

Creation – where did all the people come from?

Genesis 1:26-29

(Male and female - replenish the earth)

[26] Then God said, "Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground." [27] ***So God created human beings in his own image. In the image of God he created them; male and female he created them.*** [28] Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground." [29] Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food."

Genesis 1:1-31 NLT

[1] ... In the beginning God created the heavens and the earth. a

Geneva Study Bible Commentary - 1:1 In the a beginning God created the heaven and the earth. The Argument - Moses in effect declares three things, which are in this book chiefly to be considered: First, that the world and all things in it were created by God, and to praise his Name for the infinite graces, with which he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, unmindful of God's most excellent benefits, remained still in their wickedness, and so falling most horribly from sin to sin, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assures us by the examples of Abraham, Isaac, Jacob and the rest of the patriarchs, that his mercies never fail those whom he chooses to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he assists them, sends comfort, and delivers them, so that the beginning, increase, preservation and success of it might be attributed to God only. Moses shows by the examples of Cain, Ishmael, Esau and others, who were noble in man's judgment, that this Church depends not on the estimation and nobility of the world: and also by the fewness of those, who have at all times worshipped him purely according to his word that it stands not in the multitude, but in the poor and despised, in the small flock and little number, that man in his wisdom might be confounded, and the name of God praised forever.

(a) First of all, and before any creature was, God made heaven and earth out of nothing.

[2] The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

Geneva Study Bible Commentary 1:2 And the earth was b without form, and void; and c darkness [was] upon the face of the deep. And the Spirit of God d moved upon the face of the waters.

(b) As an unformed lump and without any creature in it: for the waters covered everything.

(c) Darkness covered the deep waters, for the waters covered everything.

(d) He maintained this disordered mass by his secret power.

[3] Then God said, "Let there be light," and there was light.

Geneva Study Bible Commentary - 1:3 And God said, Let there be light: and there was e light. (e) The light was made before either Sun or Moon was created: therefore we must not attribute that to the creatures that are God's instruments, which only belong to God.

[4] And God saw that the light was good. Then he separated the light from the darkness.

[5] God called the light "day" and the darkness "night." And evening passed and morning came, marking the first day.

[6] Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth."

[7] And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens.

Geneva Study Bible Commentary - 1:7 And God made the firmament, and divided the waters which [were] f under the firmament from the waters which [were] above the firmament: and it was so.

(f) As the sea and rivers, from those waters that are in the clouds, which are upheld by God's power, least they should overwhelm the world.

[8] God called the space "sky." And evening passed and morning came, marking the second day.

Geneva Study Bible Commentary - 1:8 And God called the firmament g Heaven. And the evening and the morning were the second day.

(g) That is, the region of the air, and all that is above us.

[9] Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened.

[10] God called the dry ground "land" and the waters "seas." And God saw that it was good.

[11] Then God said, "Let the land sprout with vegetation-every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened.

Geneva Study Bible Commentary - 1:11 And God said, h Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

(h) So that we see it is the only the power of God's word that makes the earth fruitful, which naturally is barren.

[12] The land produced vegetation-all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

Geneva Study Bible Commentary - 1:12 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 i saw that [it was] good.

(i) This sentence is often repeated, to signify that God made all his creatures to serve for his glory and for the profit of man: but because of sin they were cursed, yet the elect, by Christ are restored, and serve to their wealth.

[13] And evening passed and morning came, marking the third day.

[14] Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years.

Geneva Study Bible commentary - 1:14 And God said, Let there be k lights in the firmament of the heaven to l divide the day from the night; and let them be for m signs, and for seasons, and for days, and years:

(k) By the lights be means the sun, the moon, and the stars.

(l) Which is the artificial day, from the sun rising, to the going down.

(m) Of things belonging to natural and political orders and seasons.

[15] Let these lights in the sky shine down on the earth." And that is what happened.

[16] God made two great lights-the larger one to govern the day, and the smaller one to govern the night. He also made the stars.

Geneva Study Bible Commentary - 1:16 And God made two great n lights; the greater light to o rule the day, and the lesser light to rule the night: [he made] the stars also.

(n) That is, the sun and the moon, and here he speaks as man judges by his eye: for else the moon is less than the planet Saturn.

(o) To give it sufficient light, as instruments appointed for the same, to serve man's purposes.

[17] God set these lights in the sky to light the earth,

[18] to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

[19] And evening passed and morning came, marking the fourth day.

[20] Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind."

Geneva Study Bible Commentary - 1:20 And God said, Let the waters bring forth abundantly the p moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

(p) As fish and worms which slide, swim or creep.

[21] So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird-each producing offspring of the same kind. And God saw that it was good.

Geneva Study Bible Commentary - 1:21 And God created great whales, and every living creature that moveth, which the q waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

(q) The fish and fowls had both one beginning, in which we see that nature gives place to God's will, in that the one sort is made to fly about in the air, and the other to swim beneath in the water.

[22] Then God blessed them, saying, "Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth."

Geneva Study Bible Commentary - 1:22 And God r blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

(r) That is, by the virtue of his word he gave power to his creatures to reproduce.

[23] And evening passed and morning came, marking the fifth day.

[24] Then God said, "Let the earth produce every sort of animal, each producing offspring of the same kind-livestock, small animals that scurry along the ground, and wild animals." And that is what happened.

[25] God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

[26] Then God said, "Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

Geneva Study Bible Commentary - 1:26 And God said, s Let us make man in our t image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(s) God commanded the water and the earth to bring forth other creatures: but of man he says, "Let us make

"signifying that God takes counsel with his wisdom and virtue purposing to make an excellent work above all the rest of his creation.

(t) This image and likeness of God in man is expounded in (Ephesians 4:24 NLT Put on your new nature, created to be like God-truly righteous and holy.) (Wesley notes - 4:24 The new man - Universal holiness. After - In the very image of God.) where it is written that man was created after God in righteousness and true holiness meaning by these two words, all perfection, as wisdom, truth, innocency, power, etc.

Wesley notes - 1:26-28 We have here the second part of the sixth day's work, the creation of man, which we are in a special manner concerned to take notice of. Observe, That man was made last of all the creatures, which was both an honour and a favour to him:

*an honour, for the creation was to advance from that which was less perfect, to that which was more so and a favour, for it was not fit he should be lodged in the palace designed for him, till it was completely fitted and furnished for his reception. **Man**, as soon as he was made, **had the whole visible creation before him, both to contemplate, and to take the comfort of.** That **man's creation was a mere signal act of divine wisdom and power, than that of the other creatures.** The narrative of it is introduced with solemnity, and a manifest distinction from the rest. Hitherto it had been said, Let there be light, and Let there be a firmament: but now the word of command is turned into a word of consultation, **Let us make man - For whose sake the rest of the creatures were made. Man was to be a creature different from all that had been hitherto made. Flesh and spirit, heaven and earth must be put together in him, and he must be allied to both worlds. And therefore God himself not only undertakes to make, but is pleased so to express himself, as if he called a council to consider of the making of him; Let us make man - The three persons of the Trinity, Father, Son, and Holy Ghost, consult about it, and concur in it; because man, when he was made, was to be dedicated and devoted to Father, Son, and Holy Ghost. That man was made in God's image, and after his likeness; two words to express the same thing. God's image upon man, consists,***

In his nature, not that of his body, for God has not a body, but that of his soul. The soul is a spirit, an intelligent, immortal spirit, an active spirit, herein resembling God, the Father of spirits, and the soul of the world. In his place and authority. Let us make man in our image, and let him have dominion. As he has the government of the inferior creatures, he is as it were God's representative on earth. Yet his government of himself by the freedom of his will, has in it more of God's image, than his government of the creatures. And chiefly in his purity and rectitude. **God's image upon man consists in knowledge, righteousness, and true holiness, Ephesians 4:24 ; Colossians 3:10 .** He was upright, Ecclesiastes 7:29 . He had an habitual conformity of all his natural powers to the whole will of God. His understanding saw divine things clearly, and there were no errors in his knowledge: his will complied readily and universally with the will of God; without reluctancy: his affections were all regular, and he had no inordinate appetites or passions: his thoughts were easily fixed to the best subjects, and there was no vanity or ungovernableness in them. And all the inferior powers were subject to the dictates of the superior. Thus holy, thus happy, were our first parents, in having the image of God upon them. But how art thou fallen, O son of the morning? How is this image of God upon man defaced! How small are the remains of it, and how great the ruins of it! The Lord renew it upon our souls by his sanctifying grace! That man was made male and female, and blessed with fruitfulness. He created him male and female, Adam and Eve: Adam first out of earth, and Eve out of his side. God made but one male and one female, that all the nations of men might know themselves to be made of one blood, descendants, from one common stock, and might thereby be induced to love one another. God having made them capable of transmitting the nature they had received, said to them, Be fruitful, and multiply, and replenish the earth - Here he gave them,

A large inheritance; replenish the earth, in which God has set man to be the servant of his providence, in the government of the inferior creatures, and as it were the intelligence of this orb; to be likewise the collector of his praises in this lower world, and lastly, to be a probationer for a better state. A numerous lasting family to enjoy this inheritance; pronouncing a blessing upon them, in the virtue of which, their posterity should extend to the utmost corners of the earth, and continue to the utmost period of time.

That God gave to man a dominion over the inferior creatures, over fish of the sea, and over the fowl of the air - Though man provides for neither, he has power over both, much more over every living thing that moveth upon the earth - God designed hereby to put an honour upon man, that he might find himself the more strongly obliged to bring honour to his Maker.

[27] So God created human beings in his own image. In the image of God he created them; male and female he created them.

[28] Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

Geneva Study Bible Commentary - 1:28 And God u blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (u) The propagation.

[29] Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food.

Geneva Study Bible Commentary - 1:29 And God said, Behold, I have given you x every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. (x) God's great.

[30] And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground-everything that has life." And that is what happened.

[31] Then God looked over all he had made, and he saw that it was very good! And evening passed and morning ...

Genesis 1-7 God formed men (Gods breath Made Adam a living soul)

[Genesis 1:26-28 NLT

[26] Then God said, "Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

[27] So God created human beings in his own image. In the image of God he created them; male and female he created them.

[28] Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

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[30] And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground-everything that has life." And that is what happened.

(Eden is not the earth in Genesis 1-28)

Genesis 2:1-8 Adam was put in garden Eden

Genesis 2:1-21 (Eve was formed and placed in garden of Eden)

(Genesis 2:1-17 NLT)

[1] So the creation of the heavens and the earth and everything in them was completed.

Geneva Study Bible Commentary - 2:1 Thus the heavens and the earth were finished, and all the a host of them.

(a) That is, the innumerable abundance of creatures in heaven and earth.

[2] On the seventh day God had finished his work of creation, so he rested from all his work.

Geneva Study Bible Commentary - 2:2 And on the seventh day God ended his work which he had made; and he b rested on the seventh day from all his work which he had made.

(b) For he had now finished his creation, but his providence still watches over his creatures and governs them.

[3] And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

Geneva Study Bible Commentary - 2:3 And God blessed the seventh day, and c sanctified it: because that in it he had rested from all his work which God created and made.

(c) Appointed it to be kept holy, that man might in it consider the excellency of his works and God's goodness toward him.

[4] This is the account of the creation of the heavens and the earth. When the LORD God made the earth and the heavens,

[5] neither wild plants nor grains were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil.

Geneva Study Bible Commentary - 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to d rain upon the earth, and [there was] not a man to till the ground.

(d) God only opens the heavens and shuts them, he sends drought and rain according to his good pleasure.

[6] Instead, springs came up from the ground and watered all the land.

[7] Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

Geneva Study Bible Commentary - 2:7 And the LORD God formed man e [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(e) He shows what man's body was created from, to the intent that man should not glory in the excellency of his own nature.

[8] Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made.

Geneva Bible Study Commentary - 2:8 And the LORD God planted a garden eastward in f Eden; and there he put the man whom he had formed.

(f) This was the name of a place, as some think in Mesopotamia, most pleasant and abundant in all things.

[9] The LORD God made all sorts of trees grow up from the ground-trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

Geneva Study Bible Commentary - 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the g tree of life also in the midst of the garden, h and the tree of knowledge of good and evil.

(g) Who was a sign of the life received from God.

(h) That is, of miserable experience, which came by disobeying God.

[10] A river flowed from the land of Eden, watering the garden and then dividing into four branches.

[11] The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found.

Geneva Study Bible Commentary - 2:11 The name of the first [is] Pison: that [is] it which compasseth the whole land i of Havilah, where [there is] gold;

(i) Havilah is a country adjoining Persia to the east, and inclining towards the west.

[12] The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there.

[13] The second branch, called the Gihon, flowed around the entire land of Cush.

[14] The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

[15] The LORD God placed the man in the Garden of Eden to tend and watch over it.
Geneva Study Bible Commentary - 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
(k) God would not have man idle, though as yet there was no need to labour.

[16] But the LORD God warned him, "You may freely eat the fruit of every tree in the garden-
Geneva Study Bible Commentary - 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
(l) So that man might know there was a sovereign Lord, to whom he owed obedience.

[17] except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."
Geneva Study Bible Commentary - 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
(m) By death he means the separation of man from God, who is our life and chief happiness: and also that our disobedience is the cause of it.

[18] Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him."

[19] So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man to see what he would call them, and the man chose a name for each one.
Geneva Study Bible Commentary - 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.
(n) By moving them to come and submit themselves to Adam.

[20] He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

Genesis 2:21-25 NLT - Creation of Eve:

[21] So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man's ribs and closed up the opening.

[22] Then the LORD God made a woman from the rib, and he brought her to the man.

Geneva Study Bible Commentary - 2:22 And the rib, which the LORD God had taken from man, made he a o woman, and brought her unto the man.

(o) Signifying that mankind was perfect, when the woman was created, who before was like an imperfect building.

[23] "At last!" the man exclaimed. "This one is bone from my bone, and flesh from my flesh! She will be called 'woman,' because she was taken from 'man.'"

[24] This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

Geneva Study Bible Commentary - 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(p) So marriage requires a greater duty of us toward our wives, than otherwise we are bound to show to our parents.

[25] Now the man and his wife were both naked, but they felt no shame.

Geneva Study Bible Commentary - 2:25 And they were both naked, the man and his wife, and were not q ashamed.

(q) For before sin entered, all things were honest and comely.

Genesis 3:23 Adam was removed from garden of Eden.

Genesis 3:20-24 NLT

[20] Then the man-Adam-named his wife Eve, because she would be the mother of all who live.

[21] And the LORD God made clothing from animal skins for Adam and his wife.

Geneva Study Bible Commentary - 3:21 Unto Adam also and to his wife did the LORD God u make coats of skins, and clothed them.

(u) Or, gave them knowledge to make themselves coats.

[22] Then the LORD God said, "Look, the human beings have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!"

Geneva Study Bible Commentary - 3:22 And the LORD God said, x Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and y take also of the tree of life, and eat, and live for ever:

(x) By this derision by reproaches Adam's misery, into which he was fallen by ambition.

(y) Adam deprived of life, lost also the sign of it.

[23] So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate the ground from which he had been made.

[24] After sending them out, the LORD God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Genesis 4:1-2 Cain and Abel born

Genesis 4:1-2 NLT

[1] Now Adam had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the LORD's help, I have produced a man!"

Geneva Study Bible Commentary - 4:1 And Adam knew Eve his wife; and she a conceived, and bare Cain, and said, I have gotten a man b from the LORD.

(a) Man's nature, the estate of marriage, and God's blessing were not utterly abolished through sin, but the quality or condition of it was changed.

(b) That is, according to the Lord's promise, as some read (Genesis 3:15), "To the Lord" rejoicing for the son she had born, whom she would offer to the Lord as the first fruits of her birth.

[2] Later she gave birth to his brother and named him Abel. When they grew up, Abel became a shepherd, while Cain cultivated the ground.

[3] When it was time for the harvest, Cain presented some of his crops as a gift to the LORD.

Geneva Study Bible Commentary - 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an c offering unto the LORD.

(c) This declares that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation, though they were destitute of the ordinance of the tree of life.

[4] Abel also brought a gift-the best portions of the firstborn lambs from his flock. The LORD accepted Abel and his gift,

[5] but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

[6] "Why are you so angry?" the LORD asked Cain. "Why do you look so dejected?

[7] You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

Geneva Study Bible Commentary - 4:7 If thou doest well, shalt thou not be e accepted? and if thou doest not well, sin lieth at the f door. And unto thee [shall be] his g desire, and thou shalt rule over him.

- (e) Both you and your sacrifice shall be acceptable to me.
- (f) Sin will still torment your conscience.
- (g) The dignity of the first born is given to Cain over Abel.

[8] One day Cain suggested to his brother, "Let's go out into the fields." And while they were in the field, Cain attacked his brother, Abel, and killed him.

[9] Afterward the LORD asked Cain, "Where is your brother? Where is Abel?" "I don't know," Cain responded. "Am I my brother's guardian?"

Geneva Study Bible Commentary - 4:9 And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: h [Am] I my brother's keeper?

(h) This is the nature of the reprobate when they are rebuke for their hypocrisy, even to neglect God and outrage him.

[10] But the LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground!"

Geneva Study Bible Commentary - 4:10 And he said, What hast thou done? the i voice of thy brother's blood crieth unto me from the ground.

(i) God avenges the wrongs against his saints, though no one complains: for the iniquity itself cries for vengeance.

[11] Now you are cursed and banished from the ground, which has swallowed your brother's blood.

Geneva Study Bible Commentary - 4:11 And now [art] thou cursed k from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

(k) The earth will be a witness against you, which mercifully received the blood you most cruelly shed.

[12] No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."

Geneva Study Bible Commentary - 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a l fugitive and a vagabond shalt thou be in the earth.

(l) You will never have rest for your heart will be in continual fear and worry.

[13] Cain replied to the LORD, "My punishment is too great for me to bear!"

Geneva Study Bible Commentary - 4:13 And Cain said unto the LORD, m My punishment [is] greater than I can bear.

(m) He burdens God as a cruel judge because he punished him so severely.

[14] You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!"

Genesis 4:16-17 Where did his wife come from?

Genesis 4:15-24 NLT

[15] The LORD replied, "No, for I will give a sevenfold punishment to anyone who kills you." Then the LORD put a mark on Cain to warn anyone who might try to kill him.

Geneva Study Bible Commentary - 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, n vengeance shall be taken on him sevenfold. And the LORD set a o mark upon Cain, lest any finding him should kill him.

(n) Not for the love he had for Cain, but to suppress murder.

(o) Which was some visible sign of God's judgment, that others should fear by it.

[16] So Cain left the LORD's presence and settled in the land of Nod, east of Eden.

[17] Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son.

Geneva Study Bible Commentary - 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a p city, and called the name of the city, after the name of his son, Enoch.

(p) Thinking by this to be safe, and to have less reason to fear God's judgments against him.

[18] Enoch had a son named Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

[19] Lamech married two women. The first was named Adah, and the second was Zillah.

Geneva Study Bible Commentary 4:19 And Lamech took unto him q two wives: the name of the one [was] Adah, and the name of the other Zillah.

(q) The lawful institution of marriage, which is, that two should be one flesh, was first corrupted in the house of Cain by Lamech.

[20] Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents.

[21] His brother's name was Jubal, the first of all who play the harp and flute.

[22] Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah.

[23] One day Lamech said to his wives, "Adah and Zillah, hear my voice; listen to me, you wives of Lamech. I have killed a man who attacked me, a young man who wounded me.

Geneva Study Bible Commentary - 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: r for I have slain a man to my wounding, and a young man to my hurt.

(r) His wives seeing that all men hated him for his cruelty, were afraid, therefore he brags that there is none strong enough to resist, even though he was already wounded.

[24] If someone who kills Cain is punished seven times, then the one who kills me will be punished seventy-seven times!"

Geneva Study Bible Commentary - 4:24 *If Cain shall be avenged sevenfold, truly Lamech s seventy and sevenfold.*

(s) He mocked at God's tolerance in Cain jesting as though God would allow no one to punish him and yet give him permission to murder others.

[25] Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth, for she said, "God has granted me another son in place of Abel, whom Cain killed."

[26] When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

Geneva Study Bible Commentary - 4:26 *And to Seth, to him also there was born a son; and he called his name Enos: then began men to t call upon the name of the LORD.*

(t) In these days God began to move the hearts of the godly to restore religion, which had been suppressed by the wicked for a long time.

Could it be from Genesis 1:27-29? (This creation was to replenish the earth)

Genesis 1:27-31 NLT

[27] So God created human beings in his own image. In the image of God he created them; male and female he created them.

[28] Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."

Geneva Study Bible commentary - 1:28 *And God u blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

(u) The propagation.

[29] Then God said, "Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food.

Geneva Study Bible Commentary - 1:29 *And God said, Behold, I have given you x every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.*

(x) God's great.

[30] And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground-everything that has life." And that is what happened.

[31] Then God looked over all he had made, and he saw that it was very good! And evening passed and morning came, marking the sixth day.

Adam was to fellowship with God. The breath of life, put him on another level until he got kicked out of Eden.

Genesis 6:2 What defined sons of God (daughters of men?)

Genesis 6:1-8 NLT

[1] Then the people began to multiply on the earth, and daughters were born to them.

Wesley Notes - 6:1 Men began to multiply upon the face of the earth - This was the effect of the blessing, Genesis 1:28 , and yet man's corruption so abused this blessing, that it turned into a curse.

[2] The sons of God saw the beautiful women and took any they wanted as their wives.

Geneva Study Bible Commentary - 6:2 That the a sons of God saw the daughters b of men that they [were] c fair; and they took them wives of all which they chose.

(a) The children of the godly who began to degenerate.

(b) Those that had wicked parents, as if from Cain.

(c) Having more respect for their beauty and worldly considerations than for their manners and godliness.

Wesley Notes - 6:2 The sons of God - Those who were called by the name of the Lord, and called upon that name, married the daughters of men - Those that were profane, and strangers to God. The posterity of Seth did not keep to themselves as they ought, but intermingled with the race of Cain: they took them wives of all that they chose - They chose only by the eye: They saw that they were fair - Which was all they looked at.

[3] Then the LORD said, "My Spirit will not put up with humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

Geneva Study Bible Commentary - 6:3 And the LORD said, My spirit shall not always d strive with man, for that he also [is] flesh: yet his days shall be an e hundred and twenty years.

(d) Because man could not be won by God's leniency and patience by which he tried to win him, he would no longer withhold his vengeance.

(e) Which time span God gave man to repent before he would destroy the earth, (1 Peter 3:20).

Wesley Notes - 6:3 My spirit shall not always strive with man - The spirit then strove by Noah's preaching, 1 Peter 3:19 , and by inward checks, but 'twas in vain with the most of men; therefore saith God, he shall not always strive, for that he also is flesh - Incurably corrupt and sensual, so that 'tis labour lost to strive with him. He also, that is, all, one as well as another; they are all sunk into the mire of flesh. Yet his days shall be an hundred and twenty years - So long will I defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, cut them down; but mercy interceded, Lord, let them alone this year also; and so far mercy prevailed, that a reprieve was obtained for six score years.

[4] In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

Geneva Study Bible Commentary - 6:4 **There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.**

(f) **Who usurped authority over others, and degenerated from that simplicity, in which their father's lived.**

Wesley Notes - 6:4 **There were giants, and men of renown - They carried all before them, 1. With their great bulk, as the sons of Anak, Numbers 13:33 , and, 2. With their great name, as the king of Assyria, Isaiah 37:11 . Thus armed, they daringly insulted the rights of all their neighbours, and trampled upon all that is just and sacred.**

[5] The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil.

Wesley notes - 6:5 And God saw that the wickedness of man was great in the earth - Abundance of sin was committed in all places, by all sorts of people: and those sins in their own nature most gross and heinous, and provoking: and committed daringly, with a defiance of heaven. And that every imagination of the thoughts of his heart was only evil continually - A sad sight, and very offensive to God's holy eye. This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness that was in the world, proceeded from the corruption of nature; lust conceives them, James 1:15 , see Matthew 15:19 . The heart was evil, deceitful and desperately wicked; the principles were corrupt, and the habits and dispositions evil. The thoughts of the heart were so. Thought is sometimes taken for the settled judgment, and that was biased and misled; sometimes for the workings of the fancy, and those were always either vain or vile. The imagination of the thought of the heart was so, that is, their designs and devices were wicked. They did not do evil only through carelessness, but deliberately and designedly, contriving how to do mischief. 'Twas bad indeed, for it was only evil, continually evil, and every imagination was so. There was no good to be found among them, no not at any time: the stream of sin was full and strong, and constant; and God saw it. Here is God's resentment of man's wickedness. He did not see it as an unconcerned spectator, but as one injured and affronted by it; he saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which not only angers but grieves him, and makes him wish he had been written childless.

[6] So the LORD was sorry he had ever made them and put them on the earth. It broke his heart.

Geneva Study Bible Commentary - 6:6 And it g repented the LORD that he had made man on the earth, and it grieved him at his heart.

(g) God never repents, but he speaks in human terms, because he destroyed him, and in a way denied him as his creature.

Wesley Notes - 6:6 **And it repented the Lord that he had made man upon the earth - That he had made a creature of such noble powers, and had put him on this earth, which he built and furnished on purpose to be a comfortable habitation for him; and it grieved him at his heart -** These are expressions after the manner of men, and must be understood so as not to reflect upon God's immutability or felicity. It doth not speak any passion or uneasiness in God, nothing can create disturbance to the eternal mind; but it speaks his just and holy displeasure against

sin and sinners: neither doth it speak any change of God's mind; for with him there is no variableness; but it speaks a change of his way. When God had made man upright, he rested and was refreshed, Exodus 31:17 and his way towards him was such as shewed him well pleased with the work of his own hands; but now man was apostatized, he could not do otherwise, but shew himself displeased; so that the change was in man, not in God.

[7] And the LORD said, "I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them."

Geneva Study Bible Commentary - 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and h beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

(h) God declares how much he detests sin, seeing the punishment of it extends to the brute beasts.

Wesley notes - 6:7 I will destroy man - The original word is very significant. I will wipe off man from off the earth; as dirt is wiped off from a place which should be clean, and thrown to the dunghill. Or, I will blot out man from the earth, as those lines are blotted out of a book which displease the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is disfranchised. Both man and beast the creeping thing, and the fowls of the air - These were made for man, and therefore must be destroyed with man. It repenteth me that I have made them - For the end of their creation also was frustrated: they were made that man might serve and honour God with them and therefore were destroyed, because he had served his lusts with them, and made them subject to vanity.

[8] But Noah found favor with the LORD.

Geneva Study Bible Commentary - 6:8 But Noah i found grace in the eyes of the LORD.

(i) God was merciful to him.

Wesley Notes - 6:8 But Noah found grace in the eyes of the Lord - This vindicates God's justice in his displeasure against the world, and shews that he had examined the character of every person in it, before he pronounced it universally corrupt; for there being one good man he smiled upon him.

Adam was son of God (Where did daughter of man come from?)

WHO WAS LOTS WIFE? The Bible does not mention [Lot's wife](#) by name, but the Rabbis referred to her as "Idit" (*Tanhuma* [ed. Buber], *Vayera* 8). This woman's sorry end teaches of her life: even though she was rescued from the upheaval of Sodom, she was stricken together with the other inhabitants of the city, from which the Rabbis conclude that her actions, as well, were no different from those of the rest of Sodom's populace. Jealous of others, she offered no hospitality to guests. The angels did not initially want to be her guests, but rather those of her husband Lot, since he was more righteous (*Num. Rabbah* 10:5); she even tried to bar their entry to the house. Lot's wife divided their house into two parts and told her husband: "If you want to receive them, do so in your part" (*Gen. Rabbah* 50:6). Lot wanted the members of his household to participate in the meritorious act of hospitality, as had Abraham, and he asked his wife to bring them salt. She responded:

“Do you even wish to learn this bad habit from Abraham?” (*Gen. Rabbah* 50:4). She finally complied with her husband’s request, but she acted cunningly in order to remove the guests from her house. She went to her women neighbors to borrow salt. They asked her: “Why do you need salt, why didn’t you prepare enough beforehand?” She answered, “I took enough for our own needs, but guests came to us and it is for them that I need salt.” In this manner all the people of Sodom knew that Lot was harboring guests. They stormed his house and demanded that he hand them over to the townspeople (*Midrash Aggadah* [ed. Buber], *Gen.* 19:26). Because she sinned through salt, Lot’s wife was punished by being turned into a pillar of the same material (*Gen. Rabbah* 51:5).

Why Salt? Another explanation for Lot’s wife being transformed into a pillar of salt is based on her having four daughters, two married and two betrothed. The two married daughters and their husbands remained in the doomed city, as did her two future sons-in-law (*Gen. Rabbah* 50:9; see also “[Lot’s Daughters](#)”). When Lot and his wife were saved from the destruction of the city, she took pity on her married daughters who had remained in Sodom and looked behind her. As soon as she saw the back of the *Shekhinah* (Divine Presence), she was transformed into a pillar of salt (*Pirkei de-Rabbi Eliezer*, ed. Higger, chap. 25).

Aggadah Commentary. The pillar of salt was left by God as a memorial for all time (*Yalkut Shimoni* on Esth., para. 1056). Moses saw the pillar of Lot’s wife when God showed him all the land of Canaan before his death (*Mekhilta de-Rabbi Ishmael, Masekhta de-Amalek, Beshalah* 2). Anyone who sees Lot’s wife is required to recite two blessings. The first, “Blessed be the One who remembers the righteous,” expresses thanksgiving and praise to God for having remembered Abraham, by the merit of whose righteousness He saved Lot and his wife from the upheaval; this blessing relates to the miracle that was performed for Lot. The second blessing, “Blessed be the true Judge” (that is recited upon hearing of someone’s death), is recited for the punishment visited on Lot’s wife (*BT Berakhot* 54a–b). A late *aggadah* relates that Lot’s wife stands in her place to the present; every day passing oxen lick her feet and every morning she rises once again to her previous shape as a pillar of salt (*Sefer ha-Yashar, Vayera* 39).

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