Standard Lesson Study Bible

NEW INTERNATIONAL VERSION®

Featuring commentary derived from 60 years of the best-selling Standard Lesson Commentary®

FOR ADULT BIBLE TEACHERS AND STUDENTS
"Great reference Bible. Love the side-by-side commentary. I also like the explanations and background information provided."

– Ramona Kellam,
   Sunday School Teacher
   New Liberty Baptist Church, Garrison, TX

<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Introduction to the <em>Standard Lesson™ Study Bible</em></td>
</tr>
<tr>
<td>4. What You’ll Find in the <em>Standard Lesson™ Study Bible</em></td>
</tr>
<tr>
<td>5. For Teachers &amp; Students</td>
</tr>
<tr>
<td>6. Features of the <em>Standard Lesson™ Study Bible</em></td>
</tr>
<tr>
<td>10. Valuable Helps</td>
</tr>
<tr>
<td>12. Sample Book: Genesis</td>
</tr>
<tr>
<td>22. Standard Lesson Commentary®</td>
</tr>
<tr>
<td>23. More Resources</td>
</tr>
</tbody>
</table>
INTRODUCTION TO THE STANDARD LESSON™ STUDY BIBLE

A UNIQUE RESOURCE

With study notes derived from 60 years of the best-selling Standard Lesson Commentary, this Bible is the perfect complement to enhance your study of Scripture. Whether you’re in Sunday school, with a small group, or doing your own personal study—this Bible will help you discover, reflect on, and discuss Scripture in a new and powerful way.

- No other resource has study notes from the popular Standard Lesson Commentary.
- Scholarly without being academic, the commentary was prepared by experts and is accurate, reliable, readable, and teachable.
- The Scriptures are complemented by study notes derived from 60 years of the Standard Lesson Commentary to produce a Bible with helps focused on the popular portions of Scripture—passages from which readers are most likely to draw lessons for life application.
- This non-dated study Bible can be used during any curriculum year.

The Standard Lesson™ Study Bible uses the NIV Bible and includes commentary from the #1 best-selling Standard Lesson Commentary combined with the most popular study Bible features. Now, for the first time, there’s a study Bible that incorporates many of the same valuable helps for developing and teaching Bible-based lessons.

“Teachers preparing for a Sunday school class, adult Bible fellowship, or small group will find this Bible packed with a wealth of resources for virtually every Scripture passage on which a lesson would likely be based.”
WHAT YOU’LL FIND IN THE STANDARD LESSON™ STUDY BIBLE

All the study Bible features you look for, uniquely paired with the #1 best selling commentary, are encompassed in this new and definitive guide, including:

- Complete NIV® text
- Study notes from the best of 60 years of Standard Lesson Commentary
- Cross-references to other relevant passages
- Discussion questions with talking points for deeper understanding
- In-text maps showing the world of the Bible
- Harmony of the Gospels
- Introductions to each book in the Bible
- Illustrated time line of Bible events
- Pronunciation Guide to help pronounce those hard-to-say names and places
- Concordance showing the occurrence of key words throughout the Bible
- Easy-to-read font
- Daily Bible reading plan
AVAILABLE IN HARD COVER AND DUOTONE

Now you can study God's Word with support from the Standard Lesson Commentary, the most trusted guide for Sunday school and Bible study classes. These valuable study notes appear side by side with the Scriptures in this complete NIV Bible.

Hardcover
Price: $49.99

Duotone
ISBN: 978-0-7847-7685-8
Price: $59.99
FEATURES OF THE STANDARD LESSON™ STUDY BIBLE

Introduction to Genesis

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

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

WHAT TO REVIEW BEFORE TEACHING GENESIS
Genealogies (1 Chronicles 1:1–9:44; Matthew 1:1-16; Luke 3:23-38). The worldview of the Bible recognizes that history has meaning. Life is not a random assortment of events, but a plan of God linking all generations together. For that reason, detailed family trees are included in God’s Word. While long lists of names in Genesis and elsewhere may appear mind-numbing at first, their purpose is clear: to declare that God had a plan from the beginning.

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

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

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

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

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

TEACHING THROUGH GENESIS
1. FALL (Humankind rebels against a gracious God.)—1:1–5:32
“[Adam] and his wife . . . hid from the Lord” (3:8).
2. FLOOD (Sin brings judgment.)—6:1–11:32
   “Every living thing that moved on land perished” (7:21).
3. FATHERS (Salvation is offered through a God-created family.)—12:1–50:26
   “I will bless you . . . and you will be a blessing” (12:2).

KEY PLACES IN GENESIS

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

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

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

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

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

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

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

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

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

in the image of God he created them; male and female he created them.

28 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

29 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.” 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the fourth day.

2 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

ADAM AND EVE

4 This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

5 Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground.

6 But streams came up from the earth and watered the whole surface of the ground. The Lord God formed a man from the dust of the ground and breathed into

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

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

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

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

1:31 God repeatedly approved what he created as “good.” Here God appraised everything he created, following the creation of man and woman, as very good. Humanity was not afterthought in the creation but the result of God’s intention and good pleasure, flowing from his own goodness.

2:1-3 God finished the work and rested. He blessed the seventh day and made it holy.

2:4 The Hebrew word account (taledot; sometimes rendered “generations”) recurs as a structural marker in the book of Genesis some 11 times.

Notice the new name for God, the Lord God (Yahweh Elohim), the personal and covenant name of God (see Exodus 3:13-15), which complements the name God (Elohim, the Mighty One) used in Genesis 1. This creator is not just any deity but is none other than the one true and living God, Israel’s God.
his nostrils the breath of life, and the man became a living being."

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pison; it winds through the entire land of Havilah, where there is gold. The gold of that land is good; aromatic resin and onyx are also there. The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs

2:5-15 Genesis 2 does not merely reiterate the creation story of Genesis 1, nor are they contradictory accounts. Rather, chapter 2 shows how God created man and then planted a garden as the perfect environment for man to live in fellowship with him (vv. 8, 9, 15; compare 3:8). The origin of the woman is also narrated (2:18-25).

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

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

2:18-20 The Lord God determined to make a helper suitable for the man. God brought to Adam the animals he had previously created, and the man named them. Through this process God let Adam realize that none of them were fit to be his companion. Man is a special creation and is unique as such.

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

Jesus attributed the statement in 1:27 and regarded it as indicating the lifelong permanence of the one-flesh, male-female nature of marriage (Matthew 19:4-6).

WHAT DO YOU THINK?

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

Talking Points for Your Discussion

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

Discussion questions with talking points for deeper understanding

Cross-references to other relevant passages
Here are some of the valuable helps that make it easy for students at every level of Bible knowledge to study God's Word.

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

![Pronunciation Guide]

**CONCORDANCE**
Concordance shows important words and their location in the Bible.

<table>
<thead>
<tr>
<th>Word</th>
<th>Location</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>abode</td>
<td>2Ki. 19.27; Jn. 14.23.</td>
<td></td>
</tr>
<tr>
<td>abolish</td>
<td>Is. 2.18</td>
<td>Is. 51.6; Ep. 2.15.</td>
</tr>
<tr>
<td>abominable</td>
<td>Ch. 21.6</td>
<td>Is. 21.3; Re. 14.1.</td>
</tr>
<tr>
<td>abomination</td>
<td>Ge. 40.34</td>
<td>Re. 21.8; Is. 14.19.</td>
</tr>
<tr>
<td>accomplish</td>
<td>Is. 55.11</td>
<td>Ps. 5.9; Is. 40.2; Jn. 19.28.</td>
</tr>
<tr>
<td>accord</td>
<td>Ac. 1.14</td>
<td>Phil. 2.2; 2Co. 8.17.</td>
</tr>
<tr>
<td>account</td>
<td>Mat. 12.36</td>
<td>Is. 16.2; 1Co. 13.12; 1Co. 13.17; Ro. 14.12.</td>
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<tr>
<td>a.</td>
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</tbody>
</table>
HARMONY OF THE GOSPELS
Provides an overview of key events in the life of Jesus and their occurrence in each of the four Gospels.

**Part Second:**
Beginning of the Ministry of John the Baptist, the Forerunner

17. John the Baptist Prepares the Way

**Part Third:**
Beginning of Our Lord’s Ministry

18. Jesus Baptized by John in the Jordan
19. Jesus Tempted in the Wilderness
20. John’s First Testimony to Jesus
   - John 1:19-34
21. Jesus Makes His First Disciples
   - John 1:35-51
22. Jesus Works His First Miracle at Cana in Galilee
   - John 2:1-11
23. Jesus’ First Residence at Capernaum
   - John 2:13

ILLUSTRATED TIME LINE
The time line shows teachers and students how God’s plan has unfolded throughout the ages.

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

**Week 1**
1. Matt. 1:1-17; Acts 1:1-11; Ps. 1; Gen. 1, 2
2. Matt. 1:18-25; Acts 1:12-26; Ps. 2; Gen. 3, 4
3. Matt. 2:1-12; Acts 2:1-21; Ps. 3; Gen. 5-8
4. Matt. 2:13-23; Acts 2:22-47; Ps. 4; Gen. 9-11
5. Matt. 3:1-12; Acts 3: Ps. 5; Gen. 12-14
6. Matt. 3:13-17; Acts 4:1-22; Ps. 6; Gen. 15-17

**Week 2**
7. Matt. 4:1-11; Acts 4:23-37; Ps. 7; Gen. 18-20
8. Matt. 4:12-17; Acts 5:1-16; Ps. 8; Gen. 21-23
9. Matt. 4:18-25; Acts 5:17-42; Ps. 9; Gen. 24
10. Matt. 5:1-12; Acts 6; Ps. 10; Gen. 25, 26
11. Matt. 5:13-20; Acts 7:1-38; Ps. 11; Gen. 27, 28
12. Matt. 7:29-48; Ps. 12; Gen. 29, 30

**Week 7**
30. Matt. 14:22-36; Acts 20:13-38; Ps. 34; Ex. 30, 31
31. Matt. 15:1-20; Acts 21:1-26; Ps. 35; Ex. 32, 33
32. Matt. 15:21-39; Acts 21:27-40; Ps. 36; Ex. 34
33. Matt. 16:1-12; Acts 22; Ps. 37:1-32; Ex. 35-37
35. Matt. 17:1-13; Acts 23:13-35; Ps. 38; Lev. 1-4

**Week 8**
42. Matt. 17:14-27; Acts 24; Ps. 39; Lev. 5-7
43. Matt. 18:1-14; Acts 25:1-12; Ps. 40; Lev. 8-10
44. Matt. 18:15-35; Acts 25:13-27; Ps. 41; Lev. 11-13
45. Matt. 19:1-15; Acts 26:1-16; Ps. 42; Lev. 14, 15
46. Matt. 19:16-30; Acts 26:19-32; Ps. 43; Lev. 16, 17
47. Matt. 20:1-16; Acts 27
BOOK OF GENESIS SAMPLE

Introduction to Genesis

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BOOK OF GENESIS SAMPLE

THE BEGINNING

1 In the beginning God created the heavens and the earth.2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, “Let there be light,” and there was light.4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

6 And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. 7 And it was so. 8 God called the vault “sky.” And there was evening, and there was morning—the second day.

8 And God said, “Let the water under the sky be gathered to one place,” and let dry ground appear.” And it was so. 10 God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

11 Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning—the third day.

14 And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, 15 and let them be lights in the vault of the sky to give light on the earth.”

WHAT DO YOU THINK?

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

Talking Points for Your Discussion
- Orderliness/design
- Creative power of God
- A world created to be good
And it was so. 

16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 

17 God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. 

18 And there was evening, and there was morning—the fourth day. 

19 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” 

20 So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 

21 God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” 

22 And there was evening, and there was morning—the fifth day. 

23 And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. 

24 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. 

25 Then God said, “Let us make mankind in our image, in our likeness. Thus we resemble God in certain ways. Yet humans are also very different from God because we are creatures and he is the uncreated creator. Theologians have explored our resemblance to God by comparing various aspects of God’s nature to that of human beings: 

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

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

26 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

27 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 28 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

29 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 2 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

ADAM AND EVE

4 This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

5 Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground. 6 But streams from the earth and watered the whole surface of the ground. 7 Then the Lord God formed a man out of the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

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

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

1:28-30 God gave people the power to reproduce themselves. This mandate should also be seen as a blessing and gift from God. The mandate carries an unspoken promise that God will enable us to fulfill that which he commands (compare Genesis 9:1). God also provided food for humanity. People are to have as food the seed and fruit of plants. God’s original intent was for humans to thrive on a vegetarian diet. But after the fall and the flood, people were given permission to eat literal meat (see 9:3). God also provided food for the animals and birds in the form of every green plant.

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

2:1-3 God finished the work and rested. He blessed the seventh day and made it holy.

2:4 The Hebrew word account (leoladot; sometimes rendered “generations”) recurs as a structural marker in the book of Genesis some 11 times. Notice the new name for God, the Lord God (Yahu-Elohim), the personal and covenant name of God (see Exodus 3:13-15), which complements the name God (Elohim, the Mighty One) used in Genesis 1. This creator is not just any deity but is none other than the one true and living God, Israel’s God.

1 27 Ge 5:2; Mt 19:4; Mk 10:6; 1:27 Ge 9:1, 2; Lev 26:6 1:28 Ge 3:14 1:29 Ps 106:14 1:30 Ps 145:15 1:31 Ps 104:24 2:2 Ps 36:21; Is 44:4 2:5 Ge 1:1 2:7 Ge 3:10 (2) Or land; also in verse 6. (3) Or dust. (7) The Hebrew for man (adam) sounds like and may be related to the Hebrew for ground (adamah); it is also the name Adam (see verses 20).
his nostrils the breath of life, and the man became a living being.9

9 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 10 The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life11 and the tree of the knowledge of good and evil.

10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, “You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”18

18 The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

19 Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam1 no suitable helper was found. 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs2 and closed the place up with fat.

2:5-15 Genesis 2 does not merely reiterate the creation story of Genesis 1, nor are they contradictory accounts. Rather, chapter 2 shows how God created man and then planted a garden as the perfect environment for man to live in fellowship with him (vv. 8, 9, 15; compare 3:8). The origin of the woman is also narrated (2:18-25).

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

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

2:18-20 The LORD God determined to make a helper suitable for the man. God brought to Adam the animals he had previously created, and the man named them. Through this process God let Adam realize that none of them were fit to be his companion. Man is a special creation and is unique as such.

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

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

WHAT DO YOU THINK?

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

Talking Points for Your Discussion

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

11 Or took part of the man’s side
and then closed up the place with flesh. 23 Then the Lord God made a woman from the rib* he had taken out of the man, and he brought her to the man. 24 The man said,  

“This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” 25 That is why a man leaves his father and mother and is united to his wife, and they become one flesh.* 26 Adam and his wife were both naked, and they felt no shame.

**THE FALL**

3 Now the serpent* was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’” 3 The woman said to the serpent, “We may eat fruit from the trees in the garden, 4 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” 5 “You will not certainly die,” the serpent said to the woman. 6 “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 7 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 8 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid* from the Lord God among the trees of

**WHAT DO YOU THINK?**

How do we deal with people who refuse to accept responsibility and blame others when their sins are exposed?

Talking Points for Your Discussion

- Try to prevent such an attitude from developing
- Have great patience when trying to correct such a fault in a person's character
- Demonstrate self-sacrificing love and admit to your own failings (set a good example)

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

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

**WHAT DO YOU THINK?**

When Adam and Eve sinned, what changed?  

Talking Points for Your Discussion

- Their view of themselves (naked and ashamed)
- Their relationship with each other (excuses/blame)
- Their relationship to creation (frustration/death)
- Their relationship with God (guilt/separation)
the garden. "But the Lord God called to the man, “Where are you?"
10 He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”
11 And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"
12 The man said, “The woman put here with me—she gave me some fruit from the tree, and I ate it.”
13 Then the Lord God said to the woman, “What is this you have done?”
14 The woman said, “The serpent deceived me, and I ate.”
15 So the Lord God said to the serpent, “Because you have done this,
16 ‘Cursed are you above all livestock
and all wild animals!
You will crawl on your belly
and you will eat dust
all the days of your life.
And I will put enmity
between you and the woman,
and between your offspring
and hers;
he will crush your head,
and you will strike his heel.”
17 To the woman he said,
“I will make your pains in childbearing
very severe;
with painful labor you will give birth
to children.
Your desire will be for your husband,
and he will rule over you.”
18 To Adam he said, “Because you listened
to your wife and ate fruit from the tree
about which I commanded you, ‘You must not eat from it,’
19 ‘Cursed is the ground because of you;
through painful toil you will eat
food from it
all the days of your life.’"}

4:1-7 Genesis 4 tells the story of Cain and Abel and explores how evil corrupts the human heart. The Hebrew word ("qadə") translated "made love" is regularly used in the Old Testament to describe knowledge gained by experience (Joshua 23:14). It is the same word used for knowing good and evil in the preceding chapter.

Eve’s name means “living,” or “life,” for she was to be “the mother of all the living” (3:20). She recognized God’s blessing in being able to conceive and give birth to Cain and likewise Abel.

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

Cain and Abel both brought an offering to the Lord. Cain brought a grain or vegetable offering, whereas Abel brought an animal offering. God regarded Abel’s offering favorably, but not Cain’s. Perhaps this was because Abel provided a blood sacrifice (see 3:11; compare Hebrews 9:22).

Cain was very angry about this, and he could not hide it, God confronted Cain with penetrating questions. He reasoned with him and sought to restore him, but in Cain’s rebellion and resentment, he refused to listen. God warned Cain that sin like a savage beast was ready to devour him, and Cain must resist its desires and instead rule over sin. Cain was accountable to God.

4:8-16 Jealous Cain invited Abel to go with him to the field, but his intent was to kill him once they were there. Then Cain attacked Abel in the field… and killed him, thus committing the first murder and fratricide. God arrested Cain with questions: Where is your brother Abel? Cain begged off with a lie and counterquestion: I don’t know. Am I my brother’s keeper? But God knew the truth: What have you done? God heard Abel’s blood crying out to him. Cain deserved death, but instead God cursed him from the earth that had received his brother’s blood from his hand. Morally, Cain reaped what he had sown. God said that from now on Cain’s farming efforts would be fruitless. Instead, he would be a restless wanderer on the earth.

Cain complained rather than expressed gratitude for God’s mercy. Even so, God put a visible mark of protection on Cain to assure that no one would kill him, under pain of vengeance seven times over on whoever would kill Cain. Cain thus departed from the Lord’s presence and lived in the land of Nod, east of Eden. The name Nod means “wandering,” a fitting habitation for this fugitive.
It will produce thorns and thistles for you, and you will eat the plants of the field.

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

Adam named his wife Eve, because she would become the mother of all the living.

The Lord God made garments of skin for Adam and his wife and clothed them. And the Lord God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

CAIN AND ABEL

Adam made love to his wife Eve, and she became pregnant and gave birth to Cain. She said, “With the help of the Lord I have brought forth a man.” Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the Lord. And Abel also brought an offering—fat portions from some of the firstborn of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

Then the Lord said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.”

Now Cain said to his brother Abel, “Let’s go out to the field.” While they were in the field, Cain attacked his brother Abel and killed him.

Then the Lord said to Cain, “Where is your brother Abel?”

“I don’t know,” he replied. “Am I my brother’s keeper?”

The Lord said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

Cain said to the Lord, “My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

But the Lord said to him, “Not so; anyone who kills Cain will suffer vengeance seven times over.” Then the Lord put a mark on Cain so that no one who found him would kill him. So Cain went out from the Lord’s presence and lived in the land of Nod, east of Eden.

Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

Lamech married two women, one named Adah and the other Zillah. Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock.
52  GENESIS 4:21

21 His brother’s name was Jubal; he was the father of all who play stringed instruments and pipes. 22 Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron. Tubal-Cain’s sister was Naamah.

23 Lamech said to his wives,

“Adah and Zillah, listen to me; wives of Lamech, hear my words.
I have killed a man for wounding me, a young man for injuring me.
24 If Cain is avenged seven times,” then Lamech seventy-seven times.”

25 Adam made love to his wife again, and she gave birth to a son and named him Seth, t saying, “God has granted me another child in place of Abel, since Cain killed him.” 26 Seth also had a son, and he named him Enosh.

At that time people began to call on the name of the Lord.”

FROM ADAM TO NOAH

5

This is the written account of Adam’s family line.

When God created mankind, he made them in the likeness of God. t He created them male and female u and blessed them. And he named them “Mankind” w when they were created.

When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. t After Seth was born, Adam lived 800 years and had other sons and daughters. t Altogether, Adam lived a total of 930 years, and then he died.”

When Seth had lived 105 years, he became the father x of Enosh. t After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. t Altogether, Seth lived a total of 912 years, and then he died.

When Enosh had lived 90 years, he became the father of Kenan. t After he

4:17-24 Six generations are mentioned in Cain’s lineage. Cain built the world’s first city and named it after his son Enoch. The invention of musical instruments by Jubal . . . the father of all who play stringed instruments and pipes, and the forging of metal tools by Tubal-Cain, who made implements of bronze and iron, greatly enriched human culture. In contrast, Lamech’s perversely sense of justice in deed and word (poetry) serves as a harbinger of humanity’s capacity for evil in multiplying the moral chaos of sin.

5:1-24 After Cain’s genealogy, the narrative returns to the original couple and the promised “offspring” of the woman (Genesis 3:15). Eve gave birth to Seth, and Seth fathered Enosh; then people began to call on the name of the Lord.

5:1-24 After a brief introduction that links to God’s creation of mankind (5:1, 2), the written account of Adam’s family line begins (see 2:4). The emphasis on Seth being Adam’s son in his own likeness, in his own image suggests a new beginning and alternative to Cain’s line. Lamech the killer contrasts with Enoch, who walked faithfully with God (vv. 1-27). Seth’s line was far from perfect but more godly than Cain’s line.

In verse 5, after Adam lived 930 years, the physical consequences of his sin in the garden finally find their fulfillment in a fatal phrase: and then he died (see 3:19). The grim words recur throughout Adam’s genealogy, but not with Enoch. Encompassing several centuries of his life, the genealogy offers a curious yet encouraging summary: Enoch walked faithfully with God; then he was no more, because God took him away.

WHAT DO YOU THINK?
Consider your own family tree. Who in your lineage is like someone listed in this genealogy?

Talking Points for Your Discussion

- A creative Jubal or Tubal-Cain
- An angry, vindictive Lamech
- A godly Enoch
- Other
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