

NKJV

**WORD STUDY**

*Reference Bible*



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# WORD STUDY

*Reference Bible*



THOMAS NELSON  
*Since 1798*

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Word studies produced in part by Livingstone.

Topic-by-topic articles and Study the Book articles previously published in the *NKJV Know the Word Study Bible*, 9780718041915.

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Library of Congress Control Number: 2022937413

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# ABBREVIATIONS OF THE BOOKS OF THE BIBLE

## THE OLD TESTAMENT

Genesis . . . . .	Gen.	Ecclesiastes . . . . .	Eccl.
Exodus . . . . .	Ex.	Song of Solomon . . . . .	Song
Leviticus . . . . .	Lev.	Isaiah . . . . .	Is.
Numbers . . . . .	Num.	Jeremiah . . . . .	Jer.
Deuteronomy . . . . .	Deut.	Lamentations . . . . .	Lam.
Joshua . . . . .	Josh.	Ezekiel . . . . .	Ezek.
Judges . . . . .	Judg.	Daniel . . . . .	Dan.
Ruth . . . . .	Ruth	Hosea . . . . .	Hos.
1 Samuel . . . . .	1 Sam.	Joel . . . . .	Joel
2 Samuel . . . . .	2 Sam.	Amos . . . . .	Amos
1 Kings . . . . .	1 Kin.	Obadiah . . . . .	Obad.
2 Kings . . . . .	2 Kin.	Jonah . . . . .	Jon.
1 Chronicles . . . . .	1 Chr.	Micah . . . . .	Mic.
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Ezra . . . . .	Ezra	Habakkuk . . . . .	Hab.
Nehemiah . . . . .	Neh.	Zephaniah . . . . .	Zeph.
Esther . . . . .	Esth.	Haggai . . . . .	Hag.
Job . . . . .	Job	Zechariah . . . . .	Zech.
Psalms . . . . .	.Ps.	Malachi . . . . .	Mal.
Proverbs . . . . .	Prov.		

## THE NEW TESTAMENT

Matthew . . . . .	Matt.	1 Timothy . . . . .	1 Tim.
Mark . . . . .	Mark	2 Timothy . . . . .	2 Tim.
Luke . . . . .	Luke	Titus . . . . .	Titus
John . . . . .	John	Philemon . . . . .	Philem.
Acts . . . . .	.Acts	Hebrews . . . . .	Heb.
Romans . . . . .	Rom.	James . . . . .	James
1 Corinthians . . . . .	1 Cor.	1 Peter . . . . .	1 Pet.
2 Corinthians . . . . .	2 Cor.	2 Peter . . . . .	2 Pet.
Galatians . . . . .	Gal.	1 John . . . . .	1 John
Ephesians . . . . .	.Eph.	2 John . . . . .	2 John
Philippians . . . . .	.Phil.	3 John . . . . .	3 John
Colossians . . . . .	.Col.	Jude . . . . .	Jude
1 Thessalonians . . . . .	1 Thess.	Revelation . . . . .	.Rev.
2 Thessalonians . . . . .	2 Thess.		

# AN INTRODUCTION TO BIBLE WORD STUDY AND A SOUND OVERVIEW OF SCRIPTURE

The *NKJV Word Study Reference Bible* unapologetically focuses on the words found within the pages of Scripture. It contains 2,000 straightforward, readable Hebrew, Aramaic, and Greek word studies to help you delve more deeply into what God had in mind when He inspired the Scriptures. No previous knowledge of languages is required. Every chapter of the Bible includes at least one word study—many have more than one—for you to enjoy as you read God’s Word. The *NKJV Word Study Reference Bible* is the perfect way to sample the benefits of the more vivid understanding you get when doing original-language Bible word studies.

In addition to the word studies, each book of the Bible provides book introductions that give insight into its details and content. Study the Book sidebars expound on a book’s major themes and teachings, and help you see how the book contributes to the Bible’s overarching message.

To round out the overview of God’s Word, this Bible contains twenty-one topics that explore the major teachings and big take-aways of the Bible. Each topic is explored through short, accessible articles that appear throughout the text (Find the list of topics and their corresponding article locations on pages xii–xiv).

From the topical articles that, taken together, provide an overview of the major teachings of the Bible as a whole, to the Study the Book articles that focus on each of the Bible’s sixty-six books, to the word studies that narrow the focus to the individual words on the page, the *NKJV Word Study Reference Bible* is a resource you will return to time and again to draw out the rich insights and beauty unique to the nuanced expression found inside God’s Word.

## Why Word Studies Are Helpful

The Bible was originally written in three ancient languages: Hebrew and Aramaic in the Old Testament, and Greek in the New Testament. As it is translated into a modern language like English, some of the nuances can be missed because each language is different. There’s simply a limit to how well a modern language can convey the precise meaning of ancient terms and expressions. Even if you’re using a reliable, accurate translation such as the NKJV, there’s only so much any English Bible can communicate. That’s because there is not an exact one-to-one correspondence between languages.

For example, one ancient word might have several English words that could convey its meaning, depending on the context and intention of the writer. The reverse might also be true: Several ancient words could be the original for one English word. Those ancient words have a variety of meaning that would not be apparent to someone reading an English Bible, unless they knew just which ancient word was being used and why.

Word studies give you an opportunity to understand God’s Word closer to the way the believers did who first received these inspired books from those who penned them. Through them, you’ll likely gain insights you’ve never had before.

## Features of the *NKJV Word Study Reference Bible* Word Studies

As you read, you will see certain words in the NKJV Bible text underscored. A word may be underscored for one of two reasons: Either there is a word study for the word near that passage, or there is a word study for the underlined term available on another page. Each word study points you to other

passages that use the word being discussed, and each word is numbered using Strong's numbering system, to facilitate reference to other word study resources should you choose to take your studies to a higher level.

### **Study the Book Articles**

Expand your study to individual books of the Bible. You'll discover the unique message of each book of the Bible through book introductions with Study the Book articles. Book introductions provide a book's background, author, audience, purpose, and message. Here, you'll find a list of Study the Book articles meant to better acquaint you with the content within each book. Each article explores a book more closely, providing insight to better ground you in God's Word.

### **Topic-by-Topic Articles**

To broaden the scope of your reading, explore major teachings of the Bible through short, accessible topic-driven articles that appear throughout the text. This feature provides a bird's-eye view of the entire Bible, giving useful theological and practical framework for understanding the many pieces that make up the one Word of God.

### **Indices**

There are four indexes that will help you locate word studies throughout the *NKJV Word Study Reference Bible*, with three kinds of arrangements to assist you: (1) an alphabetical list of word studies by the English word used in the NKJV translation; (2) a list of word studies in biblical order from Gene-

sis to Revelation; and (3, 4) two lists of word studies by the original language, using the well-known Strong's numbering system (with a number starting with H for Hebrew and Aramaic words in the Old Testament, and with a number starting with G for Greek words in the New Testament).

### **Concordance**

A concordance, which is simply an alphabetical list of key passages by English words, will help you to locate topics and familiar passages in the NKJV Bible text.

### **For Further Study**

The *NKJV Word Study Reference Bible* is designed to be a handy, readable, and enjoyable introduction to Bible word study. Even though it includes 2,000 selected word studies, that's just a fraction of the words used throughout the Bible. The Bible is translated from more than 8,600 distinct Hebrew and Aramaic words, and more than 5,600 Greek words; so what you have here is a taste that will probably whet your appetite for more! When you're ready for a more exhaustive treatment of biblical words, there are several other publications you might find useful, including *Strong's Exhaustive Concordance of the Bible* and *Mounce's Complete Expository Dictionary of Old and New Testament Words*.

Whether you're new to doing word studies or are just looking for fresh awareness, the *NKJV Word Study Reference Bible* will be a useful and rewarding addition to your library of resources for studying God's inspired message to the world.

## ABBREVIATIONS IN WORD STUDIES

Hebrew	Heb.
Aramaic	Aram.
Greek	Gr.
compare	cf.

## A SHORT GUIDE TO PRONUNCIATION

This study Bible has chosen to utilize the general-purpose style of Hebrew transliteration, which approximates sounds that Hebrew and Aramaic letters make with corresponding English letters. Some English letters are used for multiple Hebrew letters, and some Hebrew letters are identified with

a single English letter. Vowels are particularly difficult because Hebrew has nearly two dozen vowels, where English has five.

The following table aims to help readers pronounce the Hebrew vowels as they would be pronounced in Hebrew.

English Letter	Pronunciation	Hebrew Vowel Represented
a	“ah” as in “father”	א - א א
e	“uh” as in “become”	ו ו ו
	“eh” as in “let”	י
	“ay” as in “say”	י י י
i	“ih” as in “hit”	י
	“ee” as in “meet”	י
o	“oh” as in “slow”	ו ו
		ו
u	“uh” as in “rug”	ו ו
	“ue” as in “blue”	ו

Hebrew has two silent consonants. These have been omitted unless they aid in pronunciation. For example, the apostrophe in the word *kena'an* represents the Hebrew consonant *ayin*. It is retained here to indicate that the two “a”s are each pronounced.

Each syllable must begin with a consonant.

Transliterated words that begin with a vowel begin with a silent consonant in Hebrew, which has been omitted for

simplicity. For example, the word *avad* begins with the consonant *ayin* in Hebrew, which has been omitted in transliteration.

Every vowel is pronounced.

Each syllable has only one vowel and up to two consonants.

The English letter pairs *kh*, *sh*, *th*, and *ts* each represent one Hebrew letter. Thus, the word *ishshah* has only three consonants in Hebrew and is pronounced *ish-shah*.

English Letter	Pronunciation	Greek Vowel Represented
a	“ah” as in “father”	A α
e	“eh” as in “let”	E ε
ē	“ey” as in “hey”	H η
i	“ih” as in “hit” “ee” as in “meet”	I ι
o	“oh” as in “pot”	O ο
u (sometimes y)	“ue” as in “blue”	Υ υ
ō	“oh” as in “slow”	Ω ω

Pronunciation of the Greek vowels, and therefore Greek words, is easier and less complex than the Hebrew. Because Greek

has fewer vowels than Hebrew, each Greek vowel is represented in transliteration by a single English equivalent.

## TOPIC-BY-TOPIC ARTICLES

The short topic-by-topic articles found throughout this Bible provide a bird’s-eye view of the entire sweep of Scripture. By revealing major teachings and big takeaways, they give students of the Bible a useful theological and practical framework for understanding the many pieces that make up the one Word of God. The following list shows locations for each of these articles, organized according to the major topic that’s being addressed.

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# PREFACE TO THE NEW KING JAMES VERSION®

## PURPOSE

To understand the heart behind the New King James Version, one need look no further than the stated intentions of the original King James scholars: “Not to make a new translation . . . but to make a good one better.” Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today’s readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

## A LIVING LEGACY

For more than four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the Englishspeaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a

paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, “If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.” George Bernard Shaw became a literary legend in the twentieth century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: “The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result.” History agrees with these estimates. Therefore, while seeking to maintain the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to guard the *precision* of the King James Version, which is the legacy of the 1611 translators.

## COMPLETE EQUIVALENCE IN TRANSLATION

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the

text, while presenting it in good literary form. Dynamic equivalence, a relatively recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as “lifted her voice and wept” (Gen. 21:16); “I gave you cleanness of teeth” (Amos 4:6); “Jesus met them, saying, ‘Rejoice!’” (Matt. 28:9); and “Woman, what does your concern have to do with Me?” (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.

### DEVOTIONAL QUALITY

The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain

those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

### THE STYLE

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery*, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while much clearer, are so close to the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained, although made uniform throughout. For example, instead of the spellings *Isaiah* and *Elijah* in the Old Testament, and *Esaias* and *Elias* in the New Testament, *Isaiah* and *Elijah* now appear in both Testaments.

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar

to Englishspeaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while *your* and *yours* are substituted for *thy* and *thine* as applicable. *Thee*, *thou*, *thy* and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the *eth* and *est* verb endings, so familiar in the earlier King James editions, are now obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, *doest*, or *dost*? *have*, *hath*, or *hast*? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

In older editions of the King James Version, the frequency of the connective *and* far exceeded the limits of present English usage. Also, biblical linguists agree that the Hebrew and Greek original words for this conjunction may commonly be translated otherwise, depending on the immediate context. Therefore, instead of *and*, alternatives such as *also*, *but*, *however*, *now*, *so*, *then*, and *thus* are accordingly rendered in the present edition, when the original language permits.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

## THE FORMAT

The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures:

- Subject headings assist the reader to identify topics and transitions in the biblical content.
- Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.
- Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.
- The covenant name of God was usually translated from the Hebrew as Lord or God (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.

## THE OLD TESTAMENT TEXT

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century AD, the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century AD the Masoretes of Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition

of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (AD 1008), which Kahle regarded as superior to that used by ben Chayyim.

For the New King James Version, the text used was the 1967/1977 Stuttgart edition of the *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524–25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version draws on the resources of relevant manuscripts from the Dead Sea caves. In the few places where the Hebrew was so obscure that the 1611 King James was compelled to follow one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text. Significant variations are recorded in the translators' notes.

### THE NEW TESTAMENT TEXT

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about AD 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator

adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the *Textus Receptus* or *Received Text*. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the *Textus Receptus* has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, *Codex Vaticanus* and *Codex Sinaiticus*, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the *Alexandrian Text*. However, some scholars have grounds for doubting the faithfulness of *Vaticanus* and *Sinaiticus*, since they often disagree with one another, and *Sinaiticus* exhibits excessive omission.

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the *Majority Text*. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The *Majority Text* is similar to the *Textus Receptus*, but it corrects those readings

which have little or no support in the Greek manuscript tradition.

Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the translators' notes. Although these variations are duly indicated in the translator's notes of the present edition, it is most important to emphasize that fully eightyfive percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text.

The textual notes in the present edition of the New Testament make no evaluation of readings, but do clearly indicate the manuscript sources of readings. They objectively present the facts without such tendentious remarks as "the best manuscripts omit" or

"the most reliable manuscripts read." Such notes are value judgments that differ according to varying viewpoints on the text. By giving a clearly defined set of variants the New King James Version benefits readers of all textual persuasions.

Where significant variations occur in the New Testament Greek manuscripts, textual notes are classified as follows:

#### **NU-TEXT**

These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twentyseventh edition of the NestleAland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NUText."

#### **M-TEXT**

This symbol indicates points of variation in the Majority Text from the traditional text, as also previously discussed in "The New Testament Text." It should be noted that M stands for whatever reading is printed in the published *Greek New Testament According to the Majority Text*, whether supported by overwhelming, strong, or only a divided majority textual tradition.

The textual notes reflect the scholarship of the past 150 years and will assist the reader to observe the variations between the different manuscript traditions of the New Testament. Such information is generally not available in English translations of the New Testament.



# The Old Testament





painfully brief. Too soon after humanity’s entrance, evil in the form of a serpent tempted the first humans, and they chose evil rather than God (ch. 3). This choice to rebel was truly devastating, with effects rippling from humanity to the entire cosmos. Chaos and the void reappeared, similar to the beginning verses of Genesis (1:2). Sin resulted in chaos, death, suffering, and crisis. Adam and Eve’s new reality was a struggle that multiplied as humanity multiplied on the earth. But in the stories of people like Noah, Abraham, Jacob, and Joseph, we also see God’s faithful

persistence not to let His good creation descend entirely into the chaotic void. By establishing covenant relationships with lost people, God began the long process of reconciling this sin-broken creation with Himself. The rise and fall of God’s creative work in Genesis reads like both tragedy and triumph. Triumph comes when God is honored. The ultimate triumph comes through the redemptive plan of God—a plan which sees its initial steps in Genesis, weaves throughout the rest of biblical history, and finds ultimate fulfillment in Christ (Rom. 5:12–20).

**The History of Creation**

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

<sup>3a</sup>Then God said, <sup>b</sup>“Let there be light”; and there was light. <sup>4</sup>And God saw the light, that it was good; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and

the <sup>a</sup>darkness He called Night. So the evening and the morning were the first day.

<sup>6</sup>Then God said, <sup>a</sup>“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” <sup>7</sup>Thus God made the firmament, <sup>a</sup>and divided the waters which were under the firmament from the waters which were <sup>b</sup>above the firmament; and it was so. <sup>8</sup>And God called the firmament Heaven. So the evening and the morning were the second day.

<sup>1:1</sup><sup>a</sup>[John 1:1–3] <sup>b</sup>Acts 17:24 <sup>1:2</sup><sup>a</sup>Jer. 4:23 <sup>b</sup>Is. 40:13, 14 <sup>1</sup>Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic. <sup>1:3</sup><sup>a</sup>Ps. 33:6, 9 <sup>b</sup>2 Cor. 4:6 <sup>c</sup>[Heb. 11:3] <sup>1:5</sup><sup>a</sup>Ps. 19:2; 33:6; 74:16; 104:20; 136:5 <sup>1:6</sup><sup>a</sup>Jer. 10:12 <sup>1:7</sup><sup>a</sup>Prov. 8:27–29 <sup>b</sup>Ps. 148:4

**God the Holy Spirit / Note 1**

**The Holy Spirit—Agent in Creation**  
**Genesis 1:2**

The third Person of the Trinity, God the Holy Spirit, has always existed just like God the Father has (see the concept note at Gen. 1:26–28, “Trinity in Creation”). He has been working on your behalf since before time began.

The Holy Spirit was present and actively involved with God in the creation of the universe: “The Spirit of God was hovering over the face of the waters” (Gen. 1:2).

“By His Spirit He adorned the heavens” (Job 26:13).

The use of the plural pronouns “Us” and “Our” in Genesis 1:26 suggests the cooperative work of the Trinity during creation.

The Bible gradually reveals more about the Person and work of the Holy Spirit, especially beginning in the Gospels (Matthew, Mark, Luke, and John). There Jesus explained about the Helper who would come to indwell believers after His own death, resurrection, and ascension.

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next: **Numbers 27:18–21** ▶

**1:1 create**

(Heb. *bara*) (Gen. 1:27; 6:7; Is. 45:18; 65:17) H1254: God alone has the power to create everything out of nothing, whether it’s “the heavens and the earth” (Gen. 1:1), people (Gen. 1:27), or everything in between. Of course, God also has the power to destroy, as happens during the Flood (Gen. 6:7). The book of Isaiah is filled with references to the creative power of God (Is. 40:26; 41:20; 42:5; 43:1, 7; 45:8, 12), emphasizing His uniqueness and superiority over all earthly gods. God promises that He will create a “new heavens and a new earth” for us to dwell in, a promise that is initiated with the birth of Jesus and finds its fulfillment in the prophecy in Revelation.

**1:1 heavens** ▶ see Gen. 1:9.  
**1:1 earth** ▶ see Gen. 12:1.  
**1:2 was** ▶ see Gen. 27:1.  
**1:2 without form** ▶ see Is. 45:18.  
**1:2 darkness** ▶ see 1 Sam. 2:9.  
**1:3 say** ▶ see Is. 31:4.  
**1:4 good** ▶ see Ezek. 34:14.  
**1:4 divide** ▶ see Num. 16:9.  
**1:5 night** ▶ see Ps. 134:1.  
**1:5 evening** ▶ see Ps. 65:8.  
**1:8 heaven** ▶ see Gen. 1:9.

<sup>9</sup>Then God said, “Let the waters under the heavens be gathered together into one place, and <sup>b</sup>let the dry *land* appear”; and it was so. <sup>10</sup>And God called the dry *land* **Earth**, and the gathering together of the waters He called **Seas**. And God saw that *it was good*.

<sup>11</sup>Then God said, “Let the earth <sup>a</sup>bring forth grass, the herb *that* yields seed, and the <sup>b</sup>fruit tree *that* yields fruit according to its **kind**, whose seed *is* in itself, on the earth”; and it was so. <sup>12</sup>And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was good*. <sup>13</sup>So the evening and the morning were the third day.

<sup>14</sup>Then God said, “Let there be <sup>a</sup>lights in the firmament of the heavens to divide the

day from the night; and let them be for **signs** and <sup>b</sup>**seasons**, and for days and years; <sup>15</sup>and let them be for lights in the firmament of the heavens to give **light** on the earth”; and it was so. <sup>16</sup>Then God made **two great** lights: the <sup>a</sup>greater light to **rule** the day, and the <sup>b</sup>lesser light to **rule** the night. *He made* <sup>c</sup>the stars also. <sup>17</sup>God set them in the firmament of the <sup>a</sup>heavens to give light on the earth, <sup>18</sup>and to <sup>a</sup>rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. <sup>19</sup>So the evening and the morning were the fourth day.

<sup>20</sup>Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup>So “God created great sea creatures and every **living thing** that moves, with which the waters abounded, according to their kind, 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>So the evening and the morning were the fifth day.

<sup>24</sup>Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. <sup>25</sup>And God made the beast of the earth according to its kind, cattle according to its

## God the Father / Note 2

### God is All-Powerful

#### Genesis 1:1

The very first mention of God in the very first book of the Bible says that He created. What was it He created? Everything.

“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him” (Col. 1:16). This verse speaks of Jesus, God the Son, who was with God in the beginning (John 1:2). God the Spirit was there as well (Gen. 1:2). The Trinity, together, was the force and the creativity and the implementer of creation. See the concept notes for the Trinity at Genesis 1:26–28, Deuteronomy 6:5, Matthew 22:37–40, John 16:12–15, and Galatians 4:1–7.

Visible and invisible. God created everything you know about and everything you don’t understand and all that no one has even discovered. From the astronomically gigantic to the insanely small.

Inherent in His identity as Creator are a whole host of additional titles, each relating to His power and authority over all that He created: Lord. Ruler. Master.

The One who creates is the One who gets to set the rules and require obedience. There’s nothing presumptuous about God claiming power or authority—it’s just a simple fact that as the Creator of all things, His power and authority over creation is unbounded. Because all things were created by and through Him, all things are subject to Him.

◀ previous: Isaiah 40:28

next: Psalm 147:5 ▶

**1:9**<sup>a</sup> Job 26:10 <sup>b</sup>Ps. 24:1, 2; 33:7; 95:5 **1:11**<sup>a</sup> Heb. 6:7 <sup>b</sup>2 Sam. 16:1  
**1:14**<sup>a</sup> Ps. 74:16; 136:5–9 <sup>b</sup>Ps. 104:19 **1:16**<sup>a</sup> Ps. 136:8 <sup>b</sup>Ps. 8:3  
<sup>c</sup>Job 38:7 **1:17**<sup>a</sup> Gen. 15:5 **1:18**<sup>a</sup> Jer. 31:35 **1:21**<sup>a</sup> Ps. 104:25–28  
**1:22**<sup>a</sup> Gen. 8:17

### 1:9 heavens

(Heb. *shamayim*) (Gen. 1:1, 8; Ps. 2:4) H8064: The Hebrew word for *heavens* may refer to either the physical heavens, the sky or the atmosphere of earth (Gen. 2:1, 4, 19), or to the dwelling place of God (Ps. 14:2), the spiritual heaven. The expression is probably derived from a word meaning “to be high, lofty.” To describe God as living in the heavens is to describe His exalted position over all people. The physical heavens testify to God’s glorious position and also to His creative genius (Ps. 19:1, 6).

**1:10 earth** ▶ see Gen. 12:1.

**1:10 sea** ▶ see 2 Chr. 4:2.

**1:11 kind** ▶ see Ezek. 47:10.

**1:14 sign** ▶ see Is. 55:13.

**1:14 seasons** ▶ see Num. 9:2.

**1:15 light** ▶ see Ps. 74:16.

**1:16 two** ▶ see 2 Kin. 2:9.

**1:16 great** ▶ see Gen. 21:18.

**1:16 rule** ▶ see Ps. 114:2.

**1:21 living thing** ▶ see Ezek. 1:5.

**1:22 fill** ▶ see Jer. 23:24.

## GENESIS 1:26

kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

<sup>26</sup>Then God said, <sup>a</sup>“Let Us make man in Our image, according to Our likeness; <sup>b</sup>let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all<sup>1</sup> the earth and over every creeping thing that creeps on the earth.” <sup>27</sup>So God created man <sup>a</sup>in His *own* image; in the image of God He created him; <sup>b</sup>male and female He created them. <sup>28</sup>Then God blessed them, and God said to them, <sup>a</sup>“Be fruitful and multiply; fill the earth and <sup>b</sup>subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

<sup>29</sup>And God said, “See, I have given you every herb *that yields seed which is* on the face of all the earth, and every tree whose fruit yields seed; <sup>a</sup>to you it shall be for food. <sup>30</sup>Also, to <sup>a</sup>every beast of the earth, to every <sup>b</sup>bird of the air, and to everything that creeps on the earth, in which *there is life, I have given* every green herb for food”; and it was so. <sup>31</sup>Then <sup>a</sup>God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

**2** Thus the heavens and the earth, and <sup>a</sup>all the host of them, were finished. <sup>2<sup>a</sup></sup>And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup>Then God <sup>a</sup>blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

<sup>4<sup>a</sup></sup>This *is* the history<sup>1</sup> 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>before any <sup>a</sup>plant of the field was in the earth and before any herb of the field

**1:26<sup>a</sup>** Gen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9 <sup>b</sup>Gen. 9:2; Ps. 8:6–8 <sup>1</sup>Syriac reads *all the wild animals of*. **1:27<sup>a</sup>** Gen. 5:2; 1 Cor. 11:7 <sup>b</sup>Matt. 19:4; [Mark 10:6–8] **1:28<sup>a</sup>** Gen. 9:1, 7; Lev. 26:9 <sup>b</sup>1 Cor. 9:27 **1:29<sup>a</sup>** Gen. 9:3; Ps. 104:14, 15 **1:30<sup>a</sup>** Ps. 145:15 <sup>b</sup>Job 38:41 **1:31<sup>a</sup>** [Ps. 104:24; 1 Tim. 4:4] **2:1<sup>a</sup>** Ps. 33:6 **2:2<sup>a</sup>** Ex. 20:9–11; 31:17; Heb. 4:4, 10 **2:3<sup>a</sup>** [Is. 58:13] **2:4<sup>a</sup>** Gen. 1:1; Ps. 90:1, 2 <sup>1</sup>Hebrew *toledoth*, literally *generations* **2:5<sup>a</sup>** Gen. 1:11, 12

## 1:26 man

(Heb. *adam*) (Gen. 2:7; 3:8; 4:1) H0120: Although man was created before woman, and although the word sometimes refers distinctly to men, *adam* is most often used to refer to all humans (Gen. 5:2). As if to emphasize his status as someone created by God, *adam* was made out of *adamah* (“the ground”). Nevertheless, *adam* was made in God’s image, exalted above all other creatures, and made to “have dominion over” all creation (Gen. 1:28). The word also refers to the first man, Adam, father of Cain and Abel (Gen. 3:8; 4:1).

**1:26 likeness** ▶ see Ezek. 1:16.

**1:27 create** ▶ see Gen. 1:1.

**1:27 male** ▶ see Num. 1:2.

**1:28 fruitful** ▶ see Gen. 28:3.

**1:28 multiply** ▶ see Ex. 11:9.

**1:28 subdue** ▶ see Neh. 5:5.

**1:28 dominion** ▶ see Ps. 72:8.

**2:1 host** ▶ see Is. 10:16.

**2:2 seventh** ▶ see Lev. 23:8.

**2:2 work** ▶ see Ex. 31:3.

**2:2 rest** ▶ see Ex. 16:30.

## People / Note 1

People Are God’s Prized Creation  
Genesis 1:26–31

Don’t you hope there’s a video room in heaven?

I want to see how it all happened: the parting of the Red Sea, the walls of Jericho tumbling, the stone rolling away from the tomb. But first on my list is creation. I want to see how God formed the mountains, dug the deepest ocean trenches, and placed the stars. Creation sparks our imagination and strengthens our trust in God.

The craziest thing about creation is this: He saved the best for last.

And that was us.

Humanity: frail, fearful, and totally dependent.

But there’s something about us that no other created thing has: the image of God, according

to His likeness, with the command to rule (v. 26). After creating the earth and the universe, God declared it “good.” After creating us, He declared the universe *with us in it* “very good” (v. 31).

Not only that, but we are created for His glory (Is. 43:7), meaning that we were made to reflect or reveal Him. We are fearfully and wonderfully made (Ps. 139:14) because we have the breath of God’s life in us (Gen. 2:7).

As image-bearers of God, we are not just a chance collection of matter or the mere result of eons of changing animals. We are set apart by God, made especially by Him and for Him.

People are His prized creation.

next: John 3:16–21 ▶

had grown. For the LORD God had not <sup>b</sup>caused it to rain on the earth, and *there was* no man <sup>c</sup>to till the ground; <sup>6</sup>but a mist went up from the earth and watered the whole face of the ground.

<sup>7</sup>And the LORD God formed man of the <sup>a</sup>dust of the ground, and <sup>b</sup>breathed into his <sup>c</sup>nostrils the breath of life; and <sup>d</sup>man became a living being.

### Life in God's Garden

<sup>8</sup>The LORD God planted <sup>a</sup>a garden <sup>b</sup>eastward in <sup>c</sup>Eden, and there He put the man whom He had formed. <sup>9</sup>And out of the ground the LORD God made <sup>a</sup>every tree grow that is pleasant to the sight and good for food. <sup>b</sup>The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and <sup>c</sup>evil.

<sup>10</sup>Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. <sup>11</sup>The name of the first *is* Pishon; it *is* the one which skirts <sup>a</sup>the whole land of Havilah, where *there is* gold. <sup>12</sup>And the gold of that land *is* good. <sup>a</sup>Bdellium and the onyx stone *are* there. <sup>13</sup>The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. <sup>14</sup>The name of the third river *is* <sup>a</sup>Hiddekel; <sup>b</sup>it *is* the one

which goes toward the east of Assyria. The fourth river *is* the Euphrates.

<sup>2:5</sup><sup>b</sup>Gen. 7:4; Job 5:10; 38:26–28 <sup>c</sup>Gen. 3:23 <sup>2:7</sup><sup>a</sup>Gen. 3:19, 23; Ps. 103:14 <sup>b</sup>Job 33:4 <sup>c</sup>Gen. 7:22 <sup>d</sup>1 Cor. 15:45 <sup>2:8</sup><sup>a</sup>Is. 51:3  
<sup>b</sup>Gen. 3:23, 24 <sup>c</sup>Gen. 4:16 <sup>2:9</sup><sup>a</sup>Ezek. 31:8 <sup>b</sup>[Gen. 3:22; Rev. 2:7; 22:2, 14] <sup>c</sup>[Deut. 1:39] <sup>2:11</sup><sup>a</sup>Gen. 25:18 <sup>2:12</sup><sup>a</sup>Num. 11:7  
<sup>2:14</sup><sup>a</sup>Dan. 10:4 <sup>1</sup>Or Tigris

### 2:7 form

(Heb. *yatsar*) (Jer. 1:5; Lam. 4:2; Zech. 12:1) H3335: The basic meaning of this verb is “to shape or form.” It implies a degree of craftsmanship. God formed the earth (Is. 45:18), animals and man (Gen. 2:7, 8, 19), and, more abstractly, light (Is. 45:7), summer and winter (Ps. 74:17), and His divine plans (Is. 46:11; Jer. 18:11). Humans form idols (Is. 44:9–12) as well as evil to harm others (Ps. 94:20). The most frequent object of this verb is pottery, with the analogy applied to God’s working with humanity (Jer. 19:1–10). This imagery sits well with God forming man from the ground here in Genesis 2.

**2:7 man** ▶ see Gen. 1:26.

**2:7 dust** ▶ see Num. 23:10.

**2:7 breath** ▶ see Ps. 150:6.

**2:8–10 garden** ▶ see 2 Kin. 21:18.

**2:8 Eden** ▶ see Gen. 2:15.

**2:9 knowledge** ▶ see Mal. 2:7.

**2:9 evil** ▶ see Deut. 4:25.

**2:10 river** ▶ see 1 Chr. 1:48.

### Trinity / Note 1

### Trinity In Creation Genesis 1:26–28

You learn much about artists by observing their work. Creation, God’s cosmic work of art, offers glimpses into God’s identity.

When creating all that exists God said time after time “let there be.” But when He created man and woman, the text is very different; God revealed something very relational about Himself. When God initiated the creation of people, He hinted at His Trinitarian identity saying, “Let Us make man in Our image, according to Our likeness” (v. 26).

Instead of speaking in singular form, God used the plural “Us” and “Our” to refer to Himself. This idea of plurality within the one God is reinforced by the Hebrew word used for God’s name in Genesis 1. Despite the fact that the people of Israel were monotheists (meaning they believed there was only one God), they used the plural “Elohim” rather than the singular “El” to name God. Christian theologians see these linguistic oddities as clues to the fact that God is triune— one God in three Persons.

The three Persons of the Trinity are:

- God the Father,
- God the Son, and
- God the Holy Spirit.

While Old Testament passages like Genesis 1:26 hint at God’s three-in-oneness, verses in the New Testament about Jesus and the Holy Spirit give us an even clearer understanding of God’s Triune nature. For example, John 1:1–5 describes Jesus as present and actively involved in the act of creation: “All things were made through Him.”

Because God is three-in-one, He can be thought of in terms of relationship: His very life consists of the eternal, perfect relationship of love and community between the Father, Son, and Holy Spirit. So we shouldn’t be surprised that when God brought people into existence, He used language that reflected relationship, interdependence, and community. As unique bearers of God’s image, we are designed to live in relationship, interdependence, and community.

From the very beginning, the one God has revealed Himself as Father, Son, and Holy Spirit. And since creation, this triune God has sought to exist in community with the people He created. The heart of God is relational and He is the source of all our experiences of communication, cooperation, and harmony.

next: Deuteronomy 6:4 ▶

## GENESIS 2:15

<sup>15</sup>Then the LORD God took the man and put him in the garden of **Eden** to tend and keep it. <sup>16</sup>And the LORD God **commanded** the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup>but of the tree of the knowledge of good and evil <sup>a</sup>you shall not eat, for in the day that you eat of it <sup>b</sup>you shall surely <sup>c</sup>die.”

<sup>18</sup>And the LORD God said, “*It is not good that man should be alone; <sup>a</sup>I will make him a helper comparable to him.*” <sup>19</sup><sup>a</sup>Out of the ground the LORD God formed every beast of the field and every bird of the air, and <sup>b</sup>brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. <sup>20</sup>So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

<sup>21</sup>And the LORD God caused a <sup>a</sup>deep sleep to fall on Adam, and he **slept**; and He **took one** of his ribs, and closed up the flesh in its place. <sup>22</sup>Then the rib which the LORD God had taken from man He made into a **woman**, <sup>a</sup>and He <sup>b</sup>brought her to the man.

<sup>23</sup>And Adam said:

“This *is* now <sup>a</sup>bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was <sup>b</sup>taken out of Man.”

<sup>24</sup><sup>a</sup>Therefore a man shall leave his **father** and mother and <sup>b</sup>be joined to his wife, and they shall become one flesh.

<sup>25</sup><sup>a</sup>And they were both naked, the man and his wife, and were not <sup>b</sup>ashamed.

## The Temptation and Fall of Man

**3** Now <sup>a</sup>the serpent was <sup>b</sup>more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has

**2:17**<sup>a</sup> Gen. 3:1, 3, 11, 17 <sup>b</sup> Gen. 3:3, 19; [Rom. 6:23] <sup>c</sup> Rom. 5:12; 1 Cor. 15:21, 22 **2:18**<sup>a</sup> 1 Cor. 11:8, 9; 1 Tim. 2:13 **2:19**<sup>a</sup> Gen. 1:20, 24 <sup>b</sup> Ps. 8:6 **2:21**<sup>a</sup> Gen. 15:12; 1 Sam. 26:12 **2:22**<sup>a</sup> Gen. 3:20; 1 Tim. 2:13 <sup>b</sup> Heb. 13:4 **2:23**<sup>a</sup> Gen. 29:14 <sup>b</sup> 1 Cor. 11:8, 9 **2:24**<sup>a</sup> Matt. 19:5 <sup>b</sup> Mark 10:6–8 **2:25**<sup>a</sup> Gen. 3:7, 10 <sup>b</sup> Is. 47:3 **3:1**<sup>a</sup> 1 Chr. 21:1 <sup>b</sup> 2 Cor. 11:3

## 2:15 Eden

(Heb. *eden*) (Gen. 2:8; Ezek. 36:35; Joel 2:3) H5731: This word is a proper noun designating the place where God planted a garden for Adam and Eve (Gen. 2:8). It is probably based on a word indicating luxury, delight, pleasure, and bliss. This base word expresses the feelings of Sarah at the prospect of finally bearing a child (Gen. 18:12), as well other pleasures that come from God (Ps. 36:8). Economically, it denotes luxurious clothing and other delicacies (2 Sam. 1:24). While the expression Garden of Eden is prevalent, Ezekiel speaks of the “trees of Eden” four times (Ezek. 31:9–18). It truly was a “Garden of Bliss.”

**2:16 command** ▶ see Num. 5:2.

**2:21 sleep** ▶ see Ps. 4:8.

**2:21 take** ▶ see 1 Sam. 8:14.

**2:21 one** ▶ see Deut. 6:4.

**2:22 woman** ▶ see Judg. 21:11.

**2:24 father** ▶ see Ps. 68:5.

**2:25 ashamed** ▶ see Ezek. 16:63.

## Evil / Note 1

Satan Is the Champion of Evil  
Genesis 3

Satan, also called the devil, is the champion of evil. Throughout the Bible Satan is most proud when people on earth carry out evil on his behalf. He is interested in running creation into the ground. He destroys good through deception, violence, or whatever method works. He even disguises himself as an angel of light (2 Cor. 11:14).

Satan is crafty at introducing false thinking, half-truths, and evil behaviors. We must be on guard, using the sharp mind that God has given us to resist the devil and his deceptive practices. God’s Word is also an indispensable tool. Jesus used both Scripture and His intellect, even when He was weary and hungry (Matt. 4).

Satan is actively at work. He behaves like an insurgent in the shadows, to sabotage the work of God. Ironically, he calls into question the very things he knows to be true. Satan and his cohorts

know that God is real (James 2:19) and that Jesus is the only hope for salvation. His mission is to run as much interference as possible, diverting people away from embracing the truth about Jesus.

Disguised as a serpent in the garden of Eden, Satan preyed upon the man and the woman, God’s pride and joy. The serpent was cunning in his approach. He challenged God by calling into question the rules of Eden. He twisted the truth, giving his lie a degree of plausibility (Gen. 3:1–5). Eve chose to trust Satan.

As Genesis 3 reveals, Satan knew how to go after the minds of humans. He caused them to question God, and because they did, Adam and Eve were thrown into a new reality of chaos.

With the close of Genesis 3, a new battle began. God was now at war with Satan, who used every dirty trick imaginable to destroy people.

next: Psalm 37 ▶

God indeed said, “You shall not eat of every tree of the garden?”

<sup>2</sup>And the woman said to the serpent, “We may eat the <sup>a</sup>fruit of the trees of the garden; <sup>3</sup>but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you <sup>a</sup>touch it, lest you die.’”

<sup>4a</sup>Then the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that in the day 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 <sup>a</sup>saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit <sup>b</sup>and ate. She also gave to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened, <sup>a</sup>and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

<sup>8</sup>And they heard <sup>a</sup>the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife <sup>b</sup>hid themselves from the presence of the LORD God among the trees of the garden.

<sup>9</sup>Then the LORD God called to Adam and said to him, “Where *are* you?”

<sup>10</sup>So he said, “I heard Your voice in the garden, <sup>a</sup>and I was afraid because I was naked; and I hid myself.”

<sup>11</sup>And He said, “Who told you that you *were* naked? Have you eaten from the tree

**3:2<sup>a</sup>** Gen. 2:16, 17 **3:3<sup>a</sup>** Ex. 19:12, 13 **3:4<sup>a</sup>** [2 Cor. 11:3]  
**3:6<sup>a</sup>** <sup>1</sup>John 2:16 <sup>b</sup>1 Tim. 2:14 **3:7<sup>a</sup>** Gen. 2:25 **3:8<sup>a</sup>** Job 38:1  
<sup>b</sup>Job 31:33 **3:10<sup>a</sup>** Gen. 2:25

### 3:6 pleasant

(Heb. *ta'avah*) (Ps. 38:9; 78:29) H8378: This Hebrew word is a noun designating a desire, longing, or craving. It appears most frequently in the poetic books. Proverbs declares the desire of the righteous is only for good and that the Lord will grant it (Prov. 10:24; 11:23). In addition to referring to desire itself, this word can also refer to the thing desired (Gen. 3:6; Job 33:20; Prov. 13:12, 19). Desire can cross the line into covetousness, especially when one “desires a desire” (Num. 11:4; Prov. 21:26). As in English, desire is associated with the heart (Ps. 10:3, 17; 21:2).

**3:7 fig** ▶ see 2 Kin. 20:7.

**3:8 Adam** ▶ see Gen. 1:26.

**3:10 hear** ▶ see 1 Sam. 3:10.

**3:11 tell** ▶ see Is. 3:9.

## STUDY THE BOOK

see Genesis 3:1–24

## OUR WORLD BECOMES BENT

Everything was in balance. Adam and Eve were in perfect relationship with God. They lived in delightful harmony with one another.

God gave Adam and Eve only one prohibition (Gen. 2:16, 17). One “no” among countless yeses. As long as Adam and Eve kept this rule, they chose perfect delight. Also, choosing to obey God by avoiding the fruit from this one tree was an act of obedience and love.

The serpent’s entrance in Genesis 3 signaled a dramatic and tragic shift. A series of steps unwound the connection people had with God and with each other. The serpent twisted the truth, created confusion, and then fed that confusion. Instead of holding fast to the command from God about the “tree of the knowledge of good and evil,” Adam and Eve disobeyed. Instead of believing God, they allowed the serpent’s lies and temptations to take root.

Once the first humans broke the rule of love and obedience, everything changed. Adam and his wife, who up to this point had experienced perfect intimacy with each other and God, for the first time felt shame and humiliation. They hid from their loving Creator and from each other (vv. 7, 8). Confronted by God, they lied and played the blame game. But eventually the truth came out. And through a series of curses, God outlined the effects of sin: broken relationships, toil, and death (vv. 14–19). Till now they had known only good. Now their lives would be infected by evil.

This choice and its consequences is called the Fall. It had a destructive impact on all people and all creation. Once-joyful relationships were now characterized by conflict. Childbirth became dangerous and painful. And the privilege of work transformed into burdensome toil.

### MORE INSIGHT

One would think God might completely start over, blowing creation into smithereens. Instead, God graciously clothed Adam and Eve with animal skins to cover their shame (v. 21). This image foreshadowed God’s redemptive work in Jesus Christ. In Romans 5:12–21, Paul contrasted Adam and Jesus, showing how the curse of sin was removed through Jesus’ life, death, and resurrection.

next: Genesis 6:1–22 ▶

## GENESIS 3:12

of which I commanded you that you should not eat?"

<sup>12</sup>Then the man said, <sup>a</sup>"The woman whom You gave to *be* with me, she gave me of the tree, and I ate."

<sup>13</sup>And the LORD God said to the woman, "What is this you have done?"

The woman said, <sup>a</sup>"The serpent deceived me, and I ate."

<sup>14</sup>So the LORD God said to the serpent:

"Because you have done this,  
You *are* cursed more than all cattle,  
And more than every beast of the field;  
On your belly you shall go,  
And <sup>a</sup>you shall eat dust  
All the days of your life.

<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between <sup>a</sup>your seed and <sup>b</sup>her Seed;  
<sup>c</sup>He shall bruise your head,  
And you shall bruise His heel."

<sup>16</sup>To the woman He said:

"I will greatly multiply your sorrow  
and your conception;  
<sup>a</sup>In pain you shall bring forth children;  
<sup>b</sup>Your desire *shall be* for your husband,  
And he shall <sup>c</sup>rule over you."

<sup>17</sup>Then to Adam He said, <sup>a</sup>"Because you have heeded the voice of your wife, and have eaten from the tree <sup>b</sup>of which I commanded you, saying, 'You shall not eat of it':

<sup>c</sup>"Cursed *is* the ground for your sake;  
<sup>d</sup>In toil you shall eat of it  
All the days of your life.

<sup>18</sup> Both thorns and thistles it shall  
bring forth for you,  
And <sup>a</sup>you shall eat the herb of the field.

<sup>19</sup> In the sweat of your face  
you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
<sup>b</sup>For dust you *are*,  
And <sup>c</sup>to dust you shall return."

<sup>20</sup>And Adam called his wife's name <sup>a</sup>Eve, because she was the mother of all living.

<sup>21</sup>Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

<sup>22</sup>Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"—<sup>23</sup>therefore the LORD God sent him out of the garden of Eden <sup>a</sup>to till the ground from which he was taken. <sup>24</sup>So <sup>a</sup>He drove out the man; and He placed <sup>b</sup>cherubim <sup>c</sup>at the east of the garden of Eden, and a flaming sword

which turned every way, to guard the way to the tree of <sup>d</sup>life.

## Cain Murders Abel

**4** Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." <sup>2</sup>Then she bore again, this time his brother Abel. Now <sup>a</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup>And in the process of time it came to pass that Cain brought an offering of the fruit <sup>a</sup>of the ground to the LORD. <sup>4</sup>Abel also brought of <sup>a</sup>the firstborn of his flock and of <sup>b</sup>their fat. And the LORD <sup>c</sup>respected Abel and his offering, <sup>5</sup>but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

<sup>6</sup>So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it."

<sup>8</sup>Now Cain talked with Abel his brother;<sup>1</sup> and it came to pass, when they were in the

**3:12**<sup>a</sup> [Prov. 28:13] **3:13**<sup>a</sup> 2 Cor. 11:3 **3:14**<sup>a</sup> Deut. 28:15–20  
**3:15**<sup>a</sup> John 8:44 <sup>b</sup>Is. 7:14 <sup>c</sup>Rom. 16:20 **3:16**<sup>a</sup> John 16:21  
<sup>b</sup>Gen. 4:7 <sup>c</sup>1 Cor. 11:3 **3:17**<sup>a</sup> 1 Sam. 15:23 <sup>b</sup>Gen. 2:17  
<sup>c</sup>Rom. 8:20–22 <sup>d</sup>Eccl. 2:23 **3:18**<sup>a</sup> Ps. 104:14 **3:19**<sup>a</sup> 2 Thess. 3:10  
<sup>b</sup>Gen. 2:7; 5:5 <sup>c</sup>Job 21:26 **3:20**<sup>a</sup> 2 Cor. 11:3 **3:23**<sup>a</sup> Gen. 4:2; 9:20  
**3:24**<sup>a</sup> Ezek. 31:3, 11 <sup>b</sup>Ps. 104:4 <sup>c</sup>Gen. 2:8 <sup>d</sup>Gen. 2:9  
**4:2**<sup>a</sup> Luke 11:50, 51 <sup>b</sup>**4:3**<sup>a</sup> Num. 18:12 **4:4**<sup>a</sup> Num. 18:17 <sup>b</sup>Lev. 3:16  
<sup>c</sup>Heb. 11:4 **4:8**<sup>1</sup> Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add "Let us go out to the field."

**3:13** deceive ▶ see Is. 36:14.  
**3:15** enmity ▶ see Ezek. 35:5.  
**3:15** seed ▶ see Gen. 22:18.

**3:15** head

(Heb. *rosh*) (Gen. 40:20; Ex. 6:14; 1 Sam. 10:1; 17:51) H7218: The Hebrew word *rosh* often means the literal head of a person, as when Samson described his strength residing in the hair on his head (Judg. 16:17), or when Samuel anointed Saul as king of Israel by pouring oil on his head (1 Sam. 10:1). However, while both Pharaoh's baker and butler would have their heads "lifted up"—for one this meant restoration but for the other it meant being hanged (Gen. 40:20). The word *rosh* can also refer to the leader of a group or tribe, or even to a mountaintop (Gen. 8:5; Ex. 19:20).

**3:19** bread ▶ see 1 Sam. 21:3.  
**3:22** put out ▶ see Ps. 144:7.  
**3:24** cherubim ▶ see Ex. 25:18.  
**3:24** sword ▶ see Josh. 19:47.  
**4:1** Adam ▶ see Gen. 1:26.  
**4:1** know ▶ see Ex. 3:7.  
**4:4** fat ▶ see Gen. 45:18.  
**4:4** offering ▶ see Num. 29:6.  
**4:8** brother ▶ see Ps. 133:1.

field, that Cain rose up against Abel his brother and <sup>a</sup>“killed him.”

<sup>9</sup>Then the LORD said to Cain, “Where is Abel your brother?”

He said, <sup>a</sup>“I do not know. Am I <sup>b</sup>my brother’s keeper?”

<sup>10</sup>And He said, “What have you done? The voice of your brother’s blood <sup>a</sup>cries out to Me from the ground. <sup>11</sup>So now <sup>a</sup>you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

<sup>13</sup>And Cain said to the LORD, “My punishment is greater than I can bear! <sup>14</sup>Surely You have driven me out this day from the face of the ground; <sup>a</sup>I shall be <sup>b</sup>hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that <sup>c</sup>anyone who finds me will kill me.”

<sup>15</sup>And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him <sup>a</sup>sevenfold.” And the LORD set a <sup>b</sup>mark on Cain, lest anyone finding him should kill him.

### The Family of Cain

<sup>16</sup>Then Cain <sup>a</sup>went out from the <sup>b</sup>presence of the LORD and dwelt in the land of Nod on the east of Eden. <sup>17</sup>And Cain knew his wife, and she conceived and bore Enoch. And he built a city, <sup>a</sup>and called the name of the city after the name of his son—Enoch. <sup>18</sup>To Enoch

was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

<sup>19</sup>Then Lamech took for himself <sup>a</sup>two wives: the name of one was Adah, and the name of the second was Zillah. <sup>20</sup>And 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 harp and flute. <sup>22</sup>And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

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

“Adah and Zillah, hear my voice;  
Wives of Lamech, listen to my speech!

**4:8**<sup>a</sup>[1 John 3:12–15] **4:9**<sup>a</sup>John 8:44 <sup>b</sup>1 Cor. 8:11–13  
**4:10**<sup>a</sup>Heb. 12:24 **4:11**<sup>a</sup>Gen. 3:14 **4:14**<sup>a</sup>Ps. 51:11 <sup>b</sup>Is. 1:15  
<sup>c</sup>Num. 35:19, 21, 27 **4:15**<sup>a</sup>Gen. 4:24 <sup>b</sup>Ezek. 9:4, 6 <sup>1</sup>Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so.* **4:16**<sup>a</sup>2 Kin. 13:23; 24:20 <sup>b</sup>Jon. 1:3 **4:17**<sup>a</sup>Ps. 49:11  
**4:19**<sup>a</sup>Gen. 2:24; 16:3

**4:8** kill ▶ see 2 Chr. 22:8.  
**4:9** keeper ▶ see Job 10:12.  
**4:13** bear ▶ see 1 Sam. 25:28.  
**4:15** kill ▶ see Gen. 19:11.  
**4:16** land ▶ see Gen. 12:1.  
**4:17** city ▶ see Deut. 20:10.  
**4:21** harp ▶ see 1 Sam. 16:16.  
**4:22** bronze ▶ see 2 Chr. 2:7.

### Sin and Temptation / Note 1

### Sin Is at the Door

#### Genesis 4:3–15

Sin is a vicious opponent. Sin attacks personally. Like an aggressive disease, sin finds another way around any countermeasures we institute. Sin is sneaky and insidious. It can ruin us instantly, but more often it silently feeds death within our souls.

Genesis 3 tells of sin’s tragic entrance into the garden of Eden. Sin is doing anything that contradicts God. Sin began with a choice of Adam and Eve to trust in someone other than God.

Adam and Eve’s son Cain made a similar choice years later.

The story of Cain and Abel is a sobering account of the power of sin. We’re not told how long Cain’s sin had simmered within him. Perhaps for years sinful attitudes and thoughts had woven their tendrils into Cain’s heart. But after this offering from Cain to God, Cain expressed his anger—first with the look on his face, and then in his act of violence.

Cain’s disdain for his brother Abel turned into

hostility. God intervened to warn Cain, saying, “If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it” (v. 7).

In His dialogue with Cain, God reveals that sin is always a choice. At any point we are in a position to make a choice whether we will do the right thing or not. We can seek to do well or default to evil.

Sin is opportunistic, waiting for a moment when it might take hold of us, taking advantage of our weakness. And one sin usually leads to another, building as we participate in it. Cain’s story illustrates this progression: first came his inappropriate sacrifice, followed in short order by a fallen countenance, the murder of his brother, lying to God, and finally complaining to God. Cain could have turned around at any moment, but he let sin grow and spread.

next: 2 Samuel 11:1–27 ▶

## GENESIS 4:24

For I have killed a man for wounding me,  
Even a young man for hurting me.  
<sup>24a</sup>If Cain shall be avenged sevenfold,  
Then Lamech seventy-sevenfold.”

## A New Son

<sup>25</sup>And Adam knew his wife again, and she bore a son and <sup>a</sup>named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” <sup>26</sup>And as for Seth, <sup>a</sup>to him also a son was born; and he named him Enosh.<sup>1</sup> Then *men* began <sup>b</sup>to call on the name of the LORD.

## The Family of Adam

**5** This is the book of the <sup>a</sup>genealogy of Adam. In the day that God created man, He made him in <sup>b</sup>the likeness of God. <sup>2</sup>He created them <sup>a</sup>male and female, and <sup>b</sup>blessed them and called them Mankind in the day they were created. <sup>3</sup>And Adam lived one hundred and thirty years, and begot *a son* <sup>a</sup>in his own likeness, after his image, and <sup>b</sup>named him Seth. <sup>4</sup>After he begot Seth, <sup>a</sup>the days of Adam were eight hundred years; <sup>b</sup>and he had sons and daughters. <sup>5</sup>So all the days that Adam lived were nine hundred and thirty years; <sup>a</sup>and he died.

<sup>6</sup>Seth lived one hundred and five years, and begot <sup>a</sup>Enosh. <sup>7</sup>After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. <sup>8</sup>So all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup>Enosh lived ninety years, and begot Cainan.<sup>10</sup>After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. <sup>11</sup>So all the days of Enosh were nine hundred and five years; and he died.

<sup>12</sup>Cainan lived seventy years, and begot Mahalalel. <sup>13</sup>After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. <sup>14</sup>So all the days of Cainan were nine hundred and ten years; and he died.

<sup>15</sup>Mahalalel lived sixty-five years, and begot Jared. <sup>16</sup>After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. <sup>17</sup>So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

<sup>18</sup>Jared lived one hundred and sixty-two years, and begot <sup>a</sup>Enoch. <sup>19</sup>After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. <sup>20</sup>So all the days of Jared were nine hundred and sixty-two years; and he died.

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah. <sup>22</sup>After he begot Methuselah, Enoch <sup>a</sup>walked with God three hundred years, and had sons and daughters. <sup>23</sup>So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup>And <sup>a</sup>Enoch walked with God; and he *was* not, for God <sup>b</sup>took him.

<sup>25</sup>Methuselah lived one hundred and eighty-

seven years, and begot Lamech. <sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son. <sup>29</sup>And he called his

**4:24**<sup>a</sup> Gen. 4:15 **4:25**<sup>a</sup> Gen. 5:3 **4:26**<sup>a</sup> Gen. 5:6 <sup>b</sup> Zeph. 3:9  
<sup>1</sup> Greek Enos **5:1**<sup>a</sup> Gen. 2:4; 6:9 <sup>b</sup> Gen. 1:26; 9:6 **5:2**<sup>a</sup> Mark 10:6  
<sup>b</sup> Gen. 1:28; 9:1 **5:3**<sup>a1</sup> Cor. 15:48, 49 <sup>b</sup> Gen. 4:25  
**5:4**<sup>a</sup> Luke 3:36–38 <sup>b</sup> Gen. 1:28; 4:25 **5:5**<sup>a</sup> [Heb. 9:27]  
**5:6**<sup>a</sup> Gen. 4:26 **5:9**<sup>1</sup> Hebrew *Qenan* **5:18**<sup>a</sup> Jude 14, 15  
**5:22**<sup>a</sup> Gen. 6:9; 17:1; 24:40; 48:15 **5:24**<sup>a2</sup> 2 Kin. 2:11 <sup>b</sup> Heb. 11:5

**4:23** hurt ▶ see *Is.* 53:5.

## 4:25 appoint

(Heb. *shith*) (Ps. 3:6; 90:8; 110:1) H7896: The basic meaning of this word is “to put, place, or set.” It is a rather exotic, poetic, and formal word. One may “place” a variety of objects, such as place one’s hand on someone to confer a blessing (Gen. 48:14), place a child into a woman’s lap (Ruth 4:16), or place a penalty upon a person (Ex. 21:22). God also places various things including boundary limits (Ex. 23:31) and a person into a position of power (1 Kin. 11:34; Ps. 132:11). The most frequent object of placing is one’s heart—said once of God Himself (Job 7:17; Jer. 31:21). In the current passage, this word is a pun upon the sound of the name “Seth.”

**5:5** die ▶ see 2 Sam. 19:6.

## 5:21 Methuselah

(Heb. *metushelakh*) (Gen. 5:22; 1 Chr. 1:3) H4968: Methuselah’s name can perhaps be interpreted as “man of the javelin,” or “man of the canal,” but there are several other suggestions. If the first suggestion is correct, then his name might indicate a wish or hope that he would grow up to be skillful in the use of this weapon. “Man of a canal” would probably relate to the location of his birth. It is also possible that he was given this name to honor a close family member (Luke 1:59–61). Apart from Genesis 5, his name does not occur elsewhere in the Bible outside of being listed in two later genealogies—one, a genealogy of Jesus (1 Chr. 1:3; Luke 3:37).

**5:22** Methuselah ▶ see Gen. 5:21.

## 5:24 walk

(Heb. *halakk*) (Gen. 6:9; Deut. 13:4; Ps. 128:1; Mic. 6:8) H1980: The basic meaning of the Hebrew verb translated here as *walk* is “to go” or “to travel.” The word is used often in the Old Testament to signify merely a simple act of motion (Gen. 13:17; 2 Sam. 11:2). In Genesis 6:9 and other passages, the word possesses connotations of a habitual manner of life or a constant relationship with God. Thus, the word describes Noah, Enoch, and other people of faith as living in a close relationship with their God and in obedience to His commands. Throughout Scripture, believers are called to walk with God daily, abiding in Him completely (Gal. 5:16; 1 John 2:6).

name <sup>a</sup>Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground <sup>b</sup>which the LORD has cursed.” <sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. <sup>31</sup>So all the days of Lamech were seven hundred and seventy-seven years; and he died.

<sup>32</sup>And Noah was five hundred years old, and Noah begot <sup>a</sup>Shem, Ham, <sup>b</sup>and Japheth.

### The Wickedness and Judgment of Man

**6** Now it came to pass, <sup>a</sup>when men began to multiply on the face of the earth, and daughters were born to them, <sup>2</sup>that the sons of God saw the daughters of men, that they *were* beautiful; and they <sup>a</sup>took wives for themselves of all whom they chose.

<sup>3</sup>And the LORD said, <sup>a</sup>“My Spirit shall not <sup>b</sup>strive<sup>1</sup> with man forever, <sup>c</sup>for he *is* indeed flesh; yet his days shall be one hundred and twenty years.” <sup>4</sup>There were giants on the earth in those <sup>a</sup>days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

<sup>5</sup>Then the LORD<sup>1</sup> saw that the wickedness of man *was* great in the earth, and *that* every <sup>a</sup>intent of the thoughts of his heart *was* only evil continually. <sup>6</sup>And <sup>a</sup>the LORD was sorry that He had made man on the earth, and <sup>b</sup>He was grieved in His <sup>a</sup>heart. <sup>7</sup>So the LORD said, “I will <sup>a</sup>destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that

I have made them.” <sup>8</sup>But Noah <sup>a</sup>found grace in the eyes of the LORD.

### Noah Pleases God

<sup>9</sup>This is the genealogy of Noah. <sup>a</sup>Noah was a just man, perfect in his generations. Noah <sup>b</sup>walked with God. <sup>10</sup>And Noah begot three sons: <sup>a</sup>Shem, Ham, and Japheth.

**5:29**<sup>a</sup> Luke 3:36 <sup>b</sup> Gen. 3:17–19; 4:11 **5:32**<sup>a</sup> Gen. 6:10; 7:13  
<sup>b</sup> Gen. 10:21 **6:1**<sup>a</sup> Gen. 1:28 **6:2**<sup>a</sup> Deut. 7:3, 4 **6:3**<sup>a</sup> [Gal. 5:16, 17]  
<sup>b</sup> 2 Thess. 2:7 <sup>c</sup> Ps. 78:39 <sup>1</sup> Septuagint, Syriac, Targum, and Vulgate read *abide*. **6:4**<sup>a</sup> Num. 13:32, 33 **6:5**<sup>a</sup> Gen. 8:21 <sup>1</sup> Following Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*. **6:6**<sup>a</sup> 1 Sam. 15:11, 29 <sup>b</sup> Is. 63:10 <sup>c</sup> Mark 3:5  
**6:7**<sup>a</sup> Gen. 7:4, 23 **6:8**<sup>a</sup> Gen. 19:19 **6:9**<sup>a</sup> 2 Pet. 2:5 <sup>b</sup> Gen. 5:22, 24  
**6:10**<sup>a</sup> Gen. 5:32; 7:13

**5:32 Shem** ▶ see Gen. 10:22.

**5:32 Japheth** ▶ see 1 Chr. 1:5.

**6:1 earth** ▶ see Jer. 35:15.

**6:3 Spirit** ▶ see Joel 2:28.

**6:3 strive** ▶ see Deut. 32:36.

**6:5 intent** ▶ see Gen. 8:21.

**6:7 create** ▶ see Gen. 1:1.

**6:8 grace** ▶ see Zech. 12:10.

**6:9 just** ▶ see Lam. 1:18.

**6:9 perfect** ▶ see Judg. 9:16.

**6:9 walk** ▶ see Gen. 5:24.

### 6:10 beget

(Heb. *yalad*) (Gen. 16:1; Num. 1:18; Is. 51:18)  
H3205: This word indicates production—normally of offspring. It is used of both male and female

Continued ▶

## STUDY THE BOOK

see Genesis 6:1–24

## NOAH WALKS WITH GOD

History was at one of its darkest times. God, the brilliant Creator of the universe, grieved when He considered humankind. He saw “that every intent of the thoughts of [humanity’s] heart was only evil continually” (v. 5). Violence reigned as the curse of sin festered in the hearts of men and women. But then, God introduced Noah.

One person, living in the midst of depravity, truly could choose goodness.

The main fact we know about Noah is that he “walked with God” (v. 9). He was noteworthy. While the rest of human society failed to obey God, Noah built closeness with God. Lamech, Noah’s father, envisioned that he would be a person of hope, saying, “This one will comfort us concerning our work and the toil of our hands” (Gen. 5:29).

On the cusp of God’s plan to destroy the world through a flood, Noah became an instrument of faith and hope. God would use him to preserve humanity. When the flood swallowed the earth and destroyed life (Gen. 7–8), Noah and his family survived by boarding the boat God had instructed them to build. They shared that boat with two of every animal.

As you read Scripture, look for repetitions of this pattern: God uses righteous, obedient individuals to bring about salvation for many.

### MORE INSIGHT

Noah’s descendants would spread across the post-flood land, creating nations that populated the ancient world (Gen. 10:32).

◀ *previous: Genesis 3:1–24*

*next: Genesis 11:1–9* ▶

<sup>11</sup>The earth also was corrupt <sup>a</sup>before God, and the earth was <sup>b</sup>filled with violence. <sup>12</sup>So God <sup>a</sup>looked upon the earth, and indeed it was corrupt; for <sup>b</sup>all flesh had corrupted their way on the earth.

**The Ark Prepared**

<sup>13</sup>And God said to Noah, <sup>a</sup>“The end of all flesh has come before Me, for the earth is filled with violence through them; <sup>b</sup>and behold, <sup>c</sup>I will destroy them with the earth. <sup>14</sup>Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup>And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup>You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third decks. <sup>17</sup><sup>a</sup>And behold, I Myself am bringing <sup>b</sup>floodwaters on the earth, to destroy from under heaven all flesh in

which is the breath of life; everything that is on the earth shall <sup>c</sup>die. <sup>18</sup>But I will establish My <sup>a</sup>covenant with you; and <sup>b</sup>you shall go 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 <sup>a</sup>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 after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* <sup>a</sup>will come to you to keep *them* alive. <sup>21</sup>And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them.”

<sup>22</sup><sup>a</sup>Thus Noah did; <sup>b</sup>according to all that <sup>c</sup>God commanded him, so he did.

**The Great Flood**

**7** Then the <sup>a</sup>LORD said to Noah, <sup>b</sup>“Come into the ark, you and all your household, because I have seen *that* <sup>c</sup>you are righteous before Me in this generation. <sup>2</sup>You shall take with you seven each of every <sup>a</sup>clean animal, a male and his female; <sup>b</sup>two each of animals that are unclean, a male and his female; <sup>3</sup>also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. <sup>4</sup>For after <sup>a</sup>seven more days I will cause it to rain on the earth <sup>b</sup>forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” <sup>5</sup><sup>a</sup>And Noah did according to all that the LORD commanded him. <sup>6</sup>Noah was <sup>a</sup>six hundred years old when the floodwaters were on the earth.

**Covenant / Note 1**

**Covenants Are God’s to Make**  
Genesis 6:17–22

Covenants were common throughout the time of the patriarchs, set up as binding agreements between all types of people. Sometimes the covenant would have conditions and sometimes covenants were just a generous promise. But any covenant was only as strong as the faithfulness of the people making them.

Enter God.  
There never has been anyone more powerful and truly loving. Even better, when He makes a covenant there is no wondering about whether or not He will fulfill His end of the bargain. His power backs up His love and faithfulness. And He uses His power for good.

God initiated covenants in the Old Testament with:

- Noah (Gen. 6:18, 9:9–17)
- Abraham (Gen. 15; 17)
- Jacob (Gen. 28:15)
- With Moses/Israelites (Ex. 34:27)
- Descendants of Aaron (Num. 25:10–13)
- David (2 Sam. 7:1–17)

When God makes a covenant, He has the authority to set the conditions, meaning the recipient of the covenant can put full confidence in it. His covenants reveal His will, His power, His mercy, and His love.

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next: Deuteronomy 29:1–29 ▶

6:11<sup>a</sup> Rom. 2:13 <sup>b</sup>Ezek. 8:17 **6:12**<sup>a</sup>Ps. 14:2; 53:2, 3 <sup>b</sup>Ps. 14:1–3  
**6:13**<sup>a</sup>1 Pet. 4:7 <sup>b</sup>Gen. 6:17 <sup>c</sup>2 Pet. 2:4–10 **6:17**<sup>a</sup>2 Pet. 2:5  
<sup>b</sup>2 Pet. 3:6 <sup>c</sup>Luke 16:22 **6:18**<sup>a</sup>Gen. 8:20–9:17; 17:7 <sup>b</sup>Gen. 7:1,  
 7, 13 **6:19**<sup>a</sup>Gen. 7:2, 8, 9, 14–16 **6:20**<sup>a</sup>Gen. 7:9, 15  
**6:22**<sup>a</sup>Gen. 7:5; 12:4, 5 <sup>b</sup>Gen. 7:5, 9, 16 <sup>c</sup>[1 John 5:3]  
**7:1**<sup>a</sup>Matt. 11:28 <sup>b</sup>Matt. 24:38 <sup>c</sup>Gen. 6:9 **7:2**<sup>a</sup>Lev. 11 <sup>b</sup>Lev. 10:10  
**7:4**<sup>a</sup>Gen. 7:10 <sup>b</sup>Gen. 7:12, 17 **7:5**<sup>a</sup>Gen. 6:22 **7:6**<sup>a</sup>Gen. 5:4, 32

human beings (Gen. 17:17) and even of animals, including birds (Jer. 17:11; Ezek. 31:6). One not only produces immediate successors, but more distant generations as well (Deut. 4:25). Thus, genealogies sometimes skip over insignificant individuals. In certain forms, this word can indicate “do the duties of a midwife” (Ex. 1:16). The wicked produce iniquity (Is. 59:4), and the rain causes the earth to produce grain (Is. 55:10). As for God, He produced drops of dew (Job 38:28), the mountains (Ps. 90:2), Israel (Deut. 32:18; Is. 66:8, 9), and His own royal Son (Ps. 2:7).

**6:11 violence** ▶ see Hab. 1:9.  
**6:15 cubit** ▶ see Ezek. 41:8.  
**6:16 door** ▶ see Ps. 24:7.  
**6:17 floodwaters** ▶ see Is. 43:2.  
**6:18 covenant** ▶ see 2 Sam. 3:12.  
**6:21 gather** ▶ see Gen. 35:29.  
**7:4 destroy** ▶ see Gen. 7:23.

<sup>7a</sup>So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. <sup>8</sup>Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, <sup>9</sup>two by two they went into the ark to Noah, male and female, as God had commanded Noah. <sup>10</sup>And it came to pass after seven days that the waters of the flood were on the earth. <sup>11</sup>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on <sup>a</sup>that day all <sup>b</sup>the fountains of the great deep were broken up, and the <sup>c</sup>windows of heaven were opened. <sup>12a</sup>And the rain was on the earth forty days and forty nights.

<sup>13</sup>On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark— <sup>14a</sup>they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every <sup>b</sup>sort. <sup>15</sup>And they <sup>a</sup>went into the ark to Noah, two by two, of all flesh in which *is* the breath of life. <sup>16</sup>So those that entered, male and female of all flesh, went in <sup>a</sup>as God had commanded him; and the LORD shut him in.

<sup>17a</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and greatly increased on the earth, <sup>a</sup>and the ark moved about on the surface of the waters. <sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. <sup>20</sup>The waters prevailed fifteen cubits upward, and the mountains were covered. <sup>21a</sup>And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. <sup>22</sup>All in <sup>a</sup>whose nostrils *was* the breath of the spirit<sup>1</sup> of life, all that *was* on the dry *land*, died. <sup>23</sup>So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only <sup>a</sup>Noah and those who *were* with him in the ark remained *alive*. <sup>24a</sup>And the waters prevailed on the earth one hundred and fifty days.

### Noah's Deliverance

**8** Then God <sup>a</sup>remembered Noah, and every living thing, and all the animals that *were* with him in the ark. <sup>b</sup>And God made a wind to pass over the earth, and the waters subsided. <sup>2a</sup>The fountains of the deep and the windows of heaven were also <sup>b</sup>stopped, and <sup>c</sup>the rain from heaven was restrained. <sup>3</sup>And the waters receded continually from the earth. At the end <sup>a</sup>of the hundred and fifty days the waters decreased. <sup>4</sup>Then the ark rested in the seventh

month, the seventeenth day of the month, on the mountains of Ararat. <sup>5</sup>And the waters decreased continually 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>So it came to pass, at the end of forty days, that Noah opened <sup>a</sup>the window of the ark which he had made. <sup>7</sup>Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. <sup>8</sup>He also sent out from himself a dove, to see if the waters had receded from the face of the ground. <sup>9</sup>But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. <sup>10</sup>And he waited yet another seven days, and again he sent the dove out from the ark. <sup>11</sup>Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth. <sup>12</sup>So

**7:7<sup>a</sup>** Matt. 24:38 **7:11<sup>a</sup>** Matt. 24:39 <sup>b</sup> Gen. 8:2 <sup>c</sup> Ps. 78:23  
**7:12<sup>a</sup>** Gen. 7:4, 17 **7:14<sup>a</sup>** Gen. 6:19 <sup>b</sup> Gen. 1:21 **7:15<sup>a</sup>** Gen. 6:19, 20;  
 7:9 **7:16<sup>a</sup>** Gen. 7:2, 3 **7:17<sup>a</sup>** Gen. 7:4, 12; 8:6 **7:18<sup>a</sup>** Ps. 104:26  
**7:21<sup>a</sup>** Gen. 6:7, 13, 17; 7:4 **7:22<sup>a</sup>** Gen. 2:7 <sup>1</sup>Septuagint and Vulgate omit of the spirit. **7:23<sup>a</sup>** 2 Pet. 2:5 **7:24<sup>a</sup>** Gen. 8:3, 4  
**8:1<sup>a</sup>** Gen. 19:29 <sup>b</sup> Ex. 14:21; 15:10 **8:2<sup>a</sup>** Gen. 7:11 <sup>b</sup> Deut. 11:17  
<sup>c</sup> Job 38:37 **8:3<sup>a</sup>** Gen. 7:24 **8:6<sup>a</sup>** Gen. 6:16

**7:7 flood** ▶ see Ps. 29:10.  
**7:11 day** ▶ see Mal. 4:5.  
**7:12 rain** ▶ see Lev. 26:4.  
**7:13 Shem** ▶ see Gen. 10:22.  
**7:13 enter** ▶ see Num. 34:8.  
**7:14 bird** ▶ see Is. 31:5.  
**7:19 prevail** ▶ see Ex. 17:11.  
**7:20 mountain** ▶ see Deut. 9:9.

### 7:23 destroy

(Heb. *makhah*) (Gen. 7:4; Prov. 6:33) H4229: This verb denotes both wiping off and wiping out. It is used literally of wiping tears from one's face (Is. 25:8), wiping off a plate (2 Kin. 21:13), and wiping off words from a scroll (through a washing or scraping process) (Num. 5:23). This latter imagery is used by Moses to ask God to wipe his name from God's book if God does not forgive the Israelites (Ex. 32:32, 33). It may also be behind the thought of blotting out transgression (Is. 43:25). While the meaning "to wipe out" may refer to merely human actions (Judg. 21:17), far more often divine judgment is involved (Deut. 9:14; 25:19; 2 Kin. 21:13).

**8:1 living thing** ▶ see Ezek. 1:5.  
**8:3 recede** ▶ see Ezek. 14:6.  
**8:4 rest** ▶ see Ex. 33:14.  
**8:7 raven** ▶ see Ps. 147:9.  
**8:9 resting place** ▶ see 1 Chr. 6:31.  
**8:11 dove** ▶ see Ps. 68:13.



he waited yet another seven days and sent out the dove, which did not return again to him anymore.

<sup>13</sup>And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. <sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried.

<sup>15</sup>Then God spoke to Noah, saying, <sup>16</sup>“Go out of the ark, <sup>a</sup>you and your wife, and your sons and your sons’ wives with you. <sup>17</sup>Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and <sup>a</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 animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

**God’s Covenant with Creation**

<sup>20</sup>Then Noah built an <sup>a</sup>altar to the LORD, and took of <sup>b</sup>every clean animal and of every clean bird, and offered <sup>c</sup>burnt offerings on the altar. <sup>21</sup>And the LORD smelled <sup>a</sup>a soothing aroma. Then the LORD said in His heart, “I will never again <sup>b</sup>curse the ground for man’s sake, although the <sup>c</sup>imagination of man’s heart *is* evil from his youth; <sup>a</sup>nor will I again destroy every living thing as I have done.

22 “While the earth <sup>a</sup>remains,  
Seedtime and harvest,  
Cold and heat,  
Winter and summer,  
And <sup>b</sup>day and night  
Shall not cease.”

**9** So God blessed Noah and his sons, and said to them: <sup>a</sup>“Be fruitful and multiply, and fill the earth.” <sup>2a</sup>And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. <sup>3a</sup>Every moving thing that lives shall be food for you. I have given you <sup>b</sup>all things, even as the <sup>c</sup>green herbs. <sup>4a</sup>But you shall not eat flesh with its life, *that is*, its blood. <sup>5</sup>Surely for your lifeblood I will demand *a reckoning*; <sup>a</sup>from the hand of every beast I will require it, and <sup>b</sup>from the hand of man. From the hand of every <sup>c</sup>man’s brother I will require the life of man.

6 “Whoever <sup>a</sup>sheds man’s blood,  
By man his blood shall be shed;  
<sup>b</sup>For in the image of God  
He made man.

7 And as for you, <sup>a</sup>be fruitful and multiply; Bring forth abundantly in the earth And multiply in it.”

<sup>8</sup>Then God spoke to Noah and to his sons with him, saying: <sup>a</sup>“And as for Me, <sup>a</sup>behold, I establish <sup>b</sup>My covenant with you and with your descendants’ after you, <sup>10a</sup>and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. <sup>11</sup>Thus <sup>a</sup>I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.”

<sup>12</sup>And God said: <sup>a</sup>“This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations: <sup>13</sup>I set <sup>a</sup>My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. <sup>14</sup>It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; <sup>15</sup>and <sup>a</sup>I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood

**8:16**<sup>a</sup> Gen. 7:13 **8:17**<sup>a</sup> Gen. 1:22, 28; 9:1, 7 **8:20**<sup>a</sup> Gen. 12:7; Ex. 29:18, 25 <sup>b</sup> Gen. 7:2; Lev. 11 <sup>c</sup> Gen. 22:2; Ex. 10:25  
**8:21**<sup>a</sup> Ex. 29:18, 25; Lev. 1:9; Ezek. 20:41; 2 Cor. 2:15; Eph. 5:2  
<sup>b</sup> Gen. 3:17; 6:7, 13, 17; Is. 54:9 <sup>c</sup> Gen. 6:5; 11:6; Job 14:4; Ps. 51:5; Jer. 17:9; Rom. 1:21; 3:23; Eph. 2:1–3 <sup>d</sup> Gen. 9:11, 15 **8:22**<sup>a</sup> Is. 54:9  
<sup>b</sup> Ps. 74:16; Jer. 33:20, 25 **9:1**<sup>a</sup> Gen. 1:28, 29; 8:17; 9:7, 19; 10:32  
<sup>1</sup> Compare Genesis 1:28 **9:2**<sup>a</sup> Gen. 1:26, 28; Ps. 8:6  
**9:3**<sup>a</sup> Deut. 12:15; 14:3, 9, 11; Acts 10:12, 13 <sup>b</sup> Rom. 14:14, 20; 1 Cor. 10:23, 26; Col. 2:16; [1 Tim. 4:3, 4] <sup>c</sup> Gen. 1:29 **9:4**<sup>a</sup> Lev. 7:26; 17:10–16; 19:26; Deut. 12:16, 23; 15:23; 1 Sam. 14:33, 34; Acts 15:20, 29  
**9:5**<sup>a</sup> Ex. 21:28 <sup>b</sup> Gen. 4:9, 10; Ps. 9:12 <sup>c</sup> Acts 17:26  
**9:6**<sup>a</sup> Ex. 21:12–14; Lev. 24:17; Num. 35:33; Matt. 26:52 <sup>b</sup> Gen. 1:26, 27  
**9:7**<sup>a</sup> Gen. 9:1, 19 **9:9**<sup>a</sup> Gen. 6:18 <sup>b</sup> Is. 54:9 <sup>1</sup> Literally *seed*  
**9:10**<sup>a</sup> Ps. 145:9 **9:11**<sup>a</sup> Gen. 8:21; Is. 54:9 **9:12**<sup>a</sup> Gen. 9:13, 17; 17:11  
**9:13**<sup>a</sup> Ezek. 1:28; Rev. 4:3 **9:15**<sup>a</sup> Lev. 26:42, 45; Deut. 7:9; Ezek. 16:60

**8:13 covering** ▶ see Num. 4:10.  
**8:21 aroma** ▶ see Ex. 29:25.

**8:21 imagination**

(Heb. *yetser*) (Gen. 6:5; Deut. 31:21; 1 Chr. 29:18; Ps. 103:14) H3336: The Hebrew word *yetser* is translated as “imagination,” “inclination,” or “intent” (Gen. 6:5; Deut. 31:21; 1 Chr. 28:9; 29:18) or as “frame,” “formed,” or “mold” (Ps. 103:14; Is. 29:16; Hab. 2:18). It carries the connotation of purpose or creative intent. As a result of the Fall, the inclination of man’s heart is sinful from birth. Because all people are born with a sinful nature, and are thus deserving of the wrath of God, we need God’s mercy and forbearance.

**8:22 harvest** ▶ see Prov. 20:4.  
**8:22 heat** ▶ see Neh. 7:3.  
**8:22 night** ▶ see Ps. 134:1.  
**9:15 flood** ▶ see Ps. 29:10.



to destroy all flesh. <sup>16</sup>The rainbow shall be in the cloud, and I will look on it to remember <sup>a</sup>the everlasting covenant between God and every living creature of all flesh that *is* on the earth.” <sup>17</sup>And God said to Noah, “This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth.”

### Noah and His Sons

<sup>18</sup>Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. <sup>a</sup>And Ham *was* the father of Canaan. <sup>19</sup><sup>a</sup>These three *were* the sons of Noah, <sup>b</sup>and from these the whole earth was populated.

<sup>20</sup>And Noah began *to be* <sup>a</sup>a farmer, and he planted a vineyard. <sup>21</sup>Then he drank of the wine <sup>a</sup>and was drunk, and became 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><sup>a</sup>But Shem and Japheth took a garment, laid *it* on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* turned away, and they did not see their father’s nakedness.

<sup>24</sup>So Noah awoke from his wine, and knew what his younger son had done to him. <sup>25</sup>Then he said:

<sup>a</sup>“Cursed *be* Canaan;  
A <sup>b</sup>servant of servants  
He shall be to his brethren.”

<sup>26</sup>And he said:

<sup>a</sup>“Blessed *be* the LORD,  
The God of Shem,  
And may Canaan be his servant.

<sup>27</sup> May God <sup>a</sup>enlarge Japheth,  
<sup>b</sup>And may he dwell in the tents of Shem;  
And may Canaan be his servant.”

<sup>28</sup>And Noah lived after the flood three hundred and fifty years. <sup>29</sup>So all the days of Noah were nine hundred and fifty years; and he died.

### Nations Descended from Noah

**10** Now this *is* the genealogy of the sons of Noah: Shem, Ham, and Japheth. <sup>a</sup>And sons were born to them after the flood.

<sup>2</sup><sup>a</sup>The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup>The sons of Gomer *were* Ashkenaz, Riphath,<sup>1</sup> and Togarmah. <sup>4</sup>The sons of Javan *were* Elishah, Tarshish, Kittim, and Dodanim.<sup>1</sup> <sup>5</sup>From these <sup>a</sup>the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

<sup>6</sup><sup>a</sup>The sons of Ham *were* Cush, Mizraim, Put,<sup>1</sup> and Canaan. <sup>7</sup>The sons of Cush *were* Seba,

Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.

<sup>8</sup>Cush begot <sup>a</sup>Nimrod; he began to be a mighty one on the earth. <sup>9</sup>He was a mighty <sup>a</sup>hunter <sup>b</sup>before the LORD; therefore it is said, “Like Nimrod the mighty hunter before the LORD.” <sup>10</sup><sup>a</sup>And the beginning of his kingdom was <sup>b</sup>Babel, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup>From that land he went <sup>a</sup>to Assyria and built Nineveh, Rehoboth Ir, Calah,

**9:16** <sup>a</sup>Gen. 17:13, 19; 2 Sam. 23:5; Is. 55:3; Jer. 32:40; Heb. 13:20  
**9:18** <sup>a</sup>Gen. 9:25–27; 10:6 **9:19** <sup>a</sup>Gen. 5:32 <sup>b</sup>Gen. 9:1, 7; 10:32; 1 Chr. 1:4 **9:20** <sup>a</sup>Gen. 3:19, 23; 4:2; Prov. 12:11; Jer. 31:24  
**9:21** <sup>a</sup>Prov. 20:1; Eph. 5:18 **9:23** <sup>a</sup>Ex. 20:12; Gal. 6:1  
**9:25** <sup>a</sup>Deut. 27:16; Josh. 9:23, 27 <sup>b</sup>Josh. 9:23; 1 Kin. 9:20, 21  
**9:26** <sup>a</sup>Gen. 14:20; 24:27; Ps. 144:15; Heb. 11:16 **9:27** <sup>a</sup>Gen. 10:2–5; 39:3; Is. 66:19 <sup>b</sup>Luke 3:36; John 1:14; Eph. 2:13, 14; 3:6  
**10:1** <sup>a</sup>Gen. 9:1, 7, 19 **10:2** <sup>a</sup>1 Chr. 1:5–7 **10:3** <sup>a</sup>Spelled *Diphath* in 1 Chronicles 1:6 **10:4** <sup>a</sup>Spelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7 **10:5** <sup>a</sup>Gen. 11:8; Ps. 72:10; Jer. 2:10; 25:22  
**10:6** <sup>a</sup>1 Chr. 1:8–16 <sup>1</sup>Or *Phut* **10:8** <sup>a</sup>Mic. 5:6 **10:9** <sup>a</sup>Jer. 16:16; Mic. 7:2 <sup>b</sup>Gen. 21:20 **10:10** <sup>a</sup>Mic. 5:6 <sup>b</sup>Gen. 11:9  
**10:11** <sup>a</sup>Gen. 25:18; 2 Kin. 19:36; Mic. 5:6

**9:18** Canaan ▶ see Gen. 9:25.

**9:20** vineyard ▶ see Deut. 22:9.

**9:21** wine ▶ see Ps. 75:8.

**9:22, 23** nakedness ▶ see Lev. 18:13.

**9:23** Shem ▶ see Gen. 10:22.

### 9:25 Canaan

(Heb. *kena’an*) (Gen. 9:18; 12:5; 17:8; Josh. 5:12) H3667: *Canaan* literally means “lowland,” and the word refers to both (1) the people who were descended from Canaan, the fourth son of Ham and the grandson of Noah, and (2) the land west of the Jordan where the descendants of Canaan settled. Canaan was implicated in the dishonor of Noah (Gen. 9:20–27), and as a result was cursed and his land eventually conquered by the Hebrews. The land of Canaan became known for its idolatry, so the curse of generations of servitude became punishment for both the original sin of Canaan and the subsequent sins of his descendants.

### 9:27 enlarge

(Heb. *patah*) (Prov. 20:19; Hos. 2:14) H6601: The blessing that Japheth be enlarged is a play on words, since the two words sound similar and share the same root. The blessing literally means “God enlarge the enlarger” or “cause the meaning of his name to be realized in the extension of his power.” Elsewhere the word *patah* is translated as “entice” (Judg. 16:5; Prov. 1:10); “deceive” (Deut. 11:16); or “persuade” (1 Kin. 22:21; Jer. 20:7). Japheth did indeed become the father of many nations (Gen. 10:2–5).

**9:27** Japheth ▶ see 1 Chr. 1:5.

**10:1** genealogy ▶ see 1 Chr. 5:7.

**10:5** coastland ▶ see Ezek. 26:18.

## GENESIS 10:12

<sup>12</sup>and Resen between Nineveh and Calah (that is the principal city).

<sup>13</sup>Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup>Pathrusim, and Casluhim <sup>a</sup>(from whom came the Philistines and Caph-torim).

<sup>15</sup>Canaan begot Sidon his firstborn, and <sup>a</sup>Heth; <sup>16a</sup>the Jebusite, the Amorite, and the Girgashite; <sup>17</sup>the Hivite, the Arkite, and the Sinite; <sup>18</sup>the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. <sup>19a</sup>And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. <sup>20</sup>These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.

<sup>21</sup>And *children* were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. <sup>22</sup>The <sup>a</sup>sons of Shem *were* Elam, Asshur, <sup>b</sup>Arphaxad, Lud, and Aram. <sup>23</sup>The sons of Aram *were* Uz, Hul, Gether, and Mash. <sup>124</sup>Arphaxad begot <sup>a</sup>Salah, <sup>1</sup>and Salah begot Eber. <sup>25a</sup>To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. <sup>26</sup>Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup>Obal, <sup>1</sup>Abimael, Sheba, <sup>29</sup>Ophir, Havilah, and Jobab. All these *were* the sons of Joktan. <sup>30</sup>And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. <sup>31</sup>These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

<sup>32a</sup>These *were* the families of the sons of Noah, according to their generations, in their nations; <sup>b</sup>and from these the nations were divided on the earth after the flood.

## The Tower of Babel

**11** Now the whole earth had one language and one speech. <sup>2</sup>And it came to pass, as they journeyed from the east, that they found a plain in the land <sup>a</sup>of Shinar, and they dwelt there. <sup>3</sup>Then they said to one another, "Come, let us make bricks and bake *them* thoroughly." They had brick for stone, and they had asphalt for mortar. <sup>4</sup>And they said, "Come, let us build ourselves a city, and a tower <sup>a</sup>whose top *is* in the heavens; let us make a <sup>b</sup>name for ourselves, lest we <sup>c</sup>be scattered abroad over the face of the whole earth."

<sup>5a</sup>But the LORD came down to see the city and the tower which the sons of men had built. <sup>6</sup>And the LORD said, "Indeed <sup>a</sup>the people *are* one and they all have <sup>b</sup>one language, and this is what they begin to do; now nothing that they <sup>c</sup>propose to do will be withheld

from them. <sup>7</sup>Come, <sup>a</sup>let Us go down and there <sup>b</sup>confuse their language, that they may not understand one another's speech." <sup>8</sup>So <sup>a</sup>the LORD scattered them abroad from there <sup>b</sup>over the face of all the earth, and they ceased building the city. <sup>9</sup>Therefore its name is called Babel, <sup>a</sup>because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

## Shem's Descendants

<sup>10a</sup>This *is* the genealogy of Shem: Shem *was* one hundred years old, and begot Arphaxad two years after the flood. <sup>11</sup>After he

**10:14** <sup>a1</sup> Chr. 1:12 **10:15** <sup>a</sup> Gen. 23:3 **10:16** <sup>a</sup> Gen. 14:7; 15:19–21; Deut. 7:1; Neh. 9:8 **10:19** <sup>a</sup> Gen. 13:12, 14, 15, 17; 15:18–21; Num. 34:2–12 **10:22** <sup>a</sup> Gen. 11:10–26; 1 Chr. 1:17–28 <sup>b</sup> Gen. 10:24; 11:10; Luke 3:36 **10:23** <sup>a</sup> Called *Meshech* in Septuagint and 1 Chronicles 1:17 **10:24** <sup>a</sup> Gen. 11:12; Luke 3:35 <sup>1</sup> Following Masoretic Text, Vulgate, and Targum; Septuagint reads *Arphaxad begot Cainan, and Cainan begot Salah* (compare Luke 3:35, 36). **10:25** <sup>a1</sup> Chr. 1:19 **10:28** <sup>1</sup> Spelled *Ebal* in 1 Chronicles 1:22 **10:32** <sup>a</sup> Gen. 10:1 <sup>b</sup> Gen. 9:19; 11:8 **11:2** <sup>a</sup> Gen. 10:10; 14:1; Dan. 1:2 **11:4** <sup>a</sup> Deut. 1:28; 9:1; Ps. 107:26 <sup>b</sup> Gen. 6:4; 2 Sam. 8:13 <sup>c</sup> Deut. 4:27 **11:5** <sup>a</sup> Gen. 18:21; Ex. 3:8; 19:11, 18, 20 **11:6** <sup>a</sup> Gen. 9:19; Acts 17:26 <sup>b</sup> Gen. 11:1 <sup>c</sup> Deut. 31:21; Ps. 2:1 **11:7** <sup>a</sup> Gen. 1:26 <sup>b</sup> Gen. 4:23; Ex. 4:11; Deut. 28:49; Is. 33:19; Jer. 5:15 **11:8** <sup>a</sup> Gen. 11:4; Deut. 32:8; Ps. 92:9; [Luke 1:51] <sup>b</sup> Gen. 10:25, 32 **11:9** <sup>a1</sup> Cor. 14:23 **11:10** <sup>a</sup> Gen. 10:22–25; 1 Chr. 1:17

## 10:22 Shem

(Heb. *shem*) (Gen. 5:32; 7:13; 9:23) H8035: The name *Shem* means "name" or "renown." He was most likely the eldest son of Noah, since he is mentioned first among his brothers. In that case, the translation of Genesis 10:21 could possibly be "the elder brother of Japheth." Shem was present on the ark, and later he, together with his brother Japheth, covered his father's nakedness (Gen. 9:20–27). As a result, the two of them were prophesied to rule over Canaan (Gen. 9:26). Shem lived for 600 years and had twenty-six children, only five of whom were sons.

## 10:30 dwelling place

(Heb. *moshav*) (Gen. 27:39; Lev. 23:3; Num. 24:21; Ps. 1:1) H4186: The word for *dwelling place* refers to "a place that is inhabited," such as a home (Ex. 12:20) or a plot of land (Gen. 10:30; 27:39; 1 Chr. 6:54). The word can also refer to the place where one sits (Job 29:7; Ps. 1:1). The world of the Old Testament was an agrarian society, so having one's own land and habitation meant security. Therefore, the blessing of God was often associated with land and the promise of a dwelling place was a sign of God's protection, provision, and prosperity (Ezek. 34:13).

**10:32 family** ▶ see Gen. 12:3.  
**11:4 scatter** ▶ see 2 Kin. 25:5.  
**11:6 propose** ▶ see Ps. 37:12.  
**11:8 scatter** ▶ see 2 Kin. 25:5.

begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.

<sup>12</sup>Arphaxad lived thirty-five years, <sup>a</sup>and begot Salah. <sup>13</sup>After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.

<sup>14</sup>Salah lived thirty years, and begot Eber. <sup>15</sup>After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.

<sup>16</sup>Eber lived thirty-four years, and begot <sup>b</sup>Peleg. <sup>17</sup>After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.

<sup>18</sup>Peleg lived thirty years, and begot Reu. <sup>19</sup>After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.

<sup>20</sup>Reu lived thirty-two years, and begot <sup>a</sup>Serug. <sup>21</sup>After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.

<sup>22</sup>Serug lived thirty years, and begot Nahor. <sup>23</sup>After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.

<sup>24</sup>Nahor lived twenty-nine years, and begot <sup>a</sup>Terah. <sup>25</sup>After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.

<sup>26</sup>Now Terah lived seventy years, and <sup>a</sup>begot Abram, Nahor, and Haran.

### Terah's Descendants

<sup>27</sup>This is the genealogy of Terah: Terah begot <sup>a</sup>Abram, Nahor, and Haran. Haran begot Lot. <sup>28</sup>And Haran died before his father Terah in his native land, in Ur of the Chaldeans. <sup>29</sup>Then Abram and Nahor took wives: the name of Abram's wife was <sup>a</sup>Sarai, and the name of Nahor's wife, <sup>b</sup>Milcah, the daughter of Haran the father of Milcah and the father of Iscah. <sup>30</sup>But <sup>a</sup>Sarai was barren; she had no child.

**11:12** <sup>a</sup>Luke 3:35 **11:16** <sup>a1</sup> Chr. 1:19 <sup>b</sup> Luke 3:35 **11:20** <sup>a</sup> Luke 3:35  
**11:24** <sup>a</sup> Gen. 11:31; Josh. 24:2; Luke 3:34 **11:26** <sup>a</sup> Josh. 24:2; 1 Chr. 1:26  
**11:27** <sup>a</sup> Gen. 11:31; 17:5 **11:29** <sup>a</sup> Gen. 17:15; 20:12 <sup>b</sup> Gen. 22:20, 23; 24:15  
**11:30** <sup>a</sup> Gen. 16:1, 2

**11:28** Chaldean ▶ see Jer. 41:18.

### 11:30 barren

(Heb. *aqar*) (Gen. 25:21; Ex. 23:26; Judg. 13:3; Ps. 113:9) H6135: Because people ascribed the ability to have children to divine providence, barrenness (or the inability to conceive) was seen

Continued ▶

## STUDY THE BOOK

see Genesis 11:1–9

## GOD SCATTERS THE PEOPLE

What was really at issue in the Tower of Babel event? Today, in a world of progress and development, humankind has certainly exceeded the tower-building aspirations of the people who lived on the plain of Shinar (v. 2). We've sent astronauts into outer space, landed probes on comets, explored the deepest reaches of earth. Doesn't it seem odd that God would oppose building a really tall building?

The real issue was the mind-set and heart of the people. They wanted more than a tall building. They wanted to make a name for themselves (v. 4). They may even have thought that they could be gods. Similar to the serpent's lies to Eve in the garden, when he promised that she would "be as gods" (Gen. 3:5), these people thought they could achieve divine greatness by exerting power.

God certainly is not opposed to progress. Human progress is referenced over and over as part of the Bible's story. At stake on the Shinar plain was humanity's belief that they could find greatness apart from God. When people believe they possess godlike power, things go very, very wrong. Human history evidences our tendency to act according to a "we-don't-need-God" mentality. This mind-set has led to tragic ends, including holocausts, human trafficking, broken families, and far more.

When God confused the language of the people working on the tower, He did everyone a favor. He was ensuring that people didn't find false hope and security in their own greatness. He was ensuring that they didn't start feeling at home in a sin-broken, rebellious world.

### MORE INSIGHT

The Tower of Babel is not the end of the story. Another event occurred thousands of years later with the opposite effect on human history. Right after the death and resurrection of Jesus, people of many different language groups came together in Jerusalem for the Jewish festival called Pentecost. During that festival, Jesus' disciples were filled with the Holy Spirit and began to speak in the languages of everyone present (Acts 2:1–13). Everyone in Jerusalem, no matter their language, had access to the message of Jesus. This event at Pentecost was the undoing of what occurred at the Tower of Babel. Exit confusion, enter unity in Christ.

◀ previous: Genesis 6:1–22

next: Genesis 12:1–9 ▶

## GENESIS 11:31

<sup>31</sup>And Terah <sup>a</sup>took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from <sup>b</sup>Ur of the Chaldeans to go to <sup>c</sup>the land of Canaan; and they came to Haran and dwelt there. <sup>32</sup>So the days of Terah were two hundred and five years, and Terah died in Haran.

## Promises to Abram

**12** Now the <sup>a</sup>LORD had said to Abram:

- “Get <sup>b</sup>out of your country,  
From your family  
And from your father's house,  
To a land that I will show you.  
<sup>2</sup> <sup>a</sup>I will make you a great nation;  
<sup>b</sup>I will bless you  
And make your name great;  
<sup>c</sup>And you shall be a blessing.  
<sup>3</sup> <sup>a</sup>I will bless those who bless you,  
And I will curse him who curses you;  
And in <sup>b</sup>you all the families of  
the earth shall be <sup>c</sup>“blessed.”

<sup>4</sup>So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran. <sup>5</sup>Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and <sup>a</sup>the people whom they had acquired <sup>b</sup>in Haran, and they <sup>c</sup>departed to go to the land of Canaan. So they came to the land of Canaan. <sup>6</sup>Abram <sup>a</sup>passed through the land to the place of Shechem, <sup>b</sup>as far as the terebinth tree of Moreh.<sup>1</sup> <sup>c</sup>And the Canaanites *were* then in the land.

<sup>7</sup>Then the LORD appeared to Abram and said, <sup>b</sup>“To your descendants I will give this land.” And there he built an <sup>c</sup>altar to the LORD, who had appeared to him. <sup>8</sup>And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the west and Ai on the east; there he built an altar to the LORD and <sup>a</sup>called on the name of the LORD. <sup>9</sup>So Abram journeyed, <sup>a</sup>going on still toward the South.<sup>1</sup>

## Abram in Egypt

<sup>10</sup>Now there was <sup>a</sup>a famine in the land, and Abram <sup>b</sup>went down to Egypt to dwell there, for the famine *was* <sup>c</sup>severe in the land. <sup>11</sup>And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed

as a sign of God's displeasure (Ex. 23:25, 26; Deut. 7:14). It was a reversal of the natural order of fruitfulness prescribed at creation (Gen. 1:28). In the ancient world, a son would carry on the family name and take possession of the family land and livelihood. Thus, when Sarai was barren, it was a serious situation that had implications for her financial and social standing as well as her emotional well-being. When she conceived Isaac, her joy knew no bounds (Gen. 21:7).

12:1 family ▶ see *Esth.* 2:20.

## 12:1 land

(Heb. *erets*) (Gen. 1:1, 10; 4:16; Deut. 34:2; Ps. 98:3) H0776: The common Old Testament word *land* possesses several nuances of meaning, including: earth in contrast to the heavens (1:1); land in contrast to the sea (Gen. 1:10); ground as a plot of real estate or a geographical location (Gen. 4:16); the land of a sovereign nation (Gen. 13:10, 12); or even the people who live upon the earth (Ps. 98:3; 100:1). In essence, all land belongs to God as its Creator (Ps. 24:1). Thus, when God promised the Israelites the “land” of Canaan, it was His to give. Because the land of Canaan was an important element in God's covenant with the Israelites (Gen. 12:1), it became one of their identifying characteristics—the “people of the land” (Gen. 13:15; 15:7).

12:2 great ▶ see *Gen.* 48:19.

## 12:3 family

(Heb. *mishpakhah*) (Gen. 10:32; Num. 1:2; 1 Chr. 16:28) H4940: The Hebrew word here encompasses more than just the traditional family unit of parents and children. So, when Noah's descendants are listed, we read about “the families of the sons of Noah” (Gen. 10:32), just as when the census is taken of the Hebrews “by their families” before they entered the Promised Land (Num. 1:2, 18). Similarly, when discussing laws of inheritance for a man who died with no children or brothers or uncles, the next relative “closest to him in his family” would receive the land (Num. 27:11), as Boaz would later do with Ruth (Ruth 4). This word can also refer broadly to the entire people of Israel, as in Amos 3:1, 2.

12:5 possessions ▶ see *Ezra* 10:8.

12:5 gather ▶ see *Gen.* 46:6.

12:5 Canaan ▶ see *Gen.* 9:25.

12:6 pass ▶ see *Josh.* 3:4.

## 12:8 Bethel

(Heb. *bethel*) (Josh. 8:9; 1 Sam. 7:16; 2 Kin. 2:2) H1008: *Bethel* is a compound word from *beth* and *El* meaning “House of God.” In the days of Israel, Bethel was in the territory of Ephraim, on the border of Benjamin. This location was significant before Israel inhabited the land, beginning with when Abram built an altar to the Lord and worshiped Him there. It was named “House of

Continued ▶

11:31<sup>a</sup> Gen. 12:1 <sup>b</sup> Acts 7:4 <sup>c</sup> Gen. 10:19 12:1<sup>a</sup> Acts 7:2, 3

<sup>b</sup> Gen. 13:9 12:2<sup>a</sup> Deut. 26:5 <sup>b</sup> Gen. 22:17; 24:35 <sup>c</sup> Gen. 28:4

12:3<sup>a</sup> Num. 24:9 <sup>b</sup> Acts 3:25 <sup>c</sup> Is. 41:27 12:5<sup>a</sup> Gen. 14:14

<sup>b</sup> Gen. 11:31 <sup>c</sup> Gen. 13:18 12:6<sup>a</sup> Heb. 11:9 <sup>b</sup> Deut. 11:30

<sup>c</sup> Gen. 10:18, 19 <sup>1</sup> Hebrew *Alon Moreh* 12:7<sup>a</sup> Gen. 17:1; 18:1

<sup>b</sup> Gen. 13:15; 15:18; 17:8 <sup>c</sup> Gen. 13:4, 18; 22:9 12:8<sup>a</sup> Gen. 4:26; 13:4;

21:33 12:9<sup>a</sup> Gen. 13:1, 3; 20:1; 24:62 <sup>1</sup> Hebrew *Negev*

12:10<sup>a</sup> Gen. 26:1 <sup>b</sup> Ps. 105:13 <sup>c</sup> Gen. 43:1

I know that you *are* <sup>a</sup>a woman of beautiful countenance. <sup>12</sup>Therefore it will happen, when the Egyptians see you, that they will say, ‘This is his wife’; and they <sup>a</sup>will kill me, but they will let you live. <sup>13</sup><sup>a</sup>Please say you *are* my <sup>b</sup>sister, that it may be well with me for your sake, and that I <sup>1</sup> may live because of you.”

<sup>14</sup>So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful. <sup>15</sup>The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house. <sup>16</sup>He <sup>a</sup>treated Abram well for her sake. He <sup>b</sup>had *sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.*

<sup>17</sup>But the LORD <sup>a</sup>plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife. <sup>18</sup>And Pharaoh called Abram and said, <sup>a</sup>“What is this you have done to me? Why did you not tell me that she *was* your wife? <sup>19</sup>Why did you say, ‘She is my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.” <sup>20</sup><sup>a</sup>So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.

### Abram Inherits Canaan

**13** Then Abram went up from Egypt, he and his wife and all that he had, and <sup>a</sup>Lot with him, <sup>b</sup>to the South. <sup>2</sup><sup>a</sup>Abram *was* very rich in livestock, in silver, and in gold. <sup>3</sup>And he went on his journey <sup>a</sup>from the South

as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup>to the <sup>a</sup>place of the altar which he had made there at first. And there Abram <sup>b</sup>called on the name of the LORD.

<sup>5</sup>Lot also, who went with Abram, had flocks and herds and tents. <sup>6</sup>Now <sup>a</sup>the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. <sup>7</sup>And there was <sup>a</sup>strife between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. <sup>b</sup>The Canaanites and the Perizzites then dwelt in the land.

<sup>8</sup>So Abram said to Lot, <sup>a</sup>“Please let there be no strife between you and me, and between

**12:11** <sup>a</sup>Gen. 12:14; 26:7; 29:17 **12:12** <sup>a</sup>Gen. 20:11; 26:7  
**12:13** <sup>a</sup>Gen. 20:1–18; 26:6–11 <sup>b</sup>Gen. 20:12 <sup>1</sup>Literally *my soul*  
**12:16** <sup>a</sup>Gen. 20:14 <sup>b</sup>Gen. 13:2 **12:17** <sup>a</sup>1 Chr. 16:21  
**12:18** <sup>a</sup>Gen. 20:9, 10; 26:10 **12:20** <sup>a</sup>[Prov. 21:1] **13:1** <sup>a</sup>Gen. 12:4; 14:12, 16 <sup>b</sup>Gen. 12:9 <sup>1</sup>Hebrew *Negev* **13:2** <sup>a</sup>Gen. 24:35; 26:14  
**13:3** <sup>a</sup>Gen. 12:8, 9 **13:4** <sup>a</sup>Gen. 12:7, 8; 21:33 <sup>b</sup>Ps. 116:17  
**13:6** <sup>a</sup>Gen. 36:7 **13:7** <sup>a</sup>Gen. 26:20 <sup>b</sup>Gen. 12:6; 15:20, 21  
**13:8** <sup>a</sup>1 Cor. 6:7

God” by Jacob (Gen. 28:19; 35:15) when he sought refuge in God after fleeing from his brother, Esau. It continued to be a significant location for Israel’s worship (Judg. 4:5; 20:26; 1 Kings 12:33; 13:4).

**12:16 sheep** ▶ see *Mic. 2:12*.

**13:1 go up** ▶ see *Ex. 19:20*.

**13:5 tent** ▶ see *2 Sam. 20:1*.

## STUDY THE BOOK

see Genesis 12:1–9

## ABRAHAM IS THE ANCESTOR OF JESUS

Whereas Genesis chapters 3–11 showed a discouraging decline in human progress, chapter 12 provides an epic shift. God introduced us to one specific promise and one specific family.

Genesis dramatically shifts from a macro view of humanity to a specific introduction of one couple, Abram and Sarai, whose names were later changed to Abraham and Sarah. Through them, God introduced His intent to redeem humanity via a well-orchestrated plan, forged in partnership with this couple. Abraham and Sarah’s family and descendants dominated the human side of God’s redemptive plan from Genesis all the way to the time of Jesus Christ (Matt. 1:1–17). Through this couple we meet Isaac, Jacob, Joseph, as well as the Hebrew people. And through these people, according to God’s redemptive plan, the whole world would eventually discover God’s blessing (Gen. 12:1–3). Jesus—a descendant of Abraham—would be the capstone of God’s redemptive plan to stop the spread of death and sin in our world.

As the story unfolds through Genesis 12–22, both Abraham and Sarah faced tests of faith. Some they passed, but others they failed. Nevertheless, God tenaciously held on to this couple and used them to launch a family and a nation through their son Isaac. Their grandson Jacob, whose name would eventually change to Israel, became the father of the nation of Israel. And through the descendants of Israel, there would eventually be born the Savior, Jesus Christ.

### MORE INSIGHT

Matthew 1:1–17 demonstrates the family line of Abraham and his descendants. There are forty-two generations from the time of Abraham to the birth of Jesus. Subsequent verses show how the birth of Jesus Christ came to be.

◀ *previous: Genesis 11:1–9*

*next: Genesis 22:1–19* ▶

my herdsmen and your herdsmen; for we *are* brethren. <sup>9a</sup>Is not the whole land before you? Please <sup>b</sup>separate from me. <sup>c</sup>If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.”

<sup>10</sup>And Lot lifted his eyes and saw all <sup>a</sup>the plain of Jordan, that it *was* well watered everywhere (before the LORD <sup>b</sup>destroyed Sodom and Gomorrah) <sup>c</sup>like the garden of the LORD, like the land of Egypt as you go toward <sup>d</sup>Zoar. <sup>11</sup>Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. <sup>12</sup>Abram dwelt in the land of Canaan, and Lot <sup>a</sup>dwelt in the cities of the plain and <sup>b</sup>pitched *his* tent even as far as Sodom. <sup>13</sup>But the men of Sodom <sup>a</sup>were exceedingly wicked and <sup>b</sup>sinful against the LORD.

<sup>14</sup>And the LORD said to Abram, after Lot <sup>a</sup>had separated from him: “Lift your eyes now and look from the place where you are—<sup>b</sup>northward, southward, eastward, and westward; <sup>15</sup>for all the land which you see <sup>a</sup>I give to you and <sup>b</sup>your descendants<sup>1</sup> forever. <sup>16</sup>And <sup>a</sup>I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. <sup>17</sup>Arise, walk in the land through its length and its width, for I give it to you.”

<sup>18a</sup>Then Abram moved *his* tent, and went and <sup>b</sup>dwelt by the terebinth trees of Mamre,<sup>1</sup> <sup>c</sup>which *are* in Hebron, and built an <sup>a</sup>altar there to the LORD.

### Lot's Captivity and Rescue

**14** And it came to pass in the days of Amraphel king <sup>a</sup>of Shinar, Arioch king of Ellasar, Chedorlaomer king of <sup>b</sup>Elam, and Tidal king of nations,<sup>1</sup> <sup>2</sup>that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of <sup>a</sup>Admah, Shemeber king of Zeboiim, and the king of Bela (that is, <sup>b</sup>Zoar). <sup>3</sup>All these joined together in the Valley of Siddim <sup>a</sup>(that is, the Salt Sea). <sup>4</sup>Twelve years <sup>a</sup>they served Chedorlaomer, and in the thirteenth year they rebelled.

<sup>5</sup>In the fourteenth year Chedorlaomer and the kings that *were* with him came and attacked <sup>a</sup>the Rephaim in Ashteroth Karnaim, <sup>b</sup>the Zuzim in Ham, <sup>c</sup>the Emim in Shaveh Kiriathaim, <sup>6a</sup>and the Horites in their mountain of Seir, as far as El Paran, which *is* by the wilderness. <sup>7</sup>Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt <sup>a</sup>in Hazezon Tamar.

<sup>8</sup>And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim <sup>9</sup>against Chedorlaomer king of Elam, Tidal king of nations,<sup>1</sup> Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five.

<sup>10</sup>Now the Valley of Siddim *was full of*<sup>a</sup> asphalt pits; and the kings of Sodom and Gomorrah fled; *some* fell there, and the remainder fled <sup>b</sup>to the mountains. <sup>11</sup>Then they took <sup>a</sup>all the goods of Sodom and Gomorrah, and all their provisions, and went their way. <sup>12</sup>They also took Lot, Abram's <sup>a</sup>brother's son <sup>b</sup>who dwelt in Sodom, and his goods, and departed.

<sup>13</sup>Then one who had escaped came and told Abram the <sup>a</sup>Hebrew, for <sup>b</sup>he dwelt by the terebinth trees of Mamre<sup>1</sup> the Amorite, brother of Eshcol and brother of Aner; <sup>c</sup>and they *were* allies with Abram. <sup>14</sup>Now <sup>a</sup>when Abram heard that <sup>b</sup>his brother was taken captive, he armed his three hundred and eighteen trained *servants* who were <sup>c</sup>born in his own house, and went in pursuit <sup>d</sup>as far as Dan. <sup>15</sup>He divided his forces against them by night, and he and his servants <sup>a</sup>attacked them and pursued them as far as Hobah, which *is* north of Damascus. <sup>16</sup>So he <sup>a</sup>brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

<sup>17</sup>And the king of Sodom <sup>a</sup>went out to meet him at the Valley of Shaveh (that is, the <sup>b</sup>King's Valley), <sup>c</sup>after his return from the defeat of Chedorlaomer and the kings who *were* with him.

**13:9**<sup>a</sup> Gen. 20:15; 34:10 <sup>b</sup> Gen. 13:11, 14 <sup>c</sup> [Rom. 12:18]  
**13:10**<sup>a</sup> Gen. 19:17–29 <sup>b</sup> Gen. 19:24 <sup>c</sup> Gen. 2:8, 10 <sup>d</sup> Deut. 34:3  
**13:12**<sup>a</sup> Gen. 19:24, 25, 29 <sup>b</sup> Gen. 14:12; 19:1 <sup>c</sup> **13:13**<sup>a</sup> Gen. 18:20, 21  
<sup>b</sup> Gen. 6:11; 39:9 **13:14**<sup>a</sup> Gen. 13:11 <sup>b</sup> Gen. 28:14 **13:15**<sup>a</sup> Acts 7:5  
<sup>b</sup> 2 Chr. 20:7 <sup>1</sup> Literally *seed*, and so throughout the book  
**13:16**<sup>a</sup> Gen. 22:17 **13:18**<sup>a</sup> Gen. 26:17 <sup>b</sup> Gen. 14:13 <sup>c</sup> Gen. 23:2; 35:27  
<sup>d</sup> Gen. 8:20; 22:8, 9 <sup>1</sup> Hebrew *Alon Mamre* **14:1**<sup>a</sup> Gen. 10:10; 11:2  
<sup>b</sup> Is. 11:1; 21:2 <sup>1</sup> Hebrew *goyim* **14:2**<sup>a</sup> Deut. 29:23 <sup>b</sup> Gen. 13:10;  
19:22 **14:3**<sup>a</sup> Num. 34:12 **14:4**<sup>a</sup> Gen. 9:26 **14:5**<sup>a</sup> Gen. 15:20  
<sup>b</sup> Deut. 2:20 <sup>c</sup> Deut. 2:10 **14:6**<sup>a</sup> Deut. 2:12, 22 **14:7**<sup>a</sup> 2 Chr. 20:2  
**14:9**<sup>1</sup> Hebrew *goyim* **14:10**<sup>a</sup> Gen. 11:3 <sup>b</sup> Gen. 19:17, 30  
**14:11**<sup>a</sup> Gen. 14:16, 21 **14:12**<sup>a</sup> Gen. 11:27; 12:5 <sup>b</sup> Gen. 13:12  
**14:13**<sup>a</sup> Gen. 39:14; 40:15 <sup>b</sup> Gen. 13:18 <sup>c</sup> Gen. 14:24; 21:27, 32  
<sup>1</sup> Hebrew *Alon Mamre* **14:14**<sup>a</sup> Gen. 19:29 <sup>b</sup> Gen. 13:8; 14:12  
<sup>c</sup> Gen. 12:5; 15:3; 17:27 <sup>d</sup> Deut. 34:1 **14:15**<sup>a</sup> Is. 41:2, 3  
**14:16**<sup>a</sup> Gen. 31:18 **14:17**<sup>a</sup> 1 Sam. 18:6 <sup>b</sup> 2 Sam. 18:18 <sup>c</sup> Heb. 7:1

### 13:13 sinful

(Heb. *khatta*) (1 Sam. 15:18; Ps. 1:5; Prov. 23:17) H2400: A sinner is one who transgresses the law of God and is thus deserving of divine condemnation. This form of the word is used eighteen times in Scripture, but the root word from which it comes, *khata* (sin), is used 238 times in the Old Testament. The people of Sodom had reached such a state that they were guilty of the most heinous and notorious crimes. Lot chose to live in the midst of and share his life with these exceedingly wicked people.

**13:15** descendant ▶ see Gen. 22:18.

**13:16** dust ▶ see Num. 23:10.

**13:18** Hebron ▶ see 1 Chr. 3:1.

**14:3** valley ▶ see Hos. 1:5.

**14:13** Hebrew ▶ see Jer. 34:9.

**14:15** Damascus ▶ see 1 Kin. 20:34.

### Abram and Melchizedek

<sup>18</sup>Then <sup>a</sup>Melchizedek king of Salem brought out <sup>b</sup>bread and wine; he *was* <sup>c</sup>the priest of <sup>a</sup>God Most High. <sup>19</sup>And he blessed him and said:

<sup>a</sup>“Blessed be Abram of God Most High,  
<sup>b</sup>Possessor of heaven and earth;  
<sup>20</sup> And <sup>a</sup>blessed be God Most High,  
Who has delivered your enemies  
into your hand.”

And he <sup>b</sup>gave him a tithe of all.

<sup>21</sup>Now the king of Sodom said to Abram, “Give me the persons, and take the goods for yourself.”

<sup>22</sup>But Abram <sup>a</sup>said to the king of Sodom, “I <sup>b</sup>have raised my hand to the LORD, God Most High, <sup>c</sup>the Possessor of heaven and earth, <sup>23</sup>that <sup>a</sup>I will take nothing, from a thread to a sandal strap, and that I will not take anything that *is* yours, lest you should say, ‘I have made Abram rich’— <sup>24</sup>except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.”

### God’s Covenant with Abram

**15** After these things the word of the LORD came to Abram <sup>a</sup>in a vision, saying, <sup>b</sup>“Do not be afraid, Abram. I *am* your <sup>c</sup>shield, your exceedingly <sup>a</sup>great reward.”

<sup>2a</sup>But Abram said, “Lord GOD, what will You give me, <sup>b</sup>seeing I go childless, and the heir of my house *is* Eliezer of Damascus?”  
<sup>3</sup>Then Abram said, “Look, You have given me no offspring; indeed <sup>a</sup>one born in my house *is* my heir!”

<sup>4</sup>And behold, the word of the LORD *came* to him, saying, “This one shall not be your heir, but one who <sup>a</sup>will come from your own body shall be your heir.” <sup>5</sup>Then He brought him outside and said, “Look now toward heaven, and <sup>a</sup>count the <sup>b</sup>stars if you are able to number them.” And He said to him, “So shall your <sup>a</sup>descendants be.”

<sup>6</sup>And he <sup>a</sup>believed in the LORD, and He <sup>b</sup>accounted it to him for righteousness.

<sup>7</sup>Then He said to him, “I *am* the LORD, who <sup>a</sup>brought you out of <sup>b</sup>Ur of the Chaldeans, <sup>c</sup>to give you this land to inherit it.”

<sup>8</sup>And he said, “Lord GOD, <sup>a</sup>how shall I know that I will inherit it?”

<sup>9</sup>So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat,

**14:18** <sup>a</sup>Heb. 7:1–10 <sup>b</sup>Gen. 18:5 <sup>c</sup>Ps. 110:4 <sup>d</sup>Acts 16:17

**14:19** <sup>a</sup>Ruth 3:10 <sup>b</sup>Gen. 14:22 **14:20** <sup>a</sup>Gen. 24:27 <sup>b</sup>Heb. 7:4

**14:22** <sup>a</sup>Gen. 14:2, 8, 10 <sup>b</sup>Dan. 12:7 <sup>c</sup>Gen. 14:19 **14:23** <sup>a</sup>2 Kin. 5:16

**15:1** <sup>a</sup>Dan. 10:1 <sup>b</sup>Gen. 21:17; 26:24 <sup>c</sup>Deut. 33:29 <sup>d</sup>Prov. 11:18

**15:2** <sup>a</sup>Gen. 17:18 <sup>b</sup>Acts 7:5 **15:3** <sup>a</sup>Gen. 14:14 **15:4** <sup>a</sup>2 Sam. 7:12

**15:5** <sup>a</sup>Ps. 147:4 <sup>b</sup>Jer. 33:22 <sup>c</sup>Ex. 32:13 <sup>d</sup>Gen. 17:19

**15:6** <sup>a</sup>Rom. 4:3, 9, 22 <sup>b</sup>Ps. 32:2; 106:31 **15:7** <sup>a</sup>Gen. 12:1

<sup>b</sup>Gen. 11:28, 31 <sup>c</sup>Ps. 105:42, 44 **15:8** <sup>a</sup>Luke 1:18

### 14:18 God

(Heb. *el*) (Deut. 4:31; Neh. 9:32; Is. 42:5) H0410: This is one of the two main Hebrew words used for God in the Old Testament. It is a term reflecting supreme power and divinity. *El* is often used with other descriptions of God such as *El-Elyon* (“God Most High”), *El-Olam* (“Everlasting God”), and *El-Shaddai* (“God Almighty”). It is used in names, adding meaning and significance to the owner: Immanuel (Is. 7:14), meaning “God with us”; Israel (Gen. 32:28), meaning “one who strives with God.” It is also used to designate other gods of foreign nations (Ex. 15:11). Some Hebrew phrases also include *el* to designate “might” or “Mighty One” (Josh. 22:22). It’s used in similes of creation to approach describing God’s grandeur or majesty (Ps. 36:6; 80:10).

### 14:18 Most High

(Heb. *elyon*) (Gen. 14:22; Ps. 47:2; 78:35) H5945: Although the word can simply mean “upper,” as in the “upper pool” (2 Kin. 18:17) or “upper gate” (Ezek. 9:2), the vast majority of references to *elyon* describe God in His position as the greatest, most supreme deity, superseding all others. He is “the Lord Most High . . . a great King over all the earth” (Ps. 47:2). He stands far and above all others. Indeed, the sin of the king of Babylon (sometimes considered to be a reference to Satan) was attempting to be like “the Most High” (Is. 14:14).

**14:20 deliver** ▶ see Josh. 10:19.

**14:20 enemy** ▶ see Num. 10:9.

**14:20 tithe** ▶ see 2 Chr. 31:5.

**14:22 Most High** ▶ see Gen. 14:18.

**15:1 after** ▶ see 1 Sam. 13:7.

**15:1 shield** ▶ see Ps. 18:30.

**15:1 reward** ▶ see Gen. 30:28.

**15:3 offspring** ▶ see Gen. 22:18.

**15:5 number** ▶ see Ps. 118:17.

### 15:6 believe

(Heb. *aman*) (Ex. 4:31; 2 Chr. 20:20; Ps. 116:10) H0539: The Hebrew word translated *believe* is from a root meaning “establish” or “confirm.” The English word *amen*, which is used to express approval, comes from the same root (Neh. 5:13; Ps. 41:13). Belief is one of the most important ideas in all the Bible, because a person must *believe* God in order to be saved from sin. For this very reason, the New Testament makes much of the fact that Abraham *believed* God (Heb. 11:8–12). Whenever the Scriptures, whether the Old Testament or New Testament, state that a person “believed in the Lord,” it signals that the person has made a decision to treat God’s word as certain and has made a commitment to do what God wants (Gen. 15:6; John 1:12).

### 15:6 account

(Heb. *khashav*) (Lev. 25:27; Is. 33:8) H2803: This complex verb has two distinct ranges of meaning.

Continued ▶

a three-year-old ram, a turtledove, and a young pigeon.”<sup>10</sup> Then he brought all these to Him and <sup>a</sup>cut them in two, down the middle, and placed each piece opposite the other; but he did not cut <sup>b</sup>the birds in two. <sup>11</sup>And when the vultures came down on the carcasses, Abram drove them away.

<sup>12</sup>Now when the sun was going down, <sup>a</sup>a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. <sup>13</sup>Then He said to Abram: “Know certainly <sup>a</sup>that your descendants will be strangers in a land *that* is not theirs, and will serve them, and <sup>b</sup>they will afflict them four hundred years. <sup>14</sup>And also the nation whom they serve <sup>a</sup>I will judge; afterward <sup>b</sup>they shall come out with great possessions. <sup>15</sup>Now as for you, <sup>a</sup>you shall go <sup>b</sup>to your fathers in peace; <sup>c</sup>you shall be buried at a good old age. <sup>16</sup>But <sup>a</sup>in the fourth generation they shall return here, for the iniquity <sup>b</sup>of the Amorites <sup>c</sup>is not yet complete.”

<sup>17</sup>And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that <sup>a</sup>passed between those pieces. <sup>18</sup>On the same day the LORD <sup>a</sup>made a covenant with Abram, saying:

<sup>b</sup>“To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— <sup>19</sup>the Kenites, the Kenezites, the Kadmonites, <sup>20</sup>the Hittites, the Perizzites, the Rephaim, <sup>21</sup>the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

**Hagar and Ishmael**

**16** Now Sarai, Abram’s wife, <sup>a</sup>had borne him no children. And she had <sup>b</sup>an Egyptian maidservant whose name was ‘Hagar. <sup>2</sup>So Sarai said to Abram, “See now, the LORD <sup>b</sup>has restrained me from bearing children. Please, ‘go in to my maid; perhaps I shall obtain children by her.” And Abram <sup>a</sup>heeded the voice of Sarai. <sup>3</sup>Then Sarai, Abram’s wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram <sup>a</sup>had dwelt ten years in the land of Canaan. <sup>4</sup>So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became <sup>a</sup>despised in her eyes.

<sup>5</sup>Then Sarai said to Abram, “My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. “The LORD judge between you and me.”

<sup>6</sup>So Abram said to Sarai, “Indeed your maid *is* in your hand; do to her as you please.” And when Sarai dealt harshly with her, <sup>b</sup>she fled from her presence.

<sup>7</sup>Now the <sup>a</sup>Angel of the LORD found her by a spring of water in the wilderness, <sup>b</sup>by the spring on the way to ‘Shur. <sup>8</sup>And He said,

“Hagar, Sarai’s maid, where have you come from, and where are you going?”

She said, “I am fleeing from the presence of my mistress Sarai.”

<sup>9</sup>The Angel of the LORD said to her, “Return to your mistress, and <sup>a</sup>submit yourself under her hand.” <sup>10</sup>Then the Angel of the LORD said to her, <sup>a</sup>“I will multiply your descendants exceedingly, so that they shall not be counted for multitude.” <sup>11</sup>And the Angel of the LORD said to her:

“Behold, you *are* with child,  
<sup>a</sup>And you shall bear a son.  
 You shall call his name Ishmael,  
 Because the LORD has heard  
 your affliction.

**15:10** <sup>a</sup>Jer. 34:18 <sup>b</sup>Lev. 1:17 **15:12** <sup>a</sup>Gen. 2:21; 28:11 **15:13** <sup>a</sup>Ex. 1:11 <sup>b</sup>Ex. 12:40 **15:14** <sup>a</sup>Ex. 6:6 <sup>b</sup>Ex. 12:36 **15:15** <sup>a</sup>Job 5:26 <sup>b</sup>Gen. 25:8; 47:30 <sup>c</sup>Gen. 25:8 **15:16** <sup>a</sup>Ex. 12:41 <sup>b</sup>1 Kin. 21:26 <sup>c</sup>Matt. 23:32 **15:17** <sup>a</sup>Jer. 34:18, 19 **15:18** <sup>a</sup>Gen. 24:7 <sup>b</sup>Gen. 12:7; 17:8 **16:1** <sup>a</sup>Gen. 11:30; 15:2, 3 <sup>b</sup>Gen. 12:16; 21:9 <sup>c</sup>Gal. 4:24 **16:2** <sup>a</sup>Gen. 30:3 <sup>b</sup>Gen. 20:18 <sup>c</sup>Gen. 30:3, 9 <sup>d</sup>Gen. 3:17 **16:3** <sup>a</sup>Gen. 12:4, 5 **16:4** <sup>a</sup>[Prov. 30:21, 23] **16:5** <sup>a</sup>Gen. 31:53 **16:6** <sup>a</sup>1 Pet. 3:7 <sup>b</sup>Ex. 2:15 **16:7** <sup>a</sup>Gen. 21:17, 18; 22:11, 15; 31:11 <sup>b</sup>Gen. 20:1; 25:18 <sup>c</sup>Ex. 15:22 **16:9** <sup>a</sup>[Titus 2:9] **16:10** <sup>a</sup>Gen. 17:20 **16:11** <sup>a</sup>Luke 1:13, 31

The first is associated with calculations of some sort: “count” (Lev. 25:27; Prov. 17:28), “esteem” (Is. 53:3), “impute” (2 Sam. 19:19), “reckon” (Lev. 27:18, 23). The second includes the element of planning. Thus, the word has the meaning of “think” (1 Sam. 1:13), “devise” (Esth. 8:3), “artistic design” (Ex. 26:1; 35:35), or “regard” (Is. 33:8). As used in Genesis 15:6, the word has commercial connotations. Abram’s faith was “accounted” to him for righteousness—that is, computed or tallied as a credit or deposit in Abram’s favor. Paul also appeals to this credit and debit language of the accounting ledger in his explanation of justification by faith (Rom. 4:3).

- 15:11** come down ▶ see 1 Sam. 23:11.
- 15:13** afflict ▶ see Judg. 16:6.
- 15:18** covenant ▶ see 2 Sam. 3:12.
- 16:1** bear ▶ see Gen. 6:10.

**16:2 perhaps**

(Heb. *ulay*) (Gen. 24:5; Josh. 9:7; 1 Kin. 18:5) H0194: An expression of both hope and doubt, this Hebrew word is used often by God’s people. Sarai hoped she would be able to build a family through her servant Hagar (Gen. 16:2). In Genesis 18:24, the word is translated “suppose” as Abraham negotiated with God, hoping He would save Sodom. Moses went before God hoping He could “perhaps” make atonement for the people’s sin (Ex. 32:30). *Ulay* is also translated as “it may be” (1 Sam. 14:6). This word can express hope for a certain outcome, fear of a certain result, or a request presented to a certain party.

- 16:6** flee ▶ see 1 Sam. 20:1.

12 <sup>a</sup>He shall be a wild man;  
His hand *shall be* against every man,  
And every man's hand against him.  
<sup>b</sup>And he shall dwell in the presence  
of all his brethren."

13 Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him <sup>a</sup>who sees me?" 14 Therefore the well was called "Beer Lahai Roi;" <sup>1</sup>observe, *it is* <sup>b</sup>between Kadesh and Bered.

15 So <sup>a</sup>Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. 16 Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

### The Sign of the Covenant

**17** When Abram was ninety-nine years old, the LORD <sup>a</sup>appeared to Abram and said to him, <sup>b</sup>"I am Almighty God; <sup>c</sup>walk before Me and be <sup>d</sup>blameless. 2 And I will make My <sup>a</sup>covenant between Me and you, and <sup>b</sup>will multiply you exceedingly." 3 Then Abram fell on his face, and God talked with him, saying: 4 "As for Me, behold, My covenant is with you, and you shall be <sup>a</sup>a father of many nations. 5 No longer shall <sup>a</sup>your name be called Abram, but your name shall be Abraham; <sup>b</sup>for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make <sup>a</sup>nations of you, and <sup>b</sup>kings shall come from you. 7 And I will <sup>a</sup>establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, <sup>b</sup>to be God to you and <sup>c</sup>your descendants after you. 8 Also <sup>a</sup>I give to you and your descendants after you the land <sup>b</sup>in which you are a stranger, all the land of Canaan, as an everlasting possession; and <sup>c</sup>I will be their God."

9 And God said to Abraham: "As for you, <sup>a</sup>you shall keep My covenant, you and your descendants after you throughout their generations. 10 This *is* My covenant which you shall keep, between Me and you and your descendants after you: "Every male child among you shall be circumcised; 11 and you shall be circumcised in the flesh of your foreskins, and it shall be <sup>a</sup>a sign of the covenant between Me and you. 12 He who is eight days old among you <sup>a</sup>shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13 He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person <sup>a</sup>shall be cut off from his people; he has broken My covenant."

15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16 And I will bless her <sup>a</sup>and also give you a son by her; then I will bless her, and she shall be *a mother* <sup>b</sup>of nations; <sup>c</sup>kings of peoples shall be from her."

17 Then Abraham fell on his face <sup>a</sup>and laughed, and said in his heart, "Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child*?" 18 And Abraham <sup>a</sup>said to God, "Oh, that Ishmael might live before You!"

16:12 <sup>a</sup>Gen. 21:20 <sup>b</sup>Gen. 25:18 16:13 <sup>a</sup>Gen. 31:42  
16:14 <sup>a</sup>Gen. 24:62 <sup>b</sup>Num. 13:26 <sup>1</sup>Literally Well of the One Who Lives and Sees Me 16:15 <sup>a</sup>Gal. 4:22 17:1 <sup>a</sup>Gen. 12:7; 18:1  
<sup>b</sup>Gen. 28:3; 35:11 <sup>c</sup>2 Kin. 20:3 <sup>d</sup>Deut. 18:13 17:2 <sup>a</sup>Gen. 15:18  
<sup>b</sup>Gen. 12:2; 13:16; 15:5; 18:18 17:4 <sup>a</sup>[Rom. 4:11, 12, 16] 17:5 <sup>a</sup>Neh. 9:7  
<sup>b</sup>Rom. 4:17 17:6 <sup>a</sup>Gen. 17:16; 35:11 <sup>b</sup>Matt. 1:6 17:7 <sup>a</sup>[Gal. 3:17]  
<sup>b</sup>Gen. 26:24; 28:13 <sup>c</sup>Rom. 9:8 17:8 <sup>a</sup>Acts 7:5 <sup>b</sup>Gen. 23:4; 28:4  
<sup>c</sup>Lev. 26:12 17:9 <sup>a</sup>Ex. 19:5 17:10 <sup>a</sup>Acts 7:8 17:11 <sup>a</sup>Ex. 12:13, 48  
17:12 <sup>a</sup>Lev. 12:3 17:14 <sup>a</sup>Ex. 4:24–26 17:16 <sup>a</sup>Gen. 18:10 <sup>b</sup>Gen. 35:11  
<sup>c</sup>Gen. 17:6; 36:31 17:17 <sup>a</sup>Gen. 17:3; 18:12; 21:6 17:18 <sup>a</sup>Gen. 18:23

#### 16:13 see

(Heb. *roʿ*) (1 Sam. 16:12; Job 7:8; 33:21) H7210: This word is derived from another Hebrew word meaning "sight" and is used only five times in the Old Testament. In Job 7:8, as here, it is rendered in the present tense. Job 33:21 sets it in the past participle ("seen"). In the other two instances, the word is translated "good-looking" (1 Sam. 16:12) and "spectacle" (Nah. 3:6), both variations on the concept of physical sight. Here, Hagar uses the word both as part of a name for God ("You-Are-the-God-Who-Sees") and describing her vision of the angel of the Lord ("Have I also here seen Him who sees me?").

17:1 Almighty ▶ see Gen. 49:25.

#### 17:5 Abraham

(Heb. *avraham*) (Gen. 18:19; 22:15; Ex. 3:6) H0085: Abraham was the father of the nation of Israel. Called by God out of Haran (Gen. 12:4), Abraham, whose name means "father of a great multitude," believed God's promise that he would become "a great nation" (Gen. 12:2, 3) despite his wife's barrenness (Gen. 11:30). Abraham is the first of the three biblical patriarchs (Ex. 3:6; Matt. 22:32; Acts 3:13) and is included in both Matthew's (Matt. 1:2) and Luke's (Luke 3:34) genealogies of Jesus. Abraham is listed in the "hall of faith" in Hebrews (Heb. 11:8–10).

17:8 Canaan ▶ see Gen. 9:25.

17:8 possession ▶ see Josh. 22:9.

17:10 male ▶ see Num. 1:2.

17:10 circumcise ▶ see Deut. 30:6.

17:14 uncircumcised ▶ see Ex. 6:12.

17:15 Sarah ▶ see Is. 51:2.

17:17 laugh ▶ see Gen. 18:13.

<sup>19</sup>Then God said: “No, <sup>a</sup>Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My <sup>b</sup>covenant with him for an everlasting covenant, *and* with his descendants after him. <sup>20</sup>And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and <sup>a</sup>will multiply him exceedingly. He shall beget <sup>b</sup>twelve princes, <sup>c</sup>and I will make him a great nation. <sup>21</sup>But My <sup>a</sup>covenant I will establish with Isaac, <sup>b</sup>whom Sarah shall bear to you at this <sup>c</sup>set time next year.” <sup>22</sup>Then He finished talking with him, and God went up from Abraham.

<sup>23</sup>So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham’s house, and circumcised the flesh of their foreskins that very same day, as God had said to him. <sup>24</sup>Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup>And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup>That very same day Abraham was circumcised, and his son Ishmael; <sup>27</sup>and <sup>a</sup>all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

### The Son of Promise

**18** Then the LORD appeared to him by the <sup>a</sup>terebinth trees of Mamre,<sup>1</sup> as he was sitting in the tent door in the heat of the day. <sup>2a</sup>So he lifted his eyes and looked, and behold, three men were standing by him; <sup>b</sup>and when he saw *them*, he ran from the tent door to meet them, and bowed himself to the ground, <sup>3</sup>and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant. <sup>4</sup>Please let <sup>a</sup>a little water be brought, and wash your feet, and rest yourselves under the tree. <sup>5</sup>And <sup>a</sup>I will bring a morsel of bread, that <sup>b</sup>you may refresh your hearts. After that you may pass by, <sup>c</sup>inasmuch as you have come to your servant.”

They said, “Do as you have said.”

<sup>6</sup>So Abraham hurried into the tent to Sarah and said, “Quickly, make ready three measures of fine meal; knead *it* and make cakes.” <sup>7</sup>And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it. <sup>8</sup>So <sup>a</sup>he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate.

<sup>9</sup>Then they said to him, “Where *is* Sarah your wife?”

So he said, “Here, <sup>a</sup>in the tent.”

<sup>10</sup>And He said, “I will certainly return to you <sup>a</sup>according to the time of life, and behold, <sup>b</sup>Sarah your wife shall have a son.”

(Sarah was listening in the tent door which *was* behind him.) <sup>11</sup>Now <sup>a</sup>Abraham and Sarah were old, well advanced in age; *and* Sarah <sup>b</sup>had passed the age of childbearing.<sup>1</sup> <sup>12</sup>Therefore Sarah <sup>a</sup>laughed within herself, saying, <sup>b</sup>“After I have grown old, shall I have pleasure, my <sup>c</sup>lord being old also?”

<sup>13</sup>And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear *a child*, since I am old?’ <sup>14a</sup>Is anything too hard for the LORD? <sup>b</sup>At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

<sup>15</sup>But Sarah denied *it*, saying, “I did not laugh,” for she was afraid.

And He said, “No, but you did laugh!”

**17:19** <sup>a</sup>Gen. 18:10; 21:2 <sup>b</sup>Gen. 22:16 **17:20** <sup>a</sup>Gen. 16:10 <sup>b</sup>Gen. 25:12–16 <sup>c</sup>Gen. 21:13, 18 **17:21** <sup>a</sup>Gen. 26:2–5 <sup>b</sup>Gen. 21:2 <sup>c</sup>Gen. 18:14 **17:27** <sup>a</sup>Gen. 18:19 **18:1** <sup>a</sup>Gen. 13:18; 14:13 <sup>1</sup>Hebrew *Alon Mamre* **18:2** <sup>a</sup>Heb. 13:2 <sup>b</sup>Gen. 19:1 **18:4** <sup>a</sup>Gen. 19:2; 24:32; 43:24 **18:5** <sup>a</sup>Judg. 6:18, 19; 13:15, 16 <sup>2</sup>Judg. 19:5 <sup>c</sup>Gen. 19:8; 33:10 **18:8** <sup>a</sup>Gen. 19:3 **18:9** <sup>a</sup>Gen. 24:67 **18:10** <sup>a</sup>2 Kin. 4:16 <sup>b</sup>Rom. 9:9 **18:11** <sup>a</sup>Gen. 17:17 <sup>b</sup>Gen. 31:35 <sup>1</sup>Literally *the manner of women had ceased to be with Sarah* **18:12** <sup>a</sup>Gen. 17:17 <sup>b</sup>Luke 1:18 <sup>c</sup>1 Pet. 3:6 **18:14** <sup>a</sup>Jer. 32:17 <sup>b</sup>Gen. 17:21; 18:10

### 17:19 Isaac

(Heb. *yitskhaq*) (Gen. 21:3; 22:2; 26:25) H3327: Isaac was the son miraculously born to Abraham and Sarah in their old age. The name means “laughter”; Isaac was so named because Sarah laughed when she received the prophecy of his birth (Gen. 18:10–15; 21:5–7). Isaac’s mistakes included his deception of Abimelech (Gen. 26:1–11), favoring his son Esau over Jacob, which led to Jacob’s deception of Isaac and enmity between his sons (Gen. 27:1–41). Nevertheless, Isaac is listed among the faithful in the “hall of faith” (Heb. 11:20), and Jesus included Isaac in His list of those who would sit down in the kingdom of heaven (Matt. 8:11).

**17:20** prince ▶ see *Ezek. 46:8*.

**17:23** house ▶ see *2 Sam. 7:11*.

**18:12** lord ▶ see *Mic. 4:13*.

### 18:13 laugh

(Heb. *tsakhaq*) (Gen. 17:17; 21:6; Ex. 32:6; Judg. 16:25) H6711: The verb meaning “to laugh” can also mean to jest or play, as in Genesis 19:14, where Lot’s sons-in-law think him “joking,” or 26:8, where Jacob is seen “showing endearment to” his wife. The term can have negative implications as well, as in Genesis 21:9 (“scoffing”) and 39:14 (“mock”). Sarah’s disbelieving laughter in Genesis 18:12 earned her a gentle rebuke from God (Gen. 18:13, 14) but also became the name of her son—*Isaac* means “laughter.” Sarah put a positive spin on the name in Genesis 21:6, declaring, “God has made me laugh, and all who hear will laugh with me.”

**18:14** Sarah ▶ see *Is. 51:2*.

### Abraham Intercedes for Sodom

<sup>16</sup>Then the men rose from there and looked toward Sodom, and Abraham went with them <sup>a</sup>to send them on the way. <sup>17</sup>And the LORD said, <sup>a</sup>“Shall I hide from Abraham what I am doing, <sup>18</sup>since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be <sup>a</sup>blessed in him? <sup>19</sup>For I have known him, in order <sup>a</sup>that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.” <sup>20</sup>And the LORD said, “Because <sup>a</sup>the outcry against Sodom and Gomorrah is great, and because their <sup>b</sup>sin is very grave, <sup>21</sup>I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, <sup>b</sup>I will know.”

<sup>22</sup>Then the men turned away from there <sup>a</sup>and went toward Sodom, but Abraham still stood before the LORD. <sup>23</sup>And Abraham <sup>a</sup>came near and said, <sup>b</sup>“Would You also <sup>c</sup>destroy the <sup>d</sup>righteous with the wicked? <sup>24</sup>Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it? <sup>25</sup>Far be it from You to do such a thing as this, to slay the righteous with the wicked, so <sup>a</sup>that the righteous should be as the wicked; far be it from You! <sup>b</sup>Should not the Judge of all the earth do right?”

<sup>26</sup>So the LORD said, <sup>a</sup>“If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

<sup>27</sup>Then Abraham answered and said, “Indeed now, I who *am* <sup>a</sup>but dust and ashes have taken it upon myself to speak to the Lord: <sup>28</sup>Suppose there were five less than the fifty righteous; would You destroy all of the city for *lack of five*?”

So He said, “If I find there forty-five, I will not destroy *it*.”

<sup>29</sup>And he spoke to Him yet again and said, “Suppose there should be forty found there?”

So He said, “I will not do *it* for the sake of forty.”

<sup>30</sup>Then he said, “Let not the Lord be angry, and I will speak: Suppose thirty should be found there?”

So He said, “I will not do *it* if I find thirty there.”

<sup>31</sup>And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?”

So He said, “I will not destroy *it* for the sake of twenty.”

<sup>32</sup>Then he said, <sup>a</sup>“Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?”

<sup>b</sup>And He said, “I will not destroy *it* for the

sake of ten.” <sup>33</sup>So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

### Sodom's Depravity

**19** Now <sup>a</sup>the two angels came to Sodom in the evening, and <sup>b</sup>Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them, and he bowed himself with his face toward the ground. <sup>2</sup>And he said, “Here now, my lords, please <sup>a</sup>turn in to your servant's house and spend the night, and <sup>b</sup>wash your feet; then you may rise early and go on your way.”

And they said, <sup>c</sup>“No, but we will spend the night in the open square.”

<sup>3</sup>But he insisted strongly; so they turned in to him and entered his house. <sup>a</sup>Then he made them a feast, and baked <sup>b</sup>unleavened bread, and they ate.

<sup>4</sup>Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. <sup>5</sup><sup>a</sup>And they called to Lot and said to him, “Where are the men who came to you tonight? <sup>b</sup>Bring them out to us that we <sup>c</sup>may know them *carnally*.”

<sup>6</sup>So <sup>a</sup>Lot went out to them through the doorway, shut the door behind him, <sup>7</sup>and said, “Please, my brethren, do not do so wickedly! <sup>8</sup><sup>a</sup>See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, <sup>b</sup>since this is the reason they have come under the shadow of my roof.”

<sup>9</sup>And they said, “Stand back!” Then they said, “This one <sup>a</sup>came in to stay *here*, <sup>b</sup>and he keeps acting as a judge; now we will deal worse with you than with them.” So they pressed hard against the man Lot, and came near to break down the door. <sup>10</sup>But the men reached out their hands and pulled Lot into the house with them, and shut the door.

**18:16** <sup>a</sup>Rom. 15:24 **18:17** <sup>a</sup>Ps. 25:14 **18:18** <sup>a</sup>[Acts 3:25, 26]

**18:19** <sup>a</sup>[Deut. 4:9, 10; 6:6, 7] **18:20** <sup>a</sup>Gen. 4:10; 19:13

<sup>b</sup>Gen. 13:13 **18:21** <sup>a</sup>Gen. 11:5 <sup>b</sup>Deut. 8:2; 13:3

**18:22** <sup>a</sup>Gen. 18:16; 19:1 **18:23** <sup>a</sup>[Heb. 10:22] <sup>b</sup>Num. 16:22

<sup>c</sup>Job 9:22 <sup>d</sup>Gen. 20:4 **18:25** <sup>a</sup>Is. 3:10, 11 <sup>b</sup>Deut. 1:16, 17; 32:4

**18:26** <sup>a</sup>Jer. 5:1 **18:27** <sup>a</sup>[Gen. 3:19] **18:32** <sup>a</sup>Judg. 6:39

<sup>b</sup>James 5:16 **19:1** <sup>a</sup>Gen. 18:2, 16, 22 <sup>b</sup>Gen. 18:1–5

**19:2** <sup>a</sup>Gen. 24:31; [Heb. 13:2] <sup>b</sup>Gen. 18:4; 24:32 <sup>c</sup>Luke 24:28

**19:3** <sup>a</sup>Gen. 18:6–8; Ex. 23:15; Num. 9:11; 28:17 <sup>b</sup>Ex. 12:8

**19:5** <sup>a</sup>Is. 3:9 <sup>b</sup>Judg. 19:22 <sup>c</sup>Gen. 4:1; Rom. 1:24, 27; Jude 7

**19:6** <sup>a</sup>Judg. 19:23 **19:8** <sup>a</sup>Judg. 19:24 <sup>b</sup>Gen. 18:5

**19:9** <sup>a</sup>2 Pet. 2:7, 8 <sup>b</sup>Ex. 2:14

**18:18 mighty** ▶ see Ps. 135:10.

**18:19 Abraham** ▶ see Gen. 17:5.

**18:23 wicked** ▶ see Prov. 10:16.

**18:27 answer** ▶ see 1 Sam. 12:3.

**19:6 door** ▶ see Is. 57:8.

<sup>11</sup>And they <sup>a</sup>struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

### Sodom and Gomorrah Destroyed

<sup>12</sup>Then the men said to Lot, “Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—<sup>a</sup>take *them* out of this place! <sup>13</sup>For we will destroy this place, because the <sup>a</sup>outcry against them has grown great before the face of the LORD, and <sup>b</sup>the LORD has sent us to destroy it.”

<sup>14</sup>So Lot went out and spoke to his sons-in-law, <sup>a</sup>who had married his daughters, and said, <sup>b</sup>“Get up, get out of this place; for the LORD will destroy this city!” <sup>c</sup>But to his sons-in-law he seemed to be joking.

<sup>15</sup>When the morning dawned, the angels urged Lot to hurry, saying, <sup>a</sup>“Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.” <sup>16</sup>And while he lingered, the men <sup>a</sup>took hold of his hand, his wife’s hand, and the hands of his two daughters, the <sup>b</sup>LORD being merciful to him, <sup>c</sup>and they brought him out and set him outside the city. <sup>17</sup>So it came to pass, when they had brought them outside, that he<sup>1</sup> said, <sup>a</sup>“Escape for your life! <sup>b</sup>Do not look behind you nor stay anywhere in the plain. Escape <sup>c</sup>to the mountains, lest you be destroyed.”

<sup>18</sup>Then Lot said to them, “Please, <sup>a</sup>no, my lords! <sup>19</sup>Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. <sup>20</sup>See now, this city *is near enough* to flee to, and it *is a little one*; please let me escape there (*is it not a little one?*) and my soul shall live.”

<sup>21</sup>And he said to him, “See, <sup>a</sup>I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. <sup>22</sup>Hurry, escape there. For <sup>a</sup>I cannot do anything until you arrive there.”

Therefore <sup>b</sup>the name of the city was called Zoar.

<sup>23</sup>The sun had risen upon the earth when Lot entered Zoar. <sup>24</sup>Then the LORD rained <sup>a</sup>brimstone and <sup>b</sup>fire on Sodom and Gomorrah, from the LORD out of the heavens. <sup>25</sup>So He overthrew those cities, all the plain, all the inhabitants of the cities, and <sup>a</sup>what grew on the ground.

<sup>26</sup>But his wife looked back behind him, and she became <sup>a</sup>a pillar of salt.

<sup>27</sup>And Abraham went early in the morning to the place where <sup>a</sup>he had stood before the LORD. <sup>28</sup>Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, <sup>a</sup>the smoke

of the land which went up like the smoke of a furnace. <sup>29</sup>And it came to pass, when God destroyed the cities of the plain, that God <sup>a</sup>remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

### The Descendants of Lot

<sup>30</sup>Then Lot went up out of Zoar and <sup>a</sup>dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. <sup>31</sup>Now the firstborn said to the younger, “Our father *is old*, and *there is no man on the earth* <sup>a</sup>to come in to us as is the custom of all the earth. <sup>32</sup>Come, let us make our father drink wine, and we will lie with him, that we <sup>a</sup>may preserve the lineage of our father.” <sup>33</sup>So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

<sup>34</sup>It happened on the next day that the firstborn said to the younger, “Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father.” <sup>35</sup>Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

<sup>19:11</sup> <sup>a</sup>Gen. 20:17 <sup>19:12</sup> <sup>a</sup>Gen. 7:1; 2 Pet. 2:7, 9 <sup>19:13</sup> <sup>a</sup>Gen. 18:20

<sup>b</sup>Lev. 26:30–33; Deut. 4:26; 28:45; 1 Chr. 21:15 <sup>19:14</sup> <sup>a</sup>Matt. 1:18

<sup>b</sup>Num. 16:21, 24, 26, 45; Rev. 18:4 <sup>c</sup>Ex. 9:21; Jer. 43:1, 2; Luke 17:28;

24:11 <sup>19:15</sup> <sup>a</sup>Ps. 37:2; Rev. 18:4 <sup>19:16</sup> <sup>a</sup>Deut. 5:15; 6:21; 7:8;

2 Pet. 2:7 <sup>b</sup>Ex. 34:7; Ps. 32:10; 33:18, 19; Luke 18:13 <sup>c</sup>Ps. 34:22

<sup>19:17</sup> <sup>a</sup>1 Kin. 19:3; Jer. 48:6 <sup>b</sup>Gen. 19:26; Matt. 24:16–18; Luke 9:62;

Phil. 3:13, 14 <sup>c</sup>Gen. 14:10 <sup>1</sup>Septuagint, Syriac, and Vulgate read

*they*. <sup>19:18</sup> <sup>a</sup>Acts 10:14 <sup>19:21</sup> <sup>a</sup>Job 42:8, 9; Ps. 145:19

<sup>19:22</sup> <sup>a</sup>Ex. 32:10; Deut. 9:14 <sup>b</sup>Gen. 13:10; 14:2 <sup>19:24</sup> <sup>a</sup>Deut. 29:23

<sup>b</sup>Lev. 10:2 <sup>19:25</sup> <sup>a</sup>Ps. 107:34 <sup>19:26</sup> <sup>a</sup>Luke 17:32 <sup>19:27</sup> <sup>a</sup>Gen. 18:22

<sup>19:28</sup> <sup>a</sup>Rev. 9:2; 18:9 <sup>19:29</sup> <sup>a</sup>Gen. 8:1; 18:23 <sup>19:30</sup> <sup>a</sup>Gen. 19:17, 19

<sup>19:31</sup> <sup>a</sup>Gen. 16:2, 4; 38:8, 9 <sup>19:32</sup> <sup>a</sup>[Mark 12:19]

### 19:11 strike

(Heb. *nakhah*) (Gen. 4:15; Num. 20:11; 1 Sam. 17:49; Hos. 14:5) H5221: The Hebrew verb most often translated “to strike” can also mean to slay, kill, beat, or wound. It is translated “smitten” in the prophet Isaiah’s famous description of the suffering Messiah: “Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted” (Is. 53:4). Its usage in Lamentations 3:30 (“Let him give his cheek to the one who strikes him”) foreshadows Jesus’ words in Matthew 5:39 (“whoever slaps you on your right cheek, turn the other to him also”).

<sup>19:14</sup> marry ▶ see 1 Sam. 8:14.

<sup>19:17</sup> escape ▶ see Jer. 48:8.

<sup>19:20</sup> near enough ▶ see Ezek. 42:13.

<sup>19:26</sup> look ▶ see Is. 63:15.

<sup>19:29</sup> destroy ▶ see 1 Chr. 20:1.

<sup>36</sup>Thus both the daughters of Lot were with child by their father. <sup>37</sup>The firstborn bore a son and called his name Moab; <sup>a</sup>he is the father of the Moabites to this day. <sup>38</sup>And the younger, she also bore a son and called his name Ben-Ammi; <sup>a</sup>he is the father of the people of Ammon to this day.

### Abraham and Abimelech

**20** And Abraham journeyed from <sup>a</sup>there to the South, and dwelt between <sup>b</sup>Kadesh and Shur, and <sup>c</sup>stayed in Gerar. <sup>2</sup>Now Abraham said of Sarah his wife, <sup>a</sup>“She is my sister.” And Abimelech king of Gerar sent and <sup>b</sup>took Sarah.

<sup>3</sup>But <sup>a</sup>God came to Abimelech <sup>b</sup>in a dream by night, and said to him, <sup>c</sup>“Indeed you *are* a dead man because of the woman whom you have taken, for she is a man’s wife.”

<sup>4</sup>But Abimelech had not come near her; and he said, “Lord, <sup>a</sup>will You slay a righteous nation also? <sup>5</sup>Did he not say to me, ‘She is my sister’? And she, even she herself said, ‘He is my brother.’ <sup>a</sup>In the integrity of my heart and innocence of my hands I have done this.”

<sup>6</sup>And God said to him in a dream, “Yes, I know that you did this in the integrity of your heart. For <sup>a</sup>I also withheld you from sinning <sup>b</sup>against Me; therefore I did not let you touch her. <sup>7</sup>Now therefore, restore the man’s wife; <sup>a</sup>for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, <sup>b</sup>know that you shall surely die, you <sup>c</sup>and all who *are* yours.”

<sup>8</sup>So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid. <sup>9</sup>And Abimelech called Abraham and said to him, “What have you done to us? How have I offended you, <sup>a</sup>that you have brought on me and on my kingdom a great sin? You have done deeds to me <sup>b</sup>that ought not to be done.” <sup>10</sup>Then Abimelech said to Abraham, “What did you have in view, that you have done this thing?”

<sup>11</sup>And Abraham said, “Because I thought, surely <sup>a</sup>the fear of God is not in this place; and <sup>b</sup>they will kill me on account of my wife. <sup>12</sup>But indeed <sup>a</sup>she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife. <sup>13</sup>And it came to pass, when <sup>a</sup>God caused me to wander from my father’s house, that I said to her, ‘This is your kindness that you should do for me: in every place, wherever we go, <sup>b</sup>say of me, ‘He is my brother.’”

<sup>14</sup>Then Abimelech <sup>a</sup>took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him. <sup>15</sup>And Abimelech said, “See, <sup>a</sup>my land is before you; dwell where it pleases you.” <sup>16</sup>Then to Sarah he said, “Behold, I have given your

brother a thousand *pieces* of silver; <sup>a</sup>indeed this vindicates you! <sup>b</sup>before all who *are* with you and before everybody.” Thus she was rebuked.

<sup>17</sup>So Abraham <sup>a</sup>prayed to God; and God <sup>b</sup>healed Abimelech, his wife, and his female servants. Then they bore *children*; <sup>18</sup>for the LORD <sup>a</sup>had closed up all the wombs of the house of Abimelech because of Sarah, Abraham’s wife.

### Isaac Is Born

**21** And the LORD <sup>a</sup>visited Sarah as He had said, and the LORD did for Sarah <sup>b</sup>as He had spoken. <sup>2</sup>For Sarah <sup>a</sup>conceived and bore Abraham a son in his old age, <sup>b</sup>at the set time of which God had spoken to him. <sup>3</sup>And Abraham

**19:37**<sup>a</sup> Deut. 2:9 **19:38**<sup>a</sup> Deut. 2:19 **20:1**<sup>a</sup> Gen. 18:1 <sup>b</sup> Gen. 12:9; 16:7, 14 <sup>c</sup> Gen. 26:1, 6 **20:2**<sup>a</sup> Gen. 12:11–13; 26:7 <sup>b</sup> Gen. 12:15 **20:3**<sup>a</sup> Ps. 105:14 <sup>b</sup> Job 33:15 <sup>c</sup> Gen. 20:7 **20:4**<sup>a</sup> Gen. 18:23–25 **20:5**<sup>a</sup> 2 Kin. 20:3 **20:6**<sup>a</sup> 1 Sam. 25:26, 34 <sup>b</sup> Gen. 39:9 **20:7**<sup>a</sup> 1 Sam. 7:5 <sup>b</sup> Gen. 2:17 <sup>c</sup> Num. 16:32, 33 **20:9**<sup>a</sup> Gen. 26:10; 39:9 <sup>b</sup> Gen. 34:7 **20:11**<sup>a</sup> Prov. 16:6 <sup>b</sup> Gen. 12:12; 26:7 **20:12**<sup>a</sup> Gen. 11:29 **20:13**<sup>a</sup> Gen. 12:1–9, 11 <sup>b</sup> Gen. 12:13; 20:5 **20:14**<sup>a</sup> Gen. 12:16 **20:15**<sup>a</sup> Gen. 13:9; 34:10; 47:6 **20:16**<sup>a</sup> Gen. 26:11 <sup>b</sup> Mal. 2:9 <sup>1</sup> Literally it is a covering of the eyes for you **20:17**<sup>a</sup> Job 42:9 <sup>b</sup> Gen. 21:2 **20:18**<sup>a</sup> Gen. 12:17 **21:1**<sup>a</sup> 1 Sam. 2:21 <sup>b</sup> [Gal. 4:23, 28] **21:2**<sup>a</sup> Heb. 11:11, 12 <sup>b</sup> Gen. 17:21; 18:10, 14

**19:38 Ammon** ▶ see Num. 21:24.

**20:1 journey** ▶ see Ex. 17:1.

**20:3 Abimelech** ▶ see Gen. 26:1.

### 20:5 innocence

(Heb. *niqqayon*) (Ps. 26:6; 73:13; Hos. 8:5; Amos 4:6) H5356: This relatively uncommon Hebrew word is used four times in the Old Testament to convey a sense of spiritual cleanness or purity and once to indicate physical spotlessness (“cleanness of teeth”—Amos 4:6). It indicates freedom from guilt or punishment and is associated with a symbolic washing of hands in Psalms 26:6 and 73:13.

**20:7 pray** ▶ see 2 Chr. 7:14.

**20:11 fear** ▶ see Prov. 19:23.

### 20:12 sister

(Heb. *akhot*) (Gen. 24:60; 1 Kin. 11:19; 2 Chr. 22:11) H0269: This noun primarily refers to a female blood relative, most frequently either a sister (Gen. 4:22) or half-sister (Gen. 20:12). It is also sometimes used in reference to an aunt, either on the father’s or mother’s side, or another female relative (Gen. 24:60). Metaphorically, the word is used to describe the relationship between Israel and Judah as two divisions of the nation of God’s people (Jer. 3:7) and cities such as Sodom and Samaria (Ezek. 16:46). In Song of Solomon 4:9, it is used of the Beloved as a term of endearment rather than relation.

**21:2 conceive** ▶ see 1 Sam. 1:20.

called the name of his son who was born to him—whom Sarah bore to him—<sup>a</sup>Isaac. <sup>4</sup>Then Abraham <sup>a</sup>circumcised his son Isaac when he was eight days old, <sup>b</sup>as God had commanded him. <sup>5</sup>Now <sup>a</sup>Abraham was one hundred years old when his son Isaac was born to him. <sup>6</sup>And Sarah said, “God has made me laugh, *and* all who hear <sup>b</sup>will laugh with me.” <sup>7</sup>She also said, “Who would have said to Abraham that Sarah would nurse children? <sup>a</sup>For I have borne *him* a son in his old age.”

### Hagar and Ishmael Depart

<sup>8</sup>So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

<sup>9</sup>And Sarah saw the son of Hagar <sup>a</sup>the Egyptian, whom she had borne to Abraham, <sup>b</sup>scoffing. <sup>10</sup>Therefore she said to Abraham, <sup>a</sup>“Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *namely* with Isaac.” <sup>11</sup>And the matter was very displeasing in Abraham’s sight <sup>a</sup>because of his son.

<sup>12</sup>But God said to Abraham, “Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for <sup>a</sup>in Isaac your seed shall be called. <sup>13</sup>Yet I will also make <sup>a</sup>a nation of the son of the bondwoman, because he *is* your seed.”

<sup>14</sup>So Abraham rose early in the morning, and took bread and a skin of water; and putting *it* on her shoulder, he gave *it* and the boy to Hagar, and <sup>a</sup>sent her away. Then she departed and wandered in the Wilderness of Beersheba. <sup>15</sup>And the water in the skin was used up, and she placed the boy under one of the shrubs. <sup>16</sup>Then she went and sat down across from *him* at a distance of about a bowshot; for she said to herself, “Let me not see the death of the boy.” So she sat opposite *him*, and lifted her voice and wept.

<sup>17</sup>And <sup>a</sup>God heard the voice of the lad. Then the <sup>b</sup>angel of God called to Hagar out of heaven, and said to her, “What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is*. <sup>18</sup>Arise, lift up the lad and hold him with your hand, for <sup>a</sup>I will make him a great nation.”

<sup>19</sup>Then <sup>a</sup>God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink. <sup>20</sup>So God <sup>a</sup>was with the lad; and he grew and dwelt in the wilderness, <sup>b</sup>and became an archer. <sup>21</sup>He dwelt in the Wilderness of Paran; and his mother <sup>a</sup>took a wife for him from the land of Egypt.

### A Covenant with Abimelech

<sup>22</sup>And it came to pass at that time that <sup>a</sup>Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, <sup>b</sup>“God *is*

with you in all that you do. <sup>23</sup>Now therefore, <sup>a</sup>“swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt.”

<sup>24</sup>And Abraham said, “I will swear.”

<sup>25</sup>Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants <sup>a</sup>had seized. <sup>26</sup>And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard of *it* until today.” <sup>27</sup>So Abraham took sheep and oxen and gave them to Abimelech, and the two of them <sup>a</sup>made a covenant. <sup>28</sup>And Abraham set seven ewe lambs of the flock by themselves.

<sup>29</sup>Then Abimelech asked Abraham, <sup>a</sup>“What *is the meaning* of these seven ewe lambs which you have set by themselves?”

<sup>30</sup>And he said, “You will take *these* seven ewe lambs from my hand, that <sup>a</sup>they may be my witness that I have dug this well.” <sup>31</sup>Therefore he <sup>a</sup>called that place Beersheba,<sup>1</sup> because the two of them swore an oath there.

<sup>32</sup>Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines. <sup>33</sup>Then *Abraham* planted a tamarisk tree in Beersheba, and <sup>a</sup>there called on the name of the LORD, <sup>b</sup>the

<sup>21:3</sup> <sup>a</sup>Gen. 17:19, 21 <sup>21:4</sup> <sup>a</sup>Acts 7:8 <sup>b</sup>Gen. 17:10, 12  
<sup>21:5</sup> <sup>a</sup>Gen. 17:1, 17 <sup>21:6</sup> <sup>a</sup>Is. 54:1 <sup>b</sup>Luke 1:58 <sup>21:7</sup> <sup>a</sup>Gen. 18:11, 12  
<sup>21:9</sup> <sup>a</sup>Gen. 16:1, 4, 15 <sup>b</sup>[Gal. 4:29] <sup>21:10</sup> <sup>a</sup>Gal. 3:18; 4:30  
<sup>21:11</sup> <sup>a</sup>Gen. 17:18 <sup>21:12</sup> <sup>a</sup>[Rom. 9:7, 8] <sup>21:13</sup> <sup>a</sup>Gen. 16:10; 17:20; 21:18; 25:12–18 <sup>21:14</sup> <sup>a</sup>John 8:35 <sup>21:17</sup> <sup>a</sup>Ex. 3:7 <sup>b</sup>Gen. 22:11  
<sup>21:18</sup> <sup>a</sup>Gen. 16:10; 21:13; 25:12–16 <sup>21:19</sup> <sup>a</sup>Num. 22:31  
<sup>21:20</sup> <sup>a</sup>Gen. 28:15; 39:2, 3, 21 <sup>b</sup>Gen. 16:12 <sup>21:21</sup> <sup>a</sup>Gen. 24:4  
<sup>21:22</sup> <sup>a</sup>Gen. 20:2, 14; 26:26 <sup>b</sup>Gen. 26:28 <sup>21:23</sup> <sup>a</sup>Josh. 2:12  
<sup>21:25</sup> <sup>a</sup>Gen. 26:15, 18, 20–22 <sup>21:27</sup> <sup>a</sup>Gen. 26:31; 31:44  
<sup>21:29</sup> <sup>a</sup>Gen. 33:8 <sup>21:30</sup> <sup>a</sup>Gen. 31:48, 52 <sup>21:31</sup> <sup>a</sup>Gen. 21:14; 26:33  
<sup>1</sup>Literally Well of the Oath or Well of the Seven <sup>21:33</sup> <sup>a</sup>Gen. 4:26; 12:8; 13:4; 26:25 <sup>b</sup>Deut. 32:40; 33:27

<sup>21:3</sup> Isaac ▶ see Gen. 17:19.

<sup>21:6</sup> laugh ▶ see Gen. 18:13.

<sup>21:8</sup> wean ▶ see Ps. 131:2.

<sup>21:8</sup> feast ▶ see Prov. 15:15.

### 21:18 great

(Heb. *gadol*) (Gen. 1:16; Ex. 3:3; Ps. 96:4; Is. 9:2) H1419: This common adjective often refers to magnitude or size (as in 2 Chr. 7:8—“a very great assembly” or Neh. 3:27—“great projecting tower”) but can also indicate loudness (Josh. 6:5; 1 Sam. 4:5), scope (as in 1 Sam. 4:10—“a very great slaughter”), or age (Gen. 27:1—“older son”). The word can alternately be translated “high” (e.g., “high priest”), “mighty” (Deut. 9:29), or “proud” (Ps. 12:3). A very typical usage, especially in the psalms, describes the greatness of God (Ps. 95:3; 96:4; 145:3).

<sup>21:25</sup> well ▶ see Ex. 2:15.

<sup>21:25</sup> seize ▶ see Job 20:19.

Everlasting God. <sup>34</sup>And Abraham stayed in the land of the Philistines many days.

### Abraham's Faith Confirmed

**22** Now it came to pass after these things that <sup>a</sup>God tested Abraham, and said to him, “Abraham!”

And he said, “Here I am.”

<sup>2</sup>Then He said, “Take now your son, <sup>a</sup>your **only son Isaac**, whom you <sup>b</sup>love, and go <sup>c</sup>to the land of Moriah, and offer him there as a <sup>d</sup>burnt offering on one of the mountains of which I shall tell you.”

<sup>3</sup>So Abraham **rose early** in the morning and saddled his **donkey**, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup>Then on the third day Abraham lifted his eyes and saw the place afar off. <sup>5</sup>And Abraham said to his young men, “Stay here with the donkey; the lad<sup>1</sup> and I will go yonder and worship, and we will <sup>a</sup>come back to you.”

<sup>6</sup>So Abraham took the wood of the burnt offering and <sup>a</sup>laid it on Isaac his son; and he

took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup>But Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.”

**22:1** <sup>a</sup>Heb. 11:17 **22:2** <sup>a</sup>Gen. 22:12, 16 <sup>b</sup>John 5:20 <sup>c</sup>2 Chr. 3:1  
<sup>d</sup>Gen. 8:20; 31:54 **22:5** <sup>a</sup>[Heb. 11:19] <sup>1</sup>Or *young man*  
**22:6** <sup>a</sup>John 19:17

#### 22:2 only son

(Heb. *yakhid*) (Gen. 22:16; Judg. 11:34; Ps. 22:20) H3173: The Hebrew word emphasizes the uniqueness of an individual. Isaac was not just Abraham's son, he was his *only* son. Abraham had no others. Jephthah's daughter, likewise, was “his only child. Besides her he had neither son nor daughter” (Judg. 11:34). The word *yakhid* can also be translated as “precious” when referring to life itself, so valuable to each of us (Ps. 22:20; 35:17), or even “desolate,” emphasizing the fact that people can feel utterly alone at times (Ps. 25:16).

**22:2 Isaac** ▶ see *Gen. 17:19*.

**22:3 rise early** ▶ see *Josh. 8:10*.

**22:3 donkey** ▶ see *1 Kin. 2:40*.

## STUDY THE BOOK

see *Genesis 22:1–19*

## ABRAHAM'S SACRIFICE: HIS ONLY SON

God was true to His word. Fourteen years after the birth of Hagar's son, Ishmael (Gen. 17:19–27), “the LORD did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son in his old age” (Gen. 21:1, 2). Abraham was one hundred and Sarah was ninety. The writer of the Book of Hebrews called Abraham “as good as dead” (Heb. 11:12).

So life began anew for a couple who named their child Isaac. Abraham loved Isaac. And he was a man of faith who looked to God (Gen. 12:8; 21:33). But now God called on him to complete an agonizing act of obedience. And he obeyed.

God instructed Abraham to give his son as a burnt offering. The passage doesn't discuss the feelings of Abraham or Sarah or whether Abraham told Sarah of the plan. We know that Isaac asked a very appropriate question: “Where is the lamb?” Did Abraham's answer show knowledge that God would save his son? We're not told. But Abraham's actions demonstrated trust.

No matter his feelings, Abraham obeyed.

As Abraham raised the knife to slay his son, the Angel of the Lord called to him and said, “Do not lay your hand on the lad . . . for now I know that you fear God” (Gen. 22:12).

God Himself provided a ram for the burnt offering. Generations later, God provided another sacrifice—this time His own Son, Jesus Christ. Moriah, where Abraham's faith was proved (v. 2), is where Jerusalem was built. And it was at Jerusalem that our Lord Jesus Christ died for us and rose again.

God's words in Genesis 22:17, 18 show the results of trustful obedience: “Blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven. . . . In your seed all the nations of the earth shall be blessed, *because you have obeyed*” (emphasis added).

### MORE INSIGHT

- The offering of Isaac is important both for its portrayal of Abraham's total trust in God and for its Christological significance. God “gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16).
- God does not want us to hurt our children. In Leviticus 20:2 we learn that God forbids child sacrifice.

◀ *previous: Genesis 12:1–9*

*next: Genesis 32:1–32* ▶

Then he said, “Look, the fire and the wood, but where *is* the lamb for a burnt offering?”

<sup>8</sup>And Abraham said, “My son, God will provide for Himself the <sup>a</sup>lamb for a <sup>b</sup>burnt offering.” So the two of them went together.

<sup>9</sup>Then they came to the place of which God had told him. And Abraham **built** an altar there and placed the wood in order; and he bound Isaac his son and <sup>a</sup>laid him on the altar, upon the wood. <sup>10</sup>And Abraham stretched out his hand and took the knife to slay his son.

<sup>11</sup>But the <sup>a</sup>Angel of the LORD called to him from heaven and said, “Abraham, Abraham!”

So he said, “Here I am.”

### Love / Note 1

#### Love Is an Action

##### Genesis 22:2

The first appearance of the word *love* in Scripture is found in Genesis 22, the story of Abraham offering Isaac. Isaac was the one Abraham had prayed for, waited years for, and based his future hopes and plans on. His was a parent kind of love.

So we can imagine the terror Abraham felt when God instructed him: “Take now your son, your only son Isaac, *whom you love*, and go to the land of Moriah, and offer him there as a burnt offering” (Gen. 22:2, emphasis added). God knew Abraham loved Isaac. God acknowledged Abraham loved Isaac.

We hold our breath through the scene, only breathing when the Angel of the Lord stayed Abraham’s arm to stop the knife from sacrificing Isaac. Abraham had proven he would honor God, period. No conditions. God stopped the sacrifice.

Abraham had his priorities right. Isaac was not only Abraham’s son—he was the child God had promised, the one through whom God’s covenant with Abraham would be fulfilled. As much as Abraham loved his son, he knew obedience to God came first. Believing in God’s loving faithfulness, Abraham knew that God’s promises were stronger even than death (Heb. 11:17–19).

Abraham encountered the loving faithfulness of God when he risked everything on that mountaintop, ready to sacrifice his beloved son. Many years later on that same mountain, there was another loved Son whose Father brought Him to be sacrificed. And the sacrifice was made, willingly, by both Father and Son, because of their love for this broken world (John 3:16).

next: **Colossians 3:1–15** ▶

<sup>12</sup>And He said, <sup>a</sup>“Do not lay your hand on the lad, or do anything to him; for <sup>b</sup>now I know that you **fear** God, since you have not <sup>c</sup>withheld your son, your only *son*, from Me.”

<sup>13</sup>Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its **horns**. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. <sup>14</sup>And Abraham called the name of the place, The-LORD-Will-Provide;’ as it is said *to this day*, “In the Mount of the LORD it shall be provided.”

<sup>15</sup>Then the Angel of the LORD called to **Abraham** a second time out of heaven, <sup>16</sup>and said: <sup>a</sup>“By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your **only son**—<sup>17</sup> blessing I will <sup>a</sup>bless you, and multiplying I will multiply your descendants <sup>b</sup>as the stars of the heaven <sup>c</sup>and as the sand which *is* on the seashore; and <sup>d</sup>your descendants shall possess the gate of their enemies. <sup>18</sup><sup>a</sup>In your **seed** all the nations of the earth shall be blessed, <sup>b</sup>because you have obeyed My voice.” <sup>19</sup>So Abraham returned to his young men, and they rose and went together to <sup>a</sup>Beersheba; and Abraham dwelt at Beersheba.

#### The Family of Nahor

<sup>20</sup>Now it came to pass after these things that it was told Abraham, saying, “Indeed <sup>a</sup>Milcah

**22:8** <sup>a</sup>John 1:29, 36 <sup>b</sup>Ex. 12:3–6 **22:9** <sup>a</sup>[Heb. 11:17–19]

**22:11** <sup>a</sup>Gen. 16:7–11; 21:17, 18; 31:11 **22:12** <sup>a1</sup> Sam. 15:22

<sup>b</sup>James 2:21, 22 <sup>c</sup>Gen. 22:2, 16 **22:14** <sup>1</sup>Hebrew YHWH Yireh

**22:16** <sup>a</sup>Ps. 105:9 **22:17** <sup>a</sup>Gen. 17:16; 26:3, 24 <sup>b</sup>Gen. 15:5; 26:4

<sup>c</sup>Gen. 13:16; 32:12 <sup>d</sup>Gen. 24:60 **22:18** <sup>a</sup>Gen. 12:3; 18:18; 26:4

<sup>b</sup>Gen. 18:19; 22:3, 10; 26:5 **22:19** <sup>a</sup>Gen. 21:31 **22:20** <sup>a</sup>Gen. 11:29; 24:15

**22:9 build** ▶ see *Jer. 1:10*.

**22:12 fear** ▶ see *Ps. 118:4*.

**22:13 horn** ▶ see *Ezek. 29:21*.

**22:15 Abraham** ▶ see *Gen. 17:5*.

**22:16 only son** ▶ see *Gen. 22:2*.

#### 22:18 seed

(Heb. *zera*) (Gen. 3:15; 13:15; 15:3; Ps. 89:4) H2233: The Hebrew word translated *seed* can literally mean a seed sown in the ground (Gen. 1:11, 12) or figuratively one’s offspring or descendants (Gen. 13:15). The word can refer to a large group of people, such as the descendants of Abraham or the nation of Israel, or to an individual. In some parts of Genesis, it refers specifically to the coming Messiah, as in God’s promise that the woman’s “Seed” would defeat the serpent (Gen. 3:15; see Num. 24:7; Is. 6:13; Gal. 3:16). As such, the term takes on great importance in the Bible: It is through Abraham’s *seed*, both collectively in Israel and singularly in Christ, that God would reach out to save all people (Gen. 15:3).

also has borne children to your brother Nahor: <sup>21a</sup>Huz his firstborn, Buz his brother, Kemuel the father <sup>b</sup>of Aram, <sup>22</sup>Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” <sup>23</sup>And <sup>a</sup>Bethuel begot Rebekah. <sup>1</sup>These eight Milcah bore to Nahor, Abraham’s brother. <sup>24</sup>His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

### Sarah’s Death and Burial

**23** Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah. <sup>2</sup>So Sarah died in <sup>a</sup>Kirjath Arba (that is, <sup>b</sup>Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

<sup>3</sup>Then Abraham stood up from before his dead, and spoke to the sons of <sup>a</sup>Heth, saying, <sup>4a</sup>“I am a foreigner and a visitor among you. <sup>b</sup>Give me property for a burial place among you, that I may bury my dead out of my sight.”

<sup>5</sup>And the sons of Heth answered Abraham, saying to him, <sup>6</sup>“Hear us, my lord: You *are* <sup>a</sup>a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead.”

<sup>7</sup>Then Abraham stood up and **bow**ed himself to the people of the land, the sons of

Heth. <sup>8</sup>And he spoke with them, saying, “If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me, <sup>9</sup>that he may give me the **cave** of <sup>a</sup>Machpelah which he has, which is at the end of his field. Let him give it to

**22:21** <sup>a</sup>Job 1:1 <sup>b</sup>Job 32:2 **22:23** <sup>a</sup>Gen. 24:15 <sup>1</sup>Spelled *Rebecca* in Romans 9:10 **23:2** <sup>a</sup>Josh. 14:15; 15:13; 21:11 <sup>b</sup>Gen. 13:18; 23:19 **23:3** <sup>a</sup>Gen. 10:15; 15:20 **23:4** <sup>a</sup>[Gen. 17:8] <sup>b</sup>Acts 7:5, 16 **23:6** <sup>a</sup>Gen. 13:2; 14:14; 24:35 **23:9** <sup>a</sup>Gen. 25:9

### 23:4 visitor

(Heb. *toshav*) (Ex. 12:45; Lev. 25:47) H8453: The *toshav* was similar to the *ger* (H1616) in many ways. Both were foreigners, outsiders residing temporarily in the land. They had limited rights determined entirely by the nation in which they had chosen to stay. Sojourners (visitors) were never truly included in God’s chosen people. They could be sold as slaves (Lev. 25:45) but also buy others as slaves (Lev. 25:47). They were not allowed to celebrate Passover unless they submitted to circumcision (Ex. 12:45–48), but they could flee to a city of refuge if needed (Num. 35:15). Spiritually, we are all sojourners here, awaiting our true home with God (Ps. 39:12).

**23:7 bow** ▶ see *Deut.* 26:10.

**23:9 cave** ▶ see *1 Sam.* 24:3.

### Obedience / Note 1

### Obedience Brings Blessing Genesis 22:1–18

Who do you obey? Who in your life are you expected to listen to, respect, and do what he or she tells you? A parent? A boss? A local leader? A law enforcement officer?

What kind of attitude do you have toward the person you are obliged to obey?

Humanity, as a whole, has a problem with obedience. Granted, we might obey to keep our job or get a raise or because we feel morally or ethically obligated. But no one really *wants* to obey someone else. Even small children, despite knowing that something is dangerous, will test parents over and over with that dangerous activity because they don’t want to obey. It’s our nature to say “yes” when someone tells us “no.”

Adam and Eve questioned God’s authority and love. Jonah got in a boat heading the complete opposite direction from where God told him to go. We just don’t want to obey.

So it should not surprise us that one of the most mind-boggling acts of obedience to God results in one of His most profound statements. Abraham agonizingly obeyed God’s instructions to lay his only son on the altar to sacrifice him to

God. God sent an angel to stop the actual slaying, saying, “All the nations of the earth shall be blessed, because you have obeyed My voice” (Gen. 22:18).

We are blessed because Abraham obeyed God.

We are blessed when we obey God.

Blessed means happy.

God actually has our very best interest in mind. All the time.

And He has the best interests in mind of those to whom we relate.

We choose against everything that is natural, instinctual, and selfish when we choose to obey God. But it truly is the way to happiness, goodness, and togetherness with people.

Throughout Scripture God promised to those who obey Him that He would protect them from disease (Ex. 15:26), show mercy (Ex. 20:6), and reveal His covenantal faithfulness (Neh. 1:5). We see it in the New Testament in the assurance that our prayers are answered according to our obedience (1 John 3:22).

God loves us. He is thrilled when we choose to accept His love and obey. And when we do it—really obey—He pours out His blessings upon us.

next: **Deuteronomy 28:1–68** ▶

me at the full price, as property for a burial place among you.”

<sup>10</sup>Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who <sup>a</sup>entered at the gate of his city, saying, <sup>11a</sup>“No, my lord, hear me: I give you the field and the cave that *is* in it; I give it to you in the presence of the sons of my people. I give it to you. Bury your dead!”

<sup>12</sup>Then Abraham bowed himself down before the people of the land; <sup>13</sup>and he spoke to Ephron in the hearing of the people of the land, saying, “If you *will give it*, please hear me. I will give you money for the field; take it from me and I will bury my dead there.”

<sup>14</sup>And Ephron answered Abraham, saying to him, <sup>15</sup>“My lord, listen to me; the land *is worth* four hundred <sup>a</sup>shekels of silver. What *is* that between you and me? So bury your dead.” <sup>16</sup>And Abraham listened to Ephron; and Abraham <sup>a</sup>weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.

<sup>17</sup>So <sup>a</sup>the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* in it, and all the trees that *were* in the field, which *were* within all the surrounding borders, were deeded <sup>18</sup>to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

<sup>19</sup>And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that *is*, Hebron) in the land of Canaan. <sup>20</sup>So the field and the cave that *is* in it <sup>a</sup>were deeded to Abraham by the sons of Heth as property for a burial place.

**A Bride for Isaac**

**24** Now Abraham <sup>a</sup>was old, well advanced in age; and the LORD <sup>b</sup>had blessed Abraham in all things. <sup>2</sup>So Abraham said <sup>a</sup>to the oldest servant of his house, who <sup>b</sup>ruled over all that he had, “Please, <sup>c</sup>put your hand under my thigh, <sup>3</sup>and I will make you <sup>a</sup>swear by the LORD, the God of heaven and the God of the earth, that <sup>b</sup>you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; <sup>4a</sup>but you shall go <sup>b</sup>to my country and to my family, and take a wife for my son Isaac.”

<sup>5</sup>And the servant said to him, “Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?”

<sup>6</sup>But Abraham said to him, “Beware that you do not take my son back there. <sup>7</sup>The LORD God of heaven, who <sup>a</sup>took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying,

<sup>b</sup>‘To your descendants! I give this land,’ ‘He will send His angel before you, and you shall take a wife for my son from there. <sup>8</sup>And if the woman is not willing to follow you, then <sup>a</sup>you will be released from this oath; only do not take my son back there.’ <sup>9</sup>So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

<sup>10</sup>Then the servant took ten of his master’s camels and departed, <sup>a</sup>for all his master’s goods *were* in his hand. And he arose and went to Mesopotamia, to <sup>b</sup>the city of Nahor. <sup>11</sup>And he made his camels kneel down outside the city by a well of water at evening time, the time <sup>a</sup>when women go out to draw *water*. <sup>12</sup>Then he <sup>a</sup>said, “O LORD God of my master Abraham, please <sup>b</sup>give me success this day, and show kindness to my master Abraham. <sup>13</sup>Behold, *here* <sup>a</sup>I stand by the well of water, and <sup>b</sup>the daughters of the men of the city are coming out to draw water. <sup>14</sup>Now let it be that the young woman to whom I say, ‘Please let down your pitcher that I may drink,’ and she says, ‘Drink, and I will also give your camels a drink’—*let her be the one* You have appointed for Your servant Isaac. And <sup>a</sup>by this I will know that You have shown kindness to my master.”

<sup>15</sup>And it happened, <sup>a</sup>before he had finished speaking, that behold, <sup>b</sup>Rebekah, who was born to Bethuel, son of <sup>c</sup>Milcah, the wife of Nahor, Abraham’s brother, came out with her pitcher on her shoulder. <sup>16</sup>Now the young woman <sup>a</sup>was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up. <sup>17</sup>And the servant ran to meet her and said, “Please let me drink a little water from your pitcher.”

**23:10** <sup>a</sup>Gen. 23:18; 34:20, 24; Ruth 4:1, 4, 11 **23:11** <sup>a2</sup> Sam. 24:21–24  
**23:15** <sup>a</sup>Ex. 30:13; Ezek. 45:12 **23:16** <sup>a2</sup> Sam. 14:26; Jer. 32:9, 10; Zech. 11:12 **23:17** <sup>a</sup>Gen. 25:9; 49:29–32; 50:13; Acts 7:16  
**23:20** <sup>a</sup>Jer. 32:10, 11 **24:1** <sup>a</sup>Gen. 18:11; 21:5 <sup>b</sup>Gen. 12:2; 13:2; 24:35; Ps. 112:3; Prov. 10:22; [Gal. 3:9] **24:2** <sup>a</sup>Gen. 15:2 <sup>b</sup>Gen. 24:10; 39:4–6 <sup>c</sup>Gen. 47:29; 1 Chr. 29:24 **24:3** <sup>a</sup>Gen. 14:19, 22  
<sup>b</sup>Gen. 26:35; 28:2; Ex. 34:16; Deut. 7:3; 2 Cor. 6:14–17  
**24:4** <sup>a</sup>Gen. 28:2 <sup>b</sup>Gen. 12:1; Heb. 11:15 **24:7** <sup>a</sup>Gen. 12:1; 24:3  
<sup>b</sup>Gen. 12:7; 13:15; 15:18; 17:8; Ex. 32:13; Deut. 1:8; 34:4; Acts 7:5  
<sup>c</sup>Gen. 16:7; 21:17; 22:11; Ex. 23:20, 23; 33:2; Heb. 1:4, 14 <sup>1</sup>Literally seed **24:8** <sup>a</sup>Josh. 2:17–20 **24:10** <sup>a</sup>Gen. 24:2, 22 <sup>b</sup>Gen. 11:31, 32; 22:20; 27:43; 29:5 **24:11** <sup>a</sup>Ex. 2:16; 1 Sam. 9:11 **24:12** <sup>a</sup>Gen. 24:27, 42, 48; 26:24; 32:9; Ex. 3:6, 15 <sup>b</sup>Gen. 27:20; Neh. 1:11; Ps. 37:5  
**24:13** <sup>a</sup>Gen. 24:43 <sup>b</sup>Ex. 2:16 **24:14** <sup>a</sup>Judg. 6:17, 37; 1 Sam. 14:10; 16:7; 20:7; 2 Kin. 20:9; Prov. 16:33; Acts 1:26 **24:15** <sup>a</sup>Is. 65:24  
<sup>b</sup>Gen. 24:45; 25:20 <sup>c</sup>Gen. 22:20, 23 **24:16** <sup>a</sup>Gen. 12:11; 26:7; 29:17

**23:9** burial place ▶ see Neh. 2:5.  
**23:16** weigh ▶ see Jer. 32:9.  
**23:19** Sarah ▶ see Is. 51:2.  
**24:5** perhaps ▶ see Gen. 16:2.  
**24:7** swear ▶ see Deut. 1:8.  
**24:11** time ▶ see Is. 33:6.  
**24:14** drink ▶ see Num. 21:22.  
**24:16** virgin ▶ see Ps. 45:14.