

Introduction to Genesis

Circumstances of Writing

Since pre-Christian times, authorship of the Torah, the first five books of the Bible, has been attributed to Moses, an enormously influential Israelite leader from the second millennium BC with an aristocratic Egyptian background. Even though Genesis is technically anonymous, both the Old and New Testaments unanimously recognize Moses as the Torah's author (Jos 8:35; 2Ch 23:18; Neh 8:1; Mk 12:19,26; Lk 2:22; Rm 10:5; Heb 10:28). At the same time, evidence in Genesis suggests that minor editorial changes dating to ancient times have been inserted into the text. Examples include the mention of "Dan" (14:14), a city that was not named until the days of the judges (Jdg 18:29), and the use of a phrase that assumed the existence of Israelite kings (Gn 36:31).

The Torah (Hebrew for "law") was seen as one unit until at least the second century BC. Sometime prior to the birth of Christ, the Torah was divided into five separate books, later referred to as the Pentateuch (lit "five vessels"). Genesis, the first book of the Torah, provides both the universal history of humankind and the patriarchal history of the nation of Israel. The first section (chaps. 1–11) is a general history commonly called the "primeval history," showing how all humanity descended from one couple and became sinners. The second section (chaps. 12–50) is a more

specific history commonly referred to as the "patriarchal history," focusing on the covenant God made with Abraham and his descendants: Isaac, Jacob, and Jacob's twelve sons. Genesis unfolds God's plan to bless and redeem humanity through Abraham's descendants. The book concludes with the events that led to the Israelites being in the land of Egypt.

Contribution to the Bible

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we got in the fallen state we are in, and the beginnings of God's gracious work on our behalf. Genesis unfolds God's original purpose for humanity.

Genesis provides the foundation from which we understand God's covenant with Israel that was established with the giving of the Law. For the Israelite community, the stories of the origins of humanity, sin, and the covenant relationship with God helped them understand why God gave them the Law.

Structure

Genesis is chiefly a narrative. From a narrative standpoint, God is the only true hero of the Bible, and the book of Genesis has the distinct privilege of introducing him. God is the first subject of a verb in the

Genesis Timeline

2200 bc

Earliest pottery in South America **2200**
ABRAHAM 2166–1991
11th Dynasty of Egypt **2134–1991**
3rd Dynasty of Ur **2113–2006**
JOB 2100?–1900?
Construction of Ziggurat at Ur in Sumer **2100**
Abraham moves from Haran to Canaan. **2091**
Destruction of Sodom and Gomorrah **2085**
God's covenant with Abraham **2081?**
Ishmael born **2080?**
ISAAC 2066–1886
JACOB 2006–1859

2000 bc

Contraceptives are developed in Egypt. **2000**
Chinese create first zoo, Park of Intelligence. **2000**
Babylonians and Egyptians divide days into hours, minutes, and seconds. **2000**
Mesopotamians learn to solve quadratic equations. **2000**
Code of medical ethics, Mesopotamia **2000**
Courier systems of communication are developed in both China and Egypt. **2000**
12th Dynasty of Egypt **1991–1786**
JOSEPH 1915–1805

book and is mentioned more frequently than any other character in the Bible. The content of the first eleven chapters is distinct from the patriarchal stories in chapters 12–50. The primary literary device is the catchphrase “these are the family records.” The phrase is broader in meaning than simply “generation” and refers more to a narrative account.

This was a common practice in ancient Near Eastern writings. This phrase also serves as a link between the key person in the previous narrative and the one anticipated in the next section. Genesis could be described as historical genealogy, which ties together creation and human history in one continuum.

Outline

- I. Creation of Heaven and Earth (1:1–2:3)
- II. The Human Family In and Outside the Garden (2:4–4:26)
- III. Adam’s Family Line (5:1–6:8)
- IV. Noah and His Family (6:9–9:29)
 - V. The Nations and the Tower of Babel (10:1–11:26)
- VI. Father Abraham (11:27–25:11)
- VII. Ishmael’s Family Line (25:12–18)
- VIII. Isaac’s Family: Jacob and Esau (25:19–35:29)
 - IX. Esau’s Family (36:18)
 - X. Esau, Father of the Edomites (36:9–37:1)
 - XI. Jacob’s Family: Joseph and His Brothers (37:2–50:26)

Key verses in Genesis

- 1:1** In the beginning God created the heavens and the earth.
1:27 So God created man in his own image; he created him in the image of God; he created them male and female.
1:31 God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

1900 bc

Benjamin is born; Rachel dies. **1900**
Potter’s wheel is introduced to Crete. **1900**
Use of the sail in the Aegean **1900**
Egyptian town of El Lahun gives evidence of town planning with streets at right angles. **1900**
Mesopotamian mathematicians discover what later came to be called the Pythagorean theorem. **1900**
Joseph sold into Egypt **1898**
Khnumhotep II, an architect of Pharaoh Amenemhet II, develops encryption. **1900**

1800 bc

Musical theory, Mesopotamia **1800**
Multiplication tables, Mesopotamia **1800**
Babylonians develop catalog of stars and planets. **1800**
Book of the Dead, Egypt **1800**
Horses are introduced in Egypt. **1800**
Wooden plows, Scandinavia **1800**

The Creation

1 In the beginning God created the heavens and the earth.^a

² Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters.³ Then God said, "Let there be light," and there was light.⁴ God saw that the light was good, and God separated the light from the darkness.⁵ God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

⁶ Then God said, "Let there be an expanse between the waters, separating water from water."⁷ So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so.⁸ God called the expanse "sky."⁸ Evening came and then morning: the second day.

⁹ Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so.¹⁰ God called the dry land "earth," and the gathering of the water

he called "seas." And God saw that it was good.¹¹ Then God said, "Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing fruit with seed in it according to their kinds." And it was so.¹² The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.¹³ Evening came and then morning: the third day.

¹⁴ Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons^c and for days and years.¹⁵ They will be lights in the expanse of the sky to provide light on the earth." And it was so.¹⁶ God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars.¹⁷ God placed them in the expanse of the sky to provide light on the earth,¹⁸ to rule the day and the night, and to separate light from darkness. And God saw that it was good.¹⁹ Evening came and then morning: the fourth day.

^a1:1 Or *created the universe* ^b1:8 Or *"heavens."* ^c1:14 Or *for the appointed times*

1:1 This opening verse of the Bible, seven words in the Hebrew, establishes seven key truths upon which the rest of the Bible is based.

First, God exists. The essential first step in pleasing God is acknowledging his existence (Heb 11:6). Second, God existed before there was a universe and will exist after the universe perishes (Heb 1:10–12). Third, God is the main character in the Bible. He is the subject of the first verb in the Bible (in fact, he is the subject of more verbs than any other character) and performs a wider variety of activities than any other being in the Bible. Fourth, as Creator, God has done what no human could ever do; in its active form the Hebrew verb *bara'*, meaning "to create," never has a human subject. Thus *bara'* signifies a work that is uniquely God's. Fifth, God is mysterious; though this particular Hebrew word for God is plural, the verb form of which "God" is the subject is singular. This is perhaps a subtle allusion to God's Trinitarian nature: He is three divine persons in one divine essence.

Sixth, God is the Creator of heaven and earth. He does not just modify preexisting matter but calls matter into being out of nothing (Ps 33:6,9; Heb 11:3). Seventh, God is not dependent on the universe, but the universe is totally dependent on God (Heb 1:3).

1:2 In an effort to explain the origins of evil and/or find biblical evidence for an old earth, some Bible scholars have suggested that the verb **was** should be translated as "became." They believe a time gap, possibly a vast one, exists between the first two verses of the Bible. This allows interpreters to suggest that the early earth was **formless and empty** because Satan's rebellion marred God's good creation. However, the construction of this sentence in the original Hebrew favors the traditional translation ("was" rather than "became").

The sense of v. 2 is that God created the earth "formless and empty" as an unfinished and unfilled state. **Watery depths**, a single word in Hebrew, suggests an original state of creation that was shapeless as liquid water. The Hebrew verb translated **was hovering**, used also in Dt 32:11, suggests that the Spirit of God was watching over his creation just as a bird watches over its young.

1:4 Another basic truth of the Bible is that **God saw**; this means he is fully aware of his creation. The term **good**, used here for the first of seven times in this chapter to evaluate God's creative work, can be used to express both high quality and moral excellence. The physical universe is a good place because God made it. God found satisfaction in his labor. This is the first instance where God separated the twin realms of light and darkness, day and night.

1:5 In ancient Israel, the act of naming an object, place, or person indicated that you held control over it (35:10; 41:45; Nm 32:42; Dt 3:14; Jos 19:47; 2Kg 23:34; 24:17). When God named the light and the darkness, he asserted his lordship and control over all of time. **There was an evening.** In ancient Israelite and modern Jewish tradition, sundown is the transition point from one day to the next. Scholars differ over the meaning of "day" in

the phrases "one day . . . the second day," etc. Some argue for twenty-four-hour periods, but other options are possible, especially since (1) there was at first no sun by which to distinguish twenty-four-hour periods, (2) "day" means the period of daylight in 1:5a, and (3) "day" refers to the whole creation period in 2:4 ("at the time" is lit "on the day"). Consequently, some scholars understand the "days" of creation as extended periods of uncertain length or as a rhetorical device by which the account of creation is structured.

1:7 God's second act of separation was to divide atmospheric water from terrestrial water. Thus he began the process of giving form to the material world. The clause **it was so**, found six times in this chapter, emphasizes God's absolute power over creation.

1:8 Sky can refer to the earth's atmospheric envelope (v. 20), outer space (v. 15), or "heaven," the spiritual realm where God lives (Ps 11:4).

1:9 God's third and final act of separation created oceans and continents.

1:10 In his third and final act of naming, God demonstrated his authority over all of the earth.

1:11–13 In preparation for the introduction of animal and human life, God provided an abundant supply of food. The consistent biblical teaching is that "like begets like" (Lk 6:44; Jms 3:12). Gn 1:11–12 establishes that principle for plant life. While five of the six days contain at least one act of creation evaluated as **good**, only the third and sixth days have this statement more than once.

1:14–15 The events of day four complement those of day one, filling the day and night with finished forms of light. The various **lights**, or "light-giving objects," were worshiped as gods in the cultures that surrounded ancient Israel. In Genesis, however, the sun, moon, and stars are portrayed as servants of God that would fulfill three roles: separating the newly created realms of **day** and **night**; marking time so that those who worshiped the Creator could keep their festivals in each of the **seasons** (cp. Lv 23:4,44); and providing **light on the earth**.

#01 99 Essential Christian Truths

THE GOODNESS OF CREATION

In Genesis 1, God repeatedly affirmed that all of his creation was good, even "very good" (v. 31). It is good, in God's judgment, because he created it for a purpose that it fulfilled—to reflect and display the good character of the Creator. Therefore, sin and evil should not be seen as a foundational part of the creation but rather as a corruption of it. While the creation has been marred and distorted as a result of sin, it is still good in the hands of God and serves his purpose of proclaiming his glory in the world. God's people should affirm and seek to preserve the goodness of God's creation (Gn 2:15).

▼ The Uniqueness of the Genesis Creation Story

by Kenneth A. Mathews

While there are many similarities between parts of Genesis and ancient Near Eastern (ANE) myths, there are also fundamental differences. These are seen especially in the significantly different views of the Creator and creation. Five features in particular distinguish the biblical creation account and perspective. The biblical teaching is so theologically distinctive from that of Israel's ANE neighbors that it is best explained as the result of divine revelation, not the imagination of the biblical author.

The Identity of God

The basic identity of God as revealed in Genesis is distinct from all other ANE conceptions. The Lord God did not have an origin and did not have a female counterpart. God simply always existed. The concept of fertility was a common explanation among the ancients for how the world was created. It was believed that gods and goddesses joined in sexual union and thus produced the world, just as man and woman can come together to create a child. Israel's God, however, was revealed to be asexual, neither male nor female. According to other ANE religions, the world (or parts of it, like the sun) was a divine "Thou," whereas in Genesis the world was revealed to be an "it," a nonsupernatural reality brought into existence by a supernatural God.

No Rival Gods

While polytheistic views dominated the ANE, Genesis reveals that God has no divine rivals. A common explanation for creation among the ancients was that an epic battle had raged between creator gods and anti-creation deities. Ultimately, the creator god overcame the anticreation forces/gods, in some cases using the slain bodies of their enemies to make the stuff of the world. In Genesis there is no rival opposing the Creator. All creation obeyed the voice of God, as expressed in the recurring phrase, "And it was so" (1:7,9,11,15,24).

Creation out of Nothing

In Genesis the Creator by inherent authority as Sovereign Lord spoke creation into a functional, well-ordered existence. There was no eternal precreated matter, such as was believed in the ancient myths. Genesis says God spoke all things into origination. This does not mean he uttered words that possessed inherent magical powers. Rather, the irrevocable power of God's words was grounded in the authority of God himself. Unlike the nature deities whose existence was limited to the world system, God existed before creation and above creation. Also, creation was not the emanation of divine person or power. It was separate from him, a new reality subject to his will.

The Value of Humanity

In Genesis the Creator bestowed special value on humanity. Human beings in the ANE view were not indispensable to the operation of the world, whereas in Genesis they are essential as its chief caretakers. The Lord blessed humanity, assigning man and woman the responsibility to propagate and to rule over the earth (1:26–28). ANE myths explained the purpose of humanity as servants who met the servile interests of the gods. The Bible elevates the person and role of humans who were "crowned . . . with glory and honor" (Ps 8:5), made in the divine image. God prepared the resplendent garden of Eden for humanity, giving humanity meaningful work and purpose (Gn 2:8–18).

The Sabbath

In Genesis the Creator provides the seventh day as a holy day of rest and celebration (2:1–3), which was later memorialized in Israel's Sabbath (Ex 20:8–11). The Sabbath was unique to Israel, not tied to the movement of the stars, such as in the ancient preoccupation with astrology. The Lord was revealed as Master of the material universe *and* of time. All creation was invited to join in the knowledge of God and in the worship of him as Creator and Sustainer of all things.

²⁰ Then God said, “Let the water swarm with^a living creatures, and let birds fly above the earth across the expanse of the sky.” ²¹ So God created the large sea-creatures and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. ²² God blessed them: “Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth.” ²³ Evening came and then morning: the fifth day.

²⁴ Then God said, “Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds.” And it was so. ²⁵ So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, “Let us make man^b in^c our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl^d on the earth.”

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

²⁸ God blessed them, and God said to them, “Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth.”

²⁹ God also said, “Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, ³⁰ for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given^e every green plant for food.” And it was so. ³¹ God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

2 So the heavens and the earth and everything in them were completed. ² On the seventh^f day God had completed his work that he had done, and he rested^g on the seventh day from all his work that he had done. ³ God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.

Man and Woman in the Garden

⁴ These are the records of the heavens and the earth, concerning their creation. At the time^h that the LORD God made the earth and the heavens, ⁵ no shrub of the field had yet grown on the land,ⁱ and no plant of the field had yet

^a1:20 Lit with swarms of ^b1:26 Or human beings; Hb 'adam, also in v. 27 ^c1:26 Or as ^d1:26 Or scurry ^e1:30 I have given added for clarity ^f2:2 Sam, LXX, Syr read sixth ^g2:2 Or ceased, also in v. 3 ^h2:4 Lit creation on the day ⁱ2:5 Or earth

1:20 The fifth day's events complement those of day two, filling the newly formed heavenly domains above and the watery regions below.

1:21 The reuse of the verb **created** (Hb *bara'*; cp. v. 1) emphasizes God's authority over **the large sea-creatures**.

1:22–23 The first of three blessings God pronounced in the creation narrative occurred when **God blessed** the water animals and birds.

1:24–25 The term **living creatures** in vv. 20 and 24 is the same as is translated “living being” in 2:7. The sixth day is for creating land creatures, including people. The three groups of animals are domesticated livestock, crawlers, and wild animals.

1:26 God's use of plural pronouns (**us . . . our**) to refer to himself has raised many questions (3:22; 11:7; Is 6:8). At least five different suggestions have been put forward to explain them: they may be references to (1) the Trinity; (2) God and his angels; (3) God and creation; (4) God's majesty as expressed by a literary device known as the “plural of majesty”; or (5) a polytheistic view of God. Since the Bible teaches elsewhere that there is only one God (Dt 6:4; Mk 12:29; 1Co 8:4), the fifth option is not tenable.

The two Hebrew words translated as **image** and **likeness** are often understood as having the same meaning. But some interpreters suggest that “image” refers to the ability to reason, with “likeness” referring to the spiritual dimension. What exactly is the “image” of God? Since the Bible teaches that God is Spirit (Jn 4:24), many commentators believe it refers to the nonmaterial aspects of a person—our moral sensibilities, intellectual

abilities, will, and emotions. Based on God's commands in Gn 1:28, others have suggested that it consists of the role humans are to play on earth—their rulership over the planet and its resources, and secondarily the physical, mental, and spiritual abilities that enable them to fulfill that role.

1:27 The creation of humanity is the crowning event of chap. 1, as shown by the fact that **created** is repeated three times. The verb **created** (Hb *bara'*) is the same one used in v. 1, referring to a kind of creative activity that only God can do. The term **man** (Hb *'adam*) is used elsewhere in the Hebrew Bible to refer to humanity in general, not just males (7:21); all people, both male and female, are created; **in the image of God** (cp. Jms 3:9). It should not be concluded that God is both male and female.

1:28 In this the longest of the five blessings found in the account of creation, **God** gave humanity five different commands. Implicit in the first three commands is God's blessing on the institutions of marriage and the family. The final two commands, to **subdue** the earth and **rule** the animal kingdom, express God's blessing on the use of the planet's renewable and nonrenewable natural resources.

1:29–30 The repeated use of Hebrew *kol*, “all, every, entire,” in vv. 29–30 shows that the point is to emphasize God's abundant and generous provision for all his creatures, rather than to specify what they were or were not supposed to eat.

1:31 This is the seventh, final, and most elaborate use of the word **good** in the account of the seven days of creation in that it adds **very** to good.

2:1 This verse serves as a complement to 1:1. Together, the two set the first six days of creation apart from the sacred seventh day.

2:2 This is the first use of the number seven in the Bible, a number that will play an especially significant role in the religious and social life of ancient Israel (4:15; 7:2–4,10; 21:28–31; 29:18–20). On the seventh day God rested, thus setting an example for people—who are made in his image—to follow (Ex 20:8–11; Dt 5:12–14). Though God rested **from all his work that he had done**, this is not to say that God has abandoned the universe. In the NT Jesus affirmed that God is still at work in the world, even on the Sabbath (Jn 5:16–17). Also, God's “rest” does not imply that he was tired. It literally means “cease” and implies only that his creative work was complete.

2:3 This is the only instance during the creation process when **God blessed** a unit of time. The term **holy** is applied in the Bible to something set aside for service to God.

2:4 The Hebrew word *toledoth*, translated here as **records**, is used eleven times in the book of Genesis to introduce new units of material (5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2). Here it introduces a detailed elaboration of some key aspects of the creation account that opens the book of Genesis (1:1–2:3). Special emphasis is placed on the events of day six. Verse 4 includes the first use of God's personal name, rendered in English as **the LORD**, the most commonly used noun in the OT. The Hebrew spelling is transliterated as “YHWH,” hence, “Yahweh.”

2:5 **The shrub of the field** and **the plant of the field** are not the same as the vegetation

sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground.⁶ But mist would come up from the earth and water all the ground.⁷ Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

⁸ The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed.⁹ The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

¹⁰ A river went^a out from Eden to water the garden. From there it divided and became the

source of four rivers.^{8, 11} The name of the first is Pishon, which flows through the entire land of Havilah,^c where there is gold.¹² Gold from that land is pure;^b bdellium^e and onyx^f are also there.¹³ The name of the second river is Gihon, which flows through the entire land of Cush.¹⁴ The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and placed him in the garden of Eden to work it and watch over it.¹⁶ And the LORD God commanded the man, “You are free to eat from any tree of the garden,¹⁷ but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly

^a2:10 Or goes ^b2:10 Lit became four heads ^c2:11 Or of the Havilah ^d2:12 Lit good ^e2:12 A yellowish, transparent gum resin ^f2:12 Identity of this precious stone uncertain

described in Gn 1:11–12 but are the plants that will make up the garden of Eden.

2:7 The Hebrew verb translated here as **formed** is used elsewhere in the Bible to describe the potter’s profession (Jr 18:4; Zch 11:13); God acts here as the divine potter, skillfully fashioning **man out of the dust from the ground**. But the Bible makes it very clear that people are more than just material beings. It was only when God **breathed into the man’s nostrils the breath of life** that Adam became alive. When God breathed into him, Adam and all later humans became a unique mix of the physical and the spiritual. The Hebrew phrase translated as **living being** is used elsewhere in Genesis to describe other types of living beings (1:20, 24, 30; 9:12, 15–16). Nevertheless, humans are considered to be in a class by themselves since they alone are made in God’s image.

2:8 The location of **Eden** is unknown; suggestions include Armenia, Iraq, Africa, and Arabia. The Hebrew word *eden* literally means “pleasantness.”

2:9 God’s concern for beauty is seen in the fact that the trees he caused to grow were **pleasing in appearance**.

2:11 The location of the **Pishon** river is unknown. A land known as **Havilah** existed in the region of the Arabian peninsula at a later point in time (1Sm 15:7), but the preflow land may have represented a different locale.

2:13 The locations of the **Gihon** river and **Cush** are unknown. A later Cush was located in the region of modern Ethiopia and Sudan (Est 1:1).

2:14 The **Tigris** and **Euphrates** rivers, as well as **Assyria**, probably correspond to geographical features associated with modern Iraq.

2:15 As a being created in God’s image, Adam, like God, was to be a worker. Without the taint of sin, **work** was an undiluted blessing. The verb translated here as “work” literally means “serve.” Adam’s second task in the garden was to **watch over it**. The verb is used elsewhere to refer to the action of God toward his people (Ps 121:3–4) or the work of a military guard (Sg 5:7).

2:17 The only limit God placed on Adam was eating **from the tree of the knowledge of good and evil**, which apparently imparted divine wisdom (3:22). Eating the forbidden fruit represented Adam’s rejection of God as the source of divine wisdom and his choice to pursue wisdom apart from God. The penalty for disobedience was stated especially forcefully in the original language, with a two-verb construction, “dying you shall die” (**you will certainly die**). Although Adam and Eve did not die

Character profile:

Adam

Of all the men in the Bible, only two knew what it was like to have a personal, untainted, unobstructed relationship with God himself. One was Jesus, the Son of God. The other was Adam.

Adam experienced life in Eden—a name that’s become synonymous with *paradise*, and for good reason. Eden was God’s showcase. On display in this garden paradise was nature in perfect harmony, as the Creator intended. Genesis 2:9 says God filled the garden with trees that were “pleasing in appearance and good for food.” Imagine the beauty, the wonder, the divine artistry that Adam enjoyed.

God gave Adam the responsibility of working the garden and caring for it. But this was not a burdensome task. Though the nature of work changed later as part of the curse (see Gn 3:17–19), we may assume that Adam derived deep satisfaction and a sense of fulfillment from his work in the garden.

Only Adam could explain what it was like to live on earth with only God himself and the animals as companions. Only Adam could describe the experience of waking from a deep slumber to find his female counterpart—his perfect companion and complement—next to him.

Adam enjoyed God’s company, and God enjoyed his. Adam experienced a clean conscience. He knew what it was like to be naked and unashamed. Such was life in Eden.

Ultimately, though, Eden was not enough for Adam. God charged him, “You must not eat from the tree of the knowledge

of good and evil” (2:17), but this proved to be too restrictive for Adam. He gave in to temptation. Along with his wife, he disobeyed God and ate of the fruit. And everything changed in an instant.

Genesis 3:7 describe the consequences of their actions. “The eyes of both of them were opened, and they knew they were naked.” They experienced guilt and shame for the first time.

Then when God came to walk in the garden at the time of the evening breeze, Adam didn’t join him. Instead, he hid from his Creator.

The punishment for Adam’s sin altered the human experience. Among other things, the work that had once brought pleasure and fulfillment would become difficult and painful. And with the ideal of Eden corrupted, Adam and Eve were evicted from the garden. For the rest of their lives they were forced to make their way in an inhospitable world.

More devastating than all of that, though, was the transformation Adam experienced in his relationship with God. Guilt and shame eroded the innocence that had once marked Adam’s life. Bitterness and hard-heartedness followed until the ideals of Eden were nothing but a memory. Intimacy was lost.

The good news is that God took the steps that humankind could not take to restore the relationship ruined by Adam’s disobedience. In his unfathomable grace, God sent his Son to pay the penalty for Adam’s sin—and for the sins of Adam’s descendants. Jesus’s death and resurrection enable believers to stand before God and to have a personal, intimate relationship with him. Sin and disobedience don’t get the final word in our relationship with God—not as long as his grace is available to us.

die.”¹⁸ Then the LORD God said, “It is not good for the man to be alone. I will make a helper corresponding to him.”¹⁹ The LORD God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name.²⁰ The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man^a no helper was found corresponding to him.²¹ So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place.²² Then the LORD God made the rib he had taken from the man into a woman and brought her to the man.²³ And the man said:

This one, at last, is bone of my bone and flesh of my flesh; this one will be called “woman,” for she was taken from man.

²⁴ This is why a man leaves his father and mother and bonds with his wife, and they become one flesh.²⁵ Both the man and his wife were naked, yet felt no shame.

The Temptation and the Fall

3 Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, “Did God really say, ‘You can’t eat from any tree in the garden?’”

² The woman said to the serpent, “We may eat the fruit from the trees in the garden.³ But about the fruit of the tree in the middle of the garden, God said, ‘You must not eat it or touch it, or you will die.’”

⁴ “No! You will certainly not die,” the serpent said to the woman.⁵ “In fact, God knows that when^b you eat it your eyes will be opened and you will be like God, knowing good and evil.”⁶ The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it.⁷ Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

Sin’s Consequences

⁸ Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze,^c and they hid from the LORD God among the trees of the garden.⁹ So the LORD God called out to the man and said to him, “Where are you?”

¹⁰ And he said, “I heard you^d in the garden, and I was afraid because I was naked, so I hid.”

¹¹ Then he asked, “Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?”

¹² The man replied, “The woman you gave to be with me — she gave me some fruit from the tree, and I ate.”

¹³ So the LORD God asked the woman, “What have you done?”

And the woman said, “The serpent deceived me, and I ate.”

¹⁴ So the LORD God said to the serpent:

Because you have done this, you are cursed more than any livestock and more than any wild animal. You will move on your belly

^a2:20 Or for Adam ^b3:5 Lit on the day ^c3:8 Lit at the wind of the day ^d3:10 Lit the sound of you

physically **on the day** they ate the fruit, they died spiritually.

2:18 God declared that Adam’s being alone is **not good**. God created the man with a need to relate to one **corresponding to him**, and now God will meet that need.

2:19 Like man, animals were **formed out of the ground**, but they received neither the breath of life from God (v. 7) nor the image of God. By giving names to the animals, Adam showed that he ruled the animals and that he perceived the nature of each animal.

2:21 Because **God took one of his ribs** to use as his raw material, the woman would correspond perfectly—though not identically—to Adam. Like Adam, the woman possessed God’s image.

2:22–23 Adam’s first recorded words express his delight with God’s handiwork and his recognition of the unique suitability of God’s last recorded act in the creation accounts. As with no other work of divine craftsmanship, this one was singularly suited for the man, being **bone of his bone** and **flesh of his flesh**. Adam viewed her as his equal. The Hebrew term *’ishshah*, **woman**, identifies her as the feminine complement to *’ish*, the **man**.
2:24 God’s timeless design for marriage is declared here. The **one flesh** relationship certainly involves sexual union, but also includes

a husband and wife coming together in spiritual, mental, and emotional harmony.

2:25 Because the devastating effects of sin had not yet ravaged nature or humanity, there was no need for clothing.

3:1 Though we know the **serpent** was an instrument of Satan (Rm 16:20; Rv 12:9; 20:2), it was just a created being. Its description as **cunning** suggests it offered a wisdom not based on the fear of God.

3:2–3 The woman’s claim that God said, **You must not . . . touch the tree, or you will die**, goes beyond anything recorded in God’s instructions to Adam. Therefore it seems that Adam had given his wife an additional command beyond what God said, or else Eve herself exaggerated the command as Satan tempted her to view God as selfish and overly restrictive.

3:4–5 The serpent boldly contradicted what she had reported to be God’s command. He then skillfully lied (Jn 8:44) by distorting God’s word (Mt 4:6), implying that God had prohibited people from eating the fruit only to keep them from becoming as knowledgeable as he.

3:6 Since the woman did not die when she touched the fruit—in contradiction to what she had thought God said (v. 3)—she **ate it**. Though Adam **was with her** at the time, he did nothing to stop her.

3:7–8 As the serpent had indicated, **the eyes of both of them were opened, and they knew**, but instead of producing god-like power, the knowledge brought only a sense of human inadequacy, fear, and shame.

3:9 God took the initiative in reaching out to sinful humanity. The all-knowing God asked Adam, **Where are you?** for Adam’s benefit, to encourage Adam to face his sin.

3:11 Through the use of two direct questions God brought Adam to accountability for his sin.

3:12 Adam answered neither of God’s questions; instead, he sought to shift the blame for his sin first to **the woman**, and then to God.

3:13 The woman passed the blame to **the serpent** and admitted that prior to eating, she was **deceived** (1Tm 2:14).

3:14 Though accountability began with God’s confrontation of Adam, judgment began with the **serpent**. Because of the serpent’s key role (being used of Satan) in bringing sin into the human experience, it would be permanently consigned to the position of ultimate shame, under the foot.

3:15 This verse is known in Christendom as the *protoevangelium*, or “first good news,” because it is the first foretelling of the gospel of Jesus Christ. Using an emphatic Hebrew construction, God announced here that a

and eat dust all the days of your life.
¹⁵ I will put hostility between you
 and the woman,
 and between your offspring
 and her offspring.^A
 He will strike your head,
 and you will strike his heel.

¹⁶ He said to the woman:
 I will intensify your labor pains;
 you will bear children with painful effort.
 Your desire will be for your husband,
 yet he will rule over you.

¹⁷ And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':
 The ground is cursed because of you.
 You will eat from it by means of
 painful labor^B
 all the days of your life.

¹⁸ It will produce thorns and thistles
 for you,
 and you will eat the plants of the field.
¹⁹ You will eat bread^C by the sweat
 of your brow
 until you return to the ground,
 since you were taken from it.
 For you are dust,
 and you will return to dust."

²⁰ The man named his wife Eve^D because she was the mother of all the living.²¹ The LORD God made clothing from skins for the man and his wife, and he clothed them.

²² The LORD God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever."²³ So the LORD God sent him away from the garden of Eden to work the ground from which he was taken.²⁴ He drove the man out and stationed the cherubim and

^A3:15 Lit *your seed and her seed* ^B3:17 Lit *it through pain* ^C3:19 Or *food* ^D3:20 Lit *Living, or Life*

male descendant—He—would someday deal the serpent (meaning Satan) a fatal blow. The NT writers understood Jesus Christ to have fulfilled this prophecy (Heb 2:14; 1Jn 3:8). The assertion that the snake would only strike his opponent's **heel** (as opposed to **head**) suggests that the devil will be defeated in the ensuing struggle (Rv 2:2,7–10).

3:16 Even though the woman had been deceived into eating the forbidden fruit, she was still held accountable for her act. Two penalties were imposed; both struck at the heart of a woman's roles in life. More than would have been the case had sin not entered creation, bearing children would add to the sum of **painful effort** in the universe (God said he would **intensify**, not originate, woman's **labor pains**). Marriage would also be marred; though the woman's

desire would be for her **husband**, sin would mar God's plan for marriage and create tormenting inequality and subjugation.

3:17 Adam's relationship with the ground would now be damaged by sin. **All the days of his life** he would experience **painful labor** (cp. the woman's labor pains, v. 16) as he worked to bring forth the fruit of the earth. Because of sin, all creation is **cursed** and longs for its day of deliverance (Rm 8:19–22).

3:18 Prior to the first couple's sins God is only recorded as having put trees in the garden (2:8–9); now there would also be **thorns and thistles**.

3:19 The simple plucking of fruit in order to **eat food** (lit "bread") would now be replaced by backbreaking labor and **the sweat of the brow**. Working daily in the soil, Adam would be continually reminded that he was **dust** and that he would **return to dust**.

3:20 The new name Adam gave his wife emphasizes the woman's life-giving role that counteracts the curse of sin, which is death.

3:21 By making **clothing from skins**, the **LORD God** graciously provided for humanity's need in a way superior to what Adam and Eve had done with fig leaves. In the NT, the apostle Paul spoke of a day when God would clothe his people with immortality (1Co 15:53–54; 2Co 5:4), thus providing the complete undoing of the curse of humanity's sin.

3:22 Because of sin, people now knew **good and evil** experientially. Expulsion was at the same time an act of mercy. Banning the humans from the **tree of life** allowed for their redemption rather than for them to live a life of perpetual sin in an unredeemed condition.

3:24 Following their sin, the first couple went **east**, a direction associated with departure

Character profile:

Eve

When God made humans "in his own image" (Gn 1:27), he created Adam first. A few verses later we read, "Then the LORD God said, 'It is not good for the man to be alone. I will make a helper corresponding to him'" (2:18).

When we read that God called Eve Adam's "helper," we are reminded that the Old Testament speaks of God himself as the helper of his people (Dt 33:7; Pss 33:20; 70:5; 115:9–11; 146:5). Thus, her role was essential. Eve was God's very tangible way of saying, "Adam, you need help."

The idea that Eve would be a helper "corresponding to" Adam means that she would perfectly complement him. She would supply strengths he lacked, and vice versa. Ultimately, Eve would be the "very good" solution (Gn 1:31) to Adam's "not good" solitary existence.

And so it was. God crafted this wonderful human being to help and to complement Adam. As the first human female and wife, Eve experienced wonders in life none of us can fathom: glorious face-to-face walks and talks with God, marriage as it was meant to be, creation in all its piercing beauty and none of its brokenness.

How long did this perfect bliss last? However long it was, Eve had it. Then, inexplicably, she gave in to temptation. She believed Satan's lie: God can't be trusted; God isn't enough. Yet she doesn't bear the blame alone. The Bible makes it clear

that Adam "was with her" (3:6). For incomprehensible reasons he stood by passively, saying and doing nothing as the devil questioned God's words.

The tragic result was exactly what God had warned: death. They experienced immediate spiritual death and would eventually experience physical death. It was the catastrophic end to a harmonious relationship with God, with others, and with creation itself. Gone were virtues like vulnerability, trust, and selflessness.

Expulsion from Eden followed, meaning a loss of access to God and to the tree of life. Adam and Eve could only look back over their shoulders at paradise and wonder what might have been. Post-Eden, Eve became a mom to children. At one point, she faced the parental nightmare of having one son murder another son.

How tragic that this special woman, "the mother of all the living" (3:20), also played a prominent role in bringing death into the world. In a sense, Eve's life prefigures every life. Each is special, made in God's image. But each is also marked by doubt and disobedience, marred by the tragedy of sin—and utterly dependent on the one who alone can reverse the curse (see 3:15).

Let us learn from Eve's beautiful yet tragic experience. Life works best when we cling to God's Word. We have an enemy who uses deceit to destroy (see Jn 8:44; 1Pt 5:8). Though we will continually be subjected to a chorus of competing voices, we can be assured that God loves us and is completely worthy of our trust.

the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

Cain Murders Abel

4 The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help."^a She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground.³ In the course of time Cain presented some of the land's produce as an offering to the LORD.⁴ And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering,⁵ but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.

⁶ Then the LORD said to Cain, "Why are you furious? And why do you look despondent? ⁷ If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it."

⁸ Cain said to his brother Abel, "Let's go out to the field."⁸ And while they were in the field, Cain attacked his brother Abel and killed him.

⁹ Then the LORD said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's guardian?"

¹⁰ Then he said, "What have you done? Your brother's blood cries out to me from the ground!"¹¹ So now you are cursed, alienated from the ground that opened its mouth to receive your brother's blood you have shed.¹² If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth."

¹³ But Cain answered the LORD, "My punishment^o is too great to bear!"¹⁴ Since you are banishing me today from the face of the earth, and I must hide from your presence and become a restless wanderer on the earth, whoever finds me will kill me."

¹⁵ Then the LORD replied to him, "In that case,^e whoever kills Cain will suffer vengeance seven times over." And he placed a mark on Cain so that whoever found him would not kill him.¹⁶ Then Cain went out from the LORD's presence and lived in the land of Nod,^f east of Eden.

The Line of Cain

¹⁷ Cain was intimate with his wife, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son.¹⁸ Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech.¹⁹ Lamech took two wives for himself,

^a4:1 Lit *the LORD* ⁸4:8 Sam, LXX, Syr, Vg; MT omits "Let's go out to the field." ^c4:11 Lit *blood from your hand* ^o4:13 Or *sin* ^e4:15 LXX, Syr, Vg read "Not so!" ^f4:16 Lit *Wandering*

from God in numerous biblical examples. Other instances of eastward movement in Genesis include Cain's journeys after judgment (4:16), humanity's migration toward Babylon (11:2), and the migration of Keturah's sons (25:6). **Cherubim** are used as an artistic motif in the tabernacle (Ex 25:18–22; 26:1) and are also mentioned in Ezk 10 and 11.

4:1 Adam and Eve now begin to fulfill God's original command to them, to "be fruitful" and "multiply" (1:28). **Eve**, whose name means "life," now becomes the life-giver. Eve knew that the child was more than the result of her and her husband's love; he came into being **with the LORD's help**. A wordplay in the Hebrew suggests that the name **Cain** (*qayin*) came from the verb **had** (*qaniti*) in Eve's comment, **I have "had" a male child**. **4:2** The name **Abel** means "breath"; the term is used elsewhere in the OT to refer to that which passes away quickly and is insubstantial (Ps 62:10; Ec 1:2).

4:3 Cain's sacrifice marks the first mention of **an offering to the LORD** in the Bible. The Hebrew term used here suggests a freewill gift given to an authority.

4:4–5 Ironically, the first recorded offering given to God was also the first one rejected by him. Since grain offerings were authorized in the law of Moses, the fact that Cain's offering was of vegetation rather than an animal is not why God **did not have regard** for it. Cain's **furious** reaction suggests that the offering was rejected because of sin in his heart, not the nature of his offering.

4:8 In a move that demonstrates premeditation, Cain led Abel **to the field and attacked** him in a place where there were no

human witnesses. Cain's killing of his brother brought about the first death of a human.

4:9 God's use of questions with guilty sinners continues here (v. 6; cp. 3:9–13). By claiming he did not know where his brother was, Cain added lying to his sin of murder. God once made Adam a guardian (*Hb shamar*) of the garden (2:15). Cain now asked if he was to be his **brother's guardian** (*Hb shamar*). The Bible's answer to Cain's question is yes (Lv 19:18; Mt 22:39; Gl 5:14).

4:10 Unlike his father Adam (3:12), Cain never confessed his guilt, even though God directly confronted him with his sin. Though Abel never spoke in the preceding narrative, his **blood** now cried out **from the ground**.

4:11 God's judgment began with a curse whose wording in the Hebrew parallels the curse placed on the snake. This is particularly fitting since both were liars and murderers (Jn 8:44).

4:12 Cain's punishment destroyed his livelihood as a farmer and turned him into a **restless wanderer**.

4:13 Cain's response has several possible English renderings. The CSB—which reflects the unrepentant attitude Cain showed earlier—expresses Cain's anguish, but no remorse. The Septuagint and Martin Luther translated it as, "My sin is too great to be forgiven," while early rabbis took it as a question: "Is my sin too great to forgive?" In view of Cain's previous and later actions, the CSB's translation seems best.

4:14 Just as his father Adam had been driven out (*Hb garash*) of the garden, Cain noted that God was **banishing** (*Hb garash*) him **from the face of the earth**. Since he would **hide** (or possibly, "be hidden") from God's

protective **presence**, he feared that other descendants of Adam and Eve (5:4) would **kill** him to avenge Abel's murder.

4:15 True to his compassionate and forgiving nature (Ex 34:6–7), God made two provisions for Cain to protect him despite his sin.

4:16 Cain's departure **from the LORD's presence** was both physical and spiritual (Jnh 1:3,10). *Nod* means "wandering." **The land of Nod** is never mentioned again in the Bible. Perhaps the phrase simply referred to any location in which Cain resided. The notation that Cain departed to live **east of Eden** identifies him with other sinners who also moved east (see note at 3:24).

4:17 The parallel tracks of Adam's and Cain's lives—sin, judgment by God, banishment, and eastward movement—continue with the notation that after these things **Cain was intimate with his wife** (cp. v. 1). In spite of his grave sin, Cain still fulfilled the divine command to be fruitful and multiply (1:28). The city of **Enoch** is not mentioned elsewhere in the Bible, and its location is unknown.

Cain's genealogy in vv. 17–24 has similarities with Seth's genealogy (5:3–32). Two of the names in both lines are identical (Enoch, Lamech) and others are similar (Cain/Kenan; Methushael/Methuselah). In addition, the seventh member of both genealogies (Cain's Lamech, Seth's Enoch) are given special emphasis, and both conclude with a person who has three named sons. Notable differences exist as well: Seth's genealogy is longer and contains life span details, but it omits any mention of occupations or wives' names.

4:19 More details are provided in this genealogical section for **Lamech**, the seventh

one named Adah and the other named Zillah.

²⁰ Adah bore Jubal; he was the first^a of the nomadic herdsmen. ²¹ His brother was named Jubal; he was the first^a of all who play the lyre and the flute. ²² Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

²³ Lamech said to his wives:
Adah and Zillah, hear my voice;
wives of Lamech, pay attention
to my words.
For I killed a man for wounding me,
a young man for striking me.

²⁴ If Cain is to be avenged
seven times over,
then for Lamech it will be
seventy-seven times!

²⁵ Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given^b me another offspring^c in place of Abel, since Cain killed him." ²⁶ A son was born to Seth also, and he named him Enosh. At that time people began to call on the name of the LORD.

The Line of Seth

5 This is the document containing the family^d records of Adam. ^e On the day that God created man,^f he made him in the likeness of God;^g ² he created them male and female. When they were created, he blessed them and called them mankind.^h

³ Adam was 130 years old when he fathered a son in his likeness, according to his image, and named him Seth. ⁴ Adam lived 800 years after he fathered Seth, and he fathered other sons and daughters. ⁵ So Adam's life lasted 930 years; then he died.

⁶ Seth was 105 years old when he fathered Enosh. ⁷ Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. ⁸ So Seth's life lasted 912 years; then he died.

⁹ Enosh was 90 years old when he fathered Kenan. ¹⁰ Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. ¹¹ So Enosh's life lasted 905 years; then he died.

¹² Kenan was 70 years old when he fathered Mahalalel. ¹³ Kenan lived 840 years after he

^a4:20,21 Lit *father* ⁴:25 The Hb word for *given* sounds like the name "Seth." ⁴:25 Lit *seed* ⁵:1 Lit *written family*
⁵:1 Or *mankind* ⁵:1 Or *Adam, human beings* ⁵:2 Hb *'adam*

member of Adam's line through Cain, than for any other. His three named sons made crucial contributions to human culture. By taking **two wives for himself** Lamech became the first polygamist, a violation of God's intentions for marriage (2:22; Mk 10:6–8).

4:20 Jubal brought about key advances in the profession of the **nomadic herdsmen**—those who cared for sheep, goats, and cattle (Hb *miqneh*). This represents an advance beyond what Abel had done since he is only known to have tended sheep and goats (v. 2; Hb *tsō'n*).

4:21 Jubal advanced civilization in the area of the musical arts, playing a key role in developing two of the most important musical instruments of the ancient world, **the lyre and the flute**.

4:22 Tubal-cain's metallurgical advances in creating **bronze** (made by combining copper and tin) and smelting **iron** would prove crucial for crafting **tools** and weapons.

4:23 Lamech's so-called "Song of the Sword," the longest recorded speech by a human to this point in the Bible (twenty-one Hebrew words), represents the dark climax of the Cainite genealogy. His level of retaliation against **a man** and **a young man** goes far beyond the biblical limits (Ex 21:23–25), and his boast of killing for vengeance foreshadows the conditions that led to the flood in Noah's day (Gn 6:11).

4:25 The name **Seth** (Hb *sheth*) is a word-play on the verb translated **has given** (Hb *shath*). Once again (v. 1), Eve recognized God as the ultimate source of her offspring. This family line that ultimately produced Jesus is traceable through Seth (Lk 3:38).

4:26 The name **Enosh**, like the name Adam, means "humanity." In a very real sense Enosh's birth marks a new and brighter beginning for humanity, as **people began to call on the name of the LORD**, "Yahweh." Yahweh is God's personal name (Ex 3:15).

5:1 This is the second of eleven (Hb) *toledoth* sections in Genesis (2:4; 6:9; 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2). The Hebrew term *toledoth* ("family records") refers to "those who were given birth." Each section contains genealogical information and/or accounts regarding the descendants of the people or things named in the section title.

Only the Sethite genealogy is called **the family records of Adam**, even though Cain's descendants are equally related. The reason for this is undoubtedly the contrasting descendants within the brothers' genealogies; only offspring in Seth's line are noted as being righteous.

5:2 Key themes of chap. 1 are repeated and extended in the Sethite genealogy: (1) God created both **male** and **female**, thus making it possible for humanity to fulfill the divine mandate to create offspring; (2) people, though made in God's image, are not God; **they were created**; (3) humanity has been specially **blessed** by God; and (4) humanity is under God's authority, as demonstrated by the fact that God assigned them the name **mankind**.

5:4 The phrase **fathered other sons and daughters** is repeated nine times in the Sethite genealogy, but it never occurs in the Cainite genealogy. The clear implication is that the line of Seth more faithfully fulfilled God's command to be fruitful and multiply (1:28).

5:5 Only three individuals are said to have lived longer than Adam's **930 years**. They are Noah (950), Jared (962), and Methuselah (969). The notation that **he died** emphasizes the solemn truth of God's curse following Adam's sin (3:19).

5:6–31 The name **Kenan** (Hb *qeynan*) is closely linked to Cain (Hb *qayin*), and may mean "metalworker."

The name **Mahalalel** may mean "one who praises God."

The name **Enoch** means "dedication."

Enoch, as the seventh member of the Sethite genealogy, is given special emphasis. The name **Methuselah** may mean either "man of the spear" or "man of Shelah."

Enoch's life stands in stark contrast to Lamech, the seventh member of Cain's line. Whereas Lamech was notorious for his immorality and violence, **Enoch walked with God**. The phrase "walked with God" suggests living a life consistent with God's will as well as experiencing fellowship with him.

The description of Enoch's life differs from the others in two remarkable ways: (1) His righteousness is highlighted through the double notation that **Enoch walked with God**. (2) The description of the end of his life is mysterious: **he was not there because God took him**. The NT confirms the meaning of this phrase: "Enoch was taken away, and so he did not experience death" (Heb 11:5). Enoch's experience, like Elijah's later (2Kg 2:11), anticipates an experience reserved for Christians living at the end of time (1Co 15:51–55; 1Th 4:17). Methuselah's **969 years** marks him as the oldest person in the Bible.

The **Lamech** of the Sethite genealogy (v. 28) stands in sharp contrast to the Lamech of the Cainite genealogy. Both Lamechs are the only individuals in their respective genealogies to have quotations attributed to them, but Cain's Lamech spoke of murder and vengeance (4:23–24), while the Lamech in this chapter spoke words of hope and deliverance. The name **Noah** means "rest/relief." Prophetically, Lamech declared that the son born to him would live up to his name: he would **bring . . . relief** to humanity **from the agonizing labor** that had resulted from Adam's sin. The Hebrew verb "relief" is more commonly translated "comfort."

A final point of comparison between the Cainite and Sethite Lamechs is the use of sevens. The first Lamech mentioned Cain's

fathered Mahalalel, and he fathered other sons and daughters.¹⁴ So Kenan's life lasted 910 years; then he died.

¹⁵ Mahalalel was 65 years old when he fathered Jared.¹⁶ Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters.¹⁷ So Mahalalel's life lasted 895 years; then he died.

¹⁸ Jared was 162 years old when he fathered Enoch.¹⁹ Jared lived 800 years after he fathered Enoch, and he fathered other sons and daughters.²⁰ So Jared's life lasted 962 years; then he died.

²¹ Enoch was 65 years old when he fathered Methuselah.²² And after he fathered Methuselah, Enoch walked with God 300 years and fathered other sons and daughters.²³ So Enoch's life lasted 365 years.²⁴ Enoch walked with God; then he was not there because God took him.

²⁵ Methuselah was 187 years old when he fathered Lamech.²⁶ Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters.²⁷ So Methuselah's life lasted 969 years; then he died.

²⁸ Lamech was 182 years old when he fathered a son.²⁹ And he named him Noah,^A saying, "This one will bring us relief from

the agonizing labor of our hands, caused by the ground the LORD has cursed."³⁰ Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters.³¹ So Lamech's life lasted 777 years; then he died.

³² Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

Sons of God and Daughters of Mankind

6 When mankind began to multiply on the earth and daughters were born to them, ² the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives for themselves. ³ And the LORD said, "My Spirit will not remain^e with^c mankind forever, because they are corrupt.^d Their days will be 120 years."⁴ The Nephilim^e were on the earth both in those days and afterward, when the sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men.

Judgment Decreed

⁵ When the LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but

^A5:29 In Hb, the name *Noah* sounds like "bring us relief." ⁶6:3 Or *strive* ⁶6:3 Or *in* ⁶6:3 Lit *flesh* ⁶6:4 Possibly means "fallen ones"; traditionally, "giants"; Nm 13:31–33

sevenfold curse and pronounced a 77-fold curse on anyone who would bring death to him, while Seth's Lamech lived 777 years before death came to him.

5:32 The mention of **Noah** at the end of the most controversial sections of the entire Bible. Major disagreements surround each of these verses. Careful study of the Hebrew text does not end the debates; if anything, it only sharpens them. The controversies are listed below.

6:1–4 This brief portion of Genesis is one of the most controversial sections of the entire Bible. Major disagreements surround each of these verses. Careful study of the Hebrew text does not end the debates; if anything, it only sharpens them. The controversies are listed below.

6:2 Using language that parallels the sequence leading to humanity's first sin in the garden (3:6), the **sons of God** first **saw** something that they thought was good, and then **took** what they desired **for themselves**.

Controversy (cp. Jdg 14:1–2) surrounds the phrase "the sons of God." Three different basic

positions have been staked out regarding the identity of these "sons." They have been understood as heavenly beings (an ancient Jewish position, still accepted by many today), as kings or men of high social status, and as men from the godly family line of Seth.

Favoring their identity as heavenly beings—likely angels—is the fact that elsewhere in the OT the phrase "sons of God" refers only to heavenly creatures (Jb 1:6, 2:1; 38:7) and that the NT refers to fallen angels (2Pt 2:4; Jd 6). Those who accept this view hold that the sin that prompted God's anger in this passage was a violation of Gn 2:24, brought about by sexual relations between human and angelic beings, resulting in the creation of the Nephilim. But this view has its difficulties. For instance, Jesus indicated that angels do not marry (Mt 22:30) and Paul used the phrase "sons of God" to refer to godly people, not angels (Gl 3:26).

The view that the "sons of God" are kings or aristocrats is supported by the fact that *Elohim*, the common Hebrew word for "God," is sometimes applied to persons who have great social power (Ps 82:6–7; Jn 10:34–35). Advocates of this position say that the "daughters of mankind" were people of lower social status. Thus the passage is thought to indicate possible abuse of lower class women by licentious men of privilege. Interpreters who take this view do not necessarily connect the Nephilim with these marriages.

The third position is the most popular view among evangelical Christians. It assumes that the "sons of God" were descendants of godly Seth, while the "daughters of mankind" were descendants of ungodly Cain.

6:3 The meaning of this verse is one of the most disputed in the Bible: Is it about God shortening humanity's life spans, or about God setting a time for the universal flood? There is

no general agreement as to its meaning, so the various Bible translations reflect translators' differing viewpoints. Accordingly, disagreement exists among translators regarding the reference to **Spirit**; some understand the Hebrew word to refer to the animating force present in living beings—thus rendering it "spirit" (KJV)—while many others, such as the CSB, understand it to refer to the Holy Spirit. Closely related to this issue is the appropriate translation of the phrase rendered in the CSB as **remain with**. Significant variations include "abide in" (ESV) and "contend with" (NIV). Complicating the issue still further is the Hebrew word *basar*, which is normally translated "flesh" (KJV) but which can be taken figuratively to refer to that which is **corrupt**.

6:4 Two major questions arise in this verse: who are the **Nephilim** and what if anything is the connection of the Nephilim to the **sons of God** and the **daughters of mankind**? The word *Nephilim* is actually a transliteration—not a translation—of the Hebrew word; translated, it means "fallen ones," a phrase that could mean morally or physically degraded individuals, or possibly angels who fell from heaven (Is 14:12).

In spite of its literal meaning, many versions (e.g., KJV, NLT) have followed the Septuagint in translating it as "giants," a guess seemingly based on the mention of Nephilim in Nm 13:33. This proposal appears unlikely, however, since no Nephilim would have survived the flood (Gn 7:22–23) and thus could not have lived during the post-flood events narrated in Numbers. Further, the Nephilim are never mentioned as one of the groups to be wiped out by the Israelites when they entered Canaan. Their mention in Nm 13 probably came from the lips of a fear-crazed spy who misinterpreted what he had seen in Canaan.

#02 99 Essential Christian Truths

GOOD IS FAITHFUL

God's faithfulness means he keeps his word and always fulfills his promises (1Co 1:9; 2Tm 2:13; 1Pt 4:19). God's faithfulness is demonstrated in his fulfillment of the promises he made to Abraham, Isaac, and Jacob. The apostle Paul assures believers that God will complete his work of redemption in them: "He who calls you is faithful, who also will do it" (1Th 5:24). We reflect God's character by keeping the promises we make to him and to others.

evil all the time, ⁶ the LORD regretted that he had made man on the earth, and he was deeply grieved. ⁷ Then the LORD said, “I will wipe mankind, whom I created, off the face of the earth, together with the animals, creatures that crawl, and birds of the sky — for I regret that I made them.” ⁸ Noah, however, found favor with the LORD.

God Warns Noah

⁹ These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God. ¹⁰ And Noah fathered three sons: Shem, Ham, and Japheth.

¹¹ Now the earth was corrupt in God’s sight, and the earth was filled with wickedness. ^a

¹² God saw how corrupt the earth was, for every creature had corrupted its way on the earth.

¹³ Then God said to Noah, “I have decided to put an end to every creature, for the earth is filled with wickedness because of them; therefore I am going to destroy them along with the earth.

¹⁴ “Make yourself an ark of gopher^b wood. Make rooms in the ark, and cover it with pitch inside and outside. ¹⁵ This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high. ^c ¹⁶ You are to make a roof,^d finishing the sides of the ark to within eighteen inches^e of the roof. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.

¹⁷ “Understand that I am bringing a flood — floodwaters on the earth to destroy every creature under heaven with the breath of life in it. Everything on earth will perish. ¹⁸ But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons’ wives. ¹⁹ You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you. ²⁰ Two of everything — from the birds according to their kinds, from the livestock according to their kinds, and from the animals that crawl on the ground according to their kinds — will come to you so that you can keep them alive. ²¹ Take with you every kind of food that is eaten; gather it as food for you and for them.” ²² And Noah did this. He did everything that God had commanded him.

Entering the Ark

7 Then the LORD said to Noah, “Enter the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. ² You are to take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and its female, ³ and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth. ⁴ Seven days from now I will make it rain on the earth forty days and forty nights, and every

^a6:11 Or *injustice*, also in v. 13 ^b6:14 Unknown species of tree; perhaps pine or cypress ^c6:15 Or *300 cubits long, 50 cubits wide, and 30 cubits high* ^d6:16 Or *window, or hatch*; Hb uncertain ^e6:16 Lit to a cubit

Were the Nephilim products of the marriages between the sons of God and the daughters of mankind (v. 2)? Possibly, but in the Hebrew text there is no explicit connection between them.

6:5 God, who alone can observe both people’s outward actions (Jb 34:21) and their thoughts (1Sm 16:7), **saw** what was visible—that **human wickedness was widespread**—and what was invisible—that **every inclination of the human mind was nothing but evil all the time**. The word translated “mind” is literally “heart,” reflecting the ancient conception that this organ was the seat of the intellect, emotion, and will.

6:6 For the first time in the Bible, **the LORD regretted something that he had made**. However, his regret did not stem from something he had done wrong, but rather from what humanity was doing wrong.

6:8 This contrast to the rest of humanity anticipates Noah’s contrasting destiny. The word **favor** means undeserved blessing given by a powerful being to one who is less powerful.

6:9–10 The **family records of Noah** is the third of eleven (Hb) *toledoth* sections in Genesis (2:4; 5:1; 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2).

6:11–12 Within these two verses three different forms of the verb **corrupt** are used to describe what humanity had done to itself and the world in Noah’s day. The Hebrew word translated “corrupt” means “to bring to ruin, to destroy.”

6:14 Because of God’s grace (v. 8) and Noah’s relationship with God (v. 9), Noah and

his family would be saved in an **ark**, along with the land and air animals. The Hebrew term translated “ark” is used only in the Noah account and the story of Moses’s early childhood (Ex 2:3); as used in the Bible it refers to a watertight vessel used to preserve human life from impending disaster. **Gopher** is the transliteration of a Hebrew word whose meaning is unknown; gopher wood may be pine or cypress or something extinct.

6:15 Noah was **to make** the ark rectangular and barge-like in shape, six times longer than it was wide, and ten times longer than it was high. In the Hebrew text the measurements are expressed as “cubits,” a cubit being the length from a person’s elbow to the end of the fully extended middle finger—about eighteen inches. The **450-foot** length made the ark the largest ship known to be constructed in ancient times. The ark was to contain an unspecified number of rooms—literally, “nests”—and was to have two layers of pitch, (that is, asphalt or bitumen) painted over the boards. **6:16** The Hebrew word translated **roof** can also be translated “window” or “hatch.” If the term means “roof,” then the text probably indicates that it was to extend **eighteen inches** over the sides of the boat. If the term means “window,” then it refers to an eighteen-inch high gap separating the four sides of the boat from its roof.

6:17 Only after he commanded Noah to make the ark did God tell him why it was to be built: God was **bringing a flood**—a term used only in connection with the massive, all-destroying flood in Noah’s day. **Everything on earth**

will perish. The biblical language here and elsewhere in Gn 6–8 most naturally indicates that Noah’s flood covered the entire globe. The apostle Peter seems to affirm this (2Pt 2:5; 3:6). Some evangelicals conclude that Noah’s flood covered only that portion of the earth that was inhabited by humans.

6:18 The term **covenant** refers to a binding, formal agreement between two parties—a sort of treaty, pact, or contract.

6:19 Noah was **to bring into the ark one male and one female of all the living creatures**. Representatives of all vulnerable species were to be preserved.

6:22 An undetermined amount of time had passed between this verse and the previous verses in this chapter. Certainly the construction of the ark would have been a lengthy endeavor.

7:1 Following the ark’s completion, **the LORD** gave **Noah** the order to begin the complex process of boarding the craft. Because of Noah’s **righteous** walk with God he and his **household** would be saved.

7:2–3 While one male and one female of every species of air and land animal were to be taken aboard the ark, **all the clean animals**—both those of the land and among the **birds of the sky**—were to have **seven pairs** of males and females onboard. The concept of clean animals is explained elsewhere in the Torah (Lv 11:1–46); essentially, these were animals that were fit for human consumption and could be offered as sacrifices to God.

7:4 The advance warning God gave Noah here about the onset of rain was necessary,

living thing I have made I will wipe off the face of the earth.”⁵ And Noah did everything that the LORD commanded him.

⁶Noah was six hundred years old when the flood came and water covered the earth.⁷ So Noah, his sons, his wife, and his sons’ wives entered the ark because of the floodwaters.⁸ From the animals that are clean, and from the animals that are not clean, and from the birds and every creature that crawls on the ground,⁹ two of each, male and female, came to Noah and entered the ark, just as God had commanded him.¹⁰ Seven days later the floodwaters came on the earth.

The Flood

¹¹In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the sources of the vast watery depths burst open, the floodgates of the sky were opened,¹² and the rain fell on the earth forty days and forty nights.¹³ On that same day Noah and his three sons, Shem, Ham, and Japheth, entered the ark, along with Noah’s wife and his three sons’ wives.¹⁴ They entered it with all the wildlife according to their kinds, all livestock according to their kinds, all the creatures that crawl on the earth according to their kinds, every flying creature — all the birds and every winged creature — according to their kinds.¹⁵ Two of every creature that has the breath of life in it came to Noah and entered the ark.¹⁶ Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

¹⁷The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth.¹⁸ The water

surged and increased greatly on the earth, and the ark floated on the surface of the water.¹⁹ Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered.²⁰ The mountains were covered as the water surged above them more than twenty feet.²¹ Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm on the earth, as well as all mankind.²² Everything with the breath of the spirit of life in its nostrils — everything on dry land died.²³ He wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with him in the ark.²⁴ And the water surged on the earth 150 days.

The Flood Recedes

8 God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind to pass over the earth, and the water began to subside.² The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped.³ The water steadily receded from the earth, and by the end of 150 days the water had decreased significantly.⁴ The ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

⁵The water continued to recede until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were visible.⁶ After forty days Noah opened the window of the ark that he had made,⁷ and he sent out a raven. It went back and forth until the water had dried up from the

^a7:20 Lit *surged 15 cubits*

for it almost certainly would have taken **seven days** to finish loading, securing, and tending to the dietary needs of all the wild animals onboard the three-level barge-like structure.

The number *forty* played a significant role throughout the OT: Isaac and Esau were forty when they married (25:20; 26:34). Moses was on Mount Sinai forty days and nights receiving the law from God (Ex 24:18; 34:28; Dt 9:11; 8:25). Israel spent forty years in the wilderness following their disobedience (Nm 32:13). The Philistines oppressed Israel for forty years (Jdg 13:1), and several judges and kings ruled over Israel for forty years (Othniel, Jdg 3:1; Deborah, Jdg 5:31; Gideon, Jdg 8:28; Eli, 1Sm 4:8; David, 2Sm 5:4; Solomon, 1Kg 11:42; Joash, 2Kg 12:1; Saul, Ac 13:21). **7:6–10** Noah’s age at the onset of the flood—**six hundred years old**—will be used to indicate the duration of the flood (8:13). No other human after Noah will be said to live to this age.

7:11 Water came from two different sources—one below and one above. Exactly what is meant by **all the sources of the vast watery**

depths is unknown; the phrase appears to refer to a massive outflow of pressurized water from underground sources that **burst** out of the ground with devastating effect.

7:16 Shut him in—The author gave no details to explain how God performed the supernatural act of shutting Noah in.

7:17–20 More than twenty feet is literally fifteen cubits, which is about 22½ feet.

7:24 Though the text does not explicitly say so, the total of 150 days seems to include the forty days of rain. The Hebrew word translated as **surged** emphasizes the power of the waters.

8:1 Remembered does not suggest that God had ever forgotten about Noah; when used of God, “remember” suggests the initiation of a miraculous, saving act of God. Using language that reflects God’s initial act of creating the universe (Gn 1:2), **God caused** (Hb *ruach*—“Spirit” or **wind**—to pass over the waters of the **earth**. Immediately **the water began to subside**.

8:2 Following the 150 days of ever-surging waters, a turnaround occurred: all **the sources of water** (from above and below) **stopped**

and the water began to subside. The initial downpour ended after forty days and nights (7:12), so presumably the rains that are said to have ceased in the present verse were only sporadic showers.

8:3 Just as the flood had increased upon the earth for 150 days, so it **steadily receded from the earth for 150 days**, until the levels had decreased significantly.

8:4 Exactly five months after the flood had begun (7:11), **the ark came to rest . . . on the mountains of Ararat**—modern Turkey or Armenia.

8:5–6 This is the only mention of a **window** (Hb *hallon*) in the ark.

8:7 Rabbis have suggested that Noah first **sent out a raven**, a ritually unclean bird, because it was expendable. The fact that **it went back and forth** from the ark means that it could find no suitable habitat.

8:8 Perhaps simultaneous with the release of the raven or soon thereafter, Noah **sent out a dove**. Since the dove ate seed and insects, it would provide a useful indication of **whether the water on the earth’s surface had gone down**.

Salvation Through Judgment

JUDGMENT	THE EVENT	THE MEANS	SALVATION
The Wicked	The Flood (<i>Gn 6–9</i>)	Floodwater	Noah and His Family
The Egyptians	The Exodus (<i>Ex 1–15</i>)	The Plagues and the Red Sea	The Israelites
Judah and Jerusalem	The Exile (<i>2Ch 36</i>)	The Babylonians	The Remnant
Sinners/Jesus Christ	The Cross (<i>Rm 5</i>)	God's Wrath on Our Substitute	Believers in Christ
God's Enemies	The Final Judgment (<i>2Th 1</i>)	God's Wrath and Hell	God's People

earth. ⁸ Then he sent out a dove to see whether the water on the earth's surface had gone down, ⁹ but the dove found no resting place for its foot. It returned to him in the ark because water covered the surface of the whole earth. He reached out and brought it into the ark to himself. ¹⁰ So Noah waited seven more days and sent out the dove from the ark again. ¹¹ When the dove came to him at evening, there was a plucked olive leaf in its beak. So Noah knew that the water on the earth's surface had gone down. ¹² After he had waited another seven days, he sent out the dove, but it did not return to him again. ¹³ In the six hundred first year, ^a in the first month, on the first day of the month, the water that had covered the earth was dried up. Then Noah removed the ark's cover and saw that the surface of the ground was drying. ¹⁴ By the twenty-seventh day of the second month, the earth was dry.

^a8:13 = of Noah's life

8:9 Though the ark was now resting on Ararat (v. 4) and mountaintops were visible (v. 5), the waters had not yet receded enough for the dove to find a **resting place for its foot**.

8:10–11 When the dove returned to Noah from its second foray with an **olive leaf**, this confirmed that the lower elevations (where olive trees grow) were now above water.

8:12 When Noah sent the dove out a third time and it **did not return**, it was clear that

life-sustaining conditions now existed at the earth's more temperate, lower elevations.

8:13–14 On Noah's six hundred first birthday he **removed the ark's cover** and confirmed what the dove had indicated—that the plains beneath the mountain range were **drying**. Some fifty-seven days later, **the earth was dry**.

8:20 Noah's first act following his departure from the ark was to worship God by giving a burnt offering. Since **every kind of clean animal and bird**—that is, one of every mammal

that chewed the cud and possessed split hoofs, as well as one representative of every kind of bird that did not eat carrion—was offered.

8:21 Using anthropomorphic language—words that describe God's actions in human terms—the text notes that **the LORD smelled the pleasing aroma**. The phrase means that God accepted Noah's sacrifice. Following Noah's sacrifice the Lord made a solemn promise **never again to curse the ground** as he had done following Adam's

The Lord's Promise

¹⁵ Then God spoke to Noah, ¹⁶ "Come out of the ark, you, your wife, your sons, and your sons' wives with you. ¹⁷ Bring out all the living creatures that are with you — birds, livestock, those that crawl on the earth — and they will spread over the earth and be fruitful and multiply on the earth." ¹⁸ So Noah, along with his sons, his wife, and his sons' wives, came out. ¹⁹ All the animals, all the creatures that crawl, and all the flying creatures — everything that moves on the earth — came out of the ark by their families.

²⁰ Then Noah built an altar to the LORD. He took some of every kind of clean animal and every kind of clean bird and offered burnt offerings on the altar. ²¹ When the LORD smelled the pleasing aroma, he said to himself, "I will never again curse the ground because of human beings, even though the inclination of the human heart is evil from youth onward. And I will never again strike down every living thing as I have done.