

*The*  
Evidence  
Bible

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NEW KING JAMES VERSION®

*Commentary by*  
RAY COMFORT

**Bridge-Logos**

Alachua, Florida 32615

## **The Evidence Bible**

Commentary by Ray Comfort

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# Contents

*Preface* . . . . . xv  
*Acknowledgments* . . . . . xviii  
*Preface to the New King James* . . . . . xix  
*Why Christianity?* . . . . . xxv

## **Old Testament**

Genesis . . . . . 3	2 Chronicles . . . . . 557	Daniel . . . . . 1199
Exodus . . . . . 77	Ezra . . . . . 605	Hosea . . . . . 1223
Leviticus . . . . . 135	Nehemiah . . . . . 619	Joel . . . . . 1239
Numbers . . . . . 175	Esther . . . . . 641	Amos . . . . . 1247
Deuteronomy . . . . . 227	Job . . . . . 653	Obadiah . . . . . 1261
Joshua . . . . . 281	Psalms . . . . . 703	Jonah . . . . . 1265
Judges . . . . . 315	Proverbs . . . . . 841	Micah . . . . . 1271
Ruth . . . . . 351	Ecclesiastes . . . . . 895	Nahum . . . . . 1281
1 Samuel . . . . . 357	Song of Solomon . . . . . 911	Habakkuk . . . . . 1285
2 Samuel . . . . . 399	Isaiah . . . . . 923	Zephaniah . . . . . 1291
1 Kings . . . . . 437	Jeremiah . . . . . 1025	Haggai . . . . . 1297
2 Kings . . . . . 481	Lamentations . . . . . 1117	Zechariah . . . . . 1301
1 Chronicles . . . . . 521	Ezekiel . . . . . 1127	Malachi . . . . . 1315

## **New Testament**

Matthew . . . . . 1323	Ephesians . . . . . 1687	Hebrews . . . . . 1751
Mark . . . . . 1387	Philippians . . . . . 1701	James . . . . . 1775
Luke . . . . . 1425	Colossians . . . . . 1709	1 Peter . . . . . 1785
John . . . . . 1487	1 Thessalonians . . . . . 1717	2 Peter . . . . . 1795
Acts . . . . . 1543	2 Thessalonians . . . . . 1723	1 John . . . . . 1801
Romans . . . . . 1603	1 Timothy . . . . . 1727	2 John . . . . . 1809
1 Corinthians . . . . . 1631	2 Timothy . . . . . 1737	3 John . . . . . 1813
2 Corinthians . . . . . 1659	Titus . . . . . 1745	Jude . . . . . 1815
Galatians . . . . . 1675	Philemon . . . . . 1749	Revelation . . . . . 1819

*Closing Words of Comfort* . . . . . 1849  
*The Wordless Gospel* . . . . . 1857  
*One-Year Bible Reading Plan* . . . . . 1861  
*Commentary Index* . . . . . 1867  
*Concordance* . . . . . 1



## Springboards for Preaching and Witnessing

Who Is Winding Your Clock?	Exod. 7:16
Fools Mock at Sin	Lev. 26:40,41
A Consuming Fire	Deut. 4:24
Atheist Missions	Deut. 15:11
Weak-minded Christians	Judg. 16:7
Common Courtesy	2 Sam. 22:50
American Pie	1 Chron. 16:34
The Elephant in the Room	2 Chron. 32:24
Some Personal Questions	Esther 6:1
Hang in There	Job 6:11
Rusty Harp	Psa. 7:11
Big News	Psa. 64:6
The Bible and All It Contains	Psa. 119:162
The Key	Prov. 14:12
God's Obligation	Prov. 23:29,30
The Future	Eccles. 8:7
The Smell	Isa. 3:24
Roaring Waters	Isa. 17:12
The A-frame Roof	Isa. 29:16
Crazy Criminals	Isa. 49:9
Son Stroke	Isa. 55:1
The Persistent Spider	Isa. 59:5
A Small Prediction	Isa. 66:8
Why People Have Affairs	Jer. 29:23
Dentists Do Not Exist	Lam. 3:16
Plane Speaking	Ezek. 18:20
Christians—the Raving Lunatics	Ezek. 33:5
Are You Lost?	Ezek. 34:16
The Challenge	Hosea 2:20
All About Him	Matt. 16:13
Water or Money?	Matt. 16:26
Sting Operation	Luke 11:39
The Rush	Luke 16:17
Revolting Natives	John 15:13
What Is Truth?	John 18:38
Be Wise	Rom. 6:23
The Sinking Ship	1 Cor. 1:18
The Olympic High Diver	2 Cor. 6:2
The Love of God	Eph. 2:4,5
The Name Above All Names	Phil. 2:9
The Titanic	Heb. 2:10
Solid Ice	Heb. 8:6
The New Convert	Heb. 11:29

The Beloved Son	1 Pet. 1:4
The Will to Live	James 4:14



## Principles of Growth for the New and Growing Christian

Feeding on the Word— Daily Nutrition	1 Pet. 2:2
Faith—Elevators Can Let You Down	Heb. 6:18
Evangelism—Our Most Sobering Task	Luke 10:2
Prayer—“Wait for a Minute”	Matt. 6:9
Warfare—Praise the Lord and Pass the Ammunition	2 Cor. 4:4
Fellowship—Flutter by Butterfly	Heb. 10:25
Thanksgiving—Do the Right Thing	Eph. 5:20
Water Baptism— Sprinkle or Immerse?	Acts 2:38
Tithing—The Final Frontier	Mark 12:41–44



## Points for Open-Air Preaching

The Math of Open-air Preaching	Gen. 28:3
Look for the Seagulls	Lev. 11:16
Let Love Be Your Motive	Lev. 19:18
Ten for Ten	Deut. 10:4
Trivia Pursuit	Judg. 14:12
A Place of Influence	Neh. 8:1
Contending or Contentious?	Neh. 13:17
Seeing Stars	Job 22:2
Chalk It Up	Isa. 44:13
Location, Location, Location	Jer. 19:2
Stay Out of Jail	Jer. 37:18
Evolving Conversation	Ezek. 17:2
Fear in Perspective	Hag. 2:5
Never Fear Hecklers	Matt. 5:10
Make the Bullet Hit the Target	Matt. 28:19
How to Draw a Crowd	Acts 2:14
Crowd Etiquette	Acts 3:4
Give Yourself a Lift	Acts 17:22
Aim for Repentance Rather Than a Decision	Acts 20:21
Raw Nerves	Acts 21:30
Watch for “Red Herrings” or “Rabbit Trails”	1 Cor. 2:4
“Watch It, Blind Man!”	2 Tim. 2:24–26



## In-depth Comments

### God

The Ten Commandments Compared to God's Character	page 280
Displaying God's Justice and Mercy	<i>Esther 3:12,13</i>
In the Strongest Terms	<i>Psa. 5:5</i>
The Problem of Unanswered Prayer	<i>Psa. 66:18</i>

### Jesus Christ

The Ark of the Covenant as a Prophetic Type	<i>Exod. 25:10,11</i>
Jesus in the Old Testament	<i>Isa. 53:4; Jer. 31:34</i>
The Witness	<i>Mark 15:39</i>
The Hands of the Carpenter	<i>Luke 23:53</i>
Resurrection Proofs	page 1486
The Significance of the First Miracle	<i>John 2:6–11</i>
The Deity of Jesus	<i>John 10:36</i>
The Names of Jesus	<i>Eph. 1:21</i>
The Resurrection	page 1716
Seen by Angels	<i>1 Tim. 3:16</i>
Jesus Pictured in the Old Testament Tabernacle	<i>Heb. 9:2</i>

### The Bible

Persecution in the Book of Acts	page 435
The Bible Stands Alone	<i>Psa. 119:105</i>
What God's Word Says About Abortion	<i>Psa. 127:3</i>
Hell in the Old Testament	<i>Amos 9:2</i>
Memorizing Scripture	page 1259
Archaeology and History Attest to the Reliability of the Bible	<i>Matt. 4:4</i>
Contradictions in the Bible—Why Are They There?	<i>Mark 15:26</i>
Great Leaders Speak About the Bible	page 1750
Scientific Facts in the Bible	<i>Heb. 11:3</i>
The Dead Sea Scrolls	<i>1 Pet. 1:25</i>
Science Confirms the Bible	page 1793

### Evangelism

What Is That in Your Hand?	<i>Exod. 4:1,2</i>
Spurgeon and the "Sinner's Prayer"	<i>Judg. 10:15</i>
Legal Rights in Public Speaking	page 350
How to Confront Sinners	<i>2 Sam. 12:1–14</i>
What Produces Zeal for the Lost?	<i>2 Kings 10:16</i>
How to Use the Ten Commandments in Witnessing	<i>Psa. 51:6</i>
The Holy Grail	<i>Psa. 116:13</i>
Feeding Sheep or Amusing Goats	page 840
How to Start a Witnessing Conversation	<i>Prov. 29:25</i>
Why Preach Open-air?	<i>Jer. 7:2</i>
The Old Story	<i>Jer. 50:7</i>
A Dream of Judgment Day	<i>Dan. 7:9,10</i>
How to Pray for the Lost	<i>Jon. 2:7</i>
The Sermon on the Mount	<i>Matt. 5:1</i>
God's Love: The Biblical Presentation	<i>Matt. 10:22</i>
The Great Commission	page 1386
The Parable of the Fishless Fishermen Fellowship	<i>Mark 1:17</i>
The Key to Reaching the Lost	<i>Luke 11:52</i>
How Much Do Lost People Matter?	<i>Luke 15:4</i>
The "Sinner's Prayer"—To Pray or Not To Pray?	<i>John 1:13</i>
Is Repentance Necessary for Salvation?	<i>John 3:16</i>
Personal Witnessing—How Jesus Did It	<i>John 4:7</i>
Helpful Verses to Use When Witnessing	page 1542
Is Suffering the Entrance to Heaven?	<i>Acts 4:12</i>
How to Use Gospel Tracts	<i>1 Cor. 9:22</i>
The Gospel: Why Not Preach That Jesus Gives Happiness, Peace, and Joy?	<i>2 Cor. 2:17</i>
What Is the Purpose of the Law?	<i>Gal. 3:19</i>
Ten Reasons Why Christians Should Share the Gospel	page 1726
Open-air Preaching	page 1743
The Firefighters	<i>1 John 4:8</i>
Knock, Knock! Door-to-door Evangelism	<i>Rev. 3:8</i>

**Evolution/Creation**

How Large Was Noah's Ark?	Gen. 6:15
Evolution: Happy Coincidence	Deut. 4:32
Evolution's Difficult Questions	1 Kings 4:33
DNA Similarities	Job 17:14
Can Radiometric Dating Be Trusted?	Job 20:4
The Origin of Life	Job 33:44
Evolution: Follow the Evidence	Psa. 8:3
Mutating Theory	Psa. 36:6
Why Do People Believe in God?	Psa. 63:1
Fearfully and Wonderfully Made	Psa. 139:14
Good Questions for Evolutionists	Prov. 3:19
Evolution: The Seeing Eye	Prov. 20:12
Vestigial Organs: Leftovers Again?	Eccles. 3:6
Evolution: Racing Turtles	Eccles. 9:11
The DNA Code	Isa. 42:5
The Evolutionary Process	Isa. 45:12
The Origin of the Universe	Isa. 45:18
Was Noah's Flood Global?	Isa. 54:9
Transitional Forms	Jer. 27:5
Confessions of a Rocket Scientist	Jer. 31:35
Ten Points to Consider About the Flood	Matt. 24:38,39
Variety Within Created Kinds	Acts 10:12
"Missing Links" Still Missing	Acts 14:15
Who Has the Most Evidence: Creationists or Evolutionists?	Acts 14:17
The Cambrian Explosion	1 Cor. 15:39
Evolution: Too Fast to See	2 Tim. 4:9
Rejecting a Global Flood	2 Pet. 3:5,6

**Religion**

Buddhism	page 478
Hinduism	page 603, 1263
Islam	page 919, 1244
How to Witness to Muslims	Acts 17:23
Mormonism	page 1684
How to Witness to Mormons	Mark 11:25
The Mormon View of Heaven and Hell	Ezek. 31:16
Jehovah's Witnesses	page 1698
Jehovah's Witnesses: Witnessing Tips	Heb. 1:5
Speaking the Truth in Love to Jehovah's Witnesses	1 Cor. 13:2
Judaism	page 1782
Roman Catholicism	page 1810
Using the Law with Catholics	Phil. 3:9

Transcendental Meditation	page 1238
Unitarianism	page 1300
Which Jesus?	Dan. 12:1
What Makes a Group Non-Christian?	page 1289
Defending Salvation Through Christ Alone	page 1708

**Training Children**

Take the Lead in Training Your Children	Exod. 12:26
How to Bring Your Children to Christ	Deut. 11:19
The Family Altar	Josh. 4:21,22
Teaching Children the Ten Commandments	Prov. 22:6
Worldly Guests	page 1270

**Miscellaneous**

Ages of the Patriarchs	Gen. 5:27
Relativism	Judg. 21:25
Atheist's Test	2 Chon. 15:15
Who Can Tell Me?	page 652
What God's Word Says About Abortion	Psa. 127:3
We Are Slaves for Jesus	page 1198
Albert Einstein's Debt	Amos 4:13
How to Preach at a Funeral for Someone You Suspect Died Unsaved	John 11:14
Examine Yourself	page 1630
Last Words of Famous People	1 Cor. 15:55
Ten Ways to Break the Stronghold of Pornography	Gal. 5:16
Freedom from Sabbath-keeping	Col. 2:16

**Evangelism Aids**

Memorize the Ten Commandments	page 314
The Love Test	page 356
Four Simple Laws	page 922
Evangelistic Survey	page 1024
Optical Illusions	page 1280
Intelligence Tests	page 1296
The Ten Commandments	page 1508
Two Prayers	page 1720
I Have a Problem	page 1744
Test Your I.Q.	page 1814
Evolution: True Science Fiction	page 1818

# Q

## Common Questions & Objections

### God

- “God wants to keep people from having knowledge!” *Gen. 3:5*
- “God violates the laws of nature and of logic.” *Exod. 15:4*
- “What kind of God would sanction the killing of women and children?” *Deut. 3:6*
- “How can you worship a God who encourages the cruelty of slavery?” *Deut. 23:15,16*
- “Which ‘god’ are you talking about: Thor, Zeus, etc.?” *Josh. 23:7*
- “How can God be omniscient if He didn’t know what Israel would do?” *Judg. 3:4*
- “Why did God order the killing of an entire people group? That’s genocide.” *1 Sam. 15:3*
- “I thought God was supposed to be our friend, not our enemy.” *2 Chron. 20:7*
- “How can you justify God killing everyone in a flood?” *Job 40:8*
- “Could God create a boulder so heavy that He cannot lift it?” *Psa. 38:4*
- “Why does the Old Testament show a God of wrath and the New Testament a God of mercy?” *Psa. 89:14*
- “Who made God?” *Psa. 90:2*
- “Why does God want to torture people in hell?” *Psa. 98:9*
- “The First Commandment says, ‘You shall have no other gods before Me.’ That proves He isn’t the only God!” *Psa. 115:4–9*
- “If God can ‘legally commute our death sentence,’ is He under some law?” *Isa. 26:21*
- “The Bible says ‘God repented.’ Doesn’t that show He is capable of sin?” *Jer. 18:8*
- “How can a perfect God be furious?” *Ezek. 5:15*
- “God is unfair in that Hitler and a sweet old lady (who never trusted in Jesus) will both go to hell.” *Matt. 11:24*
- “My God would never create hell.” *Matt. 18:9*
- “Since God is loving, why would He send people to a place of torment?” *Luke 16:28*
- “If God doesn’t hear some prayers, how can He be omniscient?” *John 9:31*
- “I don’t believe God is knowable.” *John 17:3*
- “What should I say to someone who acknowledges his sins, but says, ‘I just hope God is forgiving?’” *Acts 26:28*
- “There is no reason to believe that a supernatural, intelligent Creator exists.” *Rom. 1:20*
- “Why is there suffering? That proves there is no loving God.” *Rom. 5:12*
- “If God is perfect, why did He make an imperfect creation?” *1 Cor. 15:22*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “If God exists, why doesn’t He speak for Himself, audibly?” *Heb. 12:25*
- “If God is a God of love, why hasn’t He dealt with evil?” *1 Pet. 3:12*
- “Why does God allow evil?” *2 Pet. 3:9*
- “God kills masses of people in Revelation. If that’s your ‘God of love,’ I want nothing to do with Him!” *Rev. 8:11*

### Jesus Christ

- “What does it mean to ‘know the Lord’? How can someone know the Lord the way you do?” *1 Sam. 2:12*
- “On the cross, Jesus said God forsook Him. This proves He was a fake.” *Psa. 22:1*
- “Jesus wasn’t sinless—He stole a donkey.” *Matt. 21:2,3*
- “Jesus wasn’t sinless—He became angry when He cleared the temple.” *Mark 11:15*
- “The second coming of Jesus was a failed prediction. The generation He was speaking to did pass away, but these things haven’t happened.” *Mark 13:24–27*
- “The chief priests didn’t see Jesus coming with the clouds or sitting in power, so He’s a false prophet.” *Mark 14:62*
- “Jesus wasn’t sinless—He dishonored His parents.” *Luke 2:46*

- “Jesus taught hatred by saying that a Christian should ‘hate’ his father and mother.” *Luke 14:26*
- “Jesus didn’t condemn the woman caught in the act of adultery, but condemned those who judged her. Therefore you shouldn’t judge others.” *John 8:11*
- “It’s intolerant to say that Jesus is the only way to God!” *John 14:6*
- “Is it possible that Jesus simply fainted on the cross, and revived while He was in the tomb?” *John 19:33,34*
- “What about people who have never heard of Jesus Christ—are they all going to hell?” *Rom. 2:12*
- “Jesus Christ never even existed.” *1 John 4:2*

### **The Bible**

- “Adam didn’t die the day God said he would!” *Gen. 2:17*
- “God said He would blot out all remembrance of Amalek. The Bible itself disproves this by mentioning Amalek to this day.” *Exod. 17:14*
- “Bible predictions are vague, like those of Nostradamus.” *Deut. 18:20–22*
- “The Bible says that children were to be stoned to death.” *Deut. 21:18–21*
- “Why does the Bible call for the stoning of non-virgins?” *Deut. 22:13–21*
- “Why would the Bible compare us to a worm?” *Job 25:6*
- “What if someone says he doesn’t believe the Bible is God’s Word?” *Dan. 10:21*
- “The Bible has changed down through the ages.” *Psa. 119:160*
- “The Bible calls the hare a cud-chewing animal, which any veterinarian could tell you is false.” *Psa. 147:9*
- “The fact that there are so many versions proves that the Bible has mistakes. Which one is right?” *Prov. 30:5*
- “Christianity oppresses women by making them submit to their husbands!” *Prov. 31:10*
- “In saying ‘an eye for an eye,’ the Bible encourages taking the law into our own hands.” *Matt. 5:38*
- “There are contradictions in the resurrection accounts. Did Christ appear first to the women or to His disciples?” *Matt. 28:9*
- “The second coming of Jesus was a failed prediction. The generation He was speaking to did pass away, but these things haven’t happened.” *Mark 13:24–27*
- “How many angels were at the tomb—one or two?” *Mark 16:6*
- “What if someone claims to have read the Bible and says it’s just a book of fairy tales?” *Luke 24:44,45*
- “Christians can’t use ‘circular reasoning’ by trying to prove the Bible by quoting from the Bible!” *Acts 17:2*
- “I’ve tried to read the Bible, but I can’t understand it.” *1 Cor. 2:14*
- “Adam was a mythical figure who never really lived.” *1 Cor. 15:45*
- “Didn’t men write the Bible?” *2 Pet. 1:21*
- “The Bible teaches that the earth is flat.” *Rev. 1:7*

### **Sin**

- “Is there a difference in attending a wedding for a gay couple and one for a couple that is living together? What about if the bride is pregnant?” *Deut. 7:3*
- “Are there times when lying is acceptable?” *Josh. 2:4,5*
- “Why did God give us sexual desire (lust) if it’s bad?” *2 Sam. 13:1,2*
- “God couldn’t forgive my sin.” *Psa. 103:17*
- “I have committed sin, but that was in the past.” *Eccles. 3:15*
- “What should I say if someone asks, ‘Have you ever lusted?’” *Matt. 5:28*
- “You shouldn’t talk about sin because Jesus didn’t condemn anybody. He was always loving and kind.” *Matt. 23:13–16*
- “Judge not lest you be judged. You therefore have no right to judge me when it comes to my sins!” *Luke 6:37*
- “What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*



- “What should I say to someone who acknowledges his sins, but says, ‘I just hope God is forgiving?’” *Acts 26:28*
- “Because Jesus died on the cross, we are all forgiven of every sin.” *2 Cor. 5:14,15*
- “I know I’m a sinner, but I confess my sins to God daily. I tell Him that I’m sorry and I won’t sin again.” *Eph. 1:7*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “Do you sin, as a Christian?” *1 Pet. 4:1*
- “Since the wages of sin is death, I’ll be okay because when I die I will have paid for my sins.” *Rev. 20:14*
- “Is ‘hell-fire’ preaching effective?” *Acts 24:25*
- “What about people who have never heard of Jesus Christ—are they all going to hell?” *Rom. 2:12*
- “Will all Jews go to hell if they don’t accept Jesus as the Messiah?” *Rom. 10:1*
- “Does someone go to hell for committing suicide?” *1 Cor. 3:17*
- “You are using scare tactics by talking about hell and Judgment Day.” *Heb. 10:31*
- “I hope I’m going to heaven when I die.” *1 John 5:12,13*
- “Hell is just a metaphor for the grave.” *Rev. 1:18*

### Heaven & Hell

- “If we tell people to trust in Jesus to go to heaven and avoid hell, won’t that motive create false converts?” *Deut. 10:12,13*
- “If hell exists, where in the universe is this huge place?” *Deut. 32:22*
- “Where is heaven, and what is it like?” *2 Kings 2:1*
- “The lost should want to serve God not to avoid hell, but because the Lord is worthy of all glory.” *2 Chron. 12:12*
- “The threat of hell is psychologically damaging to children.” *Psa. 34:11*
- “I don’t mind going to hell. All my friends will be there.” *Psa. 55:15*
- “Could you be wrong in your claims about Judgment Day and the existence of hell?” *Psa. 76:8*
- “Why does God want to torture people in hell?” *Psa. 98:9*
- “If hell is just ‘separation from God,’ it’s no big deal. According to Christians we’re in that state now.” *Psa. 139:7,8*
- “What happens when you die?” *Isa. 38:10*
- “How can people be happy in heaven, knowing that their unsaved loved ones are suffering in hell?” *Isa. 65:19*
- “My God would never create hell.” *Matt. 18:9*
- “Hell isn’t a place. This life is hell.” *Mark 9:47*
- “Since God is loving, why would He send people to a place of torment?” *Luke 16:28*

### Excuses

- “When you’re dead, you’re dead.” *Psa. 49:15*
- “There are no moral absolutes.” *Isa. 28:15*
- “We’re all children of God.” *Mal. 2:10*
- “I’ll wait until I am old, then I’ll get right with God.” *Luke 12:20*
- “I don’t believe God is knowable.” *John 17:3*
- “If I submit to God, I’ll just become a puppet!” *Acts 13:47*
- “There is no reason to believe that a supernatural, intelligent Creator exists.” *Rom. 1:20*
- “There is no absolute truth. You can’t be sure of anything!” *1 Thess. 2:13*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “I was once a Christian. Now I believe it’s all rubbish!” *1 John 2:19*
- “Jesus Christ never even existed.” *1 John 4:2*
- “God made me to be a homosexual, so He doesn’t want me to change.” *Jude 7*

### Faith

- “How can you believe in a talking snake, etc.?” *Num. 22:28*
- “If God gives me some ‘sign,’ then I will believe.” *Matt. 12:39*
- “I will believe if God will appear to me.” *John 1:18*
- “I made a commitment, but nothing happened.” *John 14:21*
- “Seeing is believing. If I can’t see it, I don’t believe it exists.” *John 20:25*
- “Your religion is all about faith.” *Acts 1:3*

“I find it difficult to have faith in God.” *1 John 5:10*

**Evolution/Creation**

“How long is a ‘day?’” *Gen. 1:5*

“How could there be light before the sun?” *Gen. 1:18*

“Can’t the days of creation be long periods, since a day to the Lord is a thousand years to us?” *Gen. 1:31*

“Why are there two different creation accounts in the Bible?” *Gen. 2:4*

“Where did Cain get his wife?” *Gen. 4:17*

“How could all the animals fit on the Ark?” *Gen. 7:14,15*

“Where did all the flood water go?” *Gen. 8:3*

“Nature reveals cruelty, not the hand of God.” *Exod. 9:25*

“Were all the ingredients to produce life present on earth before life existed?” *Job 34:14,15*

“Evolution is a proven fact.” *Job 35:16*

“Were there dinosaurs in the Bible?” *Job 40:15–24*

“Doesn’t the Big Bang theory disprove the Genesis account of creation?” *Psa. 19:1*

“Radiometric dating proves the earth is millions of years old.” *Psa. 102:25*

“Atheists do not claim that nothing created everything.” *Psa. 121:2*

“If the earth is not millions of years old, how can we see stars millions of light-years away?” *Psa. 136:7–9*

“Were dinosaurs on Noah’s ark?” *Isa. 27:1*

“If God could be eternal, so could the universe.” *Isa. 34:4*

“Can a Christian believe in evolution?” *Isa. 40:28*

“Where do all the races come from?” *Acts 17:26*

“Adam was a mythical figure who never really lived.” *1 Cor. 15:45*

“How could a flood destroy every living thing?” *2 Pet. 2:5*

**Self-righteousness**

“Man is the master of his own destiny!” *Psa. 89:48*

“I have broken the Ten Commandments, but I do good things for people.” *Prov. 16:10*

“You don’t have to be a Christian to be a good person.” *Prov. 20:9*

“I need to get my life cleaned up first.” *Matt. 19:16*

“I’m as good as any Christian!” *Mark 10:18*

“As a Christian, I think non-Christians can be good, normal people.” *Luke 18:19*

“What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*

“Do you think that Christians are better than non-Christians?” *Rom. 3:9*

“I believe I will go to heaven because I live by the Golden Rule.” *Gal. 5:14*

“How do you respond when someone says, ‘Well, no one is perfect?’” *Eph. 4:13*

“I don’t feel guilty.” *Eph. 4:19*

“I’ve made my peace with the ‘Man upstairs.’” *Col. 1:20*

“I’m doing fine. I don’t need God.” *Heb. 11:25*

**Hypocrisy**

“Statistics show that religious people are just as bad as the rest.” *Jer. 23:32*

“Religion has caused more wars than anything else in history.” *Luke 6:27*

“If Christianity is true, why are so many atrocities committed in the name of Christ?” *Luke 20:3,4*

“The Church is full of hypocrites.” *2 Tim. 2:19*

**Religion**

“You believe Christianity only because you were raised in a Christian culture.” *1 Chron. 28:9*

“Why are there so many denominations?” *Psa. 1:6*

“How do you witness to those in cults and other religions?” *Isa. 66:3*

“Statistics show that religious people are just as bad as the rest.” *Jer. 23:32*

“If Christianity is true, why are so many atrocities committed in the name of Christ?” *Luke 20:3,4*

- “If the Jews are God’s ‘chosen people,’ why have they been so oppressed?” *Luke 21:24*
- “Your religion is all about faith.” *Acts 1:3*
- “How should I witness to a Jew?” *Rom. 3:1*
- “Will all Jews go to hell if they don’t accept Jesus as the Messiah?” *Rom. 10:1*
- “Why are there so many different religions?” *Rom. 10:3*
- “Why is Christianity better than other religions?” *1 Cor. 10:20*
- “Are Catholics, Methodists, Lutherans, piscopals, etc., all false Christians?” *Acts 24:15*
- “Didn’t the Church persecute Galileo?” *1 Tim. 6:20*

### **Salvation**

- “If we tell people to trust in Jesus to go to heaven and avoid hell, won’t that motive create false converts?” *Deut. 10:12,13*
- “What does it mean to ‘know the Lord’? How can someone know the Lord the way you do?” *1 Sam. 2:12*
- “The lost should want to serve God not to avoid hell, but because the Lord is worthy of all glory.” *2 Chron. 12:12*
- “When I ask someone if he is saved and he sarcastically says, ‘Saved from what?’ how should I respond?” *Psa. 80:3*
- “Is water baptism essential to salvation?” *Mark 1:4,5*
- “I have been born again many times.” *John 3:3*
- “How can you *know* that you are saved?” *Gal. 4:6*
- “What if someone says, ‘I’ve broken every one of the Ten Commandments?’” *Psa. 32:5*
- “What if someone doesn’t think lust is a violation of the Ten Commandments?” *Prov. 6:25*
- “What if someone says he has broken only the Commandment about lying?” *Prov. 12:22*
- “I have broken the Ten Commandments, but I do good things for people.” *Prov. 16:10*
- “Being punished for ‘thought-crimes’ is absurd.” *Prov. 23:7*
- “If God can ‘legally commute our death sentence,’ is He under some law?” *Isa. 26:21*
- “There are no moral absolutes.” *Isa. 28:15*
- “I don’t believe we’ll be judged by the Ten Commandments.” *Ezek. 44:24*
- “What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*
- “You are trying to make me feel guilty by quoting the Ten Commandments.” *John 8:9*
- “When Paul spoke in Athens, why did he begin his preaching with creation as opposed to the Law?” *Acts 17:16*
- “Conscience is given to us by society.” *1 Cor. 8:10*
- “What if someone doesn’t believe ‘taking God’s name in vain’ is a sin?” *1 Tim. 6:1*

### **Personal Witnessing**

- The Ten Commandments (The Law)**
- “In the Tenth Commandment, why are wives listed with houses, oxen, and donkeys, which are property?” *Exod. 20:17*
- “Aren’t there some circumstances when violating God’s Law is justified?” *Lev. 19:11*
- “We should do what’s right just because it’s right, not because of fear of punishment or promise of reward.” *Deut. 12:8*
- “How can we witness to people cross-culturally?” *1 King 8:43*
- “How can we overcome our fear of evangelizing?” *2 Chron. 20:15*
- “What do you say to people who believe in reincarnation?” *Psa. 78:39*
- “When I ask someone if he is saved and he sarcastically says, ‘Saved from what?’ how should I respond?” *Psa. 80:3*
- “Do I really need to ‘prove’ God to anyone or just preach the gospel?” *Psa. 97:6*

“Since we are not saved by works, why can’t I maintain a relationship with God without witnessing?” *Prov. 10:21*

“How do I reach my neighbors with the gospel?” *Prov. 27:10*

“How do you witness to those in cults and other religions?” *Isa. 66:3*

“Is open-air preaching for every Christian?” *Jon. 3:3,4*

“How should I witness to someone who belongs to a denomination, but I suspect isn’t trusting the Savior?” *Matt. 8:14*

“How do you witness to family members?” *Luke 8:39*

“Is it wise to send new converts out into the battlefield before they’re grounded in the Word and apologetics?” *Luke 10:3*

“Should a woman testify in the open air?” *John 4:39*

“What should I say to someone who has lost a loved one through cancer?” *Acts 9:37*

“When Paul spoke in Athens, why did he begin his preaching with creation as opposed to the Law?” *Acts 17:16*

“How should I witness to a Jew?” *Rom. 3:1*

“How do I witness to someone I know?” *Rom. 14:12*

“Since individuals in the body of Christ have different functions, why should all of us witness?” *1 Cor. 12:14*

“How can we be sure our motive for witnessing is right so we won’t be ineffective?” *Phil 1:18*

“How should I witness to a homosexual?” *1 Tim. 1:9,10*

“Can you appeal to the conscience if it is seared?” *1 Tim. 4:2*

“How should I witness to my coworkers?” *1 Pet. 2:15*

**Miscellaneous**

“Where did Cain get his wife?” *Gen. 4:17*

“Is there a difference in attending a wedding for a gay couple and one for a couple that is living together? What about if the bride is pregnant?” *Deut. 7:3*

“Is it wrong to ‘speak to the dead?’” *1 Chron. 10:13,14*

“Why did God create marijuana?” *Psa. 102:3,4*

“Hitler was a Christian!” *Psa. 144:8*

“Christianity oppresses women by making them submit to their husbands!” *Prov. 31:10*

“It’s harmful for Christians to think of fellow human beings as enemies.” *Dan. 10:12,13*

“Mother Nature sure blew it . . .” *Rom. 8:22*

“Even the Bible says Christians are not very smart.” *1 Cor. 1:26*

“Which is right, Calvinism or Arminianism?” *Titus 2:11*

“God made me to be a homosexual, so He doesn’t want me to change.” *Jude 7*

“Death has always been part of life.” *Rev. 21:4*

**Leading Sinners to Jesus**

Follow these linked verses to lead a sinner to the Savior:

Matt. 5:21,22; 5:27,28; Mark 7:20–23; 12:29–31; Psa. 51:6; Rom. 2:15,16; 1 Cor. 6:9,10; Rev. 21:8; Heb. 9:22; John 3:16,17; Rom. 10:9; 10:12

# Preface

THANK YOU for picking up this Bible. If you are a Christian, there is no higher calling than to reach out to the lost. If you are not a Christian, then I'm sure you will find this publication to be very helpful when it comes to the most important of issues.

Bill Bright, founder of the international ministry Campus Crusade for Christ, said that "only two percent of believers in America regularly share their faith in Christ with others" (*The Coming Revival*, p. 65). I believe one reason for this tragedy is that the Body of Christ hasn't been suitably equipped. What soldier is going to run into the heat of battle, facing modern warfare, armed only with a feather duster?

However, a soldier who is thoroughly equipped with state-of-the-art weapons and trained in their use will find that his very weapons give him courage. *The Evidence Bible* will equip the most timid of Christ's soldiers with powerful weapons to conquer disbelief, doubt, skepticism, and fear.

As you read, you will learn that you need not feel intimidated with themes such as evolution, atheism, humanism, relativism, secular intellectualism, or any other "ism."

Much of my commentary on evangelism is drawn from my experiences open-air preaching almost daily for twelve years at "Speaker's Corner" in the city of

Christchurch, in my native New Zealand. Hecklers would often ask probing questions about my faith and pose numerous objections to the gospel message I preached. During those years, I collected information that successfully rebuffed them, and wrote it in the front of my Bible. My trusty and "pregnant" Bible was the mother that gave birth to *The Evidence Bible*.



This Bible will show you that, as a Christian, you stand on intellectually solid and spiritually immovable rock. You will find in these pages quotes from many well known people, both godly and secular. The apostle Paul, when he preached to the Athenians on Mars Hill, cited secular Greek poets (Acts 17:28). Paul obviously wasn't endorsing their lifestyles or promoting their poetry. He was simply using their words, familiar to his listeners, as a springboard for the gospel. And you can learn to do the same thing.

While *The Evidence Bible* is a study Bible that can strengthen and encourage the faith of any believing Christian, it is also an evangelistic tool. And the primary purpose of this Bible is to bring the message of salvation to the unsaved.

Years ago, I had the incredible experience of floating in the Dead Sea. It is impossible to sink into its waters due to the high salt content and rich mineral deposits. The contemporary Body of Christ has become much like the Dead Sea, because there is an insufficient outflow from the Church to the world. So the Body of Christ (though rich in many ways) is evangelistically dead because it has stopped giving out what it has received.

Make sure you give out what you take in. Become familiar with the commentary and quotes included here. If possible, take this Bible with you and keep it handy so that, when you share your faith, you can open it and read portions to the unsaved.

Non-Christians often don't realize how many great men and women of history believed and loved the Word of God. They may also be ignorant of the Bible's wealth of scientific and medical knowledge. Perhaps one simple quote from a famous person of the past or present may be enough to spark a nonbeliever's interest in Holy Scripture. Perhaps God will use your words to bring the message of eternal life to those who sit in the shadow of death, unaware that eternal life is within their reach.

#### ABOUT THE TRANSLATION

Although *The Evidence Bible* was originally released using the King James Version, we decided to use the New King James Version. This was to broaden the readership, because as much as I love the old KJV, I have to admit that words such as "concupiscence," "decketh," "enchew," "hawn," "heretofore," "howbeit," "intreaty," and "waxeth" are no longer used in contemporary language. Translating

such words into contemporary English is not unlike translating the Bible into Chinese in order to distribute God's Word in a Chinese-speaking country. Would I publish a Bible in the King James English for the Chinese? No, because they don't speak that language. Would God's wrath come upon us for producing a Bible in Chinese so Chinese speakers could understand the Scriptures? I don't think so. Obviously, the Bible should be translated into the language spoken in each country; otherwise, it won't make sense to readers there.

Heaven no doubt rejoiced when the first English translation of God's Word gave light to those whom the Roman Catholic church had kept in the dark by requiring that the Bible be in Latin. I'm sure "*in principio creavit Deus caelum et terram*" makes more sense to you when you read it as "In the beginning God created the heavens and the earth."

Let's now go forward to this day and age. The King James English Bible was written for the English (another country) when they spoke another language (what we commonly call King James English). Satan didn't say, "Yea, hath God said?" (unless you think Satan and Adam and Eve spoke English). The verse was originally written in Hebrew, but was translated into English by some kind folks so that the English speakers in the 1600s could understand the Word of God.

The New King James Version does exactly the same thing today. It takes words that people don't understand and gives the contemporary equivalent. This version doesn't omit verses about the blood of Christ, repentance, or the deity of Christ; nor does it change the meaning of any verse or drop one jot or tittle from God's Word.

In closing, let me share one of the greatest encouragements in my personal life. It happened when actor Kirk Cameron called our ministry. Even though he had been a Christian for many years,

God had deeply touched his life through our book *God Has a Wonderful Plan for Your Life* (many of the principles of which are included in this commentary). So if you appreciate the principles expounded in the commentary of *The Evidence Bible* and you want more information, please go to [www.livingwaters.com](http://www.livingwaters.com).

Again, may God bless you for picking up this Bible, and may He use you and this Bible to reach this dying world.



RAY COMFORT

## HOW TO USE THIS BOOK



- Discover the answers to common **Questions & Objections** so you'll be ready to give a defense as you encounter these in witnessing.



- Read **in-depth articles** for a closer look at topics to help you better understand and communicate the Christian faith.



- In **Points for Open-air Preaching**, gain tips on how to draw and hold a crowd, as well as general witnessing guidelines.



- Read **Springboards for Open-air Preaching** for interesting stories that will help explain spiritual truths in both preaching and one-to-one witnessing.



- Learn **Principles of Growth for the New and Growing Christian** to aid healthy spiritual growth in the new believer's life.

- Follow **cross-references** to read more about a topic.

- Refer to the **Commentary Index** to find comments on items of interest.

- Begin by reading **"Why Christianity?"** (on page xxv) to understand why Christianity is unique among religions and why the gospel is indeed "good news."

# Acknowledgments

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I am very grateful to my lifelong friend Richard Gunther for his fine cartoons, and to Darin Rhue, Alex Ruiz, Joe Potter, Joel Hughs, and Scott Harvey for their quality illustrations. My gratitude also goes to my beloved wife, Sue; my sons, Daniel and Jacob; as well as to Rachel and Emeal Zwayne; Sarah and Becky Comfort; and to my good friend Mark Spence. My very special thanks to Lynn Copeland of the Genesis Group for her patience, her love of the truth, her con-

cern for the lost, and for her wonderful editorial work. Editing this Bible was a Goliath task, but she courageously ran at this giant in the name of her God. She is the ultimate perfectionist, and it is an honor to work with someone who strives for excellence when it comes to representing the kingdom of God. I thank God for the day He brought her into my life. She made a big sow's ear into a smooth silk purse. I am also indebted to my friends at Bridge-Logos Publishers.



# Preface to the New King James Version®

## PURPOSE

In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose “to make a new translation . . . but to make a good one better.” Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today’s readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

## A LIVING LEGACY

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

Although the Elizabethan period and

our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, “If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.” George Bernard Shaw became a literary legend in the twentieth century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: “The translation was extraordinarily well done because to the translators what they

were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result." History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

### COMPLETE EQUIVALENCE IN TRANSLATION

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as "lifted her voice and wept" (Gen. 21:16); "I gave you cleanness of teeth" (Amos 4:6); "Jesus met them, saying, 'Rejoice!'" (Matt. 28:9); and "Woman, what does your concern have to do with Me?" (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in En-

glish usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

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

### DEVOTIONAL QUALITY

The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late-twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

### THE STYLE

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

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

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

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of

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

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

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

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but

rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

### THE FORMAT

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

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

### THE OLD TESTAMENT TEXT

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century A.D. the Masoretes of

Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

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

### THE NEW TESTAMENT TEXT

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and

many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

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

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the *Textus Receptus* or *Received Text*. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but

a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the *Textus Receptus* has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

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

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the *Majority Text*. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The *Majority Text* is similar to the *Textus Receptus*, but it corrects those readings which have little or no support in the Greek manuscript tradition.

Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the *Textus Receptus* as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a *Critical Text* (so called because it is edited according to specific principles of textual criticism)

which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

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

### NEW KING JAMES TRANSLATORS' NOTES

Significant textual explanations, alternate translations, and New Testament citations of Old Testament passages are supplied in the New King James translators' notes.

Important textual variants in the Old Testament are identified in a standard form.

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

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

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

#### *NU-Text*

These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in “The New Testament Text.” They are found in the Critical Text published in the twenty-seventh edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, “NU-Text.”

#### *M-Text*

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

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

# Why Christianity?

*Solving life's most important question*

## THE CHOICE

IMAGINE the excitement you would have if I offered you a choice of four gifts:

- The original Mona Lisa
- The keys to a brand new Lamborghini
- A million dollars in cash
- A parachute

You can pick only one. Which would you choose? Before you decide, here's some information that will help you to make the wisest choice: *You have to jump 10,000 feet out of an airplane.*

Does that help you to connect the dots? It should, because you *need* the parachute. It's the only one of the four gifts that will help with your dilemma. The others may have some value, but they are useless when it comes to facing the law of gravity in a 10,000-foot fall. The knowledge that you will have to jump should produce a healthy fear in you—and that kind of fear is good because it can save your life. Remember that.

Now think of the four major religions:

- Hinduism
- Buddhism
- Islam
- Christianity

Which one should you choose? Before you decide, here's some information that will help you determine which one is the wisest choice: All of humanity stands on the edge of eternity. *We are all going to die. We will all have to pass through the door of death. It could happen to us in twenty years, or in six months,*

...or today. For most of humanity, death is a huge and terrifying plummet into the unknown. So what should we do?

Do you remember how it was your knowledge of the jump that produced that healthy fear, and that fear helped you to make the right choice? You know what the law of gravity can do to you. In the same way, we are going to look at another law, and hopefully your knowledge of what it can do to you will help you make the right choice, about life's greatest issue. So, stay with me—and remember to let fear work for you.

## THE LEAP

After we die we have to face what is called "the law of sin and death."<sup>1</sup> We know that Law as "The Ten Commandments."

So let's look at that Law and see how you will do when you face it on Judgment Day. Have you loved God above all else? Is He first in your life? He should be. He's given you your life and everything that is dear to you. Do you love Him with *all* of your heart, soul, mind, and strength? That's the requirement of the First Commandment. Or have you broken the Second Commandment by making a god in your mind that you're comfortable with—where you say, "My god is a loving and merciful god who would never send anyone to hell"? That god does not exist; he's a figment of the imagination. To create a god in your mind (your own image of God) is something the Bible calls "idolatry." Idolaters will not enter heaven.

Have you ever used God's name in vain, as a cuss word to express disgust? That's called "blasphemy," and it's very serious in God's sight. This is breaking the Third Commandment, and the Bible says God will not hold him guiltless who takes His name in vain.

Have you always honored your parents implicitly, and kept the Sabbath holy? If not, you have broken the Fourth and Fifth Commandments. Have you ever hated someone? The Bible says, "Whoever hates his brother is a murderer."<sup>2</sup>

The Seventh is "You shall not commit adultery," but Jesus said, "Whoever looks at a woman to lust for her has already committed adultery with her in his heart"<sup>3</sup> (the Seventh Commandment includes sex before marriage). Have you ever looked with lust or had sex outside of marriage? If so, you've violated that Commandment.

Have you ever lied? Ever stolen anything, regardless of value? If you have, then you're a lying thief. The Bible tells us, "Lying lips are an abomination to the Lord,"<sup>4</sup> because He is a God of truth and holiness. Have you coveted (jealously desired) other people's things? This is a violation of the Tenth Commandment.

### LITTLE JESSICA

So that is God's moral Law that we each will face. We will be without excuse when we stand before God because He gave us our conscience to know right from wrong. Each time we lie, steal, commit adultery, murder, and so on, we know that it's wrong. So here is the crucial question. On Judgment Day, when God judges you, will you be found innocent or guilty of breaking this Law? *Think before you answer.* Will you go to heaven or hell? The Bible warns that all murderers, idolaters, liars, thieves, fornicators, and adulterers will end up in hell.<sup>5</sup> So where does that leave you?

Perhaps the thought of going to hell doesn't scare you, because you don't believe in it. That's like standing in the open door of a plane 10,000 feet off the ground

and saying, "I don't believe there will be any consequences if I jump without a parachute."

To say that there will be no consequences for breaking God's Law is to say that God is unjust, that He is evil. This is why.

On February 24, 2005, a nine-year-old girl was reported missing from her home in Homosassa, Florida. Three weeks later, police discovered that she had been kidnapped, brutally raped, and then buried alive. Little Jessica Lunsford was found tied up, in a kneeling position, clutching a stuffed toy.

### HOW DO YOU REACT?

How do you feel toward the man who murdered that helpless little girl in such an unspeakably cruel way? Are you angered? I hope so. I hope you are *outraged*. If you were completely indifferent to her fate, it would reveal something horrible about your character.

Do you think that God is indifferent to such acts of evil? You can bet your precious soul He is not. He is *outraged* by them.

The fury of Almighty God against evil is *evidence* of His goodness. If He wasn't angered, He wouldn't be good. We cannot separate God's goodness from His anger. Again, if God is good by nature, He *must* be unspeakably angry at wickedness.

But His goodness is so great that His anger isn't confined to the evils of rape and murder. Nothing is hidden from His pure and holy eyes. He is outraged by torture, terrorism, abortion, theft, lying, adultery, fornication, pedophilia, homosexuality, and blasphemy. He also sees our *thought-life*, and He will judge us for the *hidden* sins of the heart: for lust, hatred, rebellion, greed, unclean imaginations, ingratitude, selfishness, jealousy, pride, envy, deceit, etc. Jesus warned, "But I say to you that for every *idle word* men may speak, they will give account of it in the day of judgment"<sup>6</sup> (emphasis added).

The Bible says that God's wrath "abides"



on each of us,<sup>7</sup> and that every time we sin, we're storing up wrath<sup>8</sup> that will be revealed on Judgment Day. We are even told that we are "by nature children of wrath"<sup>9</sup> (emphasis added). Sinning against God comes naturally to us—and we naturally earn His anger by our sins.

### INSTANT DEATH

Many people believe that because God is good, He will forgive everyone, and let all sinners into heaven. But they misunderstand His goodness. When Moses once asked to see God's glory, God told him that he couldn't see Him and live. Moses would instantly die if he looked upon God. Consider this:

[God said] "I will make all My goodness pass before you . . . So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by."<sup>10</sup>

Notice that all of God's glory was displayed in His "goodness." The *goodness* of God would have killed Moses instantly *because of his personal sinfulness*. The fire of God's goodness would have consumed him, like a cup of water dropped onto the surface of the sun. The only way any of us can stand in the presence of God is to be pure in heart. Jesus said, "Blessed are the pure in heart, for they shall see God."<sup>11</sup> But as we've seen by looking at the Law, not a single one of us is "pure in heart."

These are extremely fearful thoughts, because the God we are speaking about is nothing like the commonly accepted image. He is not a benevolent Father-figure, who is happily smiling upon sinful humanity.

In the midst of these frightening thoughts, remember to let fear work for you. The fear of God is the healthiest fear you can have. The Bible calls it "the beginning of wisdom."<sup>12</sup>

Again, your knowledge of God's Law should help you to see that you have a

life-threatening dilemma: a huge problem of God's wrath (His justifiable anger) against your personal sins. The just penalty for sin—breaking even one Law—is death, and eternity in hell. But you haven't broken just one Law. Like the rest of us, you've no doubt broken all these laws, countless times each. What kind of anger do you think a judge is justified in having toward a criminal guilty of breaking the law *thousands of times*?

### LET'S SEE

Let's now look at those four major religions to see if they can help you with your predicament.

**Hinduism.** The religion of Hinduism says that if you've been bad, you may come back as a rat or some other animal.<sup>13</sup> If you've been good, you might come back as a prince. But that's like someone saying, "When you jump out of the plane, you'll get sucked back in as another passenger. If you've been bad, you go down to the Economy Class; if you've been good, you go up to First Class." It's an interesting concept, but it doesn't deal with your real problem of having sinned against God and the reality of hell.

**Buddhism.** Amazingly, the religion of Buddhism denies that God even exists. It teaches that life and death are sort of an illusion.<sup>14</sup> That's like standing at the door of the plane and saying, "I'm not really here, and there's no such thing as the law of gravity, and no ground that I'm going to hit." That may temporarily help you deal with your fears, but it doesn't square with reality. And it doesn't deal with your real problem of having sinned against God and the reality of hell.

**Islam.** Interestingly, Islam acknowledges the reality of sin and hell, and the justice of God, but the hope it offers is that sinners can escape God's justice if they do religious works. God will see these, *and because of them*, hopefully He will show

mercy—but they won't know for sure.<sup>15</sup> Each person's works will be weighed on the Day of Judgment and it will then be decided who is saved and who is not—based on whether they followed Islam, were sincere in repentance, and performed enough righteous deeds to outweigh their bad ones.

So Islam believes you can *earn* God's mercy by your own efforts. That's like jumping out of the plane, and believing that flapping your arms is going to counter the law of gravity and save you from a 10,000-foot drop.

And there's something else to consider. The Law of God shows us that the best of us is nothing but a wicked criminal, standing guilty and condemned before the throne of a perfect and holy Judge. When that is understood, then our "righteous deeds" are actually seen as an attempt to bribe the Judge of the Universe. The Bible says that *because of our guilt*, anything we offer God for our justification (our acquittal from His courtroom) is an abomination to Him,<sup>16</sup> and only adds to our crimes.

Islam, like the other religions, doesn't solve your problem of having sinned against God and the reality of hell.

**Christianity.** So why is Christianity different? Aren't all religions the same? Let's see. In Christianity, God Himself provided a "parachute" for us, and His Word says regarding the Savior, "Put on the Lord Jesus Christ."<sup>17</sup> Just as a parachute solved your dilemma with the law of gravity and its consequences, so the Savior perfectly solves your dilemma with the Law of God and its consequences! It is the missing puzzle-piece that you need.

How did God solve our dilemma? He satisfied His wrath by becoming a human being and taking our punishment upon Himself. The Scriptures tell us that God was in Christ, reconciling the world to Himself. Christianity provides the only parachute to save us from the consequences of the Law we have transgressed.

## BACK TO THE PLANE

To illustrate this more clearly, let's go back to that plane for a moment. You are standing on the edge of a 10,000-foot drop. You have to jump. Your heart is thumping in your chest. Why? Because of fear. You know that the law of gravity will kill you when you jump.

Someone offers you the original Mona Lisa. You push it aside.

Another person passes you the keys to a brand new Lamborghini. You let them drop to the floor.

Someone else tries to put a million dollars into your hands. You push the person's hand away, and stand there in horror at your impending fate.

Suddenly, you hear a voice say, "Here's a parachute!"

*Which one of those four people is going to hold the most credibility in your eyes?* The one who held up the parachute! Again, it is your fear of the jump that turns you toward the good news of the parachute.

In the same way, knowledge of what God's Law will do to you produces a fear that makes the news of a Savior unspeakably good news! It solves your predicament of God's wrath. God loves you so much that He became a sinless human being in the person of Jesus of Nazareth. The Savior died an excruciating death on the cross, taking your punishment (the death penalty) upon Himself. The demands of eternal justice were satisfied the moment He cried, "It is finished!"

The lightning of God's wrath was stopped and the thunder of His indignation was silenced at Calvary's bloodied cross: "Christ has redeemed us from the curse of the law, having become a curse for us."<sup>18</sup> We broke the Law, but He became a man to pay our penalty in His life's blood.

Then He rose from the dead, defeating death. That means that God can now forgive every sin you have ever committed and commute your death sentence. If you repent and place your trust in Jesus, you can say with the apostle Paul:

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.<sup>19</sup>

So you no longer need to be tormented by the fear of death, and you don't need to look any further for ways to deal with the dilemma of sin and God's wrath.<sup>20</sup> The Savior is God's gift to you. *The gospel is unspeakably good news for the entire, sinful human race!*

God Himself can "justify" you. He can cleanse you, and give you the "righteousness" of Christ. He can make you pure in heart by washing away your sins. He can shelter you from His fierce wrath, in the Rock of Ages that He has cleft for you.<sup>21</sup>

Only Jesus can save you from death and hell, something that you could never earn or deserve.<sup>22</sup>

### DO IT TODAY

To receive the gift of eternal life, you must repent of your sins (turn from them), and put on the Lord Jesus Christ as you would put on a parachute—*trusting* in Him alone for your salvation. That means you forsake your own good works as a means of trying to please God (trying to bribe Him), and trust only in what Jesus has done for you. Simply throw yourself on the mercy of the Judge. The Bible says that He's rich in mercy to all who *call* on Him,<sup>23</sup> so call on Him right now. He *will* hear you if you approach Him with a humble and sorrowful heart.

Do it right now because you don't know when you will take that leap through the door of death. Confess your sins to God, put your trust in Jesus to save you, and you will pass from death to life. You have God's promise on it.<sup>24</sup>

Pray something like this:

"Dear God, today I turn away from all of my sins [name them] and I put my trust in Jesus Christ alone as my Lord and Savior. Please forgive me, change my heart, and grant me Your gift of everlasting life. In Jesus' name I pray. Amen."

Now have faith in God. He is absolutely trustworthy. Never doubt His promises. He is not a man that He should lie.

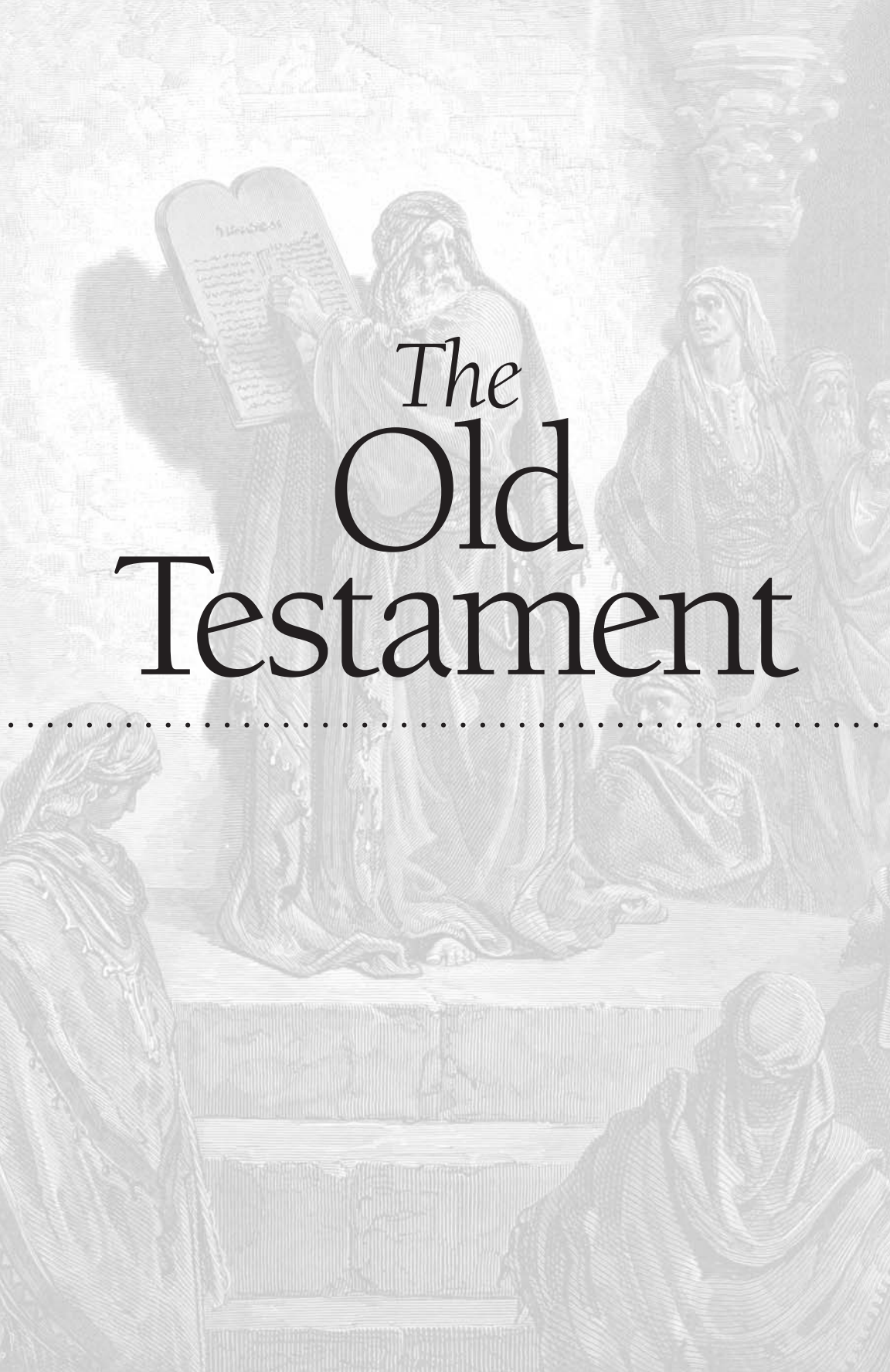
The sincerity of your prayer will be evidenced by your obedience to God's will, so read His Word (the Bible) daily and obey what you read.<sup>25</sup> See the Matt. 6:9 comment in this Bible for principles that will help you grow in your faith. Thank you for reading this.

May God continue to bless you and yours.

### NOTES

1. See Rom. 8:2.
2. 1 John 3:15.
3. Matt. 5:27,28.
4. Prov. 12:22.
5. See Rev. 21:8; 1 Cor. 6:9,10.
6. Matt. 12:36.
7. See John 3:36.
8. See Rom. 2:5.
9. See Eph. 2:3.
10. Exod. 33:19,22 (emphasis added).
11. Matt. 5:8.
12. Psa. 111:10.
13. "Is it possible for a man to be reborn as a lower animal?" Maharshi: "Yes. It is possible, as illustrated by Jada Bharata—the scriptural anecdote of a royal sage having been reborn as a deer." [www.hinduism.co.za/reincarn.htm](http://www.hinduism.co.za/reincarn.htm).
14. "When you transcend your thinking mind in the realization of your own pure, timeless, ever-present awareness, then the illusion of time completely collapses, and you become utterly free of the samsaric cycle of time, change, impermanence, and suffering." <[www.buddhistinformation.com](http://www.buddhistinformation.com)>.
15. "Then those whose balance (of good deeds) is heavy, they will be successful. But those whose balance is light, will be those who have lost their souls; in hell will they abide" (Surah 23:102,103).
16. See Prov. 15:8.
17. See Rom. 13:14.
18. Gal. 3:13.
19. Rom. 8:2.
20. Beware of cults such as Jehovah's Witnesses and Mormons. They masquerade as "Christian," but they are rooted in self-righteousness (trying to do good works to earn salvation).
21. See 1 Cor. 10:4.
22. "For by grace you have been saved through faith; and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Eph. 2:8,9).
23. "For the Scripture says, 'Whoever believes on Him will not be put to shame.' For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the LORD shall be saved'" (Rom. 10:11–13).
24. "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" (John 5:24).
25. "He who has My commandments and keeps them, it is he who loves me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him" (John 14:21).





*The*  
**Old  
Testament**

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# Genesis



## The History of Creation

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

<sup>3</sup>Then God said, "Let there be light"; and there was light. <sup>4</sup>And God saw the light, that *it was* good; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

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

<sup>9</sup>Then God said, "Let the waters under

1:2 <sup>a</sup>Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.

**1:1 A foundational book.** "Genesis is quoted from or referred to in the rest of the Bible more than any other book of the Bible. In the New Testament alone, there are at least 200 quotations from—or references to—Genesis. In fact, there are over 100 citations or direct references in the New Testament to the first eleven chapters of Genesis. And every one of those eleven chapters is referred to somewhere in the New Testament. Not only that, but each New Testament author refers somewhere in his writings to Genesis, chapters one to eleven in particular. And Jesus Himself quoted or referred to the first eleven chapters of Genesis on six different occasions.

"If Genesis isn't true, then Jesus Christ would have been lying. Also, the rest of the Bible collapses, since every biblical doctrine of theology—directly or indirectly—is founded in the book of Genesis. That's why Genesis is referred to so often throughout the Bible. Believing Genesis is the key to fully understanding God's Word." *Answers in Genesis*

For whether Christians can believe in evolution, rather than in the Genesis account of creation, see Isa. 40:28 comment.

**1:1,2** These verses explain the great mystery of life's origins. We need no longer live in ignorance. The secular world is forever searching for its "genesis" (beginning). The lost have no idea of their real origins because they ignore the Book that tells us what happened and Who made it happen. However, the most effective way to convince skeptics that God is the Creator, and that Genesis tells us the genesis of life, is for them to come to know the God who gave them life. (See John 14:21; 17:3.) This happens through the new birth described in John chapter 3.

For the scientific facts contained in these verses, see Heb. 11:3 comment.

**1:3** This same God who commanded light to shine in the beginning also shines the light of the glorious gospel of Christ, who is the image of the invisible God, into our dark hearts. He makes us a new creation. The moment we repent and trust in Jesus Christ, God transfers us from the kingdom of darkness into the kingdom of light. See Acts 26:18; 2 Cor. 4:6; 5:17.

For thoughts on God's voice, see Ps. 29:3–9 comment.

## QUESTIONS & OBJECTIONS

1:5

### “How long is a ‘day’?”



By Dr. Terry Mortenson, *Answers in Genesis*

Did God create the whole universe, including the original plants, animals, and first two people (Adam and Eve) in six literal 24-hour days? Or did creation take place over millions of years?

When we look carefully at Gen. 1, in Hebrew or even in English, it is clear that God created everything in six literal (24-hour) days. First, we are told that He created the earth in darkness and then created light (vv. 2, 3). Then He called the light “day” and He called the darkness “night” (v. 5). And then He said (in the original Hebrew) “and [there] was evening and [there] was morning, one day” (v. 5). He repeated the same statement at the end of the second day through the sixth day.

Everywhere else in the Old Testament, when the Hebrew word for “day” (*yom*) appears with “evening” or “morning” or is modified by a number (e.g., “sixth day” or “five days”), it always means a 24-hour day.

On Day Four God further showed that these were literal days by telling us the purpose for which He created the sun, moon, and stars: so we could tell time—literal years, literal seasons, and literal days.

Then in Exod. 20:8–11 God commanded the Israelites to work six literal “days” and rest on the seventh because He created in six “days” (using the same Hebrew word). Furthermore, Jesus and the New Testament apostles read Gen. 1–11 as straightforward historical narrative. There are additional good scholarly reasons for coming to that conclusion.

There is no biblical or scientific reason to be ashamed of believing in a recent six-day creation. God has spoken clearly and truthfully. Will you trust His Word over the arrogant claims of sinful men?

See also Heb. 4:4 comment.

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

<sup>11</sup>Then God said, “Let the earth bring forth grass, the herb *that* yields seed, and the fruit tree *that* yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. <sup>12</sup>And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed is in itself ac-

ording to its kind. And God saw that *it* was good. <sup>13</sup>So the evening and the morning were the third day.

<sup>14</sup>Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; <sup>15</sup>and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup>Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. <sup>17</sup>God set them in the firmament of the heavens

**1:6** For thoughts on the beginning of the universe, see comments at Psa. 19:1; Isa. 34:4; and Isa. 45:18. How old is the earth? For whether scientific dating methods can be trusted, see comments at Job 20:4 and Psa. 102:25.

**1:7** Do atheists believe everything came from nothing? See Psa. 121:2 comment. For additional thoughts on evolution, see Prov. 3:19 and Isa. 45:12 comments.

**1:11** Did God make “grass” for smoking? See Psa. 102:3,4 comment.

**1:16** Make sure you don’t miss the magnitude of what God accomplished in creating the sun. Its surface temperature is about 10,000 degrees Fahrenheit, with the temperature at the core around 27 million degrees Fahrenheit. That’s hot. The sun’s diameter is about 870,000 miles (109 times greater than Earth), and it is 333,000 times heavier—and that is only one of over 100 billion stars that God made. The sun generates the heat and light that the Earth needs. Without it, Earth could not support life. The sun is composed of 92 percent hydrogen, 7 percent helium, and small amounts of inert gases. It burns an incredible seven million tons of natural gas every second. And Almighty God spoke it into existence.



## QUESTIONS & OBJECTIONS

**1:18**

### “How could there be light before the sun?”

Before God created the sun to give light to the earth (vv. 14–18), He provided a light source for the first three days. Where would the original light have come from (vv. 3–5)? The Bible tells us that God is light (1 John 1:5; Rev. 22:5), and that in the new heavens and earth there will be no need for the sun or moon, “for the glory of God illuminated it” (Rev. 21:23). Some pagan religions worship the sun, and even evolutionary theory credits the sun for the creation of life. Knowing that man is prone to worship anything but the Creator, perhaps God did it this way specifically to show that He, not the sun, is responsible for the origin of life (see Deut. 4:19; Ezek. 8:16). See also Psa. 136:7–9 comment.

“...the universe’s lights, contrary to astronomers’ hunches, turned on in one great burst. It was as if every chandelier in a mansion were flicked on simultaneously on a moonless night.” *John Bahcall*, astrophysicist (*Newsweek*, Nov. 3, 1997)

to give light on the earth, <sup>18</sup>and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. <sup>19</sup>So the evening and the morning were the fourth day.

<sup>20</sup>Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup>So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. <sup>22</sup>And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>So the evening and the

morning were the fifth day.

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

<sup>26</sup>Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all<sup>a</sup> the earth and over every creeping thing that creeps on the earth.”

.....  
1:26 <sup>a</sup>Syriac reads *all the wild animals of*.

**1:20** How does evolution explain the origin of life? See Job 33:4 comment. For how the scientific evidence supports the Genesis creation account, see Eccles. 9:11 and 1 Cor. 15:39 comments.

**1:25** For details on created “kinds,” see Acts 10:12 comment.

“This notion of species as ‘natural kinds’ fits splendidly with creationist tenets of a pre-Darwinian age. Louis Agassiz even argued that species are God’s individual thoughts, made incarnate so that we might perceive both His majesty and His message. Species, Agassiz wrote, are ‘instituted by the Divine Intelligence as the categories of his mode of thinking.’ But how could a division of the organic world into discrete entities be justified by an evolutionary theory that proclaimed ceaseless change as the fundamental fact of nature?” *Stephen J. Gould*, professor of geology and paleontology, Harvard University

**1:26 Bible contradiction?** Are there multiple “Gods” as this verse implies, or is there only one as Deut. 6:4 states: “Hear, O Israel: The LORD our God, the LORD is one”?

There is only one true God, the Creator of heaven and earth. The Bible teaches that God is Triune by nature. He exists eternally as Father, Son, and Holy Spirit—one God in three divine, co-equal Persons. For example, Scripture reveals that Jesus Christ, God the Son, was preexistent before He was manifest in human form: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us” (John 1:1,2,14). Jesus said of Himself, “I and My Father are one” (John 10:30). For verses mentioning the three Persons of the Trinity, see Matt. 3:16,17; John 14:26; 15:26; 2 Cor. 13:14; Gal. 4:4–6; 1 Pet. 1:2; 1 John 5:7. For how the Trinity works in redemption, see Acts 10:38 comment.

## QUESTIONS & OBJECTIONS

1:31

### “Can’t the days of creation be long periods, since a day to the Lord is a thousand years to us?”

Read the referenced verse, 2 Pet. 3:8, in its entirety, and you will see that it says something quite different: “with the Lord one day is as a thousand years, *and a thousand years as one day*” (emphasis added). It doesn’t say “one day is a thousand years,” but that one day is “as” (like) a thousand years. Then it also says the reverse: a thousand years is “as” (like) one day. So that alone negates the idea of a different timescale. The verse is saying that both times are equivalent.

In addition, it is not comparing God’s timeframe to man’s. Rather, both times are from God’s perspective: “*with the Lord*” these times are the same. Scripture is telling us that with God time has no meaning. Because He is eternal, outside of the dimension of time that He created, a million years, a day, and a millisecond all are the same to Him. He sees all of history simultaneously.

Some also misapply this verse to Adam, saying that he died “the day” he sinned because he lived less than a thousand years (see 5:5). But even if Adam had lived to 1,001 years, Gen. 2:17 would still be true: Adam *did* die the very day he chose to disobey God—he died *spiritually* that instant. See Gen. 2:17 comment for details. See also 2 Pet. 3:8 comment.

<sup>27</sup>So God created man in His *own* image; in the image of God He created him; male and female He created them. <sup>28</sup>Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

<sup>29</sup>And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. <sup>30</sup>Also, to every beast of the earth, to every bird of the air, and to everything

that creeps on the earth, in which *there* is life, *I have given* every green herb for food”; and it was so. <sup>31</sup>Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

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

**1:27** Mankind was created as male and female. For details, see Matt. 19:4 comment.

“Each of us has been created in the likeness of God and after His image: ‘Let Us make man (male and female) in Our image, according to Our likeness.’ We are three in one—spirit, soul, and body. Like God, we are immortal. The most important thing about us is our immortality—our everlasting soul. Paul said that he was called to preach the immortality that Jesus brought to light (see 2 Tim. 1:10,11). Each of us, no matter the color, shape, size, intellect or gender, are human beings (being human). But our real label is not who we are, what we do, or what we know, etc. What really matters is that we are immortal.” *Garry T. Ansdell*

**1:28** For the uniqueness of man and his superiority over the animal kingdom, see Psa. 8:6 and 32:9 comments.

**1:30** Like man, all animals were originally created to be vegetarian. See Isa. 11:6–9; 65:25. It was not until after the Flood that God directed man to eat meat (see 9:3). See also Rev. 22:3 comment.

**2:1 Scientific facts in the Bible.** The original Hebrew uses the past definite tense for the verb “finished,” indicating an action completed in the past, never again to occur. The creation was “finished”—once and for all. That is exactly what the First Law of Thermodynamics says. This law (often referred to as the Law of the Conservation of Energy and/or Mass) states that neither matter nor energy can be either created or destroyed. It was because of this Law that Sir Fred Hoyle’s “Steady-State” (or “Continuous Creation”) Theory was discarded. Hoyle stated that at points in the universe called “irtrons,” matter (or energy) was constantly being created. But, the First Law states just the opposite. Indeed, there is no “creation” ongoing today. It is “finished” exactly as the Bible states.

## QUESTIONS & OBJECTIONS



### “Why are there two different creation accounts in the Bible?”

Some skeptics claim that chapters 1 and 2 are contradictory, because 1:25–27 states that God made animals and then made man, whereas 2:18,19 mentions man then says, “Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them.”

However, a close reading shows there is no contradiction. Genesis 1 gives the day-by-day account of the entire creation week, whereas Gen. 2 gives the details of man’s creation on the sixth day. Since the creation work was finished in chapter 1 (which closes with the end of day six), Genesis 2 begins by recapping: “Thus the heavens and the earth, and all the host of them, *were finished*. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done” (v. 1,2). To make it even clearer, God then tells us, “*This is the history of the heavens and the earth when they were created*” (v. 4, emphasis added).

Obviously, the creation activity has been completed at this point, with the animals created first as Gen. 1 states. The original Hebrew used in Gen. 2 indicates that God had already (*yātsar*) formed the animals from the earth, and then He brought them to Adam. He did not create them again. The order is this: on day six God made animals first, He made man second, He showed the animals He had already made to Adam, so Adam could see that he had no suitable mate, and then He created woman.

in it He rested from all His work which God had created and made.

<sup>4</sup>This is the history<sup>a</sup> of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup>before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was no man to till the ground;* <sup>6</sup>but a mist went up from the earth and watered the whole face of the ground.

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

#### Life in God’s Garden

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

the knowledge of good and evil.

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

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

<sup>18</sup>And the LORD God said, “*It is not good*

.....  
2:4<sup>a</sup>Hebrew *toledoth*, literally *generations* 2:14<sup>a</sup>Or *Tigris*

**2:7** Were all the ingredients for life present on earth before life existed? See Job 34:14,15 comment.

“Slight variations in physical laws such as gravity or electromagnetism would make life impossible... The necessity to produce life lies at the center of the universe’s whole machinery and design.” *John Wheeler*, physics professor, Princeton University

## QUESTIONS & OBJECTIONS

2:17

### “Adam didn’t die the day God said he would!”



Skeptics point to the fact that Adam lived until he was 930 years old (see Gen. 5:5) and claim that he did not die “the day” he ate the forbidden fruit. Here is another obvious “mistake”—for those who don’t understand the nature of man. God created mankind with three components: body, soul, and spirit (see 1 Thess. 5:23). The body is the machine we walk around in, and our five senses enable us to be conscious of our surroundings. Our soul is our self-conscious part—the area of the emotions, will, and conscience. And our spirit is our God-conscious part, enabling us to be aware of God and relate to Him.

We have physical life when we have union with our body, and we have spiritual life when we have union with God. Just as physical death occurs when our soul separates from our body, spiritual death occurs when our soul is separated from God. Adam was unique in that when he was created, God breathed His Spirit into him, giving Adam spiritual life—so he could know and relate to His Creator. But Ezek. 18:4 tells us, “The soul who sins shall die.” Because God is so holy that He cannot abide with sin (Psa. 5:4; Hab. 1:13), He withdrew His Holy Spirit from Adam when he disobeyed, and Adam died spiritually at that very moment.

The Bible says that, like Adam, we are “dead in trespasses and sins” (Eph. 2:1) until we are born again and the life of God inhabits us through the Holy Spirit. When we repent of our sins and trust in Jesus Christ, we pass “from death to life” (John 5:24; Rom. 6:13; 1 John 3:14).

See also Gen. 5:1,3 and Eph. 4:18 comments.

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

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

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

“This is now bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man.”

<sup>24</sup>Therefore a man shall leave his father and mother and be joined to his wife,

and they shall become one flesh.

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

### The Temptation and Fall of Man

**3** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

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

<sup>4</sup>Then the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup>So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

<sup>7</sup>Then the eyes of both of them were

## QUESTIONS & OBJECTIONS

3:5

### “God wants to keep people from having knowledge!”

Some skeptics see the word “knowledge” in this verse and conclude that God wants to prohibit man from having knowledge. They claim God likes people to be ignorant and unthinking, but they fail to consider what it is a knowledge *of*. Before sin was in the world, Adam and Eve knew, and experienced, only good; in fact, God’s entire creation was “very good.” But their sin brought evil into the world, and once mankind knew both good and evil, he had to choose between the two. God tells us, “I have set before you today life and good, death and evil, . . . therefore choose life, that both you and your descendants may live” (Deut. 30:15,19).

These same skeptics often complain about the evil they see in the world and blame it on God—yet it was because of Adam and Eve’s desire to know good and evil that we now know and experience evil. However, in the new heavens and new earth, there will be no more evil, suffering, or death. God’s new creation will once again be “very good.” See also 2 Kings 2:1 comment.

opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

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

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

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

<sup>11</sup>And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

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

**3:6 A threefold temptation.** Our first parents faced a threefold temptation, mentioned in 1 John 2:16: “the tree was good for food”—lust of the flesh, “it was pleasant to the eyes”—lust of the eyes, and it was “desirable to make one wise”—pride of life. These are the same three temptations that Jesus faced in the desert (see Luke 4:1–13). Where the first Adam failed, Jesus, “the second Adam,” prevailed (see 1 Cor. 15:45). See also Heb. 4:15 comment.

**3:7 Nakedness.** The “nakedness” here is not the same as that mentioned in 2:25, where the husband and wife were naked but had nothing of which to be ashamed. As a consequence of sinning against God, they lost their covering of *righteousness*—their right standing before God, which they had at creation. God therefore had to provide a covering for them (see Isa. 61:10; Zech. 3:3,4; Rev. 3:18). See also Gen. 3:21 comment.

“The fig leaves used by Adam and Eve are called aprons, which cover only a part of the body and are not sufficient for a complete covering. The fig leaf is soft like velvet, and, under the heat of the sun, shrinks to about a quarter the size. These leaves are a type of self-righteousness. After Adam and Eve made the aprons they still hid themselves from God because they knew they were still naked in His sight. No amount of self-righteousness, or religion, or church attendance, or donations to worthy causes, or religious acts . . . is sufficient to hide the sins of the heart from God’s sight.” *Walter Wilson*

It is the light and heat of the Law of God that withers self-righteousness and exposes the shame of our sin.

**3:8 Bible contradiction?** Does God have a body or is He a spirit? This verse describes Him walking in the garden, yet the Bible says that “God is Spirit” (John 4:24). It is true that God is Spirit and that “A spirit does not have flesh and bones” (Luke 24:39). The reference to God “walking” is what is known as “anthropomorphism.” This is common in Scripture and attributes the characteristics of man to God, using words like “face” and “hand” to describe Him. For example, when the Bible says, “The eyes of the LORD are in every place, keeping watch on the evil and the good” (Prov. 15:3), it doesn’t mean God has physical eyes that are everywhere. It simply means God is omniscient; He sees everything.

**3:10** “Ah! How foolish we are! How we repeat the folly of our first parent every day when we seek to hide sin from conscience, and then think it is hidden from God.” *Charles Spurgeon*

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

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

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

“Because you have done this,  
You *are* cursed more than all cattle,  
And more than every beast of the  
field;

On your belly you shall go,  
And you shall eat dust  
All the days of your life.

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

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

“I will greatly multiply your sorrow  
and your conception;  
In pain you shall bring forth children;  
Your desire *shall be* for your husband,  
And he shall rule over you.”

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

“Cursed is the ground for your sake;  
In toil you shall eat *of* it  
All the days of your life.

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

And you shall eat the herb of the field.

<sup>19</sup>In the sweat of your face you shall eat  
bread

Till you return to the ground,  
For out of it you were taken;  
For dust you *are*,  
And to dust you shall return.”

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

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

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

### Cain Murders Abel

**4** Now Adam knew Eve his wife, and  
she conceived and bore Cain, and  
said, “I have acquired a man from the  
LORD.” <sup>2</sup>Then she bore again, this time  
his brother Abel. Now Abel was a keeper  
of sheep, but Cain was a tiller of the  
ground. <sup>3</sup>And in the process of time it

**3:17, 18** The curse for man’s sin falls on all of creation. See Jer. 7:20 comment.

**3:21 Jesus in the Old Testament.** “Before Adam and Eve sinned, they were two happy, naked vegetarians. Immediately after eating the fruit God commanded them not to eat, they were naked and ashamed. In an effort to cover their shame, they sewed fig leaves together. When God found them in the garden, He slaughtered the first animal in history to make skins to cover Adam and Eve.

“In the first sin we see man making an effort to cover his own transgression. God makes it clear that man’s efforts are not sufficient to cover sin. We also see that the shedding of blood is required to forgive sins (see Heb. 9:22).

“The first animals that were ever butchered were killed by God Himself. This is our first shadowy picture of Jesus Christ, shedding His blood for the sins of mankind.” *Todd Friel (Adapted from Don’t Stub Your Toe.)*

See also Gen. 4:3–5 comment.

**3:22** To prevent Adam and Eve from eating of the tree of life and remaining in their spiritually dead condition, eternally separated from God, He drove them from the garden. Those who are born again, however, will enjoy this fruit forever in the new heavens and earth. See Rev. 2:7; 22:2, 14.

came to pass that Cain brought an offering of the fruit of the ground to the LORD. <sup>4</sup>Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, <sup>5</sup>but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

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

<sup>8</sup>Now Cain talked with Abel his brother;<sup>a</sup> and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

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

He said, “I do not know. Am I my brother’s keeper?”

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

strength to you. A fugitive and a vagabond you shall be on the earth.”

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

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

### The Family of Cain

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

4:8 <sup>a</sup>Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “*Let us go out to the field.*” 4:15 <sup>a</sup>Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so.*

**4:1** The word for “knew” used here of sexual intimacy—the closest of human relationships—means “to know experientially.” This pictures the intimacy and experiential knowledge that we have with God once we are born again spiritually: “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3). The lost think that Christians have a blind faith, but we actually know with 100 percent certainty that God exists, because we *know* Him personally. See also 1 Sam. 2:12 and Hos. 2:20 comments.

**4:3–5 Jesus in the Old Testament.** “Adam and Eve’s first sons, Cain and Abel, made a sacrifice to God. Cain, the farmer, made a grain offering and Abel, the rancher, made a lamb sacrifice. Cain’s offering was not acceptable to God and Abel’s was. Why?”

“Only a lamb sacrifice offered in faith was pleasing to God. Hebrews 11:4 tells us, ‘By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.’ How does Abel still speak? He points toward a newer and better covenant. In the Old Covenant, animal blood was repeatedly offered for the covering of sins, but in the New Covenant, Jesus shed His blood once for the complete forgiveness of sins.

“This is our second shadowy picture of Jesus in the Old Testament. Hebrews 12:24 says, ‘to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.’” *Todd Friel* (Adapted from *Don’t Stub Your Toe*.)

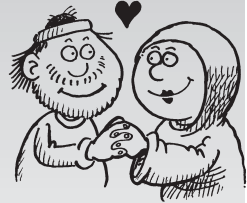
See also Gen. 22:2 comment.

**4:9** “The cool impudence of Cain is an indication of the state of heart which led up to his murdering his brother; and it was also a part of his having committed that terrible crime. He would not have proceeded to the cruel deed of bloodshed if he had not first cast off the fear of God and been ready to defy his Maker.” *Charles Spurgeon*

## QUESTIONS & OBJECTIONS

4:17

### “Where did Cain get his wife?”



Many ask this question thinking they have found a “mistake” in the Bible— that there must have been other people besides Adam and Eve. However, Scripture confirms that Adam is “the first man” (1 Cor. 15:45); that Adam was the only human before Eve was created, because God said, “It is not good that man should be alone” (Gen. 2:18); and that Eve is “the mother of all living” (Gen. 3:20). With only Adam and Eve as the only parents of all humanity, Cain and Abel, then, must have married their sisters. All of the first-generation siblings married each other in order to populate the earth. At that time there was no law against incest. Because the genetic line was so pure in the beginning, there was no problem with inbreeding. But as the population grew large enough, and as the risk of genetic problems increased due to sin’s curse, God outlawed marriage between immediate family members (see Lev. 18:6–18).

<sup>19</sup>Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. <sup>20</sup>And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. <sup>21</sup>His brother’s name was Jubal. He was the father of all those who play the harp and flute. <sup>22</sup>And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

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

“Adah and Zillah, hear my voice;  
Wives of Lamech, listen to my speech!  
For I have killed a man for wounding  
me,  
Even a young man for hurting me.

<sup>24</sup>If Cain shall be avenged sevenfold,  
Then Lamech seventy-sevenfold.”

#### A New Son

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

#### The Family of Adam

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

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

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

4:26 <sup>a</sup>Greek *Enos* 5:9 <sup>a</sup>Hebrew *Qenan*

**5:1,3** Adam was uniquely created in the “image and likeness” of God (see Gen. 1:26). But after he sinned and died spiritually (see Gen. 2:17 comment), his offspring were made in *his* fallen image. Since everything reproduces “after its own kind,” all of Adam’s offspring (all mankind) are born spiritually dead—separated from God. It is because we are born spiritually dead that Jesus came to give us spiritual life (John 5:40; 10:10; 14:6; etc.). This is why Jesus said that we must be born again (John 3:3).



5:27

## Ages of the Patriarchs

By Dr. David Menton and Dr. Georgia Purdom

For 1,500 years after creation, men lived such long lives that most were either contemporaries of the first man, Adam, or personally knew someone who was! The ten patriarchs (excluding Enoch) who preceded the Great Flood lived an average of 912 years. Lamech died the youngest at the age of 777, and Methuselah lived to be the oldest at 969.

### AGES OF THE PATRIARCHS FROM ADAM TO NOAH

	Patriarch	Age	Bible Reference
1	Adam	930	Genesis 5:4
2	Seth	912	Genesis 5:8
3	Enosh	905	Genesis 5:11
4	Cainan	910	Genesis 5:14
5	Mahalalel	895	Genesis 5:17
6	Jared	962	Genesis 5:20
7	Enoch	365 (translated)	Genesis 5:23
8	Methuselah	969	Genesis 5:27
9	Lamech	777	Genesis 5:31
10	Noah	950	Genesis 9:29

During the 1,000 years following the Flood, however, the Bible records a progressive decline in the life span of the patriarchs, from Noah who lived to be 950 years old until Abraham at 175. In fact, Moses was unusually old for his time (120 years) because, when he reflected on the brevity of life, he said: "The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10). See also 9:28,29 comment.

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

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

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

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah. <sup>22</sup>After he begot Methuselah, Enoch walked with God three hundred

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

<sup>25</sup>Methuselah lived one hundred and eighty-seven years, and begot Lamech. <sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son. <sup>29</sup>And he called his name Noah, saying, "This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." <sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. <sup>31</sup>So all the days of Lamech were