

Standard LESSON™

Teacher's Study Bible

KING JAMES VERSION

FOR ADULT BIBLE TEACHERS AND STUDENTS

HOLY BIBLE

King James Version

Standard LESSON™

Teacher's Study Bible

Featuring Book Introductions, Cross-References, Sectional Headings, Concordance,
Pronunciation Guide, Time Line, and Other Special Study Aids

Standard[®]
P U B L I S H I N G

www.standardpub.com

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Books of the Bible in Biblical Order

The Old Testament

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<i>Law</i>	Genesis	4	50
(The Pentateuch)	Exodus	70	40
	Leviticus	126	27
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<i>History</i>	Joshua	270	24
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	2 Samuel	387	24
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The New Testament

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The Early Church Acts 1245 28

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	1 Timothy	1376	6
	2 Timothy	1382	4
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	James	1406	5
	1 Peter	1411	5
	2 Peter	1418	3
	1 John	1422	5
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	3 John	1430	1
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Books of the Bible in Chronological Order

Chronological Order of the Old Testament

Genesis 1–11
Job
Genesis 22–50
Exodus
Psalms 90
Leviticus
Numbers
Deuteronomy
Psalms 91
Joshua
Judges
Ruth
1 Samuel 1:1–16:13
Psalms 23
1 Samuel 16:14–19:11
Psalm 59
1 Samuel 19:12–21:15
Psalms 34, 56
1 Samuel 22:1, 2
Psalms 57, 142
1 Samuel 22:3–23
Psalm 52
1 Samuel 23
Psalms 54, 63
1 Samuel 24–31
2 Samuel 1–7
Psalm 30
2 Samuel 8:1–14
Psalm 60
2 Samuel 8:15–12:14
Psalms 51, 32
2 Samuel 12:15–15:37
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2 Samuel 16–20
Psalms 64, 70
2 Samuel 21, 22
Psalm 18
2 Samuel 23, 24

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24–29, 31, 35–41, 53, 55,
58, 61, 62, 65, 68, 72, 86,
101, 103, 108–110, 138
141, 143–145
1 Kings 1–4
Proverbs
Song of Solomon
1 Kings 5–11
Ecclesiastes
1 Kings 12–22
2 Kings 1:1–14:25
Jonah
2 Kings 14:26–29
Amos
2 Kings 15–25
Psalms 1, 2, 10, 33, 43, 66,
67, 71, 89, 92–100, 102,
104–106, 111–125,
127–136, 146–150
1 Chronicles 1–16
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1 Chronicles 17–29
2 Chronicles 1–21
Obadiah
2 Chronicles 22
Joel
2 Chronicles 23:1–26:8
Isaiah 1–5
2 Chronicles 26:9–23
Isaiah 6
2 Chronicles 27–32
Isaiah 7–66
Hosea
Micah
Nahum
2 Chronicles 33, 34
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2 Chronicles 35
Habakkuk
Jeremiah

2 Chronicles 36:1–8
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Zechariah
Psalms 107, 126
Ezra 5:2–6:22
Esther
Ezra 7–10
Nehemiah
Malachi

Chronological Order of the New Testament

Matthew, Mark, Luke, John
Acts 1–14
James
Galatians
Acts 15–18
1 Thessalonians
2 Thessalonians
Acts 19:1–20:1
1 Corinthians
2 Corinthians
Acts 20:2, 3
Romans
Acts 20:4–28:30
Philippians, Ephesians,
Colossians, Philemon
Hebrews
1 Timothy, Titus
1, 2 Peter, Jude
2 Timothy
1, 2, 3 John
Revelation

About the Standard Lesson Teacher's Study Bible

WHAT IS A TEACHER'S STUDY BIBLE?

There is an abundance of study Bibles for individual and devotional use. These are extremely valuable for those studying the Bible on their own. But what about the special needs of the teacher or group leader? Welcome to the *Standard Lesson Teacher's Study Bible* (SLTSB).

A teacher's study Bible recognizes the tasks with which leaders are charged and equips them for those tasks.

Tell—At a very basic level, the teacher is called to deliver information precisely and accurately. In doing that leaders often ask themselves certain questions: Am I pronouncing that name correctly? Do I understand the point of this Bible book? How accurate are the resources I am using? Only when those questions are answered can a teacher proceed to speak with confidence.

Explain—After delivering content, the teacher is called to ensure that learners understand it. The lesson material a teacher uses will have good content, but what if learners ask questions not in the script, figuratively speaking? Teachers need to have reliable information at their fingertips. Not pages of deep scholarship found in resources like good commentaries, but a distillation of a passage written by Christian educators.

Apply—A teacher knows that the job is not done when learners understand a portion of Scripture. Teachers need to be answer the inevitable “so what” questions in the minds of students. How does the content they now understand apply to them? How does the timeless book that the Bible provide answers to questions they have now?

Critique—A good teacher knows that good teaching should inspire learners to think deeply. While the thought may be intimidating, teachers know that students need to process, evaluate, and even question what they are learning. When the group is hesitant to verbalize those questions, a teacher needs discussion starters at the ready.

Hold—Teaching that stops at the end of class may not be teaching at all! The leader knows that he or she must provide tools to help learners “hide God's Word in their hearts,” to use a Bible phrase. That means they must be able to connect new knowledge to old. Where in the Bible can they turn to learn more about what they studied? Is there a simple way for them to remember the big ideas in a Bible book?

HOW DO I USE THE SLTSB?

The *SLTSB* complements lesson materials by putting tools at the fingertips of teachers while they are leading lessons. Questions will always arise that lesson materials cannot anticipate. Times will always arise when learners need to be prompted with probing questions. Teachers will always need to be able to explain how verses not only fit a lesson, but fit the theme of the book in which they are found and the story arc of Scripture as a whole. It is with these issues that a specialty teacher Bible can provide great assistance.

SPECIAL FEATURES OF THE SLTSB

The *SLTSB* contains features designed to meet the needs of teachers and leaders.

Enhanced Introductions—Study Bibles have book introductions that help the reader understand each one. The *SLTSB* introductions have features designed to help the leader teach that book.

1. **What to review:** Each book of the Bible was written at a particular time for particular reasons. But some issues pervade the whole of Scripture. For example, before teaching Paul's first letter to Corinth, the teacher will be directed, in our introduction, to other portions of the Bible that tell how that church began, how polygamy often led to immorality, and about the nature and use of spiritual gifts—all key themes in 1 Corinthians.
2. **Practical questions:** The Bible was written centuries ago, but its principles are timeless. Each book answers questions people ask today. For example, the introduction to the letter from James shows how the book answers questions like: *How do we get a better class of people in our church? If salvation is about faith, why do my actions matter? Isn't prayer just positive thinking?*
3. **Teaching through:** To truly understand a portion of a Bible book, one needs to have a grasp of the entire book. A teacher needs to be able to communicate the structure of whole books to learners in a way that is easily remembered. The book of Esther deals with a lovely Hebrew captive who became the queen of Persia and had to face a genocidal leader whom she thwarted at a banquet she held. Students can easily remember the outline: *Beauty, Beast, Feast*. These quick outlines can also suggest sermon or lesson series ideas to the leader.

Skill Builders for the Teacher—Many teachers and group leaders in the local church are volunteers. They are called to teach, but not always trained to teach. A teacher's study Bible understands this and provides on-the-job training for volunteer leaders.

1. **Chronology helps:** It is easy to see the Bible as a collection of stories and miss the overall story arc of God's plan. The *SLTSB* contains a number of tools to help the teacher understand when events occur in the flow of God's plan. Bible books are listed chronologically as well as in the order they appear in Scripture. A time line gives dates to Bible events and also lists secular events occurring around the same time. A harmony of the Gospels shows how Matthew, Mark, Luke, and John fit together to record the life of Jesus.
2. **Helpful articles:** Every teacher, at some time or another, is asked how Christianity compares to other world religions or how we got our Bible. Articles are included that discuss these and more relevant questions. In addition, articles by outstanding Christian educators train volunteers how to handle classroom challenges and build their teaching skills.
3. **Trustworthy commentary:** Decade after decade, the Standard Lesson Commentary has been known by many teachers simply as "that Sunday school book." The *SLTSB* has taken these insights of the finest Bible teachers and Christian educators of the past six decades and placed their wisdom in columns next to the Bible text. Also in those columns a teacher will find questions about the text that can be used to spur discussion and deeper thinking.
4. **Pronunciation guide:** Teachers need no longer stumble when trying to read unfamiliar Bible names. This guide will help leaders pronounce names from Abimelech to Zerubbabel.

ABOUT THE STANDARD LESSON COMMENTARY

Since its first published in 1954, Standard Lesson Commentary (SLC) has been a resource for adult Sunday school, personal study, and sermon preparation. As the nation's most popular annual Bible commentary for more than two decades, the SLC provides 52 weeks of study in one volume and can be used as a supplemental resource for any curriculum that follows the International Sunday School Lessons (Uniform Series). See below to learn about the International Sunday School Lessons (Uniform Series.)

Writers for the SLC include ministers, Bible college professors, and other experts in Bible exposition and Christian education. It is always scholarly without being overly academic—written by scholars with the volunteer teacher in mind. In one volume a teacher will find biblically sound teaching, culturally relevant examples, and everything needed to prepare quality lessons for a range of class sizes and learning styles.

For more information, go to www.standardlesson.com.

ABOUT THE INTERNATIONAL SUNDAY SCHOOL LESSONS (UNIFORM SERIES)

The Uniform Series is a six-year plan for reading and studying the Bible. By participating in the Uniform Series, a believer will be given help in knowing the content of the Bible, understanding its message, and responding to that message by living a life of faith and love. An effort is made to take at least one lesson or daily Bible reading from each book of the Bible over a six-year span. Naturally, some parts of the Bible are more teachable than others, and these sections get more of the attention in the series.

The series is the result of the combined efforts of several denominations and publishing houses, and is thus shared by all of them. That means a class in the Christian church on the corner, another in the

Methodist church down the street, and still another in the Presbyterian church across town might all be using the same text on any given Sunday. Each of these churches can buy curriculum or annual commentaries on the Uniform Series from their preferred publisher.

STYLE NOTES CONCERNING THE *SLTSB*

Italics—Words in italics within the Scripture text itself are a part of the *King James Version (KJV)* used in this Bible, not something added by this publisher. Some versions use these italics to denote words supplied in the translation that were not in the original Hebrew or Greek.

Spelling and capitalization—The *KJV* does not always use modern, standard English spelling and capitalization. Here are principles used in determining how to treat these matters in the *SLTSB*:

- This particular commentary has been gleaned from 60 years' worth of material (from the Standard Lesson Commentary). Over the course of time, the publisher's house style has seen changes. And as the dictionary, too, has continuously updated the treatment of various words, there were, naturally, inconsistencies across the wide range of commentary that was being reviewed.

When directly quoting the *KJV* Scripture, the capitalization and spelling reflect the *KJV* treatment as would be done when quoting material from any source. But in commentary, the publisher's house style is employed. This is why there are seeming discrepancies in the capitalization of words like heaven/Heaven, sabbath/Sabbath, LORD/Lord, and so forth.

- The *KJV* Old Testament uses Melchizedek (ex: Genesis 14:18), but the New

Testament uses Melchisedec (ex: Hebrews 5:6).

- Similarly, the Old Testament uses Beth-lehem (ex: Micah 5:2), while the New Testament uses Bethlehem (ex: Luke 2:4).
- The modern spelling is Judea. The *KJV* uses Juda in Luke 1:39 and Judaea in verse 65 of that same chapter.

Teachers and students who want to further study a subject will be going to Bible dictionaries and handbooks. In general, those will be organized according to the modern-day spellings. So in order to facilitate such research, we have leaned toward using the modern spellings in our commentary and in the subheads (pericope heads) within Scripture text chapters.

In general, spellings in the maps match the spellings within the related *KJV* text.

In accordance with the preference of most readers of the *KJV*, the commentary text capitalizes the pronouns pertaining to deity.

Cross-references and footnotes—The *Standard Lesson Teacher's Study Bible* includes extensive cross-references and footnotes. Cross-references run across the bottom of the page; footnotes follow these, after a double slash. Cross-references (marked with superscripted letters in italics) lead to concepts and words in related Scripture passages. Footnotes (marked with superscripted letters in roman type) provide alternative readings in Hebrew (Heb.) or Greek (Gr.), as well as other information.

Use of divine name—Nearly all English translations render the divine name (represented by four Hebrew consonants in the text) with the word *Lord* rendered in small capital letters. When the comments of the *SLTSB*

quote directly from Scripture, we will adhere to that convention. Students of Scripture have differed over the years on the vowels that should be inserted between consonants to make the name pronounceable. Traditionally it has been rendered “Jehovah,” while many modern scholars prefer to render it “Yahweh.” Since the comments in the *SLTSB* come from a variety of Bible students and Christian educators, we will use these two interchangeably according to the commentator’s preference.

WHAT YOU'LL FIND IN THE STANDARD LESSON TEACHER'S STUDY BIBLE

All the study Bible features you look for are included in this new and definitive guide for teachers preparing Scripture-based lessons from the *King James Version* including:

- Complete *King James Version* text
- Study notes from the Standard Lesson Commentary
- Cross-references to other relevant passages
- Discussion questions with “talking points” for deeper understanding
- In-text maps showing the world of the Bible
- Harmony of the Gospels
- Introductions to each book of the Bible
- Comprehensive time line of Bible events
- Pronunciation guide to help pronounce hard-to-say names
- Concordance showing the occurrence of key words throughout the Bible
- Easy-to-read, 10 pt. Scripture type
- Bible reading plan

PRONUNCIATION GUIDE

Simple, clear guide shows how to say those difficult-to-pronounce Bible words and names.

Aaron	<i>Air-un.</i>	Abihu	<i>Uh-bye-hew.</i>
Aaronic	<i>Air-ahn-ik.</i>	Abijah	<i>Uh-bye-juh.</i>
Abaddon	<i>Uh-bad-dun.</i>	Abilene	<i>Ab-ih-leen or Ab-ih-lee-neh.</i>
Abana	<i>Ab-uh-nuh ör Uh-ban-uh.</i>	Abimelech	<i>Uh-bim-eh-lek.</i>
Abba	<i>Ab-buh.</i>	Abinadab	<i>Uh-bin-uh-dab.</i>
		Abinoam	<i>Uh-bin-oh-am.</i>
		Abiram	<i>Uh-bir-ah-m.</i>

CONCORDANCE

Concordance shows important words and their location in the Bible.

abode (n.) 2Ki. 19.27; Jn. 14.23.

abolish Is. 2.18 idols he shall utterly a.; 2Co. 3.13 end of that which is a. + Is. 51.6; Ep. 2.15.

abominable 1Ch. 21.6 the king's word was a. to Joab; Ps. 14.1 they have done a. works, 53.1; Re. 21.8 fearful, and unbelieving, and the a. + Is. 14.19.

abomination Ge. 46.34 every shepherd is an a. unto the Egyptians; 1Sa. 13.4 Israel also was had in a. with the Philistines; Pr. 28.9 his prayer shall be a.; Is. 1.13 incense is an a. unto me; 44.19 make the residue thereof an a.; Da. 11.31 the a. that maketh desolate; Mat. 24.15 a. of desolation, Mar. 13.14 + Pr. 11.1; Is. 66.17; Re. 21.27.

abomination to the Lord (or, to God). Of persons De. 18.12; 22.5; 25.16; Pr. 3.32; 11.20; 16.5; 17.15. Of things De. 7.25; 17.1; 23.18; 27.15; Pr. 6.16; 11.1; 12.22; 20.10, 23. Of acts De. 24.4; Pr. 15.9, 26; Lu. 16.15.

abound Ro. 5.15 by one man, Jesus Christ, hath a. unto many; 6.1 shall we continue in sin, that grace may a.; Phi. 4.12 I always a. in the work of the

accomplish Is. 55.11 it shall a. that which I please; 1Pe. 5.9 same afflictions are a. in your brethren + Is. 40.2; Jn. 19.28.

accord Ac. 1.14 continued with one a.; Phi. 2.2 being of one a. + Le. 25.5; 2Co. 8.17.

account (n.) Mat. 12.36 shall give a. thereof in the day of judgment; Lu. 16.2 give an a. of thy stewardship; Ro. 14.12 give a. of himself to God; He. 13.17 as they that must give a. + Da. 6.2; Mat. 18.23; Phi. 4.17; 1 Pe. 4.5.

account (v.) Is. 2.22 wherein is he to be a. of; 1Co. 4.1 let a man so a. of us + Lu. 20.35; Ro. 8.36; Ga. 3.6.

accursed Jos. 6.18 keep yourselves from the a. thing; Ro. 9.3 could wish that myself were a. from Christ + Is. 65.20; 1Co. 12.3.

accusation Mat. 27.37 set up over his head his a.; Ac. 25.18 none a. of such things as I supposed + Mar. 15.26; Jn. 18.29; 1Ti. 5.19.

accuse Lu. 3.14 neither a. any falsely; Jn. 5.45 that I will a. you to the Father + Ro. 2.13

HELPFUL ARTICLES

Articles by outstanding Christian educators train volunteers how to handle classroom challenges and build their teaching skills.

FOUR TYPES OF LEARNERS

The *imaginative learner* is people-oriented. She learns through emotions; she trusts her perceptions. This learner needs dialogue in order to process information and is most interested in how the content of the lesson applies to her personal life. She wants to know the value of the lesson, so her favorite question is "Why?"

The *analytic learner* is knowledge-

oriented. In his natural wisdom, God has placed aspects of these various learning styles within each of us. That means we all need lessons that meet the criteria above if we are going to be the disciples Christ has called us to be.

THE LEARNING CYCLE

Right about now you may be tempted to throw your hands up in surrender and say, "I have only 45 minutes for a lesson; how can I possibly teach it?"

HARMONY OF THE GOSPELS

Provides an overview of the key events in the life of Jesus and their occurrences in each of the four Gospels.


Part Second: Beginning of the Ministry of John the Baptist, the Forerunner	
17. John the Baptist's Person and Preaching	Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18
Part Third: Beginning of Our Lord's Ministry	
18. Jesus Baptized by John in the Jordan	Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23
19. Jesus Tempted in the Wilderness	Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13
20. John's First Testimony to Jesus	John 1:19-34
21. Jesus Makes His First Disciples	John 1:35-51
22. Jesus Works His First Miracle at Cana in Galilee	John 2:1-11
23. Jesus' First Residence at Capernaum	John 2:12


COMPREHENSIVE TIME LINE

The time line shows teachers and students how God's plan has unfolded throughout the ages.

PREHISTORY

A perfect world is created, but it is marred with the intrusion of evil. God confronts evil, and people struggle with the issue of God's power, nature, and justice.

God creates everything 

Angels are created and Satan leads other angels to rebel against God 

THE BIBLE IN 12 MONTHS

The Bible in 12 Months reading plan enables students to read the entire Bible in one year.

<p>Week 1</p> <p>1. Matt. 1:1-17; Acts 1:1-11; Ps. 1; Gen. 1, 2 2. Matt. 1:18-25; Acts 1:12-20; Ps. 2; Gen. 3, 4 3. Matt. 2:1-12; Acts 2:1-21; Ps. 3; Gen. 5-8 4. Matt. 2:13-23; Acts 2:22-47; Ps. 4; Gen. 9-11 5. Matt. 3:1-12; Acts 3; Ps. 5; Gen. 12-14 6. Matt. 3:13-17; Acts 4:1-22; Ps. 6; Gen. 15-17</p>	<p>Week 7</p> <p>36. Matt. 14:22-36; Acts 20:13-38; Ps. 34; Ex. 30, 31 37. Matt. 15:1-20; Acts 21:1-20; Ps. 35; Ex. 32, 33 38. Matt. 15:21-39; Acts 21:27-40; Ps. 36; Ex. 34 39. Matt. 16:1-12; Acts 22; Ps. 37:1-22; Ex. 35-37 40. Matt. 16:13-28; Acts 23:1-11; Ps. 37:23-40; Ex. 38-40 41. Matt. 17:1-13; Acts 23:12-35; Ps. 38; Lev. 1-4</p>
<p>Week 2</p> <p>7. Matt. 4:1-11; Acts 4:23-37; Ps. 7; Gen. 18-20 8. Matt. 4:12-23; Acts 5:1-17; Gen. 21-23</p>	<p>Week 8</p> <p>42. Matt. 17:14-27; Acts 24; Ps. 39; 1st Cor. 5-7 43. Matt. 18:1-14</p>

THE OLD TESTAMENT

King James Version

Standard LESSON™

Teacher's
Study
Bible

Introduction to Genesis

AUTHOR AND AUDIENCE

Genesis is a book of beginnings—the beginning of the world, the beginning of human sin and suffering, and the beginning of God’s plan to make things right again. Moses wrote it under God’s direction for the Israelites; nevertheless, it is relevant to all humankind.

DATE WRITTEN

Moses wrote between 1450 and 1406 BC, long after the events of Genesis occurred. In addition to direct revelation from God, Moses probably gained information from oral records and even written records handed down from the earliest families.

WHAT TO REVIEW BEFORE TEACHING GENESIS

Genealogies (1 Chronicles 1:1–9:44; Matthew 1:1-16; Luke 3:23-38).

The worldview of the Bible recognizes that history has meaning. Life is not a random assortment of events, but a plan of God linking all generations together. For that reason, detailed family trees are included in God’s Word. While long lists of names in Genesis and elsewhere may appear mind-numbing at first, their purpose is clear: to declare that God had a plan from the beginning.

Imperfect Heroes (Exodus 2:11-15; Judges 16:1-22; 2 Samuel 11:1-27; John 18:15-27; 1 Timothy 1:13). A survey of the Bible reveals an assortment of cowards, murderers, womanizers, and traitors—and those are the good guys! It might seem strange that God’s Word would include such unflattering depictions of its heroes. But beginning in Genesis, the message is consistent: even the best of the race of Adam are sinners in need of God’s grace.

Salvation for All Nations (Acts 3:25; 1 Timothy 4:9, 10; Revelation 5:9, 10). It was typical of the ancient world for nations and regions to have their own gods. At times the Jews mistakenly believed that God was strictly “the God of Israel,” offering salvation to them alone. But from the very beginning of the nation of Israel, God made it clear that His purpose was to bless all nations (Genesis 12:3).

PRACTICAL QUESTIONS ANSWERED IN GENESIS

What little sins can I safely commit? All sin is rebellion against the giver of life and, therefore, ends in death (2:16, 17).

How can I earn salvation? Trying to reach God by our own efforts is actually *refusing* His salvation (11:4).

Why do good people suffer? Suffering is the result of human sin, but God can use even that evil to bring about good (50:20).

TEACHING THROUGH GENESIS

1. FALL (Humankind rebels against a gracious God.)—1:1–5:32

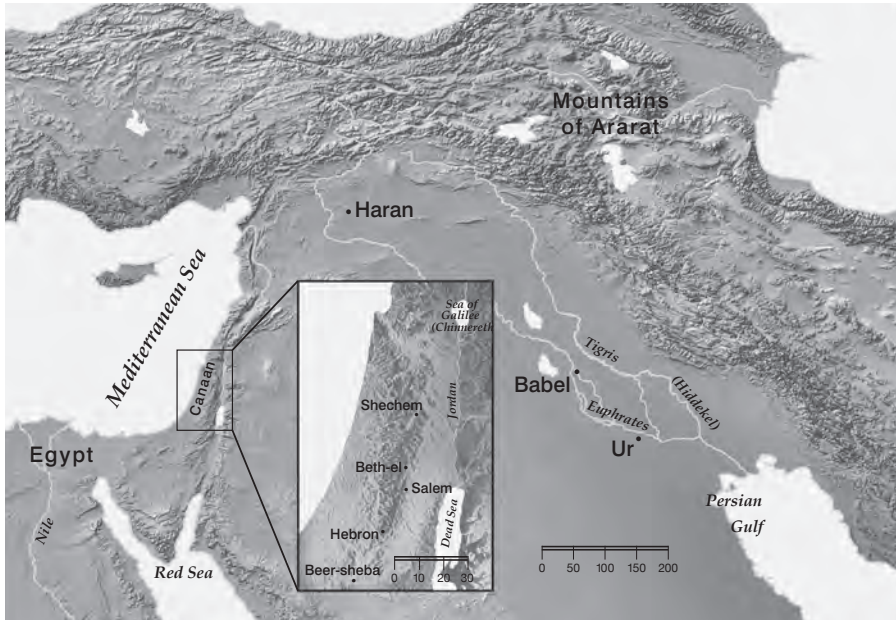
“Adam and his wife hid themselves from the presence of the LORD God” (3:8).

2. FLOOD (Sin brings judgment.)—6:1–11:32

“All flesh died that moved upon the earth” (7:21).

3. FATHERS (Salvation is offered through a God-created family.)—12:1–50:26

“I will bless thee . . . and thou shalt be a blessing” (12:2).



KEY PLACES IN GENESIS

God created the universe and the earth. Then He made man and woman, giving them a home in a beautiful garden. Unfortunately, Adam and Eve disobeyed God and were expelled from the garden (3:24).

Mountains of Ararat. After the great flood of Noah’s day, flood waters receded, and the ark came to rest on the mountains of Ararat.

Babel. When humankind believed they could climb to Heaven with their own ingenuity, God scattered the people by giving them different languages.

Ur of the Chaldeans (Chaldees). Abram (later renamed Abraham) came from this great city.

Haran. Terah, Lot, Abram, and Sarai left Ur and headed toward the land of Canaan. Along the way, they settled in Haran for a time.

Shechem (Sichem). Abram, Lot, and Sarai traveled to the land of Canaan and settled near Shechem.

Hebron. Abraham, Isaac, and Jacob all lived and were buried in Hebron.

Beer-sheba. A well was dug here as a sign of an oath between Abraham and the army of King Abimelech (21:32).

Beth-el. God revealed himself to Jacob in a dream at Beth-el. Unlike Babel, where humankind tried to climb to God, the vision of a ladder showed a stairway coming down *from* Heaven.

Egypt. Joseph’s brothers sold him into slavery, and he was sent to Egypt. But God was with Joseph, and he rose to power there. Jacob’s entire family moved from Canaan to Egypt (46:3, 4).

GOD'S SIX DAYS OF CREATION

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

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

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

4 And God saw the light, that *it was* good: and God divided ^athe light from the darkness.

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

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

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

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

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

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth ^kbring forth ^dgrass, the herb yielding seed, and the fruit tree yielding ^lfruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

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

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

14 And God said, Let there be ^mlights

1:1, 2 The Bible does not attempt to prove God's existence. God simply is (see Hebrews 11:3, 6). As the uncreated creator, God is separate and apart from any created thing. God's self-existence as creator and yet distinctness from creation implies why there is something instead of nothing (see Hebrews 1:3). The use of *heaven and the earth* together may refer simply to the totality of the physical universe. Some think, however, that *heaven* as used here refers to the realm of God and the created angelic beings.

The earth was: (1) *without form*, or unfinished, (2) *void*, or empty, (3) dark, and (4) watery. But the *Spirit of God* was hovering over *the face of the waters* like an eagle "fluttereth" over her nestlings (see Deuteronomy 32:11; compare Luke 1:35). The earth was ready to be formed and filled.

1:3-5 On the first day of creation, God spoke: *Let there be light*. Light is essential for life. God separated *light* from *darkness*, which has no real existence but is simply an absence of light, a "without." Thus darkness serves as an apt metaphor for the chaos of moral evil and sin—living "without God," our moral light (see Psalm 36:9).

Verse 5 ends with the pattern statement *the evening and the morning were the first day*, indicating completion of a creative cycle.

1:6-13 On the second day God spoke and separated the "ground waters" (rivers, lakes, oceans) from the *firmament* (expanse), or "sky waters" (clouds). The term *Heaven* here probably refers to the sky and atmosphere above the earth where birds were to fly. Thus was the watery void transformed into a place fit for human habitation (compare Genesis 1:2).

On the third day God no longer allowed *the waters* to dominate but confined them and caused *dry land* to *appear*, a prerequisite for plant and animal life. God then filled *the earth* with various kinds of vegetation capable of producing *seed* after its own *kind*, providing food for the humans and animals that were to fill the earth.

WHAT DO YOU THINK?

Why are the aspects of creation important in understanding both God and our world?

Talking Points for Your Discussion

- Orderliness/design
- Creative power of God
- A world created to be good

1:1 ^jJohn 1:1, 2; Heb. 1:10; ^aPs. 8:3; 33:6; 89:11, 12; 102:25; 136:5; 146:6; Isa. 44:24; Jer. 10:12; 51:15; Zech. 12:1; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Rev. 4:11; 10:6 **1:2** ^cPs. 33:6; Isa. 40:13, 14 **1:3** ^dPs. 33:9; ^e2 Cor. 4:6 **1:5** ^fPs. 74:16; 104:20 **1:6** ^gJob 37:18; Ps. 136:5; Jer. 10:12; 51:15 **1:7** ^hProv. 8:28; ⁱPs. 148:4 **1:9** ^jJob 26:10; 38:8; Ps. 33:7; 95:5; 104:9; 136:6; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5 **1:11** ^kHeb. 6:7; ^lLuke 6:44 **1:14** ^mDeut. 4:19; Ps. 74:16; 136:7 // ⁿ4 Heb. *between the light and between the darkness* ⁵ Heb. *And the evening was, and the morning was* ⁶ Heb. *expansion* ⁷11 Heb. *tender grass*

in the firmament of the heaven to divide ^ethe day from the night; and let them be for signs, and ⁿfor seasons, and for days, and years:

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

16 And God ^omade two great lights; the greater light ^fto rule the day, and ^pthe lesser light to rule the night: *he made ^qthe stars also.*

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

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

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

20 And God said, Let the waters bring forth abundantly the moving creature that hath ^slife, and ^hfowl *that may fly above the earth in the ¹open firmament of heaven.*

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

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

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

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

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

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

1:14-19 On the fourth day God spoke and filled the *firmament* (expanse) of the heaven with *lights* to separate *day* from *night*: the *greater light* (sun), the *lesser light* (moon), and *the stars also*. These luminaries govern time and provide *light upon the earth*. This explains how *days* and *seasons* came into being, as well as the growing cycles for planting and harvesting the plant life (food) that God had caused to grow on the third day.

1:20-23 On the fifth day God filled the *waters in the seas* with fish and the sky *above the earth* with birds. *God blessed* all these living creatures and told them to *be fruitful, and multiply, and fill* their respective domains by reproducing *abundantly, after their kind*.

1:24, 25 On the sixth day God spoke and filled *the earth* with living creatures: *cattle, every creeping thing, and the beast of the earth*. The term *cattle* has the broader meaning of range animals that eat plant life. Later the author differentiates between domesticated and wild animals of this class (3:14). The creeping animals are probably reptiles and small rodents. Such animals are later considered unclean and generally forbidden as a food source for the Israelites (see Acts 10:12-14, where Peter objects to eating "creeping things"). The stage was now fully set for the creation of men and women.

1:26, 27 *God created man in his own image and likeness*. Thus we "resemble" God in certain ways. Yet humans are also very different from God because we are creatures and He is the uncreated creator. Theologians have explored our "resemblance" to God by comparing various aspects of God's nature to that of human beings:

(1) As His image bearers, we represent God as His vice-regents on the earth. This involves divinely delegated authority to rule the earth and all other creatures as God's faithful stewards, including stewardship of the earth's resources.

(2) Humanity also reflects God's image in relationships, especially marriage and in larger groupings of human community (ex: a nation, the church). The antecedent for the pronoun *us* in verse 26 is not specified, but many Christians and some Jews believe God was speaking to himself. If we are God's "copy beings," then it follows that human community reflects a divine community in the very being and nature of God, which would hint at God's trinity (Father, Son, Spirit).

1:14 ^aPs. 74:17; 104:19 1:16 ^bPs. 136:7-9; 148:3, 5; ^cPs. 8:3; ^dJob 38:7 1:18 ^eJer. 31:35 1:21 ^fch. 6:20; 7:14; 8:19; Ps. 104:26 1:22 ^gch. 8:17 1:26 ^hch. 5:1; 9:6; Ps. 100:3; Eccl. 7:29; Acts 17:20, 28, 29; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; Jam. 3:9; ⁱch. 9:2; Ps. 8:6 ^j//:14 Heb. *between the day and between the night* ^k16 Heb. *for the rule of the day* ^l20 Heb. *soul* ^m20 Heb. *let fowl fly* ⁿ20 Heb. *face of the firmament of heaven*

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

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

29 And God said, Behold, I have given you every herb ^kbearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ^zto you it shall be for meat.

30 And to ^aevery beast of the earth, and to every ^bfowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ¹life, *I have given* every green herb for meat: and it was so.

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

GOD'S SEVENTH DAY OF REST

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

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

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

ADAM AND EVE IN THE GARDEN OF EDEN

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

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

6 But there went up a mist from the

(3) God's image in humans has also been distinguished from animals in terms of resembling God in human capacities for reason, morality, language, love and commitment, and creativity (ex: in art, music, and poetry).

The basis of human value, dignity, and worth is the fact that we bear the divine image, even as sinners (see Genesis 9:6; 1 Corinthians 11:7; James 3:9). Being created in God's image—*male and female*, old and young, rich and poor—means that God puts more value on humanity than other created things whether living or inert, yet this fact does not devalue the rest of creation. Our concern as the caretakers of creation is driven by our love for the creator. We look forward to the day when the ideal of Genesis 1, 2 will be realized fully (compare Revelation 21, 22).

1:28-30 God gave people the power to reproduce themselves. This mandate should also be seen as a blessing and gift from God. The mandate carries an unspoken promise that God will enable us to fulfill that which He commands (compare Genesis 9:1).

God also provided food (*meat*) for humanity. People are to have as food the *seed* and *fruit* of plants. God's original intent was for humans to thrive on a vegetarian diet. But after the fall and the flood, people were given permission to eat literal meat (see 9:3). God also provided food for the animals and birds in the form of *every green herb*.

1:31 God repeatedly approved what he created as "good." Here God appraised everything He created, following the creation of man and woman, as *very good*. Humanity was not an afterthought in the creation but the result of God's intention and good pleasure, flowing from His own goodness.

WHAT DO YOU THINK?

Human value, dignity, purpose, and hope are based first of all in the biblical teaching of creation. In contrast, why is the idea of philosophical naturalism so dangerous?

Talking Points for Your Discussion

- Its explanation of human origins devalues us
- It leaves us without meaning and moral direction
- It results in despair and misery

earth, and watered the whole face of the ground.

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

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

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

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

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

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

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

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

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

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

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

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

19 ^dAnd out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ^ebrought *them* unto Adam to see what he would call them:

2:1-3 *God ended his work and rested on the seventh day, which He blessed and sanctified.*

2:4 The Hebrew word *generations* (*toledot*) means “account,” or “record,” and recurs as a structural marker in the book of Genesis some 11 times.

Notice the new name for God, *the LORD God* (*Yahweh Elohim*), the personal and covenant name of God (see Exodus 3:13-15), which complements the name God (*Elohim*, the Mighty One) used in Genesis 1. This creator is not just any deity but is none other than the one true and living God, Israel's God.

Genesis 2 does not merely reiterate the creation story of Genesis 1, nor are they contradictory accounts. Rather, chapter 2 shows how God created man and then planted a garden as the perfect environment for man to live in fellowship with Him (vv. 8, 9, 15; compare 3:8). The origin of the woman is also narrated (2:18-25).

2:7 *God formed man's body of the dust of the ground, but what animated that dust and transformed it into living flesh was God's breath.* The phrase *a living soul* means that man too, like the animals, had become a living creature; being created in God's image is what made him distinct (1:26, 27).

2:16, 17 Two trees are given special mention in the Garden in Eden (“delight”): the tree of life and the tree of the knowledge of good and evil (2:9). Humans could live as long as they continued to eat from the tree of life, but God forbade eating from *the tree of the knowledge of good and evil*, under pain of death.

2:18-20 *The LORD God* determined to make a *help* corresponding to, or suitable (*meet*), *for him*. God brought to *Adam* the animals He had previously created, and the man gave them their names, but through this process God let Adam realize that none of them were fit to be his companion. Man is a special creation and is unique as such.

2:21-24 From Adam's living flesh God built a woman and thus fashioned a companion for the man that was not only suitable, but fascinating as well. *Woman* (*ishsha*), as the *Man* (*ish*) called her, was more like him than any other of God's creatures, but delightfully different from him as well.

Jesus attributed the statement in verse 24 to God and regarded it as indicating the lifelong permanence of the one-flesh, male-female nature of marriage (Matthew 19:4-6).

2:7 ^ach. 3:19, 23; Ps. 103:14; Eccl. 12:7; Isa. 64:8; 1 Cor. 15:47; Job 33:4; Acts 17:25; ^bch. 7:22; Isa. 2:22; ^c1 Cor. 15:45 **2:8** ^ach. 13:10; Isa. 51:3; Ezek. 28:13; Joel 2:3; ^bch. 3:24; ^cch. 4:16; 2 Kings 19:12; Ezek. 27:23; ^dver. 15 **2:9** ^aEzek. 31:8; ^bch. 3:22; Prov. 3:18; 11:30; Rev. 2:7; 22:2, 14; ^cver. 17 **2:11** ^ach. 25:18 **2:12** ^aNum. 11:7 **2:14** ^aDan. 10:4 **2:15** ^aver. 8 **2:17** ^aver. 9; ^bch. 3:1, 3, 11, 17; ^cch. 3:3, 19; Rom. 6:23; 1 Cor. 15:56; Jam. 1:15; 1 John 5:16 **2:18** ^ach. 3:12; 1 Cor. 11:9; 1 Tim. 2:13 **2:19** ^ach. 1:20, 24; ^bPs. 8:6; See ch. 6:20 ^cHeb. *dust of the ground* ^d13 Heb. *Cush* ^e16 Heb. *eating thou shalt eat* ^f17 Heb. *dying thou shalt die* ^g18 Heb. *as before him*

and whatsoever Adam called every living creature, that *was* the name thereof.

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

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

22 And the rib, which the LORD God had taken from man, ^tmade he a woman, and ^gbrought her unto the man.

23 And Adam said, This *is* now ^hbone of my bones, and flesh of my flesh: she shall be called ^uWoman, because she was ^ttaken out of ^vMan.

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

25 ^kAnd they were both naked, the man and his wife, and were not ^lashamed.

THE SERPENT'S DECEIT LEADS TO THE FALL OF ADAM AND EVE

3 Now ^mthe serpent was ⁿmore subtil than any beast of the field which the LORD God had made. And he said unto the woman, ^wYea, hath God said, Ye shall not eat of every tree of the garden?

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

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

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

5 For God doth know that in the day ye eat thereof, then ^qyour eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was*

^xpleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, ^rand did eat, and gave also unto her husband with her; ^sand he did eat.

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

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

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

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

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

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

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

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

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

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

2:21 ^{ch.} 15:12; 1 Sam. 26:12 2:22 ^{Prov.} 18:22; Heb. 13:4 2:23 ^{ch.} 29:14; Judg. 9:2; 2 Sam. 5:1; 19:13; Eph. 5:30; 1 Cor. 11:8 2:24 ^{ch.} 31:15; Ps. 45:10; Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:3, 16 2:25 ^{ch.} 3:7, 10, 11; ^{Ex.} 32:25; Isa. 47:3 3:1 ^{Rev.} 12:9; 20:2; ^{Matt.} 10:16; 2 Cor. 11:3 3:3 ^{ch.} 2:17 3:4 ^{ver.} 13; 2 Cor. 11:3; 1 Tim. 2:14 3:5 ^{ver.} 7; Acts 26:18 3:6 ^{1 Tim.} 2:14; ^{ver.} 12, 17 3:7 ^{ver.} 5; ^{ch.} 2:25 3:8 ^{Job} 38:1; ^{Job} 31:33; Jer. 23:24; Am. 9:3 3:10 ^{ch.} 2:25; Ex. 3:6; 1 John 3:20 3:12 ^{ch.} 2:18; Job 31:33; Prov. 28:13 3:13 ^{ver.} 4; 2 Cor. 11:3; 1 Tim. 2:14 3:14 ^{Ex.} 21:29, 32; ^{Isa.} 65:25; Mic. 7:17 3:15 ^{Matt.} 3:7; 13:38; 23:33; John 8:44; Acts 13:10; 1 John 3:8; ^{Ps.} 132:11; Isa. 7:14; Mic. 5:3; Matt. 1:23, 25; Luke 1:31, 34, 35; Gal. 4:4; ^{Rom.} 16:20; Col. 2:15; Heb. 2:14; 1 John 5:5; Rev. 12:7, 17 3:16 ^{Ps.} 48:6; Isa. 13:8; 21:3; John 16:21; 1 Tim. 2:15; ^{ch.} 4:7; 1 Cor. 11:3; 14:34; Eph. 5:22-24; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6 //20 Heb. called 22 Heb. builded 23 Heb. *Isha* 23 Heb. *Ish* ^w1 Heb. *Yea, because, etc.* 26 Heb. *a desire* 28 Heb. *wind*

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

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

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

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

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

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

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

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

CAIN SLAYS HIS BROTHER ABEL AND IS PUNISHED BY GOD

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

2 And she again bare his brother ^bAbel. And Abel was ^ca keeper of sheep, but Cain was ^xa tiller of the ground.

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

4 And Abel, he also brought of ^zthe firstlings of his ^eflock and of the fat thereof.

3:1-24 Genesis 3 introduces a shrewd and crafty creature called *the serpent*, which turns out to be a diabolical liar—Satan (see Revelation 12:9). Chapter 3 tells how sin, suffering, and death entered the world—the fall of man. The narrative tells how the man and his wife tragically ignored God's one prohibition and ate from the forbidden tree. They gained personal knowledge of evil but lost paradise and suffered certain consequences. For their disobedience God *drove them out* from the garden, making the tree of life off limits (compare Revelation 22:2). Now the chaos of death had entered the world and become a part of life, which the entire creation has had to live with ever since (see Romans 5:12; 8:20-23).

WHAT DO YOU THINK?

When Adam and Eve sinned, what changed?

Talking Points for Your Discussion

- Their view of themselves (naked and ashamed)
- Their relationship with each other (excuses/blame)
- Their relationship to creation (frustration/death)
- Their relationship with God (guilt/separation)

The punishments that God pronounced on the serpent (Genesis 3:14, 15), the woman (v. 16), and the man (vv. 17-19) included a glimmer of hope. Through the promised seed of the woman, Satan would one day taste ultimate defeat. The curse on the ground would be removed by a triumphant Redeemer, who would *bruise Satan's head*. Meanwhile, however, Adam and Eve continued to experience the devastation caused by sin and the heartache it brought to the first family.

4:1-7 Genesis 4 tells the story of *Cain and Abel* and explores how evil corrupts the human heart. The Hebrew word (*yada'*) translated *knew* is regularly used in the Old Testament to describe relations between a husband and wife, which prior to the fall God commanded and blessed (1:28). Eve's name means "living," or "life," for she was to be "the mother of all living" (3:20). She recognized God's blessing in being able to conceive and give birth to Cain and likewise Abel.

Cain cultivated the soil and Abel tended *sheep*, both occupations valuable in providing for their family.

3:17 ¹ Sam. 15:23; ⁴ver. 6; ⁴ch. 2:17; ¹Ecc. 1:2, 3; ¹Isa. 24:5, 6; ¹Rom. 8:20; ¹Job 5:7; ¹Ecc. 2:23 **3:18** ¹Job 31:40; ¹Ps. 104:14 **3:19** ¹Ecc. 1:13; ²Thess. 3:10; ⁴ch. 2:7; ¹Job 21:26; ¹34:15; ¹Ps. 104:29; ¹Ecc. 3:20; ¹12:7; ¹Rom. 5:12; ¹Heb. 9:27 **3:22** ¹ver. 5; ¹Like; ¹Isa. 19:12; ¹47:12, 13; ¹Jer. 22:23; ¹ch. 2:9 **3:23** ¹ch. 4:2; ¹9:20 **3:24** ¹ch. 2:8; ¹Ps. 104:4; ¹Heb. 1:7 **4:2** ¹ch. 3:23; ¹9:20 **4:3** ¹Num. 18:12 **4:4** ¹Num. 18:17; ¹Prov. 3:9 ¹//¹18 ¹Heb. *cause to bud* ²⁰ ¹Heb. *Chavah* ² ¹Heb. *Hebel* ² ¹Heb. *a feeder* ⁴³ ¹Heb. *at the end of days* ⁴ ¹Heb. *sheep, or, goats*



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