage Theological Seminary

### The Middle Ages

J. V. Fesko

Harriet Barbour Professor of Systematic and Historical Theology, Reformed Theological Seminary, Jackson

### The Bible and the Reformation

Stephen J. Nichols

President and Professor of Apologetics, Reformation Bible College

### The Modern Age

Stephen J. Nichols

President and Professor of Apologetics, Reformation Bible College

### Reading the Bible in a Critical Age

Douglas A. Sweeney

Dean, Beeson Divinity School, Samford University

### Creeds and Confessions

Chad Van Dixhoorn

Professor of Church History, Director of the Craig Center for the study of the Westminster Standards at Westminster Theological Seminary

### The Devotional Use of Scripture

Joel R. Beeke

President and Professor of Systematic Theology and Homiletics, Puritan Reformed Seminary; pastor, Heritage Reformed Congregation, Grand Rapids, Michigan; editor, *Puritan Reformed Journal* and *Banner of Sovereign Grace Truth*

### The Role of Tradition in Protestantism and Roman Catholicism

Carl Trueman

Professor of Biblical and Religious Studies, Grove City College

### The Bible and the Global Church

Conrad Mbewe

Pastor, Kabwata Baptist Church, Lusaka, Zambia

## AUTHOR INDEX

---

### Gavin Ortlund

Senior Pastor, First Baptist Church of Ojai, Ojai, California

### Ryan Hoselton

Instructor and Research Associate in church history, Ruprecht-Karls-Universität Heidelberg, Germany

### Gerald Bray

Research Professor of Divinity, Beeson Divinity School, Samford University

# PREFACE

## TO THE ENGLISH STANDARD VERSION

### **The Bible**

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

### **Translation Legacy**

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

### **Translation Philosophy**

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

### Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women,

and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

### The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek words. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, therefore, they would normally read the Hebrew word *’adonay* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *’adonay* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) by the word LORD (printed in small capitals). An exception to this is when the Hebrew word *’adonay* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lowercase] GOD [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *’elohim* and its related forms of *’el* or *’eloah*, all of which are normally translated “God” (in lowercase letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to English readers, enabling them to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant simply “anointed,” among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *’ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of

relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the words *‘ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

### Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch,

the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

### **Textual Footnotes**

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

### **Publishing Team**

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

### **To God's Honor and Praise**

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

*Soli Deo Gloria!*—To God alone be the glory!  
*The Translation Oversight Committee*





*The*  
OLD TESTAMENT



# GENESIS

## Introduction

As its name implies, Genesis is about beginnings. Genesis tells us that God created everything that exists. It shows that God is both the Creator and the Ruler of all creation. But it also tells of humanity's tragic fall into sin and death and of God's unfolding plan of redemption through his covenant with Abraham and his descendants. Genesis includes some of the most memorable stories in the Bible, beginning with Adam and Eve (chs. 1-4), continuing through Noah, Abraham, Isaac, and Jacob, and ending with the life of Joseph (chs. 37-50), who died before 1600 BC. Traditionally Jews and Christians have recognized Moses as the author, writing after the exodus from Egypt, commonly dated around 1440 BC, though some prefer a date around 1260 BC.

In short, Genesis records the beginnings of all things, and also presents the beginning threads of all doctrines and of all matters pertaining to discipleship. Thomas Olivers captures this in his hymn "The God of Abraham Praise" (1770). The fourth stanza declares:

The God who reigns on high  
The great archangels sing,  
And "Holy, holy, holy!" cry;  
"Almighty King!  
Who was, and is, the same,  
And evermore shall be:  
Jehovah, Lord, the great I AM,  
We worship thee!"

The hymn celebrates God's character, such as his eternity and holiness, and his gracious works, such as those of creation and redemption. The hymn is a summary of Genesis. Here we learn of God, his being, and his work—not only in the abstract but as God reveals himself in the lives of his people. In Genesis we see God's faithfulness, his power, his wisdom, his sovereignty—not only declared but demonstrated in the lives of Adam and Eve, Cain, Abel, and Seth, of Noah, and of Abraham. John Calvin reminds us that we learn from the example of Abraham that we, too, have the eternal, almighty God as the sovereign and good guide of our whole life, through all its challenges and hardships, failures and successes. And what is to be our response? Like the angels in heavenly chorus, and like Abraham, we are to worship God.

# GENESIS

## *The Creation of the World*

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

<sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>And God saw that the light was good. And God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

<sup>6</sup>And God said, <sup>d</sup>“Let there be an expanse<sup>1</sup> in the midst of the waters, and let it separate the waters from the waters.” <sup>7</sup>And God made<sup>2</sup> the expanse and <sup>c</sup>separated the waters that were under the expanse from the waters that were <sup>f</sup>above the expanse. And it was so. <sup>8</sup>And God called the expanse Heaven.<sup>3</sup> And there was evening and there was morning, the second day.

<sup>9</sup>And God said, <sup>e</sup>“Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so.

<sup>1</sup>Or a canopy; also verses 7, 8, 14, 15, 17, 20 <sup>2</sup>Or fashioned; also verse 16 <sup>3</sup>Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1

**Chapter 1** <sup>1</sup>Job 38:4-7; Ps. 33:6; 136:5; Isa. 42:5; 45:18; John 1:1-3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 1:10; 11:3; Rev. 4:11 <sup>2</sup>Jer. 4:23 <sup>3</sup>2 Cor. 4:6 <sup>4</sup>Job 37:18; Ps. 136:5; Jer. 10:12; 51:15 <sup>7</sup>Prov. 8:27-29 <sup>8</sup>Ps. 148:4 <sup>9</sup>Job 38:8-11; Ps. 33:7; 136:6; Jer. 5:22; 2 Pet. 3:5

**1:1** Since the infinite wisdom of God is displayed in the admirable structure of heaven and earth, it is absolutely impossible to unfold the history of the creation of the world in terms equal to its dignity. For while the measure of our capacity is too contracted to comprehend things of such magnitude, our tongue is equally incapable of giving a full and substantial account of them. (John Calvin, *Commentary on Genesis*, vol. 1)

**1:2** The creator could have made his work perfect at first, but by this gradual proceeding he would show what is, ordinarily, the method of his providence and grace. God is not only the author of all being, but the fountain of life and spring of motion. Dead matter would be forever dead if he did not quicken it. And this makes it credible to us that God should raise the dead. That power that brought such a world as this out of confusion, emptiness, and darkness at the beginning of time can, at the end of time, bring our vile bodies out of the grave, though it is a land of darkness as darkness itself, and without any order (Job 10:22), and can make them glorious bodies. (Matthew Henry, *Commentary on the Whole Bible*)

**1:3** This glorious work Paul applies to our regeneration: “God who said that out of darkness light should shine, he has shined in our hearts” (2 Cor. 4:6), that we who “were once darkness, are now light in the Lord” (Eph. 5:8). Yea, God himself, and Christ, is called light for the brightness of his glory and graces given unto us (1 John 1:5, 7; John 1:4-5; Pss. 27:1; 118:27). (Henry Ainsworth, *Annotations on the Pentateuch*, vol. 1)

**1:4** God saw the light, that it was good. It was exactly as he

designed it, and it was fit to answer the end for which he designed it. It was useful and profitable; the world, which now is a palace, would have been a dungeon without it. It was amiable and pleasant. Truly the light is sweet (Eccles. 11:7); it rejoices the heart (Prov. 15:30). What God commands he will approve and graciously accept of and be well pleased with the work of his own hands. That is good indeed, which is so in the sight of God, for he sees not as man sees. If the light be good, how good is he that is the fountain of light, from which we receive it, and to whom we owe all praise for it, and all the services we do by it! (Matthew Henry, *Commentary on the Whole Bible*)

**1:5** God does not leave his works nameless. He who made them and knew their properties and uses gave them their names; for names are the properties or features of a being or thing expressed to the ear or eye in words, so that he who hears or reads them may at once understand what the thing or being is, and wherein it differs from other things and beings. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

**1:6-8** We should be led by the contemplation of the heavens that are in our eye to consider our Father, who is in heaven. The height of the heavens should remind us of God's supremacy, and the infinite distance that is between us and him; the brightness of the heavens and their purity should remind us of his glory and majesty, and perfect holiness; the vastness of the heavens, their encompassing of the earth, and the influence they have upon it should remind us of his immensity and universal providence. (Matthew Henry, *Commentary on the Whole Bible*)

<sup>10</sup>God called the dry land Earth,<sup>1</sup> and the waters that were gathered together he called Seas. And God saw that it was good.

<sup>11</sup>And God said, <sup>h</sup>“Let the earth sprout vegetation, plants<sup>2</sup> yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. <sup>12</sup>The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. <sup>13</sup>And there was evening and there was morning, the third day.

<sup>14</sup>And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for <sup>i</sup>signs and for <sup>j</sup>seasons,<sup>3</sup> and for days and years, <sup>15</sup>and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. <sup>16</sup>And God <sup>h</sup>made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup>And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup>to <sup>l</sup>rule over the day and over the night, and to separate the light

from the darkness. And God saw that it was good. <sup>19</sup>And there was evening and there was morning, the fourth day.

<sup>20</sup>And God said, “Let the waters swarm with swarms of living creatures, and let birds<sup>4</sup> fly above the earth across the expanse of the heavens.” <sup>21</sup>So <sup>m</sup>God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>And there was evening and there was morning, the fifth day.

<sup>24</sup>And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. <sup>25</sup>And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

<sup>1</sup> Or *Land*; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 <sup>2</sup> Or *small plants*; also verses 12, 29 <sup>3</sup> Or *appointed times* <sup>4</sup> Or *flying things*; see Leviticus 11:19–20

<sup>11</sup> <sup>h</sup>Ps. 104:14 <sup>14</sup> <sup>j</sup>Jer. 10:2; Ezek. 32:7, 8; Joel 2:30, 31; 3:15; Matt. 24:29; Luke 21:25 <sup>16</sup> <sup>h</sup>Ps. 104:19 <sup>16</sup> <sup>h</sup>Deut. 4:19; Ps. 136:7–9 <sup>18</sup> <sup>j</sup>Jer. 31:35 <sup>21</sup> <sup>m</sup>Ps. 104:25, 26 <sup>22</sup> <sup>h</sup>ch. 8:17; 9:1

**1:10** What a world is this of ours for scenes, and associations, and remembrances! Earth and sea are full of them; evil and good, sorrowful and glad. What feet have trodden this earth, what eyes have gazed on that sea, since God brought them into being! Here holy men have lived; here the wicked have triumphed; here Abel's blood was shed; here Enoch walked with God; here angels have been visitors; here the Son of God abided; his footsteps were on the earth and on the sea. It is a small enough speck in the map of the universe, but it is the most wondrous of all. And though it has felt the curse for a season, it is to taste the blessing again. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

**1:13** This day's work, which God pronounces good, and which he *dates*, as in other places, may be called either the clothing or the painting of creation. Figure, size, proportion, had all been given before, but still earth was a dark-brown mass of mingled soil and rock. But now the command goes out for its adornment. For God's purpose is to make it a world of beauty as well as of stability, seeing he is himself the possessor and source of all that is beautiful. (Horatius Bonar, *Earth's Morning: Or, Thoughts on Genesis*)

**1:16** Moses wrote in a popular style things that, without instruction, all ordinary persons, endued with common sense, are able to understand; but astronomers investigate with great labor whatever the sagacity of the human mind can comprehend. Nevertheless, this study is not to be reprobated, nor this science to be con-

demned, because some frantic persons are wont boldly to reject whatever is unknown to them. For astronomy is not only pleasant but also very useful to be known; it cannot be denied that this art unfolds the admirable wisdom of God. (John Calvin, *Commentary on Genesis*, vol. 1)

**1:19** Let us look up to God in this work, and meditate on it at fit times, in the morning so soon as we are awake, and begin to see the darkness vanquished, and the light conquering, and that the sun is raised above our horizon, and is come to visit our parts again. How great a journey has the sun gone in this little time wherein I have been asleep, and could observe nothing, and now returned again as it were to call me up? Lord, you have made night; I have the benefit of it, and now light visits me. O that I could honor you, and magnify your power and the greatness of your hand, and use the light of the day to do the services that are required at my hand in my place. (Edward Leigh, *A System or Body of Divinity*)

**1:24** If he speaks to the rocks, they rent; if to the mountains, they melt; if to the earth, it opens; if to the sea, it yields up her dead; if to the whole host of heaven, they tremble, and stand amazed, waiting his pleasure. And shall he not prevail by his mighty power, the same that he put forth in the raising of his Son Christ (Eph. 1:19), to raise us from the death of sin, to make us a people created again (Ps. 102:18)? (John Trapp, *A Clavis to the Bible, or a New Comment upon the Pentateuch*)

<sup>26</sup>Then God said, <sup>a</sup>“Let us make man<sup>1</sup> in our image, <sup>b</sup>after our likeness. And <sup>c</sup>let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

<sup>27</sup> So God created man in his own image, in the image of God he created him; <sup>r</sup> male and female he created them.

<sup>28</sup> And God blessed them. And God said to them, <sup>s</sup>“Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” <sup>29</sup>And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree

with seed in its fruit. ‘You shall have them for food. <sup>30</sup>And <sup>t</sup>to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. <sup>31</sup><sup>v</sup>And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

### *The Seventh Day, God Rests*

**2** Thus the heavens and the earth were finished, and <sup>w</sup>all the host of them. <sup>2</sup>And <sup>x</sup>on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. <sup>3</sup>So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

<sup>1</sup> The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

<sup>26</sup>ch. 3:22; 11:7; Isa. 6:8 Pch. 5:1; 9:6; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9 Qch. 9:2; Ps. 8:6-8; James 3:7 <sup>27</sup>ch. 2:18, 21-23; 5:2; Mal. 2:15; Matt. 19:4; Mark 10:6 <sup>28</sup>ch. 9:1, 7 <sup>29</sup>ch. 9:3; Ps. 104:14, 15; 145:15, 16 <sup>30</sup>Ps. 147:9 <sup>31</sup>Eccles. 7:29; 1 Tim. 4:4 **Chapter 2** <sup>1</sup>Deut. 4:19; Ps. 33:6 <sup>2</sup>Ex. 20:8-11; 31:17; Deut. 5:12-14; Heb. 4:4

**1:26** Consider therefore the greatness and dignity that he bestowed upon you at the beginning of your creation, and judge for yourself with what love and reverence he ought to be worshiped. For when, as he was creating and ordering the whole world of things visible and invisible, he had determined to create the nature of man, he took high counsel concerning the dignity of your condition, forasmuch as he determined to honor you more highly than all other creatures that are in the world. (Anselm, *Devotions of Saint Anselm*)

**1:27** Do not so mind comfort as to slight holiness, and divide one part of your calling from the other. Comfort is consequent to holiness, and follows it as heat does fire. The Spirit is more necessarily a sanctifier than a comforter, for our duty and obedience to God is a greater thing than our own peace. Holiness is the image of God upon the soul and the blessed perfection wherein we were created. (Thomas Manton, *Complete Works of Thomas Manton*, vol. 3)

**1:28** It is of great importance that we touch nothing of God’s bounty but what we know he has permitted us to do, since we cannot enjoy anything with a good conscience, except we receive it as from the hand of God. And therefore Paul teaches us that, in eating and drinking, we always sin, unless faith be present (Rom. 14:23). Thus we are instructed to seek from God alone whatever is necessary for us, and in the very use of his gifts we are to exercise ourselves in meditating on his goodness and paternal care. (John Calvin, *Commentary on Genesis*, vol. 1)

**1:29–30** He is a great housekeeper, a very rich and bountiful one, that satisfies the desire of every living thing. Let this encourage God’s people to cast their care upon him and not to be solicitous respecting what they shall eat and what they shall drink. He that provided for Adam without

his care, and still provides for all the creatures without their care, will not let those that trust him want any good thing (Matt. 6:26). He that feeds his birds will not starve his babes. (Matthew Henry, *Commentary on the Whole Bible*)

**1:31** On each of the days, simple approbation was given. But now, after the workmanship of the world was complete in all its parts, and had received, if I may so speak, the last finishing touch, he pronounces it perfectly good, that we may know that there is in the symmetry of God’s works the highest perfection, to which nothing can be added. (John Calvin, *Commentary on Genesis*, vol. 1)

**2:1** The creatures comprehended in heaven and earth are called a host, not only by reason of their great multitude and diversity, their exact order, singular luster, and decency, but also for that they are all entertained and governed by God as their commander general and must always stand ready for his service. (*Dutch Annotations*)

**2:2** The eternal God, though infinitely happy in the enjoyment of himself, yet took a satisfaction in the work of his own hands. He did not rest as one weary but as one well-pleased with the instances of his own goodness and the manifestations of his own glory. (Matthew Henry, *Commentary on the Whole Bible*)

**2:3** For we shall ourselves be the seventh day, when we shall be filled and replenished with God’s blessing and sanctification. There shall we be still, and know that he is God, that he is that which we ourselves aspired to be when we fell away from him and listened to the voice of the seducer, “Ye shall be as gods,” and so abandoned God, who would have made us as gods, not by deserting him but by participating in him. For without him what have we accomplished, save to perish in his anger? But when we are restored by him, and perfected with greater grace, we shall have eternal leisure to see that he is God,

### *The Creation of Man and Woman*

<sup>4</sup> <sup>y</sup> These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

<sup>5</sup> When no <sup>z</sup> bush of the field<sup>1</sup> was yet in the land<sup>2</sup> and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man <sup>a</sup> to work the ground, <sup>6</sup> and a mist<sup>3</sup> was going up from the land and was watering the whole face of the ground— <sup>7</sup> then the LORD God formed the man of <sup>b</sup> dust from the ground and <sup>c</sup> breathed into his <sup>d</sup> nostrils the breath of life, and <sup>e</sup> the man became a living creature. <sup>8</sup> And the LORD God planted a <sup>f</sup> garden in Eden, in the east, and there he put the man whom he

had formed. <sup>9</sup> And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. <sup>9</sup> The tree of life was in the midst of the garden, <sup>h</sup> and the tree of the knowledge of good and evil.

<sup>10</sup> A river flowed out of Eden to water the garden, and there it divided and became four rivers. <sup>11</sup> The name of the first is the Pishon. It is the one that flowed around the whole land of <sup>i</sup> Havilah, where there is gold. <sup>12</sup> And the gold of that land is good; bdellium and onyx stone are there. <sup>13</sup> The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. <sup>14</sup> And the name of the third river is the <sup>j</sup> Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man <sup>k</sup> and put him in the garden of Eden to work it and keep it.

<sup>16</sup> And the LORD God commanded the man,

<sup>1</sup> Or open country <sup>2</sup> Or earth; also verse 6 <sup>3</sup> Or spring

<sup>4</sup> ch. 1:1 <sup>5</sup> ch. 1:11, 12 <sup>6</sup> ch. 3:23 <sup>7</sup> ch. 3:19, 23; 18:27; Ps. 103:14; Eccles. 12:7; 1 Cor. 15:47 <sup>8</sup> ch. 7:22; Job 33:4; Isa. 2:22 <sup>9</sup> Job 27:3 <sup>10</sup> Cited 1 Cor. 15:45 <sup>11</sup> ver. 15; ch. 13:10; Isa. 51:3; Ezek. 28:13; 31:8; Joel 2:3 <sup>12</sup> ch. 3:22; Rev. 2:7; 22:2, 14 <sup>13</sup> ver. 17 <sup>14</sup> ch. 10:7, 29; 25:18; 1 Sam. 15:7 <sup>15</sup> Dan. 10:4 <sup>16</sup> ver. 8

for we shall be full of him when he shall be all in all. (Augustine, *The City of God*)

**2:5** This seems to be observed to teach that all the life that is in the creation is immediately from God, and not from the creature itself; that in itself is wholly lifeless and void, empty of all perfection. The vegetable life that is in this lower world was immediately from God. Of all the innumerable kinds of principles of life that now are manifest, every one was immediately from God. Though the earth, and the rain, and the cultivation and husbandry of men be now made use of, yet these living principles were not first owing to them, for they were before them. So it is as to all principles of spiritual life in the spiritual creation. (Jonathan Edwards, *Notes on the Bible: Genesis*)

**2:7** Three gradations, indeed, are to be noted in the creation of man; that his dead body was formed out of the dust of the earth; that it was endued with a soul, whence it should receive vital motion; and that on this soul God engraved his own image, to which immortality is annexed. (John Calvin, *Commentary on Genesis*, vol. 1)

**2:8** My belief is that this spot of earth was called Eden, either by Adam or in the time of Adam, on account of that astonishing productiveness and that delightful pleasurable-ness, which Adam experienced in it, and that the name of a place so delightful remained with posterity long after the place itself was lost and gone—just as the names of Rome, Athens, and Carthage exist among us at this day, though scarcely any traces of those mighty states and kingdoms can now be discovered. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**2:9** That tree of life endured but for a time, but our tree of life endures forever (Heb. 7:24). That tree could not

restore life again to Adam, being only the sacrament of the covenant of life in case of perseverance, but our tree of life, Christ Jesus, restores life lost to his own chosen; yea, a better life than Adam's in paradise. And since he is the end of the law to them that believe (Rom. 10), Christ now becomes to us by the covenant of grace, the true tree of life, performing that which that of works could not attain unto, by reason of man's fall. (William Guild, *Moses Unveiled*)

**2:10** This river may be an emblem of the everlasting love of God, that pure river of water of life, which springs from the throne of God, and of the Lamb, from divine sovereignty, and not from the faith, love, and obedience of man; that river, the streams whereof make glad the city of God, and which water the garden, the church, revive its plants, and make it fruitful and delightful. (John Gill, *Exposition of the Bible*)

**2:15** He lived out of Eden before he lived in it, that he might see that all the comforts of his paradise-state were owing to God's free grace. He could not plead a tenant-right to the garden, for he was not born upon the premises, nor had anything but what he received; all boasting was hereby forever excluded. (Matthew Henry, *Commentary on the Whole Bible*)

**2:16** Hitherto we have seen God as man's powerful creator and his bountiful benefactor; now he appears as his ruler and lawgiver. God put him into the garden of Eden not to live there as he might be inclined but to be under government. As we are not allowed to be idle in this world, and to do nothing, so we are not allowed to be willful, and do what we please. When God had given man a dominion over the creatures, he would let him know that still he himself was under the government of his creator. (Matthew Henry, *Commentary on the Whole Bible*)



saying, “You may surely eat of every tree of the garden,<sup>17</sup> but of the tree of the knowledge of good and evil<sup>1</sup> you shall not eat, for in the day that you eat<sup>1</sup> of it you<sup>m</sup> shall surely die.”

<sup>18</sup>Then the LORD God said, “It is not good that the man should be alone; “I will make him a helper fit for<sup>2</sup> him.” <sup>19</sup>Now out of the ground the LORD God had formed<sup>3</sup> every beast of the field and every bird of the heavens and <sup>p</sup>brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. <sup>20</sup>The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>4</sup> there was not found a helper fit for him. <sup>21</sup>So the LORD God caused a <sup>q</sup>deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. <sup>22</sup>And the rib that the LORD

God had taken from the man he made<sup>5</sup> into a woman and brought her to the man. <sup>23</sup>Then the man said,

“This at last is <sup>r</sup>bone of my bones and flesh of my flesh; she shall be called Woman, because she was <sup>s</sup>taken out of Man.”<sup>6</sup>

<sup>24</sup>Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. <sup>25</sup>And the man and his wife were both naked and were not ashamed.

*The Fall*

**3** Now “the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You<sup>7</sup> shall not eat of any tree in the

<sup>1</sup> Or when you eat <sup>2</sup> Or corresponding to; also verse 20 <sup>3</sup> Or And out of the ground the LORD God formed <sup>4</sup> Or the man <sup>5</sup> Hebrew built <sup>6</sup> The Hebrew words for woman (ishshah) and man (ish) sound alike <sup>7</sup> In Hebrew you is plural in verses 1–5

17/ch. 3:1–3, 11, 17 <sup>m</sup>Rom. 6:23; James 1:15 <sup>18</sup>1 Cor. 11:9; 1 Tim. 2:13 <sup>19</sup>ch. 1:20, 24 <sup>p</sup>Ps. 8:6 <sup>21</sup>ch. 15:12; 1 Sam. 26:12 <sup>23</sup>ch. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:13; [Eph. 5:28–30] <sup>5</sup>1 Cor. 11:8 <sup>24</sup>Cited Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31; [Ps. 45:10; 1 Cor. 7:10, 11] **Chapter 3** <sup>1</sup>Matt. 10:16; 2 Cor. 11:3; Rev. 12:9; 20:2

**2:17** God demanded simple obedience and faith, that Adam might depend wholly upon him, and that not constrainedly, as if he were compelled thereto by some necessity, but freely and cheerfully. (Zacharias Ursinus, *Commentary on the Heidelberg Catechism*)

**2:18** If the integrity of man had remained to this day such as it was from the beginning, that divine institution would be clearly discerned, and the sweetest harmony would reign in marriage. The husband would look up with reverence to God; the woman in this would be a faithful assistant to him; and both, with one consent, would cultivate a holy, as well as friendly and peaceful, intercourse. Now, it has happened by our fault, and by the corruption of nature, that this happiness of marriage has, in a great measure, perished, or at least is mixed and infected with many inconveniences. Hence arise strifes, troubles, sorrows, dissensions, and a boundless sea of evils; and hence it follows that men are often disturbed by their wives and suffer through them many discouragements. Still, marriage was not capable of being so far vitiated by the depravity of men that the blessing that God has once sanctioned by his word should be utterly abolished and extinguished. (John Calvin, *Commentary on Genesis*, vol. 1)

**2:21** Something was taken from Adam, in order that he might embrace, with greater benevolence, a part of himself. He lost, therefore, one of his ribs; but instead of it a far richer reward was granted him, since he obtained a faithful associate of life; for he now saw himself, who had before been imperfect, rendered complete in his wife. (John Calvin, *Commentary on Genesis*, vol. 1)

**2:22** The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of

his side to be equal with him, under his arm to be protected, and near his heart to be beloved. (Matthew Henry, *Commentary on the Whole Bible*)

**2:24** This ought to be truly performed in our married estate in this world. But here ends not the mystery: “Therefore shall a man leave his father.” Thus did Christ when he came into the world to save sinners—he came forth from the Father. (John Bunyan, *An Exposition on the First Ten Chapters of Genesis*)

**Genesis 3 and Milton’s Epic Poem**

John Milton published *Paradise Lost* in 1667. Milton knew the hardships of life in a sin-cursed world. He had gone blind in 1652, and during the many years of writing the poem he suffered various illnesses and times of depression. The opening lines lament the fall:

Of Man’s first disobedience,  
and the fruit of that forbidden tree,  
whose mortal taste brought death into the world,  
and all our woe . . .

**3:1** Very dangerous is the temptation, when it is suggested to us, that God is not to be obeyed except so far as the reason of his command is apparent. The true rule of obedience is that we, being content with a bare command, should persuade ourselves that whatever he enjoins is just and right. But whosoever desires to be wise beyond measure, him will Satan, seeing he has cast off all reverence for God, immediately precipitate into open rebellion. (John Calvin, *Commentary on Genesis*, vol. 1)

**3:2–3** Lest man should conceive thoughts too high, and be exalted and uplifted, as though he had no lord, because



garden?’” <sup>2</sup>And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, <sup>3</sup>but God said, <sup>v</sup>‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” <sup>4w</sup>But the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” <sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, <sup>1</sup>she took of its fruit <sup>x</sup>and ate, and she also gave some to her husband who was with her, <sup>y</sup>and he ate.

<sup>7z</sup>Then the eyes of both were opened, <sup>a</sup>and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup>And they heard the sound of the LORD God walking in the garden in the cool<sup>2</sup> of the day, and the man and his wife <sup>b</sup>hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called to the man and said to him, “Where are you?”<sup>3</sup> <sup>10</sup>And he said, “I heard the sound of you in the garden, and I was afraid, <sup>c</sup>because I was naked, and I hid myself.” <sup>11</sup>He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”

<sup>1</sup> Or to give insight <sup>2</sup> Hebrew wind <sup>3</sup> In Hebrew you is singular in verses 9 and 11

<sup>3</sup> Ch. 2:17 <sup>4w</sup> ver. 13; John 8:44; [2 Cor. 11:3] <sup>6v1</sup> Tim. 2:14 <sup>v</sup> ver. 12, 17; Hos. 6:7 <sup>7z</sup> ver. 5 <sup>8c</sup> ch. 2:25 <sup>8d</sup> [Ps. 139:1-12; Jer. 23:23, 24] <sup>10c</sup> ver. 7; ch. 2:25

of the authority and freedom granted to him, and so should transgress against his maker God, overpassing his measure, and entertain selfish imaginings of pride in opposition to God, a law was given to him by God in order that he might perceive that he had as lord the Lord of all. And God set him certain limitations, so that, if man should keep the commandment of God, he should ever remain such as he was, that is to say, immortal; but, if he should not keep it, he should become mortal and be dissolved to earth from whence his formation had been taken. (Irenaeus, *The Demonstration of the Apostolic Preaching*)

**3:4** Thus Satan endeavors to shake that which he cannot overthrow, and invalidates the force of divine threatenings by questioning the certainty of them; and, when once it is supposed possible that there may be falsehood or fallacy in any word of God, a door is then opened to downright infidelity. Satan teaches men first to doubt and then to deny; he makes them skeptics first, and so by degrees makes them atheists. (Matthew Henry, *Commentary on the Whole Bible*)

**3:5** What child of God can expect to escape slander, when God himself was thus slandered even in paradise? Surely the understanding of Eve must have been, in some measure, blinded, or she would not have suffered the tempter to speak such perverse things. In what odious colors is God here represented! “God does know, that in the day ye eat thereof, ye shall be as gods” (equal with God). So that the grand temptation was that they should be hereafter under no control, equal, if not superior, to God that made them, knowing good and evil. Eve could not tell what Satan meant by this; but, to be sure, she understood it of some great privilege they were to enjoy. And thus Satan now points out a way which seems right to sinners but does not tell them the end of that way is death. (George Whitefield, *Sermons*)

God is truth, and therefore must be worshiped in truth. Without a new nature we cannot worship God in truth. The old nature is in itself a lie, a mere falsity, something contrary to that nature God created. It was first introduced by a lie of the devil: “Ye shall be as gods, knowing

good and evil,” and thereupon a fancy that God lied in his command. How can we serve God with this nature, which had nothing but a lie for its foundation,—a lie of the devil, a lie in our fancy? Therefore our old nature is no better than a lie. How can we serve God with that nature that is quite another thing to that of his framing? Man in his fall is a liar: “Let God be true, and every man a liar,” a covenant-breaker, that kept not his faith with God (Rom. 3:4). (Stephen Charnock, *The Necessity of Regeneration*)

**3:6** If Eve had not obeyed her desire in eating the forbidden fruit, whereby she died spiritually, none of these kinds of death had ever come unto man, nor been known by us. Therefore, as I said, here we must needs temporally die, that is, mortify our affections, to escape the spiritual death, and by natural death, not only escape eternal death of soul and body, but also by it, as by a door, enter into eternal life, which Christ Jesus our Savior has procured and purchased to and for all that are in him, changing eternal death into a deliverance of soul and body from all kind of misery and sin. (John Bradford, *Sermons and Tracts*)

**3:7** How dangerous a thing is it to go in the way of temptation, or to parley with it, and not to resist the first motion that is made to turn us aside from our duty! And what need have we daily to pray, as instructed by our Savior, that God would not, by any occurrence of providence, lead us into temptation! (Thomas Ridgely, *A Body of Divinity*, vol. 1)

**3:8** Adam knew that God was coming on the inquest of sin, and he was not able to bear the thoughts of meeting him. Could he have gone into the bowels of the earth from whence he was taken, and have been there hid from God, he would not have failed to have attempted it. Things are now altered with him. In that God whom he loved before as a good, holy, powerful, righteous creator, preserver, benefactor, and rewarder he saw nothing now but wrath, indignation, vengeance, and terror. (John Owen, *Practical Exposition of Psalm 130*)

**3:9** Those who by sin have gone astray from God should seriously consider where they are; they are afar off from all good, in the midst of their enemies, in bondage to

<sup>12</sup>The man said, <sup>d</sup>“The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” <sup>13</sup>Then the LORD God said to the woman, “What is this that you have done?” The woman said, <sup>e</sup>“The serpent deceived me, and I ate.”

<sup>14</sup>The LORD God said to the serpent,

“Because you have done this,  
 cursed are you above all livestock  
 and above all beasts of the field;  
 on your belly you shall go,  
 and <sup>f</sup>dust you shall eat  
 all the days of your life.

<sup>15</sup> I will put enmity between you and the woman,  
 and between your offspring<sup>g</sup> and <sup>h</sup>her offspring;  
<sup>h</sup> he shall bruise your head,  
 and you shall bruise his heel.”

<sup>16</sup>To the woman he said,

“I will surely multiply your pain in child-bearing;  
<sup>i</sup> in pain you shall bring forth children.  
<sup>j</sup> Your desire shall be contrary to<sup>2</sup> your husband,  
 but he shall <sup>k</sup>rule over you.”

<sup>17</sup>And to Adam he said,

“Because you have listened to the voice of your wife  
 and have eaten of the tree  
<sup>l</sup> of which I commanded you,  
 ‘You shall not eat of it,’

<sup>m</sup> cursed is the ground because of you;  
<sup>n</sup> in pain you shall eat of it all the days  
 of your life;

<sup>18</sup> thorns and thistles it shall bring forth  
 for you;

and you shall eat the plants of the field.  
<sup>19</sup> By the sweat of your face  
 you shall eat bread,

<sup>1</sup> Hebrew *seed*; so throughout Genesis <sup>2</sup> Or *shall be toward* (see 4:7)

<sup>12</sup> ch. 2:18; Job 31:33 <sup>13</sup> ver. 4; 2 Cor. 11:3; 1 Tim. 2:14 <sup>14</sup> Isa. 65:25; Mic. 7:17 <sup>15</sup> Isa. 7:14; Mic. 5:3; Matt. 1:23, 25; Luke 1:34, 35; Gal. 4:4; 1 Tim. 2:15 <sup>16</sup> Rom. 16:20; Heb. 2:14; Rev. 20:1-3, 10 <sup>16</sup> [John 16:21] ch. 4:7; Song 7:10 <sup>17</sup> 1 Cor. 11:3; 14:34; Eph. 5:22-24; Col. 3:18; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6 <sup>17</sup> ch. 2:17 <sup>18</sup> ch. 5:29; [Rom. 8:20-22] <sup>19</sup> Eccles. 2:22, 23

Satan, and in the high road to utter ruin. (Matthew Henry, *Commentary on the Whole Bible*)

**3:12** He tacitly reflects upon God, that he had given him a woman, who, instead of being a help meet to him, had helped to ruin him; and that if he had not given him this woman, he had never done what he had. But at this rate a man may find fault with God for the greatest blessings and mercies of life bestowed on him, which are abused by him, and so aggravate his condemnation. (John Gill, *Exposition of the Bible*)

**3:14-19** How admirably the satisfaction our Lord Jesus made by his death and sufferings answered to the sentence here passed upon our first parents. Did travail pains come in with sin? We read of the travail of Christ's soul (Isa. 53:11) and the pangs of death (Acts 2:24). Did subjection come in with sin? Christ was made under the law (Gal. 4:4). Did the curse come in with sin? Christ was made a curse for us, dying a cursed death (Gal. 3:13). Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He for us did sweat as it were great drops of blood. Did sorrow come in with sin? He was a man of sorrows; his soul was, in his agony, exceedingly sorrowful. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for Jesus Christ! (Matthew Henry, *Commentary on the Whole Bible*)

**3:15** At the very beginning of God's revealing the messiah to mankind, prophecies and types went together in the first prophecy of the messiah, and in the first proper prophecy that ever was in the world God foretold and typified the redemption both together when God said to the serpent, “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.” This is undoubtedly a prediction of the messiah's victory over Satan, and his suffering from Satan, and of the messiah's people's victory and deliverance through him. (Jonathan Edwards, *Types of the Messiah*)

**3:16** This punishment of the woman therefore, if we truly and rightly consider the whole matter, is in its holy reality a glad and joyful punishment. For although the righteous burdens imposed are painful to the flesh to bear, yet by means of these very burdens and punishment her hope of a better and eternal life is actually strengthened. A greater and more real glory still awaited her; she not only retained the blessing of fruitfulness and of continuing in marriage union with her husband, but she possessed also the sure promise that from her should come that seed which should bruise the head of Satan. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**3:18** Were the earth a paradise now, it would be stained with blood and filled with violence, cruelty and misery while it is inhabited by sinners. Many persons at present, who dwell in stately houses and have everything around them that is suited to gratify and please their senses, know by painful experience how little happiness these external advantages afford, while their minds are tortured with disappointments and anxiety. Thus the outward afflictions, which everywhere surround and assail the sinner, and the malignant passions that, like vultures, continually gnaw his heart, all combine to accelerate the execution of the sentence of death. (John Newton, *Messiah*, vol. 2)

till you return to the ground,  
for out of it you were taken;  
° for you are dust,  
and <sup>p</sup> to dust you shall return.”

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living.<sup>1</sup>

<sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.

<sup>22</sup> Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand <sup>r</sup> and take also of the tree of life and eat, and live forever—” <sup>23</sup> therefore the LORD God sent him out from the garden of Eden <sup>s</sup> to work the ground from which he was taken. <sup>24</sup> He drove out the man, and at the east of the garden of Eden he placed the <sup>t</sup> cherubim and a flaming sword that turned every way to guard the way to the tree of life.

<sup>1</sup> Eve sounds like the Hebrew for *life-giver* and resembles the word for *living* <sup>2</sup> Cain sounds like the Hebrew for *gotten* <sup>3</sup> Hebrew *will there not be a lifting up* [of your face]? <sup>4</sup> Or is toward

<sup>19</sup> ch. 2:7; Ps. 103:14 <sup>20</sup> Job 34:15; Ps. 104:29; Eccles. 3:20; 12:7; Rom. 5:12 <sup>21</sup> ver. 5 <sup>22</sup> ch. 2:9 <sup>23</sup> ch. 2:5 <sup>24</sup> Ps. 18:10; 104:4; Heb. 1:7; [Ex. 25:18-22; Ezek. 28:11-16] **Chapter 4** <sup>3</sup> Lev. 2:12; Num. 18:12 <sup>4</sup> Ex. 13:12; Num. 18:17; Prov. 3:9 <sup>5</sup> Heb. 11:4 <sup>6</sup> [Prov. 21:27] <sup>7</sup> Eccles. 8:12, 13; Isa. 3:10, 11; Rom. 2:6-11 <sup>8</sup> ch. 3:16

### *Cain and Abel*

**4** Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten<sup>2</sup> a man with the help of the LORD.”

<sup>2</sup> And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. <sup>3</sup> In the course of time Cain brought to the LORD an offering of “the fruit of the ground, <sup>4</sup> and Abel also brought of <sup>v</sup> the firstborn of his flock and of their fat portions. And the LORD <sup>w</sup> had regard for Abel and his offering, <sup>5</sup> but <sup>x</sup> for Cain and his offering he had no regard. So Cain was very angry, and his face fell. <sup>6</sup> The LORD said to Cain, “Why are you angry, and why has your face fallen? <sup>7</sup> If you do well, will you not be accepted? <sup>3</sup> And if you do not do well, sin is crouching at the door. <sup>2</sup> Its desire is contrary to <sup>4</sup> you, but you must rule over it.”

**3:20** It is evident from this passage that Adam, by receiving the Holy Spirit, was wonderfully enlightened, and that he believed and understood the word spoken by God concerning the seed of the woman, which should bruise the head of the serpent; and that he therefore wished to signal his faith, and to adorn it by the name which he gave his wife, the name the like of which he had not given to any other creature. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**3:22** The symbolical and typical import of the tree of life is thus clear. As paradise was the type of heaven, so the tree that would have secured immortal life to obedient Adam in that terrestrial paradise is the type of him who is the source of spiritual and eternal life to his people in the paradise above. (Charles Hodge, *Systematic Theology*, vol. 2)

**4:1** Eve showed her thankfulness to the Lord, whose heritage children are (Ps. 127:3). As to her hope of good in that firstborn son, how her expectation failed her, for “Cain was of the wicked one,” Satan (1 John 3:12). (Henry Ainsworth, *Annotations on the Pentateuch*, vol. 1)

**4:2** Whereas Eve had testified, in the name given to her firstborn, the joy that suddenly burst upon her, and celebrated the grace of God; she afterward, in her other offspring, returned to the recollection of the miseries of the human race. And certainly, though the new blessing of God was an occasion for no common joy, yet, on the other hand, she could not look upon a posterity devoted to so many and great evils, of which she had herself been the cause, without the most bitter grief. Therefore she wished that a monument of her sorrow should exist in the name she gave her second son, and she would, at the same time, hold up a common mirror, by which she

might admonish her whole progeny of the vanity of man. (John Calvin, *Commentary on Genesis*, vol. 1)

**4:3-4** Abel, when he comes before God, is sensible of his own unworthiness and sinfulness, like the publican, and so is sensible of his need of an atonement, and therefore comes with bloody sacrifices, hereby testifying his faith in the promised great sacrifice. Cain comes with his own righteousness, like the Pharisee, who put God in mind that he paid tithes of all that he possessed. He comes without any propitiation, with the fruit of his ground, and produce of his own labors, as though he could add something to the Most High, by gifts of his own substance; and therefore he was interested in no atonement, for he was not sensible of his need of any, nor did he trust in any; and so, Cain being a sinner, and not having perfectly kept God's commandments, sin lay at his door unremoved, and so his offering could not be accepted, for guilt remained to hinder. (Jonathan Edwards, *Notes on the Bible: Genesis*)

**4:5** When that which is good in another makes him to be maligned by us, it can proceed from nothing but envy, which sucks poison out of the best flowers; and that which is the first indication of this in the man is that he wishes him ill for this; instead of wishing his prosperity, he longs for his ruin; and nothing can better please him than if he were out of the way. He cannot look upon him without vexation of spirit, and often his very countenance betrays a murderous heart. (Samuel Willard, *A Complete Body of Divinity*)

**4:6-7** There are many ungodly people still in the world who are not happy in the condition in which they find themselves. The present does not content them, and they have no future from which to borrow the light of hope. The service of sin is hard to them, and yet they do not quit it

<sup>8</sup>Cain spoke to Abel his brother.<sup>1</sup> And when they were in the field, Cain rose up against his brother Abel and <sup>a</sup>killed him. <sup>9</sup>Then the LORD said to Cain, “Where is Abel your brother?” He said, <sup>b</sup>“I do not know; am I my brother’s keeper?” <sup>10</sup>And the LORD said, “What have you done? The voice of your brother’s blood <sup>c</sup>is crying to me from the ground. <sup>11</sup>And now <sup>d</sup>you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” <sup>13</sup>Cain said to the LORD, “My <sup>e</sup>punishment is greater than I can bear.” <sup>14</sup>Behold, <sup>f</sup>you have driven me today away from the ground, and <sup>g</sup>from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, <sup>h</sup>and whoever finds me will kill me.” <sup>15</sup>Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him <sup>i</sup>sevenfold.” And the LORD <sup>j</sup>put a mark on Cain, lest any who found him should attack

him. <sup>16</sup>Then Cain went away from the presence of the LORD and settled in the land of Nod,<sup>3</sup> east of Eden.

<sup>17</sup>Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. <sup>18</sup>To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup>And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. <sup>20</sup>Adah bore Jabal; he was the father of those who dwell in tents and have livestock. <sup>21</sup>His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. <sup>22</sup>Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

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

“Adah and Zillah, hear my voice;  
you wives of Lamech, listen to what  
I say:

<sup>1</sup> Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field* <sup>2</sup> Or *My guilt is too great to bear* <sup>3</sup> Nod means wandering

<sup>8</sup> Matt. 23:35; Heb. 12:24; 1 John 3:12; Jude 11 <sup>9</sup> John 8:44 <sup>10</sup> Heb. 12:24; [Rev. 6:10] <sup>11</sup> Deut. 27:24; [Num. 35:33] <sup>13</sup> ch. 19:15 <sup>14</sup> Job 15:20-24 <sup>2</sup> Kgs. 24:20; Ps. 51:11; 143:7; Jer. 52:3 <sup>h</sup> ch. 9:6; Num. 35:19 <sup>15</sup> Ps. 79:12 / [Ezek. 9:4, 6; Rev. 14:9, 11]

for the service of the Lord. They are in danger of having two hells—one in this life and another in the world to come! (Charles Spurgeon, *Sermons*, vol. 32, sermon 1929)

**4:8** Envy is a sin that breaks both tables of the law at once; it begins in discontent against God, and ends in injury against man, as we see in Cain. Envious Cain was first discontented with God, by which he broke the first table, and then fell out with his brother and slew him and thus broke the second table. Anger is sometimes soon over, like fire kindled in straw, which is quickly out; but envy is deep rooted, and will not quench its thirst without blood. “Who is able to stand before envy?” (Prov. 27:4). (Thomas Watson, *The Ten Commandments*)

**4:9** Cain endeavors to cover a deliberate murder with a deliberate lie: “I know not.” He knew well enough what had become of Abel, and yet had the impudence to deny it. Thus, in Cain the devil was both a murderer and a liar from the beginning. See how sinners’ minds are blinded, and their hearts hardened by the deceitfulness of sin; those are strangely blind that think it possible to conceal their sins from a God that sees all, and those are strangely hard that think it desirable to conceal them from a God who pardons those only that confess. (Matthew Henry, *Commentary on the Whole Bible*)

**4:10** Abel’s sacrifice was only for himself, but that of Christ’s was for the sins of the world. Abel was privately murdered, but Christ publicly suffered. Abel’s blood cried to the Lord for revenge and wrath, but the blood of sprinkling shed by Christ speaks better things than that of Abel (Heb. 12:24). (William Guild, *Moses Unveiled*)

**4:12** What rest can those find, what settlement, that carry their own disturbance with them in their bosoms wherever they go? There is not a more restless fugitive upon earth than he that is continually pursued by his own guilt, nor a viler vagabond than he that is at the beck of his own lusts. (Matthew Henry, *Commentary on the Whole Bible*)

**4:17** There are [many] ways whereby sinful souls destroy themselves by false reliefs. Diversions from their perplexing thoughtfulness please them. They will fix on something or other that cannot cure their disease, but shall only make them forget that they are sick, as Cain, under the terror of his guilt, departed from the presence of the Lord and sought inward rest in outward labor and employment. (John Owen, *Practical Exposition of Psalm 130*)

**4:20** Let us then know that the sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind—just as the experience of all ages teaches us how widely the rays of divine light have shone on unbelieving nations, for the benefit of the present life; and we see, at the present time, that the excellent gifts of the Spirit are diffused through the whole human race. Moreover, the liberal arts and sciences have descended to us from the heathen. We are, indeed, compelled to acknowledge that we have received astronomy, and the other parts of philosophy, medicines, and the order of civil government, from them. Nor is it to be doubted that God has thus liberally enriched them with excellent favors that their impiety might have the less excuse. (John Calvin, *Commentary on Genesis*, vol. 1.)

I have killed a man for wounding me,  
a young man for striking me.  
24 <sup>k</sup>If Cain's revenge is sevenfold,  
then Lamech's is seventy-sevenfold."

25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed<sup>1</sup> for me another offspring instead of Abel, for Cain killed him." 26 To <sup>l</sup>Seth also a son was born, and he called his name <sup>m</sup>Enosh. At that time people began <sup>n</sup>to call upon the name of the LORD.

#### *Adam's Descendants to Noah*

**5** This is the book of the generations of Adam. When God created man, <sup>o</sup>he made him in the likeness of God. <sup>2</sup>Male and female he created them, and he blessed them and named them Man<sup>2</sup> when they were created. <sup>3</sup>When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and <sup>p</sup>named him Seth. <sup>4</sup>The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. <sup>5</sup>Thus all the days that Adam lived were 930 years, <sup>r</sup>and he died.

<sup>1</sup> Seth sounds like the Hebrew for *he appointed* <sup>2</sup> Hebrew *adam*

24<sup>k</sup>ver. 15 26<sup>l</sup>1 Chr. 1:1; Luke 3:38 <sup>m</sup>ch. 5:6 <sup>n</sup>Ps. 116:17; Zeph. 3:9; Zech. 13:9 Chapter 5 1<sup>o</sup>See ch. 1:26, 27 3<sup>p</sup>ch. 4:25 4<sup>q</sup>For ver. 4-32, see 1 Chr. 1:1-4; Luke 3:36-38 5<sup>r</sup>ch. 3:19 6<sup>s</sup>ch. 4:26 18<sup>t</sup>Jude 14

<sup>6</sup>When Seth had lived 105 years, <sup>s</sup>he fathered Enosh. <sup>7</sup>Seth lived after he fathered Enosh 807 years and had other sons and daughters. <sup>8</sup>Thus all the days of Seth were 912 years, and he died.

<sup>9</sup>When Enosh had lived 90 years, he fathered Kenan. <sup>10</sup>Enosh lived after he fathered Kenan 815 years and had other sons and daughters. <sup>11</sup>Thus all the days of Enosh were 905 years, and he died.

<sup>12</sup>When Kenan had lived 70 years, he fathered Mahalalel. <sup>13</sup>Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. <sup>14</sup>Thus all the days of Kenan were 910 years, and he died.

<sup>15</sup>When Mahalalel had lived 65 years, he fathered Jared. <sup>16</sup>Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. <sup>17</sup>Thus all the days of Mahalalel were 895 years, and he died.

<sup>18</sup>When Jared had lived 162 years, he fathered <sup>t</sup>Enoch. <sup>19</sup>Jared lived after he fathered Enoch 800 years and had other sons and daughters. <sup>20</sup>Thus all the days of Jared were 962 years, and he died.

**4:25** She calls him seed, having a view to the promise, and foretelling that he would not only carry on the enmity with the serpent but also that from him that eminent seed would come forth, by whose power the serpent's head was to be bruised. This seed she proclaims was given by God—as a son not of nature only, but also of grace and promise, and accounted by God himself for a seed; not only given, but also appointed, of God, that is, established and secured by the counsel of God, that he should not be slain, but be the foundation of the future church, to be propagated in an uninterrupted succession in his posterity, and preserved down to Christ. (Herman Witsius, *The Oeconomy of the Covenants between God and Man*, vol. 2)

**5:1** The intent of Moses in this clause is to record the complete age of Adam and to number the days of his life from the day of his creation, and, at the same time, to show that before Adam there was no generation. Generation is to be clearly distinguished from creation. There was no generation before Adam, but creation only. Adam and Eve were not born but created, and that directly by God himself. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**5:3** Here seems to be an opposition between God's image and man's: God by creation made man in his image, but man by procreation begets one not in God's but in his own image; that is, not only like him in condition as a man but in his corruption as a sinner. (*Westminster Annotations*)

**5:4** In the number of years here recorded we must especially consider the long period in which the patriarchs lived together. For through six successive ages, when the family of Seth had grown into a great people, the voice of Adam might daily resound, in order to renew the memory of the creation, the fall, and the punishment of man; to testify of the hope of salvation that remained after chastisement, and to recite the judgments of God, by which all might be instructed. (John Calvin, *Commentary on Genesis*, vol. 1)

**5:5** Although he did not die in the day he ate forbidden fruit, yet in that very day Adam became mortal. Then he began to die; his whole life afterward was but a reprieve, a forfeited condemned life; nay, it was a wasting dying life: he was not only like a criminal sentenced, but as one already crucified, that dies slowly and by degrees. (Matthew Henry, *Commentary on the Whole Bible*)

Adam lived to God no longer than while he kept himself from eating forbidden fruit. In that very day he died—first a spiritual death in his soul, and then his body also was made capable of mortality and all diseases, which two great impediments in time brought him down to dust again. (John Bunyan, *An Exposition on the First Ten Chapters of Genesis*)

**5:6** Not that this was Seth's firstborn—no doubt he had other children before this time; but this is only mentioned because it carried the lineage and descent directly from Adam to Noah, the father of the new world, and from whom the Messiah was to spring; whose genealogy to



<sup>21</sup>When Enoch had lived 65 years, he fathered Methuselah. <sup>22</sup>Enoch “walked with God<sup>1</sup> after he fathered Methuselah 300 years and had other sons and daughters. <sup>23</sup>Thus all the days of Enoch were 365 years. <sup>24</sup>Enoch “walked with God, and he was not,<sup>2</sup> for God took him.

<sup>25</sup>When Methuselah had lived 187 years, he fathered Lamech. <sup>26</sup>Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. <sup>27</sup>Thus all the days of Methuselah were 969 years, and he died.

<sup>28</sup>When Lamech had lived 182 years, he fathered a son <sup>29</sup>and called his name Noah, saying, “Out of the ground <sup>30</sup>that the LORD has cursed, this one shall bring us relief<sup>3</sup> from our work and from the painful toil of our hands.” <sup>30</sup>Lamech lived after he fathered Noah 595 years and had other sons and daughters. <sup>31</sup>Thus all the days of Lamech were 777 years, and he died.

<sup>32</sup>After Noah was 500 years old, Noah fathered <sup>33</sup>Shem, Ham, and <sup>34</sup>Japheth.

*Increasing Corruption on Earth*

**6** When man began to multiply on the face of the land and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. <sup>3</sup>Then the LORD said, <sup>4</sup>“My Spirit shall not abide in<sup>4</sup> man forever, <sup>5</sup>for he is flesh: his days shall be 120 years.” <sup>6</sup>The Nephilim<sup>5</sup> were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

<sup>5b</sup>The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. <sup>6</sup>And <sup>7</sup>the LORD regretted that he had made man on the earth, and it <sup>8</sup>grieved him to his heart. <sup>9</sup>So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry

<sup>1</sup>Septuagint *pleased God*; also verse 24 <sup>2</sup>Septuagint *was not found* <sup>3</sup>Noah sounds like the Hebrew for *rest* <sup>4</sup>*Or My Spirit shall not contend with* <sup>5</sup>*Or giants*  
<sup>22</sup>ver. 24; ch. 6:9; [Mic. 6:8; Mal. 2:6] <sup>24</sup>[See ver. 22 above] <sup>4</sup>Heb. 11:5; [2 Kgs. 2:11] <sup>29</sup>ch. 3:17 <sup>32</sup>ch. 6:10 <sup>3</sup>ch. 10:21 **Chapter 6** <sup>3</sup>1 Pet. 3:19, 20; [Neh. 9:30; Gal. 5:16, 17] <sup>4</sup>Ps. 78:39  
<sup>5b</sup>Ps. 14:2, 3 <sup>6</sup>ch. 8:21; Job 14:4; 15:14; Ps. 51:5; Jer. 17:9; Matt. 15:19; Rom. 3:23 <sup>6d</sup>1 Sam. 15:11; 2 Sam. 24:16; Joel 2:13; [Num. 23:19; 1 Sam. 15:29] <sup>6</sup>Isa. 63:10; Eph. 4:30

give is a principal view of this book, or account of generations from Adam to Noah. (John Gill, *Exposition of the Bible*)

**5:21-24** Now comes Enoch and his testimony is that the body is capable of immortality! He could not bear testimony to resurrection, for he did not die—for that we have testimony in Christ, who is the firstfruits from among the dead. But the testimony of Enoch went a good way toward it, for it bore evidence that the body was capable of being immortal and of living in a heavenly condition. (Charles Spurgeon, *Sermons*, vol. 22, sermon 1307)

**5:24** We may observe of this Enoch that his continuance in this world was but short in comparison of the rest of mankind—scarce half the days of any one whose years are numbered before the flood, his father and his son being the longest livers that ever were in the world; for it is not long life, but public service for God, that we are to esteem a blessing in this world. A little time filled up with service and duty is inexpressibly to be preferred before a multitude of days spent in unprofitableness and vanity. (John Owen, *Sermons of John Owen*, sermon 12)

**5:29** In that Lamech said of his son, Noah, “This same shall comfort us,” it appears that the faithful then looked for a comforter that should deliver them from the curse and give them true rest, of which comforter and deliverer Noah was a figure, who both “by faith was made heir of righteousness himself” (Heb. 11:7) and by the ark, which was a type of baptism (1 Pet. 3:21), did preach and testify to the world the true deliverance by the messiah. (Andrew Willet, *Hexapla in Genesis & Exodum*)

**6:2** One would have thought that the sons of God should

have looked for grace in the heart, rather than beauty in the face; but we see that even they sometimes turn in at the fairest sign, without much enquiring what grace is to be found dwelling within. Look to the rule, O Christian, if you will keep the power of holiness, that is clear as the sunbeam written in the Scripture: “Be not unequally yoked together with unbelievers” (2 Cor. 6:14). (John Flavel, *Method of Grace in the Gospel Redemption*)

**6:3** Men commonly do not refrain from accusing God of excessive haste; nay, they will even deem him cruel for taking vengeance of the sins of men. Therefore, that no man may murmur, Moses here, in the person of God, pronounces the depravity of the world to have been intolerable, and obstinately incurable by any remedy. (John Calvin, *Commentary on Genesis*, vol. 1)

**6:5** Sin is a disease that pervades and runs through every part of our moral constitution and every faculty of our minds. The understanding, the affections, the reasoning powers, the will, are all more or less infected. Even the conscience is so blinded that it cannot be depended on as a sure guide, and is as likely to lead men wrong as right, unless it is enlightened by the Holy Ghost. The disease may be veiled under a thin covering of courtesy, politeness, good manners, and outward decorum; but it lies deep down in the constitution. (J. C. Ryle, *Holliness*)

**6:6** The holy Scripture speaks of God after a human manner when he alters his work or doings, although in himself he remains unalterable. (*Dutch Annotations*)

**6:7** God knew indeed that men would not amend themselves; yet, nevertheless, as the building of the ark went on for the space of a hundred years, the wrath of God

that I have made them.”<sup>8</sup> But Noah<sup>f</sup> found favor in the eyes of the LORD.

### *Noah and the Flood*

<sup>9</sup>These are the generations of Noah.<sup>g</sup> Noah was a righteous man,<sup>h</sup> blameless in his generation. Noah<sup>i</sup> walked with God.<sup>10</sup> And Noah had three sons, Shem, Ham, and Japheth.

<sup>11</sup>Now the earth was corrupt in God’s sight, and the earth was filled with violence.<sup>12</sup> And God<sup>j</sup> saw the earth, and behold, it was corrupt,<sup>k</sup> for all flesh had corrupted their way on the earth.<sup>13</sup> And God said to Noah,<sup>l</sup> “I have determined to make an end of all flesh,<sup>1</sup> for the earth is filled with violence through them. Behold, I will destroy them with the earth.<sup>14</sup> Make yourself an ark of gopher wood.<sup>2</sup> Make rooms in the ark, and cover it inside and out with pitch.<sup>15</sup> This is how you are to make it: the length of the ark 300 cubits,<sup>3</sup> its breadth 50 cubits, and its height 30 cubits.<sup>16</sup> Make a roof<sup>4</sup> for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it

with lower, second, and third decks.<sup>17m</sup> For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.<sup>18</sup> But<sup>n</sup> I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons’ wives with you.<sup>19</sup> And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female.<sup>20</sup> Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive.<sup>21</sup> Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.”<sup>22o</sup> Noah did this; he did all that God commanded him.

**7** Then the LORD said to Noah,<sup>p</sup> “Go into the ark, you and all your household, for I have seen that<sup>q</sup> you are righteous before me in this generation.<sup>2</sup> Take with you seven pairs of all

<sup>1</sup> Hebrew *The end of all flesh has come before me* <sup>2</sup> An unknown kind of tree; transliterated from Hebrew <sup>3</sup> A cubit was about 18 inches or 45 centimeters <sup>4</sup> Or *skylight*

<sup>8</sup> ch. 19:19; Ex. 33:12, 13, 16, 17 <sup>9</sup> ch. 7:1; Ezek. 14:14, 20; 2 Pet. 2:5 <sup>10</sup> Job 1:1, 8; Luke 1:6 <sup>ch.</sup> 5:22, 24; [Heb. 11:7] <sup>12</sup> Ps. 14:2, 3; 53:2, 3 <sup>13</sup> Job 22:15-17 <sup>14</sup> Ezek. 7:2, 3, 6 <sup>17m</sup> ch. 7:4; 2 Pet. 2:5 <sup>18</sup> ch. 9:9, 11 <sup>22o</sup> Heb. 11:7; [Ex. 40:16] **Chapter 7** <sup>1p</sup> Matt. 24:38, 39; Luke 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5 <sup>q</sup> ch. 6:9

that was to come upon them was certainly preached to them. And if they only would have turned to God, he would have spared them, as at a later period he spared the city of Nineveh when it repented after he had announced to it, by means of a prophet, the destruction that was about to overtake it. Thus, moreover, God acts, granting a space for repentance even to those who he knows will persist in wickedness, in order that he may exercise and instruct our patience by his own example; whereby also we may know how greatly it befits us to bear with the evil in longsuffering, when we know not what manner of men they will prove hereafter, seeing that he, whose cognizance nothing that is yet to be escapes, spares them and suffers them to live. (Augustine, *On the Catechizing of the Uninstructed*)

**6:8** This man and his family were the only exception to the general apostasy; God always reserves some, in the worst of times, for himself; there is a remnant, according to the election of grace; it was but a small one, and that now appeared; and this was owing to the grace of God, and his choice upon that, and not to the merits of the creature. This grace, which Noah found and shared in, was the favor and good will of God. (John Gill, *Exposition of the Bible*)

**6:9** To be just and upright bespeaks private virtue, but to walk with God is something public—to advocate the cause of God before the world, to wield his Word, to teach his worship. Noah was not simply just and holy for himself, but he was also a confessor; he taught others the promises and threats of God, and performed and suffered all that behooves a public personage in an age so exceedingly

wicked and corrupt. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**6:14** Noah, by preparing an ark, or by being bid so to do of God, was thereby admonished, first, to live by the faith of Christ, of whom the ark was a type: and hence it is said, that in preparing the ark, he “became heir of the righteousness which is by faith” (Heb. 11:7), because he understood the mind of God therein, and throughout his figure acted faith upon Christ. But, secondly, his faith was not to be idle, and therefore he was bid to work. (John Bunyan, *An Exposition on the First Ten Chapters of Genesis*)

**6:15** By these measures here set down, the ark was by proportion like in shape to a coffin for a man’s body, six times so long as it was broad, and ten times so long as it was high. (Henry Ainsworth, *Annotations on the Pentateuch*, vol. 1)

**6:22** Noah is the picture of one who is the Lord’s witness during evil days and lives through them faithfully, enduring unto the end. It was his to be delivered from death by death. The ark was, so to speak, a coffin to him: he entered it, and became a dead man to the old world; and within its enclosure he was floated into a new world, to become the founder and father of a new race. (Charles Spurgeon, *Sermons*, vol. 36, sermon 2147)

**7:1** We may go whither we will, and scarce can find any one who believes what we say, though we speak the greatest and most glorious things, things of the most pressing necessity and highest importance to the persons

<sup>1</sup>clean animals,<sup>1</sup> the male and his mate, and a pair of the animals that are not clean, the male and his mate, <sup>3</sup>and seven pairs<sup>2</sup> of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. <sup>4</sup>For in seven days <sup>5</sup>I will send rain on the earth forty days and forty nights, <sup>6</sup>and every living thing<sup>3</sup> that I have made I will blot out from the face of the ground.” <sup>5</sup>“And Noah did all that the LORD had commanded him.

<sup>6</sup>Noah was six hundred years old when the flood of waters came upon the earth. <sup>7</sup>And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. <sup>8</sup>Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, <sup>9</sup>two and two, male and female, went into the ark with Noah, as God had commanded Noah. <sup>10</sup>And after seven days the waters of the flood came upon the earth.

<sup>11</sup>In the six hundredth year of Noah's life, in the second month, on the seventeenth day

of the month, on that day all the <sup>v</sup>fountains of the great deep burst forth, and <sup>w</sup>the windows of the heavens were opened. <sup>12</sup>And rain fell upon the earth forty days and forty nights. <sup>13</sup>On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, <sup>14</sup>they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. <sup>15</sup>They <sup>x</sup>went into the ark with Noah, two and two of all flesh in which there was the breath of life. <sup>16</sup>And those that entered, male and female of all flesh, went in <sup>y</sup>as God had commanded him. And the LORD shut him in.

<sup>17</sup>The flood <sup>z</sup>continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. <sup>19</sup>And the waters prevailed so

<sup>1</sup> Or seven of each kind of clean animal <sup>2</sup> Or seven of each kind <sup>3</sup> Hebrew all existence; also verse 23

<sup>2</sup> ch. 8:20; [Lev. 11] <sup>4</sup> ver. 12, 17; [Job 37:11-13] <sup>4</sup> ch. 6:17 <sup>5</sup> ch. 6:22 <sup>11</sup> ch. 8:2; Prov. 8:28; [Amos 9:6] <sup>w</sup> ch. 8:2; 2 Kgs. 7:19; Isa. 24:18; Mal. 3:10; [Ps. 78:23] <sup>15</sup> ch. 6:20 <sup>16</sup> ver. 2, 3 <sup>17</sup> ver. 4, 12

themselves to whom we speak. If there be here and there some in a corrupt and degenerate world that will give ear and any regard to what is spoken from heaven in the name of the Lord about the great concerns of souls, these are the persons that have found favor in his eyes; he looks upon them with a kind eye, as he did upon Noah in such a corrupt state of things. (John Howe, *Sermons on Friendship with God*)

**7:5** All God's commands are just in themselves, and justly commanded unto men; nothing so great that he bids, but we are bound to do it; nothing so small, that we may be allowed to slight it, when the stamp of divine authority is upon it; then whatever it is, there is weight and worth in it to make it regarded; and he that obeys not God in all things, as Noah here, and David (Ps. 119:6; Acts 13:22), but with choice and exception, obeys him not at all (James 2:10, 11). (*Westminster Annotations*)

**7:9** The brute creatures readily went in with him. The same hand that at first brought them to Adam to be named now brought them to Noah to be preserved. The ox now knew his owner, and the ass his protector's crib, nay, even the wildest creatures flocked to it; but man had become more brutish than the brutes themselves, and did not know, did not consider. (Matthew Henry, *Commentary on the Whole Bible*)

**7:16** Noah was shut in away from all the world by the hand of divine love. The door of electing purpose interposes between us and the world, which lies in the wicked one. We are not of the world, even as our Lord Jesus was

not of the world. Into the sin, the gaiety, the pursuits of the multitude we cannot enter; we cannot play in the streets of Vanity Fair with the children of darkness, for our heavenly Father has shut us in. Noah was shut in with his God. "Come thou into the ark," was the Lord's invitation, by which he clearly showed that he himself intended to dwell in the ark with his servant and his family. Thus all the chosen dwell in God and God in them. Happy people to be enclosed in the same circle that contains God in the Trinity of his persons, Father, Son, and Spirit. (Charles Spurgeon, *Morning and Evening*)

**7:17** The deluge was no small testimony of God's power, in opening the cisterns of heaven, and pulling up the sluices of the sea. He but calls for the waters of the sea, and they pour themselves upon the face of the earth (Amos 9:6). In forty days' time, the waters overtopped the highest mountains fifteen cubits, and by the same power he afterward reduced the sea to its proper channel, as a roaring lion into his den. (Stephen Charnock, *Discourses upon the Existence and Attributes of God*)

**7:19** Whereas our modern heathens that miscall themselves Christians laugh at the history of this flood upon this and the like occasions, as if it were an idle romance, they may please to note that their predecessors, the ancient and wiser heathens, have many of them acknowledged the truth of it, though they also mixed it with their fables, which was neither strange nor unusual for them to do. Lactantius appeals to the heathens of his age concerning it. Nay, there is not only mention of the flood in general, but also of the dove sent out of the ark, in Plutarch,



mightily on the earth that all the high mountains under the whole heaven were covered. <sup>20</sup>The waters prevailed above the mountains, covering them fifteen cubits<sup>1</sup> deep. <sup>21</sup>And <sup>a</sup>all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. <sup>22</sup>Everything on the dry land <sup>b</sup>in whose nostrils was the breath of life died. <sup>23</sup>He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only <sup>c</sup>Noah was left, and those who were with him in the ark. <sup>24</sup>And the waters prevailed on the earth 150 days.

### The Flood Subsides

**8** But God <sup>d</sup>remembered Noah and all the beasts and all the livestock that were with him in the ark. And <sup>e</sup>God made a wind blow over the earth, and the waters subsided. <sup>2f</sup>The

fountains of the deep and <sup>f</sup>the windows of the heavens were closed, the rain from the heavens was restrained, <sup>3</sup>and the waters receded from the earth continually. At the end <sup>g</sup>of 150 days the waters had abated, <sup>4</sup>and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of <sup>h</sup>Ararat. <sup>5</sup>And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

<sup>6</sup>At the end of forty days Noah opened the window of the ark that he had made <sup>7</sup>and sent forth a raven. It went to and fro until the waters were dried up from the earth. <sup>8</sup>Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. <sup>9</sup>But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him.

<sup>1</sup> A cubit was about 18 inches or 45 centimeters

<sup>21</sup> <sup>a</sup>Ver. 4; ch. 6:13, 17; 2 Pet. 3:6 <sup>22</sup>ch. 2:7 <sup>23</sup>2 Pet. 2:5 **Chapter 8** <sup>1</sup>ch. 19:29; 30:22; Ex. 2:24; 1 Sam. 1:19 <sup>e</sup>Ex. 14:21 <sup>2f</sup>ch. 7:11 <sup>3</sup>ch. 7:24 <sup>4</sup>2 Kgs. 19:37; Isa. 37:38; Jer. 51:27

and Berossus, and Abydenus. And the memory of this general flood is preserved to this day among the poor ignorant Indians, who asked the Christians who invaded their land, whether they ever heard of such a thing, and whether another flood was to be expected? And the Chinese writers relate that but one person, whom they call Puoncuus, with his family, were saved in the flood, and all the rest perished. (Matthew Poole, *Annotations upon the Holy Bible*)

**7:21** All such as do not seasonably undertake and go through the great work mentioned will surely be swallowed up in this deluge. When the floods of wrath shall come, they will universally overwhelm the wicked world. All such as shall not have taken care to prepare an ark will surely be swallowed up in it; they will find no other way of escape. In vain shall salvation be expected from the hills, and from the multitude of mountains, for the flood shall be above the tops of all the mountains. Or if they shall hide themselves in the caves and dens of the mountains, there the waters of the flood will find them out, and there shall they miserably perish. As those of the old world who were not in the ark perished, so all who shall not have secured to themselves a place in the spiritual ark of the gospel shall perish much more miserably than the old world. (Jonathan Edwards, *Sermons*)

**7:23** Whoever maintains that human nature at any period required not the second Adam for its physician, because it was not corrupted in the first Adam, is convicted as an enemy to the grace of God—not in a question where doubt or error might be compatible with soundness of belief, but in that very rule of faith which makes us Christians. How happens it, then, that the human nature, which first existed,

is praised by these men as being so far less tainted with evil manners? How is it that they overlook the fact that men were even then sunk in so many intolerable sins, that, with the exception of one man of God and his wife, and three sons and their wives, the whole world was in God's just judgment destroyed by the flood, even as the little land of Sodom was afterward with fire? (Augustine, *A Treatise on the Grace of Christ and on Original Sin*)

**8:1** "God remembered Noah." That is a strong "anthropomorphism," like many other things in Genesis—very natural when these records were written, and bearing a true meaning for all times. It might seem as if, in the wild rush of the waters from beneath and from above, the little handful in the ark were forgotten. Had the Judge of all the earth, while executing terrible things in righteousness, leisure to think of them who were afar off upon the sea? Was it a blind wrath that had been let loose? No; in all the severity there was tender regard for those worthy of it. Judgment was discriminating. The sunshine of love broke through even the rain clouds of the flood. (Alexander Maclaren, *Expositions of Holy Scripture*)

**8:6–9** It was with good reason that a raven was sent forth from the ark, and returned not again; a dove was sent forth, and it returned. These two birds Noah sent forth. He had there the raven, and also the dove. That ark contained both kinds; and if the ark was a figure of the church, you see indeed that in the present deluge of the world, the church must of necessity contain both kinds, as well the raven as the dove. Who are the ravens? They who seek their own. Who are the doves? They who seek the things that are Christ's. (Augustine, *Homilies on the Gospel of John*)

<sup>10</sup>He waited another seven days, and again he sent forth the dove out of the ark. <sup>11</sup>And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. <sup>12</sup>Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

<sup>13</sup>In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. <sup>14</sup>In the second month, on the twenty-seventh day of the month, the earth had dried out. <sup>15</sup>Then God said to Noah, <sup>16</sup>“Go out from the ark, <sup>i</sup>you and your wife, and your sons and your sons’ wives with you. <sup>17</sup>Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the

earth—that they may swarm on the earth, and <sup>j</sup>be fruitful and multiply on the earth.”

<sup>18</sup>So Noah went out, and his sons and his wife and his sons’ wives with him. <sup>19</sup>Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

#### *God’s Covenant with Noah*

<sup>20</sup>Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. <sup>21</sup>And when the LORD smelled <sup>k</sup>the pleasing aroma, the LORD said in his heart, “I will never again <sup>l</sup>curse<sup>1</sup> the ground because of man, for <sup>m</sup>the intention of man’s heart is evil from his youth. <sup>n</sup>Neither will I ever again strike down every living creature as I have done. <sup>22</sup><sup>o</sup>While the earth remains, seedtime and harvest, cold and heat, summer and winter, <sup>p</sup>day and night, shall not cease.”

<sup>1</sup>Or *dishonor*

<sup>16</sup>ch. 7:13 <sup>17</sup>ch. 1:22, 28; 9:1 <sup>21</sup>Ex. 29:18, 25, 41; Lev. 1:9, 13, 17; See Ezek. 16:19; 20:41; 2 Cor. 2:15; Eph. 5:2; Phil. 4:18 <sup>ch.</sup> 3:17; 6:17 <sup>ch.</sup> 6:5; Ps. 58:3; Rom. 1:21; [Matt. 15:19] <sup>ch.</sup> 9:11, 15; Isa. 54:9 <sup>22</sup>Jer. 5:24 <sup>Jer.</sup> 33:20, 25

**8:15** We must in all our ways acknowledge God and set him before us in all our removes. Those only go under God’s protection that follow God’s direction and submit to his government. Those that steadily adhere to God’s Word as their rule, and are guided by his grace as their principle, and take hints from his providence to assist them in their application of general directions to particular cases, may in faith see him guiding their motions in their march through this wilderness. (Matthew Henry, *Commentary on the Whole Bible*)

**8:17–19** Moses here uses many words to illustrate the overflowing joy of the captives’ souls, when they were commanded to leave their prison, the ark, and to return upon the earth now everywhere open before them. In recounting the kinds of animals, however, he arranges them in a different order, distinguishing them by families, as it were, to let us see that only propagation was God’s aim. It must have been a glad sight when each one of the many beasts, after leaving the ark, found its own mate, and then sought its accustomed haunt: the wolves, the bears, the lions, returning to the woods and groves; the sheep, the goats, the swine, to the fields; the dogs, the chickens, the cats, to man. (Martin Luther, *Luther on the Creation: A Critical and Devotional Commentary on Genesis*)

**8:20** Worship is a duty incumbent upon all men. It is a homage mankind owes to God, under the relation wherein he stands obliged to him; it is a prime and immutable justice to own our allegiance to him. It is as unchangeable a truth that God is to be worshiped, as that God is: he is to be worshiped as God, as creator; and therefore by all, since he is the creator of all, the Lord of all, and all are

his creatures, and all are his subjects. (Stephen Charnock, *Discourses upon the Existence and Attributes of God*)

**8:21** The promise of kindness holds proportion with that of the waters of Noah. There is an express relief in it against the sins and failings of them to whom it is made—namely, such as he will permit them to fall into, while he certainly preserves them from all such as are inconsistent with his love and favor, according to the tenor of the covenant of grace; and therefore it depends not on anything in them, being made with a proviso for any such defect as in them may be imagined. (John Owen, *The Doctrine of the Saints’ Perseverance Explained and Confirmed*)

**8:22** He, by whose all-commanding word, / Seasons this changing course maintain; / In every change a pledge affords, / That none shall seek his face in vain. (John Newton, *Olney Hymns*, hymn 30)

**9:1** Lest those four men and their wives, seized with trepidation, should doubt for what purpose they had been delivered, the Lord prescribes to them their future condition of life—namely, that they shall raise up mankind from death to life. Thus he not only renews the world by the same word by which he before created it, but he directs his word to men, in order that they may recover the lawful use of marriage, may know that the care of producing offspring is pleasing to himself, and may have confidence that a progeny shall spring from them that shall diffuse itself through all regions of the earth, so as to render it again inhabited, although it had been laid waste and made a desert. Yet he did not permit promiscuous intercourse, but sanctioned anew that law of marriage that he had before ordained. (John Calvin, *Commentary on Genesis*, vol. 1)

**9** And God blessed Noah and his sons and said to them, <sup>q</sup>“Be fruitful and multiply and fill the earth. <sup>2r</sup>The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. <sup>3s</sup>Every moving thing that lives shall be food for you. And <sup>t</sup>as I gave you the green plants, I give you everything. <sup>4</sup>But you shall not eat flesh with its <sup>u</sup>life, that is, its blood. <sup>5</sup>And for your lifeblood I will require a reckoning: <sup>v</sup>from every beast I will require it and <sup>w</sup>from man. From his fellow man I will require a reckoning for the life of man.

<sup>6 x</sup>“Whoever sheds the blood of man,  
by man shall his blood be shed,  
<sup>y</sup>for God made man in his own image.

<sup>7</sup>And you, <sup>1</sup>be fruitful and multiply, increase greatly on the earth and multiply in it.”

<sup>8</sup>Then God said to Noah and to his sons with him, <sup>9</sup>“Behold, <sup>z</sup>I establish my covenant with you and your offspring after you, <sup>10</sup>and with every living creature that is with you, the birds, the livestock, and every beast of

the earth with you, as many as came out of the ark; it is for every beast of the earth. <sup>11q</sup>I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” <sup>12</sup>And God said, <sup>b</sup>“This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup>I have set <sup>c</sup>my bow in the cloud, and it shall be a sign of the covenant between me and the earth. <sup>14</sup>When I bring clouds over the earth and the bow is seen in the clouds, <sup>15d</sup>I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. <sup>16</sup>When the bow is in the clouds, I will see it and remember <sup>e</sup>the everlasting covenant between God and every living creature of all flesh that is on the earth.” <sup>17</sup>God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

#### *Noah's Descendants*

<sup>18</sup>The sons of Noah who went forth from the ark were <sup>f</sup>Shem, Ham, and Japheth. (Ham

<sup>1</sup>In Hebrew *you* is plural

**Chapter 9** <sup>1</sup>Ch. 1:22, 28; 8:17 <sup>2</sup>(Ps. 8:6-8; James 3:7) <sup>3</sup>Deut. 12:15; 1 Tim. 4:3, 4 <sup>4</sup>Ch. 1:29 <sup>4a</sup>Lev. 17:10, 11, 14; Deut. 12:16, 23; 1 Sam. 14:33; Acts 15:20, 29 <sup>5</sup>Ex. 21:28 <sup>6</sup>Ch. 4:10, 11 <sup>6</sup>Ex. 21:12, 14; Lev. 24:17; Num. 35:31, 33; [Matt. 26:52; Rev. 13:10] <sup>7</sup>Ch. 1:27; 5:1; James 3:9 <sup>9</sup>Ch. 6:18; 8:20-22 <sup>11</sup>Isa. 54:9, 10 <sup>12</sup>Ch. 17:11 <sup>13</sup>Ezek. 1:28; [Rev. 4:3; 10:1] <sup>15</sup>[Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60] <sup>16</sup>Ch. 17:7, 13, 19 <sup>18</sup>Ch. 5:32; 10:1

**9:6** The law was made with reference to man, already fallen: fallen man, apostate man, still bears, in that respect, the image of God; therefore, he will not have his life to be touched. He is a godlike creature, and he that strikes at the life of man, strikes at the image of God! A very awful thought, to consider that man, even as he is man, while he was in innocency, or in apostasy, is still the image of God, and therefore, must be inviolable, not to be touched beyond his rules, who reserves to himself still, the dominion over lives, as being the God of our lives, so as to kill or to make alive, either immediately, or mediately, by his own authority in men, but not otherwise. (John Howe, *God's Creation of Man in Five Lectures*)

**9:11** God had drowned the world once, and still it was as filthy and provoking as ever, and God foresaw the wickedness of it, and yet promised he would never drown it anymore—for he deals not with us according to our sins. It is owing to God's goodness and faithfulness, not to any reformation of the world, that it has not often been deluged and that it is not deluged now. As the old world was ruined to be a monument of justice, so this world remains to this day, a monument of mercy, according to the oath of God, that the waters of Noah should no more return to cover the earth. (Matthew Henry, *Commentary on the Whole Bible*)

**9:13** It is light that is the symbol of God's favor and blessed communications to those who are the objects of his favor, and a symbol of hope, comfort and joy, excellency and glory. It is a very pleasant light, excellently representing that grace and love that is manifested in the covenant of grace, and that sweet comfort and peace, and that excellent grace and glory, that is the fruit of that love. (Jonathan Edwards, *Notes on the Bible: Genesis*)

**9:14** When my peaceful bow appears / Painted on the watery cloud; / 'Tis to dissipate thy fears, / Lest the earth should be o'erflooded: / 'Tis an emblem too of grace, / Of my covenant love a sign; / Though the mountains leave their place, / Thou shalt be forever mine. (John Newton, *Olney Hymns*, hymn 63)

**9:15** Oh! It is not my remembering God, it is God's remembering *me* that is the ground of my safety; it is not my laying hold of his covenant, but his covenant's laying hold on me. Glory be to God! The whole of the bulwarks of salvation are secured by divine power, and even the minor towers, which we may imagine might have been left to man, are guarded by almighty strength. Even the *remembrance* of the covenant is not left to our memories, for we might forget, but our Lord cannot forget the saints whom he has graven on the palms of his hands. (Charles Spurgeon, *Morning and Evening*)

was the father of Canaan.)<sup>19</sup> These three were the sons of Noah, and<sup>20</sup> from these the people of the whole earth were dispersed.<sup>1</sup>

<sup>20</sup>Noah began to be a man of the soil, and he planted a vineyard.<sup>2</sup> <sup>21</sup>He drank of the wine and became drunk and lay uncovered in his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. <sup>23</sup>Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness. <sup>24</sup>When Noah awoke from his wine<sup>h</sup> and knew what his youngest son had done to him,<sup>25</sup> he said,

<sup>i</sup>“Cursed be Canaan;  
<sup>j</sup>a servant of servants shall he be to his brothers.”

<sup>26</sup>He also said,

“Blessed be the LORD, the God of Shem;  
and let Canaan be his servant.

<sup>27</sup> May God enlarge Japheth,<sup>3</sup>  
and let him dwell in the tents of Shem,  
and let Canaan be his servant.”

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

#### Nations Descended from Noah

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

<sup>2</sup><sup>k</sup>The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup>The sons of Gomer: Ashkenaz, Riphath, and Togarmah. <sup>4</sup>The sons of Javan: Elishah, <sup>l</sup>Tarshish, <sup>m</sup>Kittim, and Dodanim. <sup>5</sup>From these <sup>n</sup>the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

<sup>6</sup><sup>o</sup>The sons of Ham: Cush, Egypt, Put, and Canaan. <sup>7</sup>The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. <sup>8</sup>Cush fathered Nimrod; he was the first on earth to be a mighty man.<sup>4</sup> <sup>9</sup>He was a mighty hunter before the LORD. Therefore it is said, “Like Nimrod a mighty hunter before the LORD.” <sup>10</sup>The beginning of his kingdom was <sup>p</sup>Babel, Erech, Accad, and Calneh, in <sup>q</sup>the land of Shinar. <sup>11</sup>From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and <sup>12</sup>Resen between Nineveh and Calah; that

<sup>1</sup>Or from these the whole earth was populated <sup>2</sup>Or Noah, a man of the soil, was the first to plant a vineyard <sup>3</sup>Japheth sounds like the Hebrew for enlarge <sup>4</sup>Or he began to be a mighty man on the earth

<sup>19</sup>ch. 10:32 <sup>24</sup>[Hab. 2:15] <sup>25</sup>Deut. 27:16 [Josh. 9:23; Judg. 1:28; 1 Kgs. 9:20, 21] **Chapter 10** <sup>2</sup>For ver. 1-5, see 1 Chr. 1:5-7; Ezek. 38:1-6 <sup>4</sup>Ps. 72:10; Ezek. 38:13 <sup>6</sup>Num. 24:24; Isa. 23:1, 12; Dan. 11:30 <sup>7</sup>Isa. 11:11; Jer. 2:10; 25:22; Ezek. 27:6; Zeph. 2:11 <sup>8</sup>For ver. 6-8, see 1 Chr. 1:8-10 <sup>10</sup>ch. 11:9 <sup>9</sup>ch. 11:2

**9:20** Formerly, the heathen philosopher said that “Wine is the blood of the earth; and, therefore, when men intemperately pour it down their throats, they are justly punished by their mother.” Let us, however, rather remember, that when men, by shameful abuse, profane this noble and most precious gift of God, he himself becomes the avenger. And let us know that Noah, by the judgment of God, has been set forth as a spectacle to be a warning to others, that they should not become intoxicated by excessive drinking. (John Calvin, *Commentary on Genesis*, vol. 1)

**9:27** By fair and kindly words, God draws on men to the liking of the gospel. He offers no violence to our natural principles, but to our corruptions. God does not make the will to be *no* will, but to be a *good* will; he restores the faculties to their right use and exercise; he lays forth the beauty and excellency of his grace, and a glorious estate he sets before our eyes, and so outbids temptation, and draws our hearts to himself. (Thomas Manton, *An Exposition of the Lord's Prayer*)

**10:1-5** We must observe that in the three catalogs Moses furnishes, all the heads of the families are not enumerated, but those only among the grandsons of Noah are recorded who were the princes of nations. For as anyone excelled among his brethren in talent, valor, industry, or other

endowments, he obtained for himself a name and power, so that others, resting under his shadow, freely conceded to him the priority. Therefore, among the sons of Japheth, of Ham, and of Shem, Moses enumerates those only who had been celebrated and by whose names the people were called. (John Calvin, *Commentary on Genesis*, vol. 1)

**10:1** The scope of this account is principally to show out of which fathers or progenitors the Messiah sprang forth, after the flesh, among which people in the meantime the church of God was maintained; and secondarily, to make known the original rise of the several nations, and the division of the countries they inhabited. (*Dutch Annotations*)

**10:8-10** Whereas those that went before him were content to stand upon the same level with their neighbors, and though every man bore rule in his own house yet no man pretended any further, Nimrod's aspiring mind could not rest here; he was resolved to tower above his neighbors, not only to be eminent among them, but to lord it over them. The same spirit that actuated the giants before the flood (who became mighty men, and men of renown; Gen. 6:4), now revived in him, so soon was that tremendous judgment forgotten that the pride and tyranny of those mighty men brought upon the world. (Matthew Henry, *Commentary on the Whole Bible*)

is the great city. <sup>13</sup>r Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup>Pathrusim, Casluhim (from whom <sup>1</sup> the Philistines came), and <sup>5</sup>Caphtorim.

<sup>15</sup>r Canaan fathered Sidon his firstborn and Heth, <sup>16</sup>and the Jebusites, the Amorites, the Girgashites, <sup>17</sup>the Hivites, the Arkites, the Sinites, <sup>18</sup>the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. <sup>19</sup>And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. <sup>20</sup>These are the sons of Ham, by their clans, their languages, their lands, and their nations.

<sup>21</sup>To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. <sup>22</sup>The <sup>u</sup> sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. <sup>23</sup>The sons of Aram: Uz, Hul, Gether, and Mash. <sup>24</sup>Arpachshad fathered <sup>v</sup>Shelah; and Shelah fathered Eber. <sup>25</sup>w To Eber were born two sons: the name of the one was Peleg, <sup>2</sup> for in his days the earth was divided, and his brother's name was Joktan. <sup>26</sup>Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup>Obal, Abimael, Sheba, <sup>29</sup>x Ophir, Havilah, and Jobab; all these were the sons of Joktan. <sup>30</sup>The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. <sup>31</sup>These are the sons of Shem, by

their clans, their languages, their lands, and their nations.

<sup>32</sup>These are the clans of the sons of Noah, according to their genealogies, in their nations, <sup>y</sup>and from these the nations spread abroad on the earth after the flood.

### The Tower of Babel

**11** Now the whole earth had one language and the same words. <sup>2</sup>And as people migrated from the east, they found a plain in <sup>z</sup>the land of Shinar and settled there. <sup>3</sup>And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, <sup>a</sup>and bitumen for mortar. <sup>4</sup>Then they said, "Come, let us build ourselves a city and a tower <sup>b</sup>with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." <sup>5</sup>And <sup>c</sup>the LORD came down to see the city and the tower, which the children of man had built. <sup>6</sup>And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. <sup>7</sup>Come, <sup>d</sup>let us go down and there confuse their language, so that they may not understand one another's speech." <sup>8</sup>So <sup>e</sup>the LORD dispersed them from there over the face of all the earth, and they left off building the city. <sup>9</sup>Therefore its name was called <sup>f</sup>Babel, because there the LORD confused <sup>g</sup>the language of all the earth. And

<sup>1</sup>Or from where <sup>2</sup>Peleg means division <sup>3</sup>Babel sounds like the Hebrew for confused

<sup>13</sup>For ver. 13-18, see 1 Chr. 1:11-16 <sup>14</sup>Deut. 2:23; Jer. 47:4; Amos 9:7 <sup>15</sup>ch. 15:18-21 <sup>22</sup>For ver. 22-29, see 1 Chr. 1:17-25 <sup>24</sup>ch. 11:12; Luke 3:35, 36 <sup>25</sup>1 Chr. 1:19 <sup>29</sup>1 Kgs. 9:28; 10:11 <sup>32</sup>Ver. 1, ch. 9:19 **Chapter 11** <sup>2</sup>ch. 10:10; 14:1, 9; Isa. 11:11; Dan. 1:2; Zech. 5:11 <sup>3</sup>ch. 14:10; Ex. 2:3 <sup>4</sup>Deut. 1:28 <sup>5</sup>ch. 18:21 <sup>7</sup>ch. 1:26; [Ps. 2:4] <sup>8</sup>ch. 10:25, 32; Luke 1:51 <sup>9</sup>ch. 10:10

**10:32** By this genealogy here, compared with the names of nations in human writers, it appears how God "hath made of one blood, all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). (Henry Ainsworth, *Annotations on the Pentateuch*, vol. 1)

**11:4** It is just with God to bury those names in the dust that are raised by sin. These Babel-builders put themselves to a great deal of foolish expense to make themselves a name, but they could not gain even this point, for we do not find in any history the name of so much as one of these Babel-builders. (Matthew Henry, *Commentary on the Whole Bible*)

**11:7** If pride caused diversities of tongues, Christ's humility has united these diversities in one. The church is now bringing together what that tower had sundered. Of one tongue there were made many. Marvel not: this was

the doing of pride. Of many tongues there is made one. Marvel not: this was the doing of charity. For although the sounds of tongues are various, in the heart one God is invoked, one peace preserved. (Augustine, *Homilies on the Gospel of John*)

**11:8** Gathering together such substance as he had, Abraham exiled himself, that he might be a sojourner with his God, and took a journey in an age when traveling was infinitely more laborious than now. He knew not the road that he had to take, nor the place to which his journey would conduct him; it was enough for him that the Lord had given him the summons. Like a good soldier, he obeyed his marching orders, asking no questions. Toward God a blind obedience is the truest wisdom, and Abraham felt so, and therefore followed the path that God marked out for him from day to day, feeling that sufficient for the day would be the guidance thereof. Thus Abraham obeyed! (Charles Spurgeon, *Sermons*, vol. 21, sermon 1242)