

NOTES ON GENESIS 1-11

* * * FOUNDATION OF THE BIBLICAL WORLDVIEW * * *

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Soli Deo Gloria!

AUTHOR: Moses (c. 1525-1405 BC)

ISSUES REGARDING AUTHORSHIP: Mosaic authorship of the Pentateuch, including Genesis, was universally held by Jews and Christians until the 18th century. At that time, the **Documentary Hypothesis** was formulated and advanced and ultimately became the dominant view of secular and liberal Christian scholarship, an error that persists to this day. According to the Documentary Hypothesis, the Pentateuch was written by multiple authors (not Moses) living long after the historical events it purports to record. Support for this theory allegedly comes from the different names for God (e.g., *Jehovah* vs. *Elohim*), different literary styles, and obvious editorial insertions (e.g., Gen14:14; 36:31; 47:11) that can be observed in the text of the Pentateuch; it was also long alleged that writing itself was unknown in the days of Moses, but this allegation has been abandoned as untenable even by liberal scholarship. In its classic articulation, the German Julius Wellhausen (c. 1878) asserted that the Pentateuch was compiled by anonymous editors from four documents: **J** (Yahwist, c. 850 BC), **E** (Elohist, c. 750 BC), **D** (Deuteronomist, 621 BC), and **P** (Priestly Code, c. 525 BC).

The Documentary Hypothesis must be categorically rejected on Biblical grounds. First, the Pentateuch (or Torah) itself declares Moses to be its author (e.g., Exod17:14; 24:4,7; 34:27; Num33:1-2; Deut31:9). Although such a declaration is not found in the text of Genesis, it is included implicitly as the Torah was originally considered to be one book. Second, the remainder of the Old Testament presupposes Mosaic authorship of the Torah (e.g., Josh1:7-8; 1Kgs2:3; 2Kgs14:6; Ezz6:18; Dan9:11-13; Mal4:4). Third, the New Testament (including Christ) declares Moses to be the author of the Torah, including Genesis (Matt19:4-8; 22:24; Mk7:10; 12:26; Luk16:29-31; 24:27,44; Jn5:46; 7:19; 8:5; Act15:1; Rom10:5,19). Furthermore, the writer of Exodus (through Deuteronomy) presents himself as an eyewitness to the events chronicled, and even in Genesis exhibits an intimate knowledge of early Egyptian culture, easily available to the historical Moses, but impossible to reconcile with author(s) writing as much as one thousand years later. Finally, absolutely no archeological evidence of these presumed source documents (J,E,D,P) has ever been found.

IMPORTANCE OF GENESIS: The Book of Genesis may be the most important book ever written. Appearing as it does first in the canon of Scripture, Genesis lays the foundation for the Biblical worldview, apart from which the remainder of the Bible (including the gospel of Christ) cannot be correctly understood (Ps11:3).

The name of the book in English (Genesis) is a transliteration of the Greek word meaning "origin" or "beginning". Indeed, the Book of Genesis records the origin/beginning of every significant concept, including: creation, the Sabbath, man/woman, marriage, family, sin,

evil, sacrifice, religion, grace, trade, agriculture, cities, human government, nations, languages, chosen people, etc.

Furthermore, every major doctrine in the Bible is introduced in Genesis, including: divine revelation, sovereign election, justification by faith, substitutionary and sacrificial atonement, security of the believer, holiness/separation, judgment, disciplinary chastisement, the incarnation of Christ, Antichrist, death and resurrection, the priesthood, unconditional covenants of God, etc. Even the rapture of the Church is prefigured in the translation of Enoch and the deliverance of Lot!

Finally, the Book of Genesis bears a special relationship to the Book of Revelation, these representing (in effect) the two bookends of Scripture. Every concept or doctrine introduced in Genesis is consummated in Revelation. The table below gives a few illustrations of this.

| INITIAL CREATION | Genesis | FINAL STATE | Revelation |
|-------------------------------------|---------|---------------------------------------|------------|
| Earth created | 1: 1 | Earth passes away | 21: 1 |
| Sun to govern day | 1:16 | No need of sun | 21:23 |
| Darkness called night | 1: 5 | No night there | 22: 5 |
| Waters He called seas | 1:10 | No more sea | 21: 1 |
| Entrance of sin | 3 | End of sin | 21-22 |
| Curse pronounced | 3:14-17 | No more curse | 22: 3 |
| Sorrow/suffering enter | 3:17 | No more suffering | 22: 4 |
| Death entered | 3:19 | No more death | 21: 4 |
| Coats of skin | 3:21 | Fine, white linen | 19:14 |
| Man driven from Eden | 3:24 | Access to Tree of Life | 22:14 |
| Evil continually | 6: 5 | Nothing that defiles | 21:27 |
| Nimrod founds Babylon | 10:8-10 | Babylon destroyed | 17-18 |
| God walking in Garden | 3: 8 | God dwelling with His people | 21: 3 |
| Jerusalem a city of God | 14:18 | New Jerusalem | 21: 2 |
| Marriage of first Adam | 2:18-23 | Marriage of last Adam | 19 |
| Redeemer promised | 3:15 | Redemption accomplished | 5: 9 |
| Man's dominion ends, Satan's begins | 3:24 | Satan's dominion ends, man's restored | 22 |

STRUCTURE OF GENESIS: A key structural marker used throughout the Book of Genesis is the Hebrew *toledoth*, translated as "these are the generations of". The recurring *toledoth* marker results in the following eleven divisions: 1) the heavens and the earth (Gen2:4), 2) Adam (Gen5:1), 3) Noah (Gen6:9), 4) the sons of Noah (Gen10:1), 5) Shem (Gen11:10), 6) Terah (Gen11:27), 7) Ishmael (Gen25:12), 8) Isaac (Gen25:19), 9) Esau (Gen36:1), 10) Esau, the father of the Edomites (Gen36:9), and 11) Jacob (Gen37:2). Some, such as Morris, speculate that the *toledoth* marker points to the patriarch who recorded in written form the events of his time; these written records were preserved in the Ark and would later come into the possession of Moses, who (under the guidance of the Holy Spirit) selectively compiled them into a single Book of Genesis, also making the obvious editorial comments that appear throughout Genesis (e.g., Gen14:2; 23:2; 35:19).

A simpler, thematic outline for the Book of Genesis is also evident. Genesis can be divided into two major sections, the first of which focuses on four key events (Gen1-11), and the second of which focuses on four key persons (Gen12-50).

- A. **Origin of the Human Race** (Genesis 1-11)
 - 1. Creation (Gen1-2)
 - 2. Fall (Gen3-5)
 - 3. Flood (Gen6-9)
 - 4. Dispersion/Nations (Gen10-11)
- B. **Origin of the Hebrew Race** (Genesis 12-50)
 - 1. Abraham (Gen12:1-25:11)
 - 2. Isaac (Gen25:12-26:35)
 - 3. Jacob (Gen27-36)
 - 4. Joseph (Gen37-50)

MESSIANIC RELEVANCE OF GENESIS: The promise of a Messiah who would come to destroy the work of Satan is first made in Genesis 3:15; thus, the motif of Messianic expectation is established in the opening chapters of Genesis, and it will not be finally consummated until the closing chapters of Revelation. Throughout Genesis prophetic revelation progressively narrows the line from which Messiah is to be expected: 1) Seed of the Woman (Gen3:15), 2) Seth (Gen4:25), 3) Shem (Gen9:26), 4) Abraham (Gen12:3; 22:18), 5) Isaac (Gen17:21; 21:12), 6) Jacob (Gen28:14), and finally 7) the tribe of Judah (Gen49:10).

CHRISTOLOGICAL TYPOLOGY IN GENESIS: Consistent with the motif of Messianic expectation initiated in Genesis 3:15, the Book of Genesis is replete with types of Christ: 1) Adam (Rom5:14), 2) Abel (Heb11:4), 3) Melchizedek (Heb7:3), 4) Isaac (Heb11:9), and 5) Joseph.

NOTE ON THE INTERPRETATION OF GENESIS 1-11: Although a large number of diverse interpretations of the events recorded in Genesis 1-11 have been offered (with the number of variations seemingly exploding since the 19th century), these varied interpretations can be categorized into two interpretive approaches. These two interpretive approaches can be designated as "accommodationist" and "presuppositional".

In the **accommodationist** approach to Genesis 1-11, the interpreter brings to his work of understanding Scripture a background from modern, naturalistic "science" (i.e., cosmology, biology, geology, etc.) that is assumed to be true *a priori*. Thus, the interpretation of Genesis 1-11 is constrained by these extra-biblical presuppositions, in that it must accommodate the results of modern science. For example, accommodationist approaches to Genesis 1 have given rise to the Day-Age Theory and the Gap Theory; while these are widely divergent understandings of the creation account, both originate from a motive to make Scripture consistent with "science's" assertion that the earth is very old. Consider the following comment from Dr. Gleason Archer (A Survey of Old Testament Introduction, p. 156), the imminent (late) professor of Old Testament at TEDS:

From a superficial reading of Genesis 1, the impression would seem to be that the entire creative process took place in six twenty-four hour days. If this was the true intent of the Hebrew author . . . this seems to run counter to modern scientific research, which indicates that the planet Earth was created several billion years ago.

Clearly, such interpretations do not result from the exegetical analysis of Scripture alone, but are attempts to accommodate ideas from outside of Scripture (cf. 2Tim4:2-4); this approach to interpretation is the hermeneutical error known as eisegesis.

The Double Revelation Theory. Some argue that God has provided two sources of revelation to man: the Bible and the creation. It is the theologian's responsibility to interpret the Bible, which is authoritative in spiritual matters; it is the scientist's responsibility to interpret the creation, and science is authoritative in its area of responsibility. Indeed, it is true that God has provided man with revelation via His creation (Ps19:1-6), so what is the problem with the Double Revelation Theory?

The problems include: 1) Scripture indicates that the revelation available from creation testifies to the existence and power of the Creator God, nothing more (Rom1:19-20). 2) Scripture does not limit its revelation to spiritual matters only, but speaks directly to manifold details regarding the creation; when it does so, it does so infallibly and authoritatively (Ps119:160; Jn17:17). 3) God's revelation in Scripture and creation will never contradict each other. 4) The creation has been put under the curse of God because of the sin of man, so it is no longer a reliable witness (Gen3:17; Rom8:22), whereas God has preserved His Word perfectly (Ps12:6-7). 5) Unregenerate man is unwilling/unable to correctly interpret God's revelation in creation (Prov1:7; 9:10; Rom1:18,25; 2Pet3:5ff).

Thus, God's revelation in His Word is superior and always authoritative in every area upon which it touches, including matters of origins, science, history, etc. (2Cor10:5; Col2:8; 1Tim6:20).

In contrast, the **presuppositional** approach to Genesis 1-11 presupposes the inspiration and inerrancy of Scripture, and its primacy over extra-biblical sources (Ps119:160; Prov1:7; 9:10; Jn17:17). Cosmological, biological and geological implications are drawn from the grammatical-historical (i.e., literal) interpretation of the text of Scripture alone (i.e., exegesis). Thus, the claims of modern science are not taken as facts established independent of Scripture, but in fact must be constrained by Scripture. Where conflict arises between a plain understanding of Scripture and assertions of modern science, God's revelation in His Word is taken as authoritative, and the understanding of "science" is modified to be consistent with Divine Truth (2Cor10:4-6).

In conclusion, Genesis is written as plain, historical narrative, and it should be understood and believed as literal, historical truth. Jesus understood and taught it as such, referring to Adam and Eve (Matt19:4-6), Abel (Matt23:35), Noah and the Flood (Matt24:37-39), Lot's wife and the destruction of Sodom and Gomorrah (Luk17:28-29, 32), as literal people and events that really happened. In the NT, Genesis is directly quoted 165 times and alluded to well over 200 times. Significantly, over 100 of these NT references are to people or events from Genesis 1-11. Every NT author, at some point in his writing, refers to the events of Genesis 1-11.

CHAPTER 1

THE CREATION OF THE UNIVERSE

Cultural context. When Moses wrote the Book of Genesis in the wilderness of Sinai, his immediate audience was the fledgling nation of Israel. The world around this elect nation was totally pagan and polytheistic—every nation believed in the existence of a pantheon of deities, and each nation worshiped a subset of these as their national 'gods'. It was believed that the course of a nation was determined by the current power and position of its patron god(s), whose position(s) waxed and waned with time. Into this pagan milieu, Moses declares in the opening chapters of Genesis that the God of Abraham, Isaac, and Israel is not merely the patron 'god' of the Hebrews, but He is the one true God, having existed from all eternity (Cp., Ps90:2, a psalm written by Moses) and having absolute power. As the Creator of the universe and all that is in it, Jehovah exercises absolute sovereignty over that creation, including the unseen spiritual world, nations, individuals, and even the so-called 'forces of nature' (many of which were worshiped as gods by the enemies of Israel). Thus, the God who called Israel to be a "peculiar people" in national "covenant" with Him (Ex19:5) is the Maker of heaven and earth (Isa51:13; Rev4:11) who has planned the course of history and who providentially guides it to His appointed end (Isa46:9-11). This revelation was intended to motivate Israel (and us!) to worship Jehovah ALONE (Ex20:2-6) and have absolute trust in Him and His Word (Rom4:19-21).

[1] As the Bible opens, no argument for the existence of God is offered; the existence of the Biblical Creator is assumed. No apologetic for the existence of God is necessary, for all men know it to be true. God asserts that those who deny His existence have made themselves "willingly ignorant" (2Pet.3:5) and "[suppressed] the truth in unrighteousness" (Rom1:18). God declares the man who says, "There is no God", to be a "fool" (Ps14:1).

Verse 1 has 7 words, 28 letters. *Beresheeth bara Elohim*, "In the beginning God created..." *Elohim* is a plural noun for God, but is always used in Scripture in conjunction with a singular verb (consistent with a plurality of Persons within the Godhead, a doctrine progressively revealed in Scripture). *Bara* means to create out of nothing (Rom4:17; Heb11:3), in contrast with the Hebrew *asah*, which means to "fashion out of existing material". The only subject used with *bara* in the entire OT is God; God alone creates. "Heaven" is the Hebrew *shamayim*, also a plural noun; the singular form never is used in Scripture.

The phrase "heaven and earth" is a merism, by which the Hebrew means what we today would call 'the universe'. Thus, this verse records the beginning not only of space (heavens) and matter (earth), but of time itself. Before this, only God existed (Ps90:2). Only recently has modern science come to this "Biblical" understanding (i.e., inherent in the so-called Big Bang theory is the concept that the universe had a 'beginning'); in contrast, all pagan religions have assumed the cosmos to be eternal. Some have viewed v1 as outside the scope of the original seven-day creation week, but this cannot be supported from Scripture (Cp., Gen2:1-2; Ex20:11).

According to Henry Morris, Genesis 1:1 "refutes all of man's false philosophies concerning the origin and meaning of the world". It refutes:

- atheism, because the universe was created by **God**
- pantheism, for God is **transcendent** to that which He created
- polytheism, for **one** God created all things
- materialism, for matter had a **beginning**
- dualism, because God was **alone** when He created
- humanism, because God, **not man**, is the ultimate reality
- evolutionism, because God **created** all things

It has rightly been said that for the one who truly believes Genesis 1:1 and all that it encompasses, it should not be difficult to believe anything else recorded in the Bible. This verse is the watershed for developing a Biblical worldview.

- [2] This verse begins with the conjunction "And" (Hebrew, *waw*), as does every subsequent verse in chapter 1 (i.e., vv2-31). This indicates that each verse in this chapter is part of a direct, chronological sequence.

The universe as called into existence by God in His first act of creation (Gen1:1) did not appear in its finished form, but was initially in an unformed condition. Thus, "heaven" denotes **space**, and "earth" denotes **matter**. God spent the next six days fashioning it into its final form, resting on the seventh day, in order to establish a work-rest pattern for man (Ex20:11), to which the entire world (believing and unbelieving alike) conforms to this day.

We know that Christ was involved in the creation (Jn. 1:1-3; Eph. 3:9; Col. 1:16; Heb. 1:2), and we will see how in v3 and following. Here we see that the Holy Spirit was also involved in the work of creation. The "Spirit of God", the 3rd Person of the Triune Godhead, "moved" upon the unformed creation. The English "moved" is a translation of the Hebrew *rachaph*, which elsewhere in the OT is translated "shake" (Jer23:9) and "fluttereth" (Deut32:11); a modern rendering of this Hebrew word could justifiably be "vibrated". The idea is that the initial creation, after being called into existence as space-time-matter, was not yet energized, which is consistent with the entire universe being in "darkness". The work of energizing the creation in this verse is performed by the Holy Spirit. It is interesting that His energizing work is described in terms of vibration, since modern science today understands all forms of energy in terms of fields that are transmitted by wave motion. As will be evident in v5, a part of this energizing work of the Spirit was to impart motion to the universe in general, and rotation to the earth in particular (even though the earth was not yet in its finished form).

Some, in an effort to insert a vast amount of time into the Creation Week, have seen an implied "gap" between verses 1 and 2 (see "Gap Theory" below). To support this view, they have offered an alternative translation of this verse as, "But the earth *became* without form and void". Support for this is alleged to come from Isaiah 45:18, where the same Hebrew verb *tohu* is used (translated "without form" in Gen1:2 and "vain" in Isa45:18); however, careful

examination of this passage reveals no conflict with the traditional rendering and understanding of Genesis 1:2. When God initially called the space-time-matter universe into existence (Gen1:1), out of nothing (i.e., *ex nihilo*), it was what some have justifiably translated as "unformed and unfilled"; God then took the span of six days to fashion it into its present form and populate it with living creatures.

On this issue, it should be noted that no Hebrew scholar (i.e., real language expert) has ever argued for the translation of the Hebrew verb as "became", which is needed to support the Gap Theory, and no English version has ever advanced that translation.

The Gap Theory. Some have postulated a "gap" of an indeterminate length of time, perhaps billions of years, between verses 1 and 2 of Genesis 1. The original motivation for doing this was to accommodate emerging geological theories asserting an ancient earth. Into this "gap" is generally put the fall of Satan and his angels, which allegedly resulted in a cataclysmic judgment from God that resulted in the geologic strata observed today. Scottish theologian Thomas Chalmers (1780-1847) was one of the first proponents of this theory, which was widely popularized by G. H. Pember (1837-1910) during the late 19th century. This view was incorporated into the Scofield Reference Bible notes, so was (and continues to be) popular in fundamentalist and dispensational circles. This view, however, is a syncretistic attempt to accommodate contemporary scientific theories, especially alleged evidence from geology of an 'old' earth. However, the Gap Theory must be rejected on both linguistic and theological grounds.

First, the Hebrew of Genesis 1:1-2 does not allow for a gap [see Barrick, *TMS Journal*, Vol. 19 (2008) p. 23]; furthermore, Genesis 2:1-2 and Exodus 20:11 make it clear that the creation of the heavens and earth of Genesis 1:1 are included in the activities of the seven-day creation week.

Second, the attempt to insert the geological ages between vv. 1 and 2 put fossils (i.e., dead creatures) before the fall of Adam (Genesis 3). But Romans 5:12 (Cp., 1Cor15:21) makes very clear that death in the universe (Greek, *kosmos*) came only after the sin of Adam. Rather, the present geological column, laden with fossils, is better understood as having been formed at the time of Noah's flood.

Finally, the Gap Theory has not served to satisfy modern geologists, which is what it sought to do in the first place. Even the Gap Theory explains the fossil-laden geologic column as a result of a rapid, catastrophic judgment of God (much the same as the Flood of Noah, but earlier), whereas modern geology is committed to a slow, uniformitarian mechanism for its formation (thus providing a basis for an ancient earth). The Gap Theory must be rejected on geological, linguistic, and theological grounds.

[3] In v2 the Spirit of God energized the creation, imparting motion to the formless earth. In this verse, God speaks, "Let there be

light", thus dispelling the initial state of universal darkness. The work of creation involves the Word of God, which is the Lord Jesus Christ (Jn1:1-3,14), the 2nd Person of the Triune Godhead, who referred to Himself figuratively as "the light of the world (Jn8:12). Thus we see that the entire Triune Godhead is involved in the work of creation: God the Father is the architect or source of all things (v1), God the Spirit is the energizer of all things (v2), and God the Son (i.e., the Word) is the revealer of all things.

The God of the Bible has the power to create with the spoken word (Ps33:6-9; Heb1:3). This is at once both elegant and majestic. It is the greatest testimony to the omnipotence of God—He spoke, and the universe came into existence from nothing! There is a real contrast here with the dozens of pagan creation stories that all assume the material universe is eternal, so that their so-called 'work' of creation is merely forming things from pre-existent materials (a bizarre, even grotesque, activity, which is more often than not accomplished by the 'gods' having sex with each other).

Light is created on day one along with the earth (although the "earth" at this point is a loosely consolidated water-mass dispersion, as will be seen in subsequent verses). Assuming the earth is rotating (as energized by the Spirit in v2) with respect to a fixed light source, all elements necessary for an ordinary "day" are present from the very beginning; the fact that the sun, moon and stars are not created until Day 4 does not preclude the first 3 days being ordinary days.

From where does this light come? It's not said here, but in the new heavens and earth there is neither sun or moon, but the light provided is said to be the "glory of the Lord", and the "Lamb is the light thereof" (Rev21:23).

- [4] God pronounces His first benediction on the creation of light—it is good! By "divid[ing] the light from the darkness", God introduces the first of many distinctions to come in His creation. The "light" is distinct from the "darkness". Note that the "darkness" was not eliminated completely.
- [5] As Creator, God names what He has created. "God called the light Day, and the darkness He called Night". God is careful to define His terms, and He is very specific.

This brings up the controversial issue as to what the Hebrew word *yom*, translated "day" twice in this verse, means. It actually means two different things in this verse, both the light portion of a day as well as a term encompassing the entire light-dark cycle of a day. The Hebrew word can also mean an indefinite period of time, and is often translated "time" in such cases (e.g., 2Sam7:11), but sometimes it is translated "day" (cf. Gen2:4). The English word *day* has the identical range of meaning; Ken Ham points this out with the following illustrative sentence that incorporates "day" in all three of its usages: "Back in my father's **day**, it took 10 **days** to drive across the Australian outback during the **day**". The meaning of the word "day", or the Hebrew *yom*, must be determined by context.

Without question, the context of the Days of Creation in Genesis 1 demands that they be understood as ordinary days (i.e., the normal light-dark cycle of nominally 24 hours). Though the Hebrew word *yom* can mean a period of time other than a 24-hour day, it never does so when used in context with a number, a numerical reference, or the terms "evening" and/or "morning". It is amazing that the Hebrew *yom* occurs 2,287 times in the Old Testament, in all three of its different usages, but arguments over its correct understanding occur only in Genesis 1!

The Day-Age Theory. Another accommodationist approach to reconcile Genesis 1 with the assertions of modern science has resulted in the Day-Age Theory. In this theory, the creation "days" of Genesis 1 are equated with the alleged ages of evolutionary geology. The Day-Age Theory fails in multiple ways. 1) The context of Genesis 1 mandates that the days of the Creation Week be understood as ordinary days, not long indefinite periods of time. 2) The order of fossils found in the geologic column (from lower, allegedly earlier, elevations up to higher, allegedly later, elevations) do not correspond to the order of creation as described in Genesis 1. 3) In this attempt at reconciliation, the "sun" is not created until "Age 4", millions of years after plant life begins, but the sun is a prerequisite to the existence of plant life. 4) In common with the Gap Theory, the Day-Age Theory presumes a vast time period of creature death (producing the fossils found in the geologic column) that occurs before Adam's sin (Gen3), for which God introduced death into the creation as a consequence (Gen3:19; Rom5:12). Thus, the Day-Age Theory does not provide a reconciliation between Genesis 1 and the modern understanding of evolutionary geology.

The first day is said to close with "the evening and the morning". The implication is that God performed His creative acts during the daylight portion of the Day, then night came during which He did not work (Cp. Jn9:4). It is obvious that God performed His work in this way in order to set up a pattern for man, true of both the Day and the Week (cf. Ex20:11).

Hebrew for "the first day" in this verse literally reads "**Day One**". This was the absolute beginning of days; subsequent days are described in relative terms with respect to this day (i.e., "the second day" in v8, "the third day" in v13, etc.).

- [6] On **the second day**, God creates another division by means of His spoken Word. This time, two bodies of water are divided by means of a "firmament". Firmament simply means 'expanse', or in modern terminology, 'space'. In this context, the firmament is what will become the sky, or the earth's atmosphere.
- [7] The firmament divides the waters of the earth into two reservoirs, one above the atmosphere and one below it. Thus, the upper waters are not clouds, since they are said to exist above the atmosphere (not in it).

Some have seen the upper reservoir as a kind of dense vapor canopy, which might have effectively shielded the early earth's biosphere from cosmic radiation to a much greater extent than that of the present earth, also generating a much higher atmospheric pressure than today, both of which may have contributed to the longevity of human life before the Flood. It would also have created a greenhouse environment on earth, such that the entire planet might have experienced a tropical climate. Apparently this vapor canopy will be permanently restored in the new earth (Ps148:4-6).

- [8] The "firmament", or empty space, God created by the division of earth's waters He called "Heaven". Again, this is the earth's atmosphere, or the so-called 'first heaven' in Hebrew idiom (Cp. 2Cor12:2).

Thus God's work on the "second day", expressed in terms that are relative to "Day One", was completed. It is interesting that **the second day (i.e., Monday) is the only day of the seven not to receive the blessing of God.** Why? Perhaps because in His omniscience God knows that the waters divided to form the vapor canopy above and the subterranean reservoirs below will be instruments of His judgment at the Flood (Gen. 7:11).

- [9] On **the third day**, God performs another division, that of separating/consolidating the waters "under the heaven" (i.e., on the surface of the earth) into "one place", so that "dry land" appears.
- [10] God names the "dry land Earth" and the bodies of water the "Seas". At this point the fashioning of the earth into essentially its final form (short of the introduction of life) is complete. God again pronounces a blessing on His work, "it was good".
- [11] By the spoken word, God calls into existence plant life on earth. In the divine taxonomy, plant life is classified as "grass" (i.e., all spreading, ground-covering vegetation), "herb" (i.e., bushes and shrubs), or "tree" (i.e., large woody plants, including fruit-bearing trees).

It should be noted that while modern science and its terminology classifies plants/vegetation as 'life', the Bible does NOT.

- [12] God's command initiates plant life on the earth. Note that it is the plant itself that is brought into immediate existence, not merely seeds which grow into plants over time; thus, introduced into the creation at this point is a characteristic of 'apparent age' from our perspective (see box on Apparent Age below). "Seed[s]", however, are included in the plants, such that plants are capable of reproduction. Three times in vv11-12, however, the reproduction of the plant is said to be "after its kind"; this simple, yet very specific command of God (v11), along with the description of its actualization (v12), excludes any process of evolution. A plant "kind" will reproduce only "after its kind" (it is acknowledged that the Biblical "kind" is no doubt broader than our concept of 'species' today; furthermore, broad variation within the Biblical "kind" is in no way precluded). The permanence and immutability of the created Biblical "kind" is

reiterated by the Apostle Paul in 1 Corinthians 15:38-39. Thus, **evolution** of any sort, including so-called Theistic Evolution (i.e., the notion that God supernaturally guided a process of evolution), **is in contradiction with Scripture.**

God pronounces another benediction on His work of introducing plant life. The third day is the only day of the seven to receive two benedictions from God; consequently, Jewish tradition refers to the third day of the week (i.e., Tuesday) as a day of 'double blessing'.

- [13] No work is performed during the night; thus, the third day is completed.

Apparent Age of the Creation. It is obvious that a universe created *ex nihilo*, and fashioned into final form over a period of six days, will manifest an 'apparent age' that differs from its true age when evaluated in terms of process rates observed in the present. We observe today that it takes decades for a seed to grow into a fully mature tree. Adam and Eve were not created as babies or children, but as adults capable of immediate procreation. Cosmological implications of this, relative to the modern understanding, are even more exaggerated. If we were to arrive at the scene of the finished Earth (i.e., Day 7), we would observe an apparently mature world, even though it had been in existence for only seven days.

This characteristic of 'apparent age' is intrinsic to Biblical creation. Because of this, some would charge God with deception. Such a charge is ridiculous in light of the fact that God has given man His Word which precisely explains the true age of the creation and why it should appear older than it is (in light of present process rates). To reject God's own testimony to His creation process, then charge Him with deception, is foolishness on the part of man, not deception on the part of God!

- [14] On **the fourth day**, God creates the universe's astronomical bodies (e.g., stars, moons, galaxies, comets, etc.). Light had been created on Day 1; now on Day 4 the 'light-givers' are created. This God again does by the spoken word, but as will be seen in v16 this was probably not *ex nihilo* creation, but a fashioning of cosmic materials called into existence on Day One. This "firmament" in which the heavenly bodies are placed is different from that of v6; there it was the earth's atmosphere, whereas here it is what we today would call 'outer space'.

Those who have wanted the days of Genesis 1 to be long periods of time (ages) have had great difficulty with the fact that the sun, moon and stars are not created until Day 4. They have argued that what is being described on the fourth day is the 'appearance' of the sun, which only at this time became visible on earth, but that it had been in existence from the beginning. The Hebrew text does not support such an interpretation. The literal interpretation, that the sun as we know it came into existence one normal day after the start of plant life on earth (Day 3), creates no problems.

The purpose of the universe, with all its lights and bodies visible from earth, is "for signs, and for seasons, and for days, and years". The arrangement of the solar system, with the earth revolving around the sun while rotating on its own axis, gives the "days" and "years". That the originally organized solar system was to provide "seasons" for the earth implies that the earth's axis was tilted from the beginning. What is meant by their purpose to serve as "signs" is less clear. Whatever this originally meant, 'astronomy' was quickly perverted by fallen man into 'astrology', which is the attempt to divine the future from the motion of heavenly bodies; the worship of the host of heaven is condemned in the strongest of terms throughout Scripture (e.g., Deut18:10; Rom1:25).

- [15] The psalmist says that as viewed from earth, "the heavens declare the glory of God, and the firmament showeth His handiwork" (Ps19:1).
- [16] Two particularly important works of God on the fourth day was His making of "the greater light to rule the day" (i.e., the sun) and "the lesser light to rule the night" (i.e., the moon). The Hebrew word used for God's work is *asah*, which generally means 'to fashion out of existing materials'. Thus, the basic elements needed to form a star (i.e., hydrogen, helium, etc.) had been called into existence on Day 1, but were initially in a dispersed, disorganized condition; on Day 4, they are formed into the stars and other heavenly bodies that exist throughout the universe. Obviously, this contradicts modern theories of stellar formation and evolution (though star formation/evolution has never been observed by any scientist).
- [17] It is reiterated that their purpose is to glorify God by being seen on earth. Some have mocked this passage, alleging that the 'primitive', pre-modern writer of Genesis equates the sun and the moon (i.e., that he assumed the moon was a 'star', generating its own light rather than reflecting the light of the sun). However, nothing from the text demands that that be the case. The passage teaches that the sun and moon were created to provide light on earth, greater light during the day (which the sun does by directly generating light), and lesser light during the night (which the moon does by reflecting the sun's light).
- [18] God's work of Day 4 receives His benediction—"it was good".
- [19] No work is performed during the night; thus, the fourth day is completed.
- [20] On **the fifth day**, God creates the sea creatures to fill the waters and the fowls to fill the skies. Note that these first "creature[s]" to be created by God are said to have "life", as distinguished from the vegetation created on Day 4. Thus, animal life is to be distinguished from plant life (which is not life according to Biblical categories).
- [21] The verb "created" is again the Hebrew *bara*, denoting creation *ex nihilo*. The designation "whales" (KJV) is a broad category for sea creatures, translated elsewhere as 'dragons', 'serpents', or

'sea monsters'. The Hebrew noun translated "creature" in this verse is the Hebrew *nephesh*, which is most often translated 'soul'; *nephesh* life, shared by animals and men, is not possessed by plants. Note that both sea life and fowls are ordained to reproduce only "after their kind", thus precluding any process of evolution.

The creation of sea creatures and fowl on Day 5 receives the benediction of God—"it was good".

- [22] God ordains that these creatures He has created should multiply greatly and "fill" their appropriate domains (i.e., the "seas" and the "earth").
- [23] No work is performed during the night; thus, the fifth day is completed.
- [24] On **the sixth day**, God creates the creatures that will fill the land portion of the earth, including "cattle" (i.e., animals that will be domesticated), "creeping thing" (i.e., bugs), and "beasts" (i.e., undomesticated animals). These creatures are *nephesh* life in the Hebrew, qualitatively distinct from the plants. God again ordains that these creatures should reproduce only "after their kind", precluding evolution.
- [25] The verb "made" is the Hebrew *asah*; so while God's creation of the land creatures included *ex nihilo* creation, it apparently also included an element of 'fashioning' from pre-existing materials (certainly this will be seen to be the case in the creation of man). The creation of land creatures on Day 6 receives the benediction of God—"it was good".
- [26] Finally, last of all, God makes "man" (Hebrew, *adam*) as the pinnacle and climax of His work of creation. In this verse, the Hebrew verb *asah* is used, indicating God's work included an element of fashioning (Cp., Gen2:7). Note that in this verse, the plural pronoun is used for God (i.e., "us"), consistent with (and hinting at) the plurality of Persons that make up the Godhead, a truth that will be progressively revealed in Scripture.

As God created the animals qualitatively distinct from plants, similarly God creates "man" qualitatively distinct from animals. The view of science today that man is simply the highest (most advanced, most 'evolved') species of 'animal' is unbiblical; "man" is not an animal according to the Bible! Whereas "man" will be characterized as *nephesh* life (Gen2:7), in common with animals, the characteristic that sets him apart from the animals is the fact that God created "man **in our image, after our likeness**".

A careful study of the Hebrew words rendered here "image" and "likeness" indicates they are functional synonyms (although this is disputed by some). To the creature "man" alone, within the entire creation, is imparted the "image of God" (even angels are never said to have been created in the image of God). This utterly unique characteristic of man means two things. First, to be created in the image of God means that man shares, albeit in a finite sense, God's own nature. Thus, the attributes of God are in a limited way the attributes of man (cf. 2Pet1:4), which is

what makes us capable of intimate fellowship with Him. The second truth is not well recognized today. Man is said to have been created "in [lit., 'as'] the image of God". Man was created 'as' the image of God; that is to say, man was created to be 'as God' to the remainder of the creation. This truth is immediately seen in God's charge to "man" to "have dominion... over all the earth", including the entire animal kingdom. Man (i.e., the human race) was created by God for the purpose of ruling over His creation! This primeval purpose in the creation of man is the subject of Psalm 8.

[27] In this verse, the Hebrew verb *bara* is used for God's work of creating "man". While some have suggested that since God's work of making and creating man is described using both *asah* and *bara*, that these two Hebrew verbs are synonymous; it is better to recognize that the meanings of these two Hebrew verbs are distinct (i.e., fashioning vs. creation *ex nihilo*), but that both elements are involved in God's work of creating "man".

Here we see that "man" (Hebrew, *adam*) includes both "male" and "female", so that "man" as used here is to be understood as 'mankind' (i.e., the human race). Man, both male and female, are created "in the image of God".

[28] God "blessed them" (i.e., man, both male and female) and charged man to "be fruitful, and multiply, and [fill] the earth" (note that the Old English word "replenish" today has a connotation of re-filling, superficially appearing to support the Gap Theory, but that the Hebrew word does not). Thus, for the human race to multiply greatly and to fill the entire earth is God's command. Furthermore, man is to exercise "dominion" over the creation as the steward of God. Included in this Dominion Mandate is man's obligation to "subdue" the creation; that is, to bring all of the creation of God into to service of (subservient to) man. Note, the modern 'environmental movement' has turned this purpose of God for man on its head, which ought to be recognized for the unbiblical (even Satanic) philosophy that it is (Cp., Rom1:25; 2Cor4:4).

[29] God instructs man that he has been given "every herb" and the fruit of "every tree" for food. Thus, man was originally created and commanded to be a vegetarian.

[30] Similarly, animals were to eat only vegetation as well. The result, "and it was so", indicates that both men and animals in the original creation were herbivores; carnivory was unknown.

[31] Thus, God's work of creation is completed. The table below illustrates how God's work during the Creation Week took an initial creation, called into existence "without form and void" (Gen1:1-2), and transformed it into a fully-formed and filled universe according to His purpose.

| Without Form | | Void (empty, unfilled) | |
|--------------|--------------------|------------------------|-----------------------------|
| Day | Work | Day | Work |
| 1 | Light and darkness | 4 | Lights for day and night |
| 2 | Sea and sky | 5 | Creatures for water and air |
| 3 | Fertile earth | 6 | Creatures for fertile earth |

Seeing all that God had made, the entire universe fashioned into its final form and filled with abundant life, the pinnacle of which was man created in His own image, God's evaluation of it was that it was "very good". Thus, at this point in time, sin had not entered into the creation.

No work is performed during the night; thus, the sixth day is completed.

CHAPTER 2

- [1] After these six days of labor, God's work of creation was "finished". The Hebrew verb expresses the idea of an activity that comes to an end or ceases because it is completed.

This verse also contains an indirect reference to the fact that the work of creating "all the host" of "heaven" was finished. The "host of heaven" is an expression that frequently includes the creatures that comprise the angelic host (e.g., 2Chron18:18). From this we understand that the creation of the angelic host was included in God's creation activity, although it is not mentioned in the Genesis account. However, Scripture elsewhere suggests that the angelic host was created on Day 1 (Job38:1,7). That God pronounces on Day 6 that "every thing that He made... was very good" (Gen1:31) indicates that sin was unknown in both the human race and the angelic host at the end of the first six days.

- [2] So God's work of creation ended, and on the seventh day He "rested" (where this Hebrew word is the root from which the word for **Sabbath** is derived). This does not mean that God was not at work after these six days, or that He is not at work today. God does work today (Jn5:17), but His work is one of sustaining the universe He created (Coll:17; Heb1:3) and providentially guiding history to its appointed end (Isa46:10-11; Eph1:11). Thus, God's present work in the physical universe is one of conservation, not creation; from this results directly our 'scientific' observation that in the universe today, matter and energy are never created or destroyed, but always perfectly conserved (i.e., the so-called First Law of Thermodynamics).
- [3] The seventh day also received the blessing of God. Furthermore, God "sanctified" (i.e., set it apart as devoted to Himself) the seventh day.

It is readily acknowledged that our omnipotent God could have performed His divine work of creation either instantaneously or over the span of billions of years—He has the power to do either, that is not in question. However, He has revealed to us that He chose to perform His work of creation in six ordinary (earth) days, resting on the seventh, in order to establish a pattern for man to follow in his own labors (Ex20:9-11).

ELABORATION ON THE CREATION OF MAN

Many have erroneously seen in Genesis 1 and 2 'two' creation accounts, purported by some even to be contradictory. Such is not the case.

These chapters are a classic example of what Old Testament scholars call the *Law of Recurrence*, which is common in Hebrew and Biblical literature. In the first passage, an event is recorded in chronological (though summary) order; it gives the general overview of an event and enumerates major elements of that event. A second passage follows immediately that elaborates on only a portion of the whole recorded in the first, adding detail for what the writer considers the most important parts. This form occurs in many other places in the Old Testament (e.g., Genesis 10 & 11; Nehemiah 3 & 4ff; Isaiah 30 & 31; Ezekiel 38 & 39). Thus, Genesis 2 revisits the chronological creation narrative given in Genesis 1, adding detail to the most important portion, the creation of man on Day 6. At no point does the detail added in Genesis 2 contradict the overall, chronological structure given in Genesis 1.

- [4] In this verse occurs the first of Genesis' eleven *toledoths*, "these are the generations of". Here, it is the "generations of the heavens and the earth". This structure introduces a section of Genesis that will inform the reader as to what became of "the heavens and the earth" that God created; God's original creation was "very good" (Gen1:31), but it will be corrupted by creature sin.

Note that this verse contains an instance where "day" (Hebrew, *yom*) is used in an indefinite sense (i.e., for the entire work of creation, which Genesis 1 presented as taking place over a period of six days). Since none of the contextual markers are present that would demand this usage be understood as an ordinary day, there is no problem understanding "day" here as indicative of a more general period of time.

Here also, the Creator's designation abruptly changes from "God" (*Elohim*), used exclusively up to this point in Genesis, to "the LORD God" (*YHWH Elohim*). *Yahweh* (or *Jehovah*) is not a title, but is the personal name of God (Ex3:14-15). This change does not indicate the writer of Genesis has changed, as the Documentary Hypothesis argues, but that the subject matter being addressed has changed and has become much more personal (from God's perspective).

- [5] Now revisiting the creation account to add detail, it is pointed out that vegetation was growing wild upon the earth, untilled before the creation of man. The climatology (especially the hydrologic cycle) of the original creation was very different than today, such that there was no rain; there would be no rain for the first 1,656 years, until the flood of Noah's day (Heb11:7).
- [6] Rather than rain, there was simple evaporation from the bodies of water during the day and condensation at night. Presumably this resulted from the "waters which were above the firmament" (Gen1:7), the vapor canopy, and their moderating (i.e., green house) effect on the earth's climate. A relatively uniform temperature on the surface of the earth would result, and no great movements of air would be generated (which is required to produce rain). This all changed after the Flood with the collapse of the vapor canopy.

- [7] The purpose of revisiting the creation account is to elaborate on God's crowning achievement, the creation of man. From Genesis 1:26-27, we noted that both the Hebrew verbs *asah* and *bara* were used to describe this work of God, and we see here how both elements of fashioning and creation *ex nihilo* were involved.

Jehovah "formed man of the dust of the ground". The Hebrew verb translated "formed" is *yasar*, used of the potter's work in fashioning clay (Cp., Jer18:1-6; Rom9:20-24); it is also used subsequently to describe God's work of forming a baby in his mother's womb (Ps139:16; Jer1:5). The image is one of a skilled artisan (God) personally laboring to create a masterpiece (man). Here, the body of "man" (Hebrew *adam*) is said to be fashioned from the dust of the "ground" (Hebrew *adamah*), a Hebrew word most often rendered 'earth'; thus, the name "man" is derived etymologically from the word for 'earth', and so the Apostle Paul describes man as "earthy" (1Cor15:47-49).

After forming the body of man, God "breathed into his nostrils the breath of life", supernaturally imparting life to the body fashioned from the earth, and at this point "man became a living soul" (Hebrew, *nephesh*). While man and animals share the life principle, both being described as living souls, the direct in-breathing of God is unique to man, and is doubtless related to what Peter means when he refers to men as being "partakers of the Divine nature" (2Pet1:4). When fallen man is 'born again', he is indwelt by the Spirit (Greek, *pneuma*, which is also the word for 'breath') of God (Cp., Jn20:22).

- [8] God put "man" in a "garden", which was a particular portion "eastward in Eden". The name "Eden" means 'delight', or 'pleasant'. This garden was one which God Himself had "planted".
- [9] The LORD had populated this particular garden with every tree that was "pleasant to the sight, and good for food". The garden was aesthetically pleasing and contained the best food available on all the planet. It was a perfect, idyllic environment in which man would be tested. Two particular trees in the middle of the garden are identified as "the tree of life" and "the tree of knowledge [or 'knowing of'] good and evil". Note that the trees in this garden had been "made" by the LORD "to grow... out of the ground"; thus, they were not called into existence on Day 3, but had grown since then (the amount of time that passed is not specified, but presumably it was accelerated so that needed fruit would be immediately available for man). Thus, man's first knowledge of God was as his Creator, who had also provided abundantly for both his needs and pleasures.
- [10] The source of a river was located in Eden, which after flowing out of Eden parted into four distributaries.
- [11] The first of these distributaries was named "Pishon", which means 'increase'; this river is never mentioned again in Scripture. It is said to have watered the land of "Havilah, where there is gold".
- [12] Havilah was also a source of "bdellium" and "onyx". It will later come to be associated with Arabia, the land in which the

descendants of Ishmael will dwell (Gen25:18). However, this Havilah should not necessarily be equated with that one, as will be discussed in v14.

- [13] The second of the distributaries was named "Gihon", which will later be a name given to a river in Israel (2Chron32:30), but which cannot be the same as this river which is said to water the whole land of "Cush" (which later becomes the designation of sub-Saharan Africa, but is probably not meant as that here).
- [14] The third and the fourth distributaries are the "Hiddekel" (which is the ancient name for the Tigris river) and the "Euphrates". Since the Tigris and Euphrates rivers are prominent rivers in the Middle East today, many conclude that "Eden" was located in the Middle East. While that may be the case, it is not necessarily so. The description of these rivers here does not correspond at all with their geographical configuration today (i.e., the Tigris and Euphrates in modern Iraq are not distributaries that branch off from a common source). More likely, these names common before the Flood were used by Noah and his descendants after the Flood in renaming the new world, which was totally different geographically; thus, while the "garden of Eden" was a literal place on this earth before the Flood, it is impossible today to know its location.
- [15] God put man into this idyllic Garden "to till it and to keep it". Thus, 'work', specifically caring for God's creation, was part of God's original plan for man (included in the Dominion Mandate; Gen1:26). God's command for man to work comes before the Fall; after the Fall, God's curse on the creation makes man's 'work' more difficult (Gen3:17-19), but is not the origin of work.
- [16] God gives "the man" (i.e., Adam, distinct from Eve) the instruction that he may "freely eat" of "every tree in the garden" except one. The emphasis in these instructions is on the grace and generosity of God. Essentially every part of God's creation is provided to man without restraint for his enjoyment and pleasure—with a **single exception**.
- [17] That single exception is the prohibition against eating from "the tree of the knowledge of good and evil". From this tree man is forbidden to eat under the penalty of death. In the latter part of this verse, the phrase "in the day" is a common Hebrew idiom that simply means 'when'. The promised consequence is that 'when thou eatest thereof thou shalt surely die'. Furthermore, the phrase rendered "surely die" could literally be rendered 'dying ye shall die'. The threat does not have to mean that man will die *on the very day* that he eats from the forbidden tree, but that at that time the principle of death will be introduced into the creation (Rom5:12), and that man's physical death will surely and inevitably result in time. The implication is that if man does not eat from this forbidden tree, he will not die. It should also be noted that there is no prohibition against eating from the "tree of life"; in fact, it is God's desire that the man do so, although he does not.

And so we have a completed an environment in which the man will be tested. The man was created in 'innocence', having not yet sinned

(but having the capacity to do so), and also not have a nature that is inclined toward sin (as will be true of his fallen nature). But being 'innocent' is not the same thing as being 'righteous', which is God's requirement for creatures to be in fellowship with Him (Cp. Matt5:20,48; Rev19:8). Adam must obey God and pass this 'test' in order to acquire human righteousness.

- [18] Had God ceased His work of creation on Day 6 with the man (without creation of the woman), His work would have been "not good". To complete His work of creation and have it be "very good" (Gen1:31) required the creation of a "helper" for the man. From this is derived the headship of the man, for the man is created first, and the woman is subsequently created to be his helper (not vice-versa). This does not in any way demean the woman (for in saying she is "meet" or fit for him implies equality in nature). Neither does it diminish the importance of her divinely-ordained role; if anything, it highlights the importance of it. Man was created first, and given the mandate to exercise dominion over the creation; however, man will not be able to perform his mandate without the help of the woman—the woman is indispensable to the man in fulfilling his purpose under God. The headship of man was not a consequence of the Fall, but was ordained in the original creation—a fact highlighted by the Apostle Paul (1Cor11:3,8-9; 1Tim2:13).

Note that this word "helper" designates ministry (i.e., role) and is not derogatory or belittling in any way; in fact, it is often used of God Himself (e.g., Ex18:4; Ps33:20; and "Comforter" in Jn14:16,26).

- [19] Some have seen in this verse a contradiction with the chronology of Genesis 1. Does this verse teach that the creation of the animals ("beasts" and "fowl") occurred after than of man? Certainly not—the chronology is given in Genesis 1. Here, attention is called to the fact that all the other creatures which God had formed "out of the ground", true also of the man, already had at this point 'mates', or 'helpers'. At this point in the work of creation, only man is alone. By bringing all (or at least a large representation of the whole) these creatures before Adam, it will become apparent to him that he lacks what has been supplied already for the animals. Note that this point God uses "Adam" as the proper name for the man.

Origin of Language. Notice that language is in existence from the very first chapter of the Bible, even before the creation of man. In Genesis 1, God created the universe by the spoken word, which implies the existence of language. In Genesis 2, Adam is created with the intrinsic ability to communicate using language. Human language did not evolve. Rather, language is a creation of God, which He created for two purposes: 1) so that He could communicate with man (directly with certain individuals such as Adam, Moses, Samuel, etc., but to all via the Scriptures), and 2) so that man could communicate with Him (i.e., prayer). If God created human language for the purpose of communicating with man, and that primarily through the Scriptures, we should be very cautious in asserting that the Scriptures cannot be understood in a plain, normal, or so-called literal sense; such an assertion comes close to suggesting that God has failed in His determined

attempt to communicate with man. While there are certainly portions of Scripture that are difficult, we must not lose sight of the fact that the vast majority of Scripture is easily understood when read and interpreted in a normal, literal sense. It is non-literal (i.e., allegorical or so-called spiritual) methods of interpreting God's Word that most often results in confusion.

[20] In naming the animals, Adam exercises his first work of dominion as mandated by God. God named the man, "Adam"; Adam, "as the image of God" names the animals.

[21] After demonstrating to Adam that he is not complete without a helper, the LORD caused Adam to "sleep". While asleep, the LORD took one of Adam's "ribs" (Heb., *tsela*), which means 'side', and which may refer to more than merely a rib.

[22] From Adam's "rib", or portion of his body removed from his side, the LORD "made" a "woman". Here, "made" is a construction term meaning 'built'; presumably God's work of making the woman included His personal fashioning of her body, much as He did for the man (v7). God's work of fashioning, however, involved the material taken from Adam's side, so that the first woman is genetically derived from the man.

[23] Here "Man" is the Hebrew *ish*, which specifically denotes 'maleness'; "Woman" is *ishsha*, meaning 'out of *ish*', and denotes 'femaleness'.

Adam's observation, that the Woman is "bone of my bones, and flesh of my flesh", is crucial from a theological perspective. The Woman was genetically derived from the Man, such that he is her seminal Head. Thus, Adam's work as seminal head of the human race, either in obedience to God in order to acquire a human righteousness, or in disobedience to God in a fall into sin, includes not only the progeny that will come from him but also the first woman as well. It is for this reason that throughout the remainder of the Bible the Fall of man is attributed to the sin of Adam alone (Rom5:12), not Eve (though she sinned first), nor even 'Adam and Eve'. Had God made the Woman independent from the Man, the testing of them would have been decoupled, setting up the theoretical possibility that part of the human race could have been fallen and part unfallen.

[24] Here **the Divine institution of marriage** is ordained. God's creation purpose for marriage is that one man and one woman become "one flesh". The Hebrew word translated "one" is *echad*, which includes the idea of an essential unity between multiple persons, and is used in this sense to speak of the 'oneness' of the Persons of the Godhead (e.g., Deut6:4; Cp., Jn10:30). When the Lord Jesus comments on marriage, and specifically cites this verse (Matt19:5-6), He adds that "what, therefore, God hath joined together, let not man put asunder". By this the Lord indicated that the marriage of one man and one woman should not be dissolved, but is to be ended only by death (1Cor7:39); that this stipulation is not mentioned in Genesis 2:24 is surely because at that point in history, death had not entered the creation. Thus we see that God ordained and defined marriage as one man united with one woman for

life; no other relationship among humans meets God's definition for "marriage".

[25] God reckons the first couple to be married, as the woman is now designated as the man's "wife". They are both "naked", but before the fall this brings no shame. Nakedness (while certainly literal) here implies more than just nudity, but also includes the idea that they had nothing to hide (Heb4:13). After the Fall, nakedness will not be morally acceptable, the only exception being the "one flesh" relationship of marriage.

CHAPTER 3

THE FALL OF MAN

As this chapter opens, sin has already entered the creation in the angelic realm (having occurred after Day 6, at which time everything in the creation was described by God as "very good"), since Satan's work to tempt man to sin is itself a sin. The Fall of Satan (i.e., Lucifer) into sin is recorded elsewhere (Isa14:12-14; Ezek28:12-19), which included one-third of the angelic host (Rev12:4). Sin has not entered, however, the human race. Even apart from the existence and sin of the angels, the purpose of God in creation was to test Man; such a test could have been accomplished even without the temptation of Satan. While the temptation of man by Satan heightened the test, this temptation of unfallen man could be resisted, as demonstrated by the Man, Jesus Christ (Matt4:1-11; Luk4:1-13). Furthermore, the righteous environment of the Millennial Kingdom, with Satan and his angels bound so that they can no longer deceive men (Rev20:1-3), will demonstrate that man will still choose to disobey God (Ps66:3; Isa65:20; Zech14:17-19).

The Problem of Evil. The so-called "Problem of Evil" has long been used to attack the God of the Bible. The challenge proceeds as follows: 1) the Bible presents God as both good and all-powerful; 2) the world is filled with injustice and evil; therefore, 3) either God chooses to permit evil (in which case He is not good) or He is not able to prevent evil (in which case He is not all-powerful); thus, a contradiction exists in the God of the Bible. This conclusion, however, is a false dichotomy. God's permission of evil does not preclude His goodness, but in fact magnifies it (see "The Divine Permission of Sin"). The so-called "Problem of Evil" is not an issue to cause Christians to be put on the defense; rather, it is an issue on which we can launch an effective attack against all non-Biblical worldviews (see **CHART** on "The Problem of Evil in the Pagan vs. Biblical Worldviews"). ONLY the Biblical worldview has an explanation for the origin of evil (Genesis 3) and an ultimate solution for it (Revelation 20).

Note. The following account is the inspired record of an historical event that literally happened. The remainder of the Bible testifies to the historicity of the Fall of man in Adam (cf. Jn8:44; Rom5:12-14; 1Tim2:13-14). The Apostle Paul links man's need for a literal resurrection to the literal sin of Adam (1Cor15:22).

[1] Who or what is "the serpent"? The Hebrew word rendered "serpent" is the most common word for 'snake'. It is said here to be a "beast of the field which the LORD God had made", so it is an animal created on Day 6 (Gen1:24-25). It is said also to be the most "subtle" of all the animals, which is a word in Hebrew that is commended as a virtue, rendered throughout the Book of Proverbs as 'prudent' (Prov12:16,23; 13:16; 14:8,15; 22:3; 27:12). Yet this "serpent" is also identified with Satan (Rev12:9; 20:2). Most have understood "the serpent" in Genesis 3 to be a literal snake, yet one that was in this instance indwelt and controlled by Satan, much as he did with the king of Babylon (Isa14:4,14), the king of Tyre (Ezek28:12-13), Judas (Jn10:27), and undoubtedly other diabolical men throughout history. The appearance of this animal before the Fall, however, was different, as part of God's curse includes changes to the physical form of the serpent (v14).

The Serpent approaches "the woman", questioning what God has said. So we see that Satan is aware of God's word to man. Furthermore, Satan's tactic is always one of calling into question what God has said, God's Word (Cp., Matt3:17; 4:3). Satan's question to the woman is designed to call attention to that which God has withheld from man.

[2] Although God's command regarding the eating from the trees in the Garden was apparently given to Adam before the woman was created (Gen2:16-17), so that she did not receive the command directly from the LORD, the woman is clearly aware of the instructions; Adam was faithful to pass God's word to him on to his helper. However, the woman's recitation of God's word to the Serpent omits "freely" (Cp., Gen2:16). Some have suggested that the woman's rendering of God's instructions minimized the goodness and graciousness of God's abundant provision of food for the man and woman in the Garden. If this is so, God's purpose that "He might show the exceeding riches of His grace in His kindness toward us" (Eph2:7) is seen to be resisted by the human race from the very beginning.

[3] Furthermore, the woman adds the prohibition, "neither shall ye touch it", which is not recorded as a restriction in God's command to Adam (Gen2:17); her portrayal seems to magnify the extent of what God has withheld from man, even beyond actuality. Finally, the woman seems to minimize the threatened consequences of disobedience, omitting "surely" from her reply "lest ye die". Whether these changes are a misunderstanding on the part of the woman, or the beginnings of a sinful resentment that will shortly manifest itself as outward sin (Jas1:14-15) is not entirely clear, although the latter is preferred in light of the fact that she will be held responsible by God for her actions (v16).

[4] Now the Serpent boldly challenges God's Word. "Ye shall not surely die" is a direct contradiction of God's word to the man (Gen2:17). God's word to the man and the Serpent's word to the woman cannot both be right; one must be right, and the other wrong.

[5] Satan tempts the woman, and indirectly the man, with the same desire that led to his own primeval sin. His temptation of man with "ye shall be as God" reflects the lust of his own heart,

which was "I will be like the Most High" (Isa14:14). That which a sinful creature most desires is God's own attribute of sovereignty; the desire for the creature to be independent of his Creator is the most fundamental sin.

Satan's challenge of God's Word to man seeks to suggest to them that in His single prohibition God has withheld from them something 'good'. This is actually a frontal attack on God Himself and His character.

In forbidding the man and the woman to eat from the Tree of Knowledge of Good and Evil, has God withheld from man something 'good'? Is it not God's will for man "to know good from evil", since this is indeed a characteristic of God Himself (v22)? The answer is that it is God's will for man "to know good from evil", just as He does, but to come to that knowledge by **fearing the LORD, choosing the good, and eschewing the evil** (Job1:1; Prov8:13). Man will come "to know good from evil" as a result of this test, but he can do so in one of two ways: 1) by obeying God and not eating (the righteous way), or 2) by disobeying God and eating (the sinful way).

[6] Satan's temptation of the woman has a three-fold appeal, described by the Apostle John as "the lust of the flesh, and the lust of the eyes, and the pride of life" (1Jn2:16); these same three appeals are used in his temptation of Christ (Matt4:1-11; Luk4:1-13).

The woman eats in disobedience to the LORD, although in doing so she has been deceived by Satan; the man subsequently sins by also eating, but he was not deceived (1Tim2:14). With this willful act of the man "sin entered into the world" (Rom5:12), as it had already been introduced into heaven by the angelic fall.

The Divine Permission of Sin. God is not the author of evil, nor did He cause man to sin (Rom9:14; Jas1:13). Adam and Eve (and the angels before them) sinned as an exercise of their own freewills. However, in His absolute sovereignty God did **permit** sin; that is, God had the power to exclude sin from His creation (e.g., this will be true in the new creation), but He chose not to do so. WHY? Such a decision must have a doxological purpose. God will use even creature sin to bring glory to Himself (Prov16:4; Rom9:22). As part of His revelation to His creatures, God wished to display His attributes of love, mercy and grace (Jn1:14-18; 1Jn4:8-10). How does He do this? By permitting sin, God set up a cosmic stage upon which He can display His attributes of love, mercy and grace in the greatest of all ways. God will be supremely glorified in His work of redemption, which is possible only if He permits sin. However, His mercy and grace will be shown only to some, not all. In saving some, God displays His love, mercy and grace; in judging some, God displays His holiness, righteousness and justice (Rom9:14-24).

The Dilemma of Man's Choice. Think about where the woman's error occurs. She has been presented with two mutually exclusive assertions, one from God and one from Satan; one must be true, and the other a lie. How can she decide between the two which is

true? She comes to the conclusion that the only way she can know is by experimentation, but at that point she has already fallen into a grave error. The error begins at the point where she, a creature, believes she can sit as judge over God and what He has said or done; a creature NEVER has that right or prerogative (Job40:2; Rom9:20)! God's Word is truth (Isa8:20; Jn17:17), and it sits in judgment over every creature claim, not vice-versa. The "fear of the LORD" is the "beginning" of all "knowledge" and "wisdom" a creature can have (Prov1:7; 9:10). The moment a creature begins to question God's Word, or deny His sovereign goodness, he is really setting himself up as his own 'god'; he is defining for himself the standards of truth and righteousness, rather than obtaining these standards from God. The creature may NEVER sit in judgment of the truth of God's Word or the righteousness of His Person (Rom9:19-20). "God forbid; yea, let God be true, but every man a liar" (Rom3:4).

- [7] The test of man is now complete, and the man and the woman have come "to know good from evil"; however, they have come to this knowledge by choosing the evil rather than the good. They immediately know that they have sinned, as their consciences are now operative (Rom2:15). Satan's lie is exposed (Jn8:44), for man does not gain wisdom by eating of the forbidden fruit. **Wisdom is never attained by disobeying the Word of God** (Prov8:11-13; 9:10).

Original Sin. The sin of Adam is called 'original sin'. Adam became a sinner by sinning (i.e., he had an uncorrupted and unbiased freewill when he chose to disobey God). Since Adam was our seminal head (i.e., we were "in Adam" when he sinned, so that in him we also sinned; Rom5:12), we stand condemned from our very conception (Ps51:5). Unlike Adam, we are not sinners because we sin; we are born sinners, and inevitably sin because that is our nature. It is for this reason that Paul emphasizes that it is not even a theoretical possibility that we can be justified by "works of the Law" (Rom3:20; Gal2:16), since even if one kept the Law perfectly from the moment of birth to the moment of death, that does not erase our sin "in Adam". We are condemned in Adam; our personal sins add to our condemnation, but they are not the origin of it. This is one of reasons that Christ had to be supernaturally conceived and virgin-born; the humanity of Christ had to be free of the condemnation we all have "in Adam" (Rom5:18-19; 1Cor15:22).

What happens next (making themselves "aprons" out of "fig leaves") is the first act of 'religion' in the history of the universe, if by 'religion' is meant any attempt by man to cover his own sin and reconcile himself to God.

- [8] It is interesting how sin perverts our understanding of who God is. Previously, Adam had known God as his omniscience and omnipotent Creator. After his sin, however, Adam believes he can hide from God and escape the consequences of his behavior.
- [9] God does not call to Adam, "Where art thou?" because He can't find him. When God asks questions of His creatures, it is for the purpose of provoking them to evaluate their own perverted thought process and recognize the futility of it. This is dramatically illustrated in the Book of Job when the LORD finally appears to

Job near the end of the book. Rather than answering the questions that Job and his counselors have asked of Him throughout Job's ordeal, God assaults Job with dozens of questions of His own (Job38:1-40:2); as a consequence of considering these questions, Job realizes that he has been in error in his thinking about God and His character (Job40:3-5; 42:1-6).

- [10] Because of his sin (and the fear of its promised consequences), Adam is now "afraid" of the LORD. Would that he had "[feared] the LORD" and abstained from sin in the first place (Prov8:13).
- [11] Again, God's questions of Adam do not indicate His ignorance. God is giving Adam an opportunity to humble himself and confess his sin.
- [12] Adam's reply is not really a confession. While he admits "I did eat", rather than owning his personal sin he attempts to deflect the blame in two ways. First, he attempts to blame "the woman", since it was she who gave him the forbidden fruit. Second, since it was God Himself who gave him the woman, Adam implies that God also shares in the responsibility for his sin.
- [13] The woman, also admitting "I did eat", attempts to deflect the blame for her sin toward "the Serpent", who "beguiled" her. It is true that in her part of the sin she was deceived by Satan (2Cor11:3; 1Tim2:14).
- [14] Verses 14-19 record the curse of God upon the creation as a result of the sin of Adam, including the serpent's, Satan's, and the woman's role in it. The literal serpent (i.e., the animal used by Satan in his deception) is cursed to crawl upon its belly. Thus, the physical form of the "serpent" (i.e., snakes) was transformed from whatever it was originally to what we know it as today; thus, every time we observe a snake slithering on the ground, it should be a reminder to us of The Fall. While some aspects of the curse will be lifted during the future Millennial Kingdom, this one will not (Isa65:25).
- [15] Here, Satan's part in the curse is revealed. He and all the angels had been created to minister to humanity (Heb1:14), but now only "enmity" will prevail between Satan, his "seed", and "the woman" and "her seed". Satan's seed includes the fallen angels (Rev12:3-4), apostate men (Jn8:44), and ultimately the Antichrist (Rev13:1-7). The "Seed" of "the woman", which is singular in the Hebrew text, is the first reference in the Bible to Christ as the promised, coming Redeemer. The expression "seed of the woman" is unnatural, for both linguistically and biologically the seed is associated with the male, not the female; obviously, this construction hints at the virgin-birth of Christ, which will be explicitly revealed in time (Isa7:14; Luk1:34-35).

The Protoevangelium. Genesis 3:15 has been called The Protoevangelium, or the first giving of The Gospel. In revealing that One called "the Seed of the woman" will come who will ultimately "bruise [the] head" of Satan (that is, deliver a crushing, fatal blow), while in the process will have His "heel" bruised (i.e., receive a minor injury), there is the vague hint of the work of Christ on the cross that will form the basis of "the

gospel" (1Cor15:3-4). Thus, the messianic motif of expecting a coming deliverer who will defeat Satan and redeem mankind begins in Genesis 3:15 and will be consummated in Revelation 20:10.

- [16] God's curse on the woman is two-fold: 1) childbirth will involve great "sorrow", where the Hebrew word means 'labor', 'hardship', and 'pain'; apparently, God's original design for childbirth would not have been difficult or painful for women; and 2) the woman will by nature resent, and indeed have to struggle against the temptation to resist, the divinely-ordained headship of her husband over her (1Cor11:3; Tit2:5).
- [17] God's curse that comes as a result of Adam's part in the sin is also two-fold. First, man's work to cultivate the "ground" (Hebrew, *adamah*) in order to grow the plants he needs for food will now be accomplished only with "sorrow" (which again means 'labor', 'hardship', and 'pain'). It is not the work of cultivating the ground that is ordained as part of the curse, as that charge to Adam was given before the Fall (Gen2:15); however, that duty would apparently have been accomplished with ease and joy apart from the curse.
- [18] As Adam rebelled against his God, so that part of the creation over which Man was set "as the image of God" will rebel against him. The "thorns" and "thistles" are plants, but they are worthless plants since they do not bear useful fruit; in this they are a picture of fallen man that has not fulfilled his Divinely-ordained role (Cp., Jn15:4-8). This part of the curse will apparently be lifted during the Millennial Kingdom (Isa55:13) and the ground will produce abundantly (Amos9:13-14).
- [19] Second, death enters the world as a result of Adam's sin (Rom5:12). *Adam* will "return unto the *adamah*" from which he was made; he will "surely die" (Gen2:17) as God had promised. This part of the curse involves not only Adam and the entire race that will come from him, but includes the death of animals as well, and even introduces the principle of decay into the entire physical universe (Rom8:19-22).

The Apostle Paul refers to this universal decay process, saying "the creation was made subject to vanity", and that it is currently held in "the bondage of corruption" (Rom8:20-21), but he also anticipates a future day when this part of the curse is removed (Rom8:19). Apparently the principle of entropy was initiated at the time of The Curse (Gen3:19), but will be removed in the New Earth (Rev21:4; 22:3).

The Second Law of Thermodynamics. This part of God's curse on the creation is consistent with the well-known and firmly established scientific principle of entropy, which in itself renders even the notion of evolution categorically impossible. With increasing time, random, undirected processes always lead to increasing disorder and decreasing availability of energy (needed to do work), never increasing order (as would be necessary for evolution to be true). Modern, unbelieving scientists have opposed this assertion that the Second Law precludes the possibility of evolution, asserting themselves that it does not apply to life on earth since the earth is an 'open system' (i.e., energy enters the

earth from outside, so that there is a continual supply of it to keep the work process going and overcome the decay of useful energy within the system). However, merely having an external supply of energy is not sufficient to overcome the limitations of the Second Law. In addition to an external supply of energy, also needed is an organizing principle to direct the work in an intelligent, non-random way. This is seen in the projects of men (e.g., the construction of a building), which requires both energy and the intelligence of men to direct the usefull application of that energy. At the most basic level of life, this direction comes from the genetic code pre-programmed into the DNA molecule (which was created by God!). Materialistic evolution, 'guided' only by random, chance, and unintelligent events, has no such mechanism to direct the energy available to it, such that even an infinite supply of energy to an 'open system' such as the earth cannot accomplish the creation of life.

- [20] Now Adam, as head of the woman (1Cor11:3), names his wife; "Eve" means 'life' or 'living'. She will indeed be the "mother" of the entire human race.
- [21] Here is the record of **the LORD's first act of mercy/grace**. Adam and Eve had tried to cover their sin with "fig leaves" (v7), but no work of the creature will ever succeed in accomplishing that. Instead, God Himself performs a work by which their sin can be (temporarily) covered. The "coats of skins" with which God "clothed them" means that an animal (perhaps two) was sacrificed. Thus, God is instructing the first man and woman in the principle that only by substitutionary sacrifice, the shedding of innocent blood in the place of the sinner, can their sins be covered. This principle will be greatly expanded in the sacrificial worship system of the Mosaic Law (Lev1-5), but the heart of it is introduced here in Eden; recognition of this will be important in understanding God's rejection of Cain's offering in Genesis 4.
- [22] The Triune God (note the plural pronouns used in this verse), though absolutely holy, has a knowledge of "good and evil". Thus, it is possible to possess this knowledge without ever experientially participating in evil. This was the LORD's desire for man, to come to this knowledge by choosing the good rather than the evil; tragically, man came to this knowledge by choosing the evil rather than the good. Man (i.e., the human race) now has a conscience, which means 'with knowledge', to which he will be held accountable (Rom2:12-16).

Apparently Adam and Eve have not yet eaten from the Tree of Life. Had they done so prior to eating from the Tree of Knowledge of Good and Evil, that may have constituted their passing the test and obeying God by choosing the good. To do so now, however, will result in their living forever in their fallen condition. Redeemed man in his resurrection body will eat from the Tree of Life in the New Earth (Rev22:2)

- [23] To prevent man from eating from the Tree of Life in his fallen condition, the LORD expels him from the garden; he is still charged with cultivating the ground for food, but he will do so outside the "garden of Eden".

[24] Notice that the literal "garden of Eden" and the "Tree of Life" do not cease to exist. Apparently they remain on earth until destroyed by the flood of Noah. To keep rebellious man from attempting to re-enter the garden, however, "cherubim" (God's mightiest order of creatures in the angelic host, as Lucifer/Satan is a "cherub"; Ezek28:14) are posted to guard "the way" into the garden. That they do so with a "flaming sword" implies that anyone attempting to enter will be killed. Thus, capital punishment is authorized by God, to be carried out by cherubim, for the sole crime of attempting to re-enter the Garden of Eden.

CHAPTER 4

CAIN AND ABEL AND THE OUTWORKING OF THE SIN NATURE

Genesis 4 is the record of the outworking of the sin nature in the immediate descendents of Adam and Eve. The new members of the human race continue to face a moral choice (i.e., a test), seen in the conflict between Cain and Abel in this chapter: will man acknowledge his own sin nature and worship God as He has prescribed, by means of blood sacrifice (Gen3:21), or will he refuse to do so? The human race will be divided into those who will and those who will not, and the prophesied enmity between the "seed of the woman" and the "seed of the Serpent" (Gen3:15) will manifest itself.

- [1] In obedience to the LORD's command to "be fruitful and multiply" (Gen1:28), Adam "knew" (Hebrew idiom for sexual intercourse) his wife Eve, and she conceived. Eve's declaration, "I have gotten [the] man from the LORD" reveals her belief that God has immediately fulfilled His promise to provide the Redeemer as one of "her seed" (Gen3:15). Cain's name means 'gotten', or 'acquired'.
- [2] Adam and Eve's second son was Abel. It is unusual, but no indication of the meaning or reason for the selection of Abel's name is given; it may be related to the Hebrew word meaning 'breath' or 'vapor', translated in Ecclesiastes 1:2 as "vanity", denoting 'something that quickly passes away' (Cp., Ps144:4; Jas4:14). As these two sons matured, Abel became a shepherd, and Cain became a farmer; there is nothing wrong, or to be preferred, in either of these vocations, as both are authorized in God's Dominion Mandate (Gen1:28; 2:15).
- [3] In the Hebrew text, "in the process of time" is literally "at the end of days", suggesting that the act of worship by Cain and Abel was performed on the Sabbath, the last day of the week; as God had "sanctified" the "seventh day" (Gen2:3), this is a reasonable conclusion.

Cain brought "fruit of the ground" as an offering to the LORD, a product of the "ground" (Hebrew, *adamah*) which God had previously cursed (Gen3:17)! But the real issue is that Cain is fundamentally repeating the first act of 'religion' committed by his parents (Gen3:7) by attempting to reconcile himself to God in a way of his own invention. The LORD has already prescribed for man the means of atonement (i.e., covering of sin) to be blood sacrifice (Gen3:21). Cain is refusing to worship the LORD in the

way that He has prescribed. This was, is, and continues to be the inevitable outworking of the sin nature: rather than accepting the revealed Word of God, the natural man believes he can devise his own standards and come to a knowledge of truth independent of God's Word. At the very end of the Bible, Jude describes apostates of the Church Age as having "gone in the way of Cain".

- [4] Abel brings animals from his "flock" (i.e., lambs or goats) as his offering to the LORD. Not only has Abel complied with the LORD's prescribed way in worshiping by means of a blood sacrifice, he honors the LORD by offering "firstlings" (note that it was not said that Cain's offering was of his first fruits). Furthermore, the additional description that Abel's offering included "the fat thereof" indicates that he held nothing back for himself; such an offering will come to be known as a burnt offering, where the entire animal is given to the LORD.

The writer of Hebrews declares that "Abel offered unto God a more excellent sacrifice than Cain", by which God reckoned him "righteous" (Heb11:4). We must be careful here in not misunderstanding the source of Abel's righteousness. He was not righteous because of his 'work' of bringing an offering. Hebrews 11 makes clear that the source of Abel's righteousness was his faith, that is his trust in God's promise that he would be accepted if he came in the prescribed way (sacrifice); like Abraham, "he believed the LORD; and He counted it to him for righteousness" (Gen15:6; cf. Rom4:20-22).

The LORD accepted Abel's offering. How was it known that Abel's offering was accepted and Cain's was not? Likely because God took Abel's offering by fire (Cp., Lev9:24; Judg6:21; 1Kgs18:38; 1Chr21:26; 2Chr7:1; Ps20:3).

- [5] Presumably Cain's offering was left upon the altar, unconsumed, and thus rejected by the LORD. Rather than expressing concern that his offering was rejected, and desiring to understand how he can be accepted by the LORD, "Cain was very wroth", for "the carnal mind is enmity against God" (Rom8:7).
- [6] Again the LORD condescends to come to fallen man, who is attempting to worship Him in an unacceptable way (Cp., Gen3:9). The LORD considers Cain's anger over the rejected offering to be unjustified.
- [7] God indicates to Cain that he is not finally condemned by his sin. "God is no respecter of persons" (Act10:34), and Cain can (and would) be accepted by God on the basis of a blood sacrifice just like his brother Abel.

The latter half of this verse has been understood in two ways. The more common understanding is that "sin" (i.e., the sin nature) is here poetically personified as an uncontrollable beast that will rule over man if it is not mastered. The better understanding comes from the recognition that the Hebrew word for "sin" is also the word for "sin offering" (Lev4:3). God is reminding Cain that when he sins, there is a "sin offering" that is available to him, by which his sins can be covered (Gen3:21). Furthermore, God has built into the very nature of the lamb, the

"sin offering", a docile, willingness to be subject to man. The offering of a lamb is made easy because of the lamb's willingness, even "desire", to be offered (Cp., Isa53:7). Thus, the emphasis of this verse is on the fact that the way to approach God and be received by Him is not difficult (it does not require some great work on the part of man), but rather very simple and easy (grace!); however, **there is one and only one way** (Jn14:6), and that is by blood sacrifice.

[8] But Cain refused to worship God in His prescribed way. The Apostle John makes clear that Cain refused to come to God by faith because he "was of that wicked one" (i.e., Satan), and slew his brother Abel because Abel's righteous works exposed Cain's "own works" as "evil" (1Jn3:10-12). Thus is the prophesied enmity between the woman's seed and the Serpent's seed (Gen3:15) first manifested.

[9] As the LORD came with a question to Adam after his sin (Gen3:9), so He comes to Cain. However, whereas Adam readily admitted his sin (though tried to divert the blame for it), Cain lies in boldly denying his sin before an omniscient God—the sin nature always perverts Who God is; in one generation the sin nature has achieved full bloom (Jn8:44).

Cain also seeks to deny having any responsibility toward his brother; however, with the coming of additional revelation to Israel (Deut25:5-10) and the Church (Gal6:1-2) the LORD will make clear that one has great responsibility toward a brother.

[10] The murder of Abel (one made in the image of God) by his brother "crieth unto" God for Divine justice/retribution; how can a good, just, and holy God all such an injustice to go unjudged? Further, God's principle of a land being defiled by the spilling of human blood upon it is introduced here.

[11] **God curses Cain**, who as a murderer and a liar has shown himself to be of the Serpent's seed (1Jn3:12). It is important to note that Cain was not an atheist; he acknowledged the existence of God. Furthermore, Cain was in fact religious, in that he even attempted to worship God. Cain's rebellion was not in refusing to worship the LORD, but in demanding to worship Him in the way of his own choosing; the Lord Jesus condemned the Pharisees for this very same sin (Jn8:41-44). This has ever been true of the Serpent's seed; Satan's ministers are still found within organized religion (2Cor11:3-4,13-15), and never more so than today (Act20:29-30; 1Tim4:1-2; 2Pet2:1-2; 1Jn4:1; Jud3-4).

[12] The curse of God consigns Cain to be a "wanderer... in the earth". That the ground will not respond to his attempts to cultivate it will prevent him from settling down permanently in any one place, forcing him to continually move in order to find food.

[13] There is no sorrow in Cain for his sin, only for the punishment he has received for it.

[14] Cain's fear is that men will execute vengeance on him for killing Abel, and "slay me". By this we understand that some time has passed, Adam and Eve have had many other "sons and daughters"

(Gen5:4), so that the human population is rapidly increasing. Cain fears his own brothers will seek to kill him.

- [15] The LORD commands that no one should kill Cain. Thus, capital punishment for murder is not authorized by God at this time. At this time, capital punishment is authorized, at the hand of angels, only for the crime of attempting to re-enter the Garden of Eden. The mark that the LORD placed on Cain is not explained, but it did apparently serve to deter any from taking vengeance on Cain for his murder of Abel.

SPREAD OF GODLESS CIVILIZATION

- [16] Cain departs to dwell in the "land of Nod" to the east of Eden. The place "Nod" means 'wandering' (Cp., vv12,14). Cain separates himself from those who know and worship the LORD.
- [17] In Nod, Cain takes a wife, has a son who he names Enoch, and builds a city which he names after his son. By this we must understand that considerable time passes, Adam and Eve have had many more "sons and daughters" (Gen5:4), and the population of the earth is increasing rapidly.

It cannot be avoided that in these early generations, close relations married; the wife that Cain took was undoubtedly one of his sisters. At this time, marriage between a brother/sister was not prohibited by God. Approximately 2,500 years later in the time of Moses, God will explicitly prohibit marriages of such close relations as part of the Law (Lev18:1-18). Today we understand that such unions bring the high probability for genetic mutation in the offspring, but this is a consequence of thousands of years of life under the curse and the accumulation of genetic damage in all people (which is magnified in the offspring of near relatives). In these early generations following the creation, the genetic code in individuals would have been relatively pure (evidenced by the longevity of individuals in these early generations; cf. Gen5), such that no negative health consequences resulted from the union of near relatives.

- [18] The genealogy descending from Cain's down to Lamech, who represents the seventh generation from Adam, is given. Thus, Lamech as descended from Cain is presumably a contemporary of Enoch, the seventh generation from Adam through his son Seth (Gen5:22-24). In the verses that follow, the spiritual condition of Lamech, the seventh generation from Cain who rebelled against and depart from God, should be contrasted with godly Enoch.
- [19] The first thing mentioned is that Lamech took two wives; in doing so, he has corrupted the institution of marriage as ordained and defined by God (Gen2:24).
- [20] One of Lamech's sons, Jabal (representing the 8th generation from Adam), is noted as dwelling in tents and raising cattle; thus, agricultural understanding has developed and matured in the descendents of Cain.

- [21] Another of Lamech's sons, Jubal, was known for his skill in music and the development of musical instruments.
- [22] Yet another of Lamech's sons, Tubal-cain, was known as a craftsman especially gifted in working with bronze and iron. (It is interesting to note that the name Tubal-cain is etymologically linked with the Latin Vulcan, the 'god' in the Roman pantheon purported to be the source of craftsmanship and technology). The point is that so-called civilization and culture (i.e., agriculture, music, technology) quickly developed within the godless line of Cain; while there is nothing wrong with these things per se, their development in isolation from (or in rebellion against) the LORD is nothing more than more sophisticated methods of sin (Cp., the technological feat of the Tower of Babel; Gen11:1-9).
- [23] That this civilization was developed in defiance of the LORD is seen in Lamech's boast regarding his murder of a "young man" that had injured him. Even under the Noahic and Mosaic Covenants that will come later, and that will authorize capital punishment, the crime against Lamech would not merit the death of the young man. Furthermore, as seen in God's treatment of Cain, the first murderer, capital punishment even for murder has been prohibited by God for this dispensation.
- [24] As forbidden by the LORD, Cain was not avenged at all (although there was a seven-fold threat of judgment against any who would do so; v15). Lamech's prideful boast indicates that he rejects God's revealed standard of justice; as with Lucifer, Lamech's reprobate heart lusts to "be like the Most High" (Isa14:14), setting his own standards independent from the LORD.

The genealogy of Cain ends at the 7th and 8th generations from Adam. These overlapping generations would have been contemporary with godly Enoch (Gen5:22-24), who Jude notes preached against the ungodliness of the world in his day (Jud14-15), and Enoch's son, Methusaleh, whose generation perished in the judgment of the Flood. Thus, in spite of the civilization and culture developed by the descendents of Cain, it was done so apart from (and in defiance of) the LORD, and perished in the day of God's judgment.

- [25] In contrast with the ungodly line that descended from Cain would be a new line of descendants of Adam that would come through another son. Eve names this son "Seth", which means 'appointed' or 'substitute'. Eve believes Seth will be a replacement, in effect, for the godly Abel, "whom Cain slew". She still believes the promise of God to supply a Redeemer from her seed. She had originally thought that Redeemer was Abel (Gen4:1), but Abel was murdered, apparently without leaving any male issue. Cain is wicked, so she puts her trust in Seth and his line.
- [26] Unlike Abel, Seth does beget a son, who he named Enosh. Enosh's name means 'weak', 'frail', even 'mortal', a fitting description of the fallen human race. Nevertheless, Enosh's legacy is that he and his descendents "began to call upon [i.e., proclaim] the name of the LORD". Thus, the descendents of Seth are not to be known for their great cultural accomplishments (which is not to say that they did not make any), but pre-eminently for their spiritual

life. Seth's line, in contrast with Cain's, remained faithful to the LORD. Seth's line through Enosh will give rise, approximately 4,000 years later, to the Messiah (Luk3:23,38).

CHAPTER 5

GENEALOGY FROM ADAM TO NOAH

In contrast with the genealogy of Cain and his reprobate line given at the end of Genesis 4, Genesis 5 is a genealogy from Adam, through Seth and his godly son Enosh, down to Noah and his sons. From Adam to Noah is 10 generations. This genealogy demonstrates a number of important elements in the plan of God. **First**, apart from the rebellious line of Cain, God in His sovereignty and providential working in the world is preserving His elect line from Adam through Seth that will in time produce the promised "seed of the woman" (Gen3:15); the genealogical and chronological data given here are necessary in establishing the credentials of Jesus Christ (Luk3:36-38). The sons recorded in this genealogy need not be firstborn sons (in fact, in the case of Seth and Shem, we know that they are not); rather, it is the Messianic line that is recorded. **Second**, God's command to man to "be fruitful, and multiply, and fill the earth" (Gen1:28) is coming to pass. The fact that each patriarch listed is said to have had many sons and daughters, and that their begetting of children extends to very great ages (in the case of Noah, to 500 years), sets up conditions for very rapid population growth during the first millennium of world history; the human population at the time of the Flood could easily have reached 1 billion or more. **Third**, the outworking of God's promise that all will "surely die" is evident. All in Adam's race die (1Cor15:22) as a consequence of our sin in him (Rom5:12-14). The case of Enoch is the single exception that proves the rule; apart from the supernatural intervention of God, all men "surely die".

Gaps in the Genealogy. An older accommodationist interpretation was to allege that so-called 'gaps' exist in this genealogy (as well as the one in Genesis 11). The argument is two-fold: 1) the Hebrews used father-son terminology to denote ancestral relationships that did not imply immediate descent, and 2) it can be shown that gaps exist in other genealogies (by which they mean Matthew 1), so it would be natural to expect that gaps exist in this genealogy as well. The first point in the argument is certainly true, illustrated in the reference to Jesus Christ as the "son of David" and the "son of Abraham" (Matt1:1). As for the second point, it is true that two (and only two) gaps exist in the genealogy of Matthew 1, where 3 generations are omitted between Joram and Uzziah (v8) and 1 generation is omitted between Josiah and Jeconiah (v11); it should be noted that the reason we know these two gaps exist is that the 'missing' genealogical information exists in the 2 Chronicles. But to assume that since there are gaps in the genealogy in Matthew 1, there will also be gaps in the genealogy of Genesis 5 is a logical error called "illegitimate totality transfer"; the purposes and contexts of the two genealogies are different, so what is true of one cannot automatically be considered true of the other. Arguing for gaps in the genealogy of Genesis 5 was a wide-spread liberal tactic in the 19th century as the age of the earth (and man) was beginning to increase; however, as the age of the earth went to billions of years (and that of man to millions), this approach became absurd and is largely abandoned today.

- [1] The opening indicates that what follows is the record of what became of the descendants of Adam. Reiterated is the uniqueness of Adam, who was a direct creation of God and made in His image (Gen1:26).
- [2] God created Adam (i.e., Man) both "male and female" (Gen1:27). That God named His direct human creation attests to His lordship over them, in contrast to God's delegated lordship (i.e., stewardship) to Adam over the rest of the creation (Gen1:26).
- [3] Adam's name means 'man'. Adam begot his son Seth when he was 130 years old. Seth was begotten in the image and likeness of his father Adam, indicating that the sin nature acquired by Adam is genetically passed to his progeny (Rom5:12-14). Though not stated here, the image of God inherent in Adam is also passed to his progeny, such that even fallen man retains the image of God (cf. Gen9:6; Jas3:9). That Adam is said to have named Seth indicates that Seth was his immediate, literal son, another indication that there are not generational gaps in this genealogy.
- [4] After begetting Seth, Adam lived for another 800 years. Note how different this genealogy is from that of Matthew 1. The exact age of these patriarchs at the time they beget their sons are given, as well as the number of years they live after the event. With these specific contextual markers, there can be no allowance for 'gaps' in the genealogy.
- It is specifically noted that Adam (as will be true of all the other patriarchs save Noah) also begot other "sons and daughters". Cain, Abel and Seth were not the only children Adam and Eve had, not even the only sons. Adam and the other antediluvian patriarchs had many sons and daughters, but only those important to the record of the Messianic line are recorded in these early chapters of Genesis.
- [5] **Adam died** at the age of 930. The great ages of the antediluvian patriarchs are probably attributable to two factors: 1) the waters above the firmament (i.e., the vapor canopy) produced a tropical, high-pressure environment shielded from cosmic radiation which is known even today to contribute to longevity; and 2) the human genetic code will become increasingly corrupted with time, contributing to a decrease in human longevity, but is relatively pure in these early generations.
- [6] Seth's name means 'appointed' (Gen4:25). Seth begot his son Enosh when he was 105 years old.
- [7] Seth lived another 807 years after begetting Enosh, and he begot many other sons and daughters.
- [8] **Seth died** at the age of 912.
- [9] Enosh's name means 'mortal'. Enosh begot his son Kenan when he was 90 years old.
- [10] Enosh lived another 815 years after begetting Kenan, and he begot many other sons and daughters.

- [11] **Enosh died** at the age of 905.
- [12] Kenan's name means 'sorrow'. Kenan begot his son Mahalalel when he was 70 years old.
- [13] Kenan lived another 840 years after begetting Mahalalel, and he begot many other sons and daughters.
- [14] **Kenan died** at the age of 910.
- [15] Mahalalel's name means 'the blessed God'. Mahalalel begot his son Jared when he was 65 years old.
- [16] Mahalalel lived another 830 years after begetting Jared, and he begot many other sons and daughters.
- [17] **Mahalalel died** at the age of 895.
- [18] Jared's name means 'came down'. Jared begot his son Enoch when he was 162 years old. Some speculate that the naming of Jared may be an indication of the time of the onset of the angelic host coming down upon the earth and beginning their diabolical program of inter-breeding with human women that will precipitate the judgment of the Flood (Gen6:2-4); God's announcement of coming judgment will apparently occur during the subsequent generation, that of Jared's son Enoch (as reflected in the name Enoch gives to his son).
- [19] Jared lived another 800 years after begetting Enoch, and he begot many other sons and daughters.
- [20] **Jared died** at the age of 962.
- [21] Enoch's name means 'teaching', or 'training up'. Enoch begot his son Methuselah when he was 65 years old.
- [22] After Enoch begot Methuselah, he lived another 300 years and begot many other sons and daughters.
- [23] The total number of days of Enoch on the earth were 365 years.
- [24] However, in contrast to all the other men listed in this genealogy, **Enoch did not die**. Enoch "walked with God" (i.e., he was a godly man), and "God took him". The writer to the Hebrews further explains that Enoch was a great man of faith who "pleased God", and that God "translated" him directly to heaven so "that he should not see death" (Heb11:5).

The translation of Enoch is the exception that proves the rule. All descendents of Adam, apart from Divine, supernatural intervention, "surely die" (Gen2:17). The only other exceptions to this rule were Elijah (2Kgs2:11) in the past, and the generation of Christians who will experience the Rapture (1Cor15:51-52; 1Thess4:15-17) in the future.

Had Enoch lived a normal life with a longevity similar to those that came before him, he would have been alive at the time of the

Flood; apparently, God's purpose was to remove him from the earth prior to this event. Furthermore, Jude reveals that Enoch was a prophet who prophesied against the ungodliness of his generation in the days leading up to the judgment of the Flood (Jude14-15). Jude explicitly refers to Enoch as being "the seventh [generation] from Adam", another indication that there can be no 'gaps' in the genealogy of Genesis 5.

- [25] Methuselah's name means 'his death shall bring'. Methuselah begot his son Lamech when he was 187 years old.

One of the prophecies of Enoch was the announcement of the coming judgment of the Flood. The time of the coming of the Flood was apparently linked to the death of his son, thus Enoch's naming of Methuselah; the Flood will come when Methuselah dies. It can be shown from this genealogy that the year Methuselah dies is indeed the year of the Flood. Jewish tradition records that the Flood began 7 days after the death of Methuselah, which may have been the sign to Noah and his family to enter the ark (Gen7:4).

- [26] After Methuselah begot Lamech, he lived another 782 years and begot many other sons and daughters.
- [27] **Methuselah died** at the age of 969. Methuselah's great age is the oldest recorded in all of human history. Since the judgment of God in the Flood was linked to his death, the long life of Methuselah is a testimony to God's mercy, "not willing that any should perish, but that all should come to repentance" (2Pet3:9).
- [28] Lamech's name means 'dispair'. Lamech begot a son when he was 82 years old.
- [29] Lamech is said to have named his son Noah, indicating again that Noah was his immediate, literal son, giving no possibility for generational gaps in this genealogy. Noah's name means 'comfort' or 'rest'. That Lamech so names his son, linking it to the LORD's curse, suggests that Lamech may have believed his son Noah was the promised "seed of the woman" (Gen3:15), the Messiah.
- [30] After Lamech begot Noah, he lived another 595 years and begot many other sons and daughters.
- [31] **Lamech died** at the age of 777, 5 years before the Flood. His age at death was significantly shorter than the other antediluvian patriarchs recorded in this chapter, for which no reason is indicated.
- [32] Noah begot three sons beginning when he was 500 years old. There is no indication that he had other sons and daughters, but that does not necessarily mean he did not. Noah's three sons are listed as Shem, Ham and Japheth. The order of the sons is one of importance, not chronology. It is known from elsewhere that Japheth was the firstborn (Gen10:21), and Ham was the youngest (Gen9:24). However, Shem is listed first here as he is the son through which the Messianic line will continue (Luk3:36).

Biblical Genealogies and the Age of the Earth. The genealogies given in Genesis 5 and 11, with detailed information on the exact

ages of the patriarchs at the time they begot their sons, is the basis for the Biblical estimates of the age of the earth/universe (since the earth's age is but 6 days older than the creation of Adam). Various estimates indicate the creation of man, and thus the age of the earth, occurred approximately six thousand years ago. James Ussher (1581-1656), the Anglican Archbishop of Ireland, dated creation at 4,004 BC. Isaac Newton, who wrote more volumes of Biblical commentary than on scientific/mathematical subjects, explicitly accepted Ussher's Biblical chronology. Johannes Kepler revised the date of creation to 3,993 BC. Martin Luther revised it to 3,961 BC. The modern Jewish calendar is reckoned from the creation and stands today (2008) at 5,769, which corresponds to a date of creation of 3,761 BC. While probably none of these estimates are exactly correct, it is certain they are not off by more than a few hundred years.

CHAPTER 6

Genesis 6 begins the account of God's judgment of the entire world with a global flood in the days of Noah, which is the third of the four foundational/historical events presented in Genesis 1-11 (i.e., Creation, Fall, Flood, Dispersion). The genealogical data of Genesis 5 (together with Noah's age at the time of the Flood; Gen7:6) indicates that 1,656 years passed from the time of Creation to the beginning of the Flood, which would stand at about 2,350 BC on our present calendar. Human longevity and reproduction rates given in Genesis 5 suggest that the population of the world at the time of the Flood could have been very great (i.e., 1 billion or more is possible). The reason for the Flood is given in the opening verses of Genesis 6. The reason is not simply that man had become exceedingly sinful; while this was true, the reason for the Flood was something else. A Satanic/demonic attempt to corrupt the human race so as to prevent the coming of the promised deliverer, revealed by God as One who would be the "seed of the woman" (Gen3:15), had to be thwarted by God in the judgment of the Flood.

Apart from what is revealed in the Bible, we know very little about what the world was like before the Flood, for "the world that then was, being overflowed with water, perished" (2Pet3:6). The great longevity of men that prevailed before the Flood quickly decreased after it. The Earth's topology, geography, climate, and hydrological cycle before the Flood are not what we observe today. The sedimentary rock layers found everywhere on the Earth, laden with fossils, are almost exclusively the result of the Flood (All geologists believed this before the nineteenth century. What changed? Not the facts, only the *interpretation* of those facts.)

REASON FOR THE FLOOD

- [1] As "men" (Heb., *adam*, that is, the human race) began to greatly multiply on the face of the earth, a diabolical plan was conceived by the fallen angelic host and directed toward the "daughters of men" (a Hebraism simply meaning 'women').
- [2] That diabolical plan was that the "sons of God" were to come upon the earth and interbreed indiscriminately with the "daughters of men". The expression "sons of God" used in the OT is an unequivocal reference to angels (cf. Job 1:6; 2:1; 38:7; Ps89:6),

in this case fallen angels. In the generations leading up to the Flood (probably beginning in the days of Jared, the father of Enoch; Gen5:16-20), fallen angels were interbreeding widely with human women. This situation is the reason for God's judgment of the Flood.

What was the purpose in this interbreeding of angels with men? It was not merely perversion. Rather, it was a decided attempt by Satan to corrupt the gene pool of the human race, presumably so that no Deliverer could be born who would be "the Seed of the woman" (Gen3:15); it is an early example among myriads to come of Satan's attempt to cut off the coming of Messiah.

New Testament Confirmation. A number of NT passages allude to this situation, thus confirming the angelic interpretation. Jude, the same epistle that records Enoch's preaching of coming judgment to the generations preceding the Flood, also speaks of a time when the "angels" left their proper place of abode to commit a sin that is likened to that of "Sodom and Gomorrah", that of "fornication, and going after strange flesh" (Jude 6-7); here, the word translated "strange" is the Greek *heteros*, which gives the meaning 'flesh of a different kind'. Similarly, Peter makes reference to these "angels that sinned" in the days of Noah, which resulted in the "bringing in the flood upon the world of the ungodly" (2Pet2:4-5).

The Standard Objection. The standard objection is that Matthew 22:30 and Mark 12:25 both make passing remarks that in the resurrection, glorified saints will "neither marry, nor are given in marriage... but are as the angels of God in heaven". This reference is commonly used to assert that angels cannot under any circumstances procreate, but this is not what the verse says. The thrust of the passage is certainly teaching that neither saints nor the (elect) angels will procreate in the resurrection, but it says nothing about whether *fallen* angels may have done so in the past. Throughout Scripture angels are observed to physically manifest themselves on earth, always in the form of men, eating, drinking (though presumably not of necessity), and otherwise appearing indistinguishable from humans (Heb13:1). The Genesis 6 account clearly indicates that in such a form they are also capable of participating in 'human' reproduction.

- [3] The LORD's pronouncement is that He will not continue indefinitely to restrain this sin by His Spirit, but will judge it in 120 years.

A similar situation will occur in the days preceding the coming Tribulation period. God will also at that time remove His Spirit's ministry of restraint, allowing the Antichrist to be revealed and Satan's final attempt at world conquest to begin (2Thess2:3-12), culminating in another worldwide judgment of God.

- [4] The alternative interpretation of Genesis 6:2 is that the "sons of God" were men from the godly line of Seth and the "daughters of men" were women from the ungodly line of Cain; thus, the great sin which gave rise to the Flood was that of believers marrying/procreating with unbelievers. This verse indicates why this alternative interpretation is untenable. The interbreeding of the

"sons of God" with the "daughters of men" resulted in offspring that were biological anomalies—something that cannot be explained by the procreation of a believer and an unbeliever. These offspring are called "giants" (KJV), and indeed they were (Deut3:11; 1Sam17:4). Many modern translations substitute the Hebrew transliteration, *Nephilim*, which means 'fallen ones'; the KJV rendering follows the LXX which uses the Greek *gigantes*, meaning 'earth-born'.

God will destroy these Nephilim in the worldwide judgment of the Flood. However, the text indicates that Nephilim were upon the earth not only in the days preceding Noah's Flood, but "also after that". The later recurrence was in the days of Joshua and the entrance of the children of Israel into the Promised Land. As they entered into Canaan, they found it already populated with "giants" (Num13:33), that is, Nephilim (also referred to as "Anakim"; e.g., Deut1:28; 2:10-11). Apparently Satan made yet another attempt to corrupt the gene pool and thwart the Messianic line. In the days of Joshua, however, God had revealed that Messiah would come from the children of Israel, so that Satan could focus his attack and limit geographically to the land of Canaan. Does this background set God's strict command to Israel, upon entering Canaan, to utterly destroy all the indigenous peoples in the Land, sparing not one man, woman or even child (Deut7:1-3; 9:1-3; 20:16-17; Josh10:40), in a totally different context?

The Nephilim in Pagan Mythology. All pagan traditions (e.g., Hittite, Babylonian, Phoenician, Greek, Roman) have in their mythologies legends of how, in ancient times, the 'gods' visited the earth and interbred with human women. The result of these unions produced superhuman 'men' who became "mighty men of old, men of renown" (heroes that were called demigods, titans, etc.). Such myths are nothing else but ancient pagan remembrances of the true historical event of Genesis 6, when the host of heaven (i.e., fallen angels) descended upon the earth, interbred with human women, and produced offspring who had extraordinary abilities.

- [5] The development of human civilization from the creation to the days of Noah (~1,600 years) had not resulted in a progressive improvement of the human condition. Fallen man, independent of his environmental conditions, is totally depraved (Jer17:9; Rom3:9-18), and apart from the restraining grace of God only waxes worse and worse (Rom1:18-32). The rapid sinking of the human race into unimaginable depths of depravity before the Flood must have been dramatically accelerated by the demonic invasion taking place (2Cor4:4; 2Tim2:26).
- [6] The LORD's response to man's sinful condition is described in anthropomorphic (i.e., human-like) terms. Being omniscient, God has not been surprised by conditions in His creation, nor has the immutable Creator capriciously changed His mind (Mal3:6). Certainly, God does not "repent" in the sense of coming to the conclusion that something He has done is not good (Num23:19).

- [7] Nevertheless, God's decree to destroy "man, and beast, and the creeping thing, and the fowls of the air" from the face of the earth 'appears' to be an abrupt change from His original purpose; it is not, of course, as progressive revelation will make clear.

PREPARATIONS FOR THE FLOOD

- [8] The Bible's first mention of God's "grace" occurs here toward Noah. Noah is God's seminal choice to repopulate the human race after the Flood.
- [9] Three outstanding characteristics are mentioned in reference to Noah: 1) he was a "just" man (i.e., justified, or saved—Noah was a believer; Heb11:7); 2) he "walked with God", as had Enoch (Gen5:24); and 3) he was "perfect in his generations", meaning that his genetic heritage had not been corrupted by the Nephilim. By repopulating the entire human race through one man, Noah, with a pure genetic heritage, God will preserve the human line back to Eve which will be used to bring forth Messiah, the "Seed of the woman" (Gen3:15).
- [10] Nowhere in Scripture does it ever say that Noah had only these 3 sons; my presumption is that he likely had many others. These 3, however, are the ones God will use in repopulating the world after the Flood. Shem is mentioned first as the most important; he will propagate the Messianic line (Luk3:36). Japheth is the eldest of the three (Gen10:21), and Ham is the youngest (Gen9:2).
- [11] The corruption and violence present at this time is not said (by this verse) to extend to every person, but rather to "fill... the earth". This description is geographical. The rapidly increasing population of the world had extended geographically throughout the earth, which is why the extent of the Flood will have to be worldwide in order to accomplish its purpose of destroying all men.
- [12] This verse indicates that all of the human race was involved in the corruption. Thus, in the days before the Flood, all men at all places on the earth are corrupt. A worldwide flood is necessary, and that it will destroy all men is justified.
- [13] God chooses, **in grace** (which means nothing inherent in Noah personally merited God's favor), to reveal Himself to one man, Noah.
- [14] Noah is commanded by God to construct an ark. Notice the type of wood ("gopher", not clear as to what wood that corresponds today) to be used is specified by God. The ark is to contain "rooms", which is a Hebrew word everywhere else translated as 'nests'. Finally, the ark should be pitched both inside and out (which is unusual; generally pitch is applied only to the outside). The word translated "pitch" in this verse is not the usual Hebrew word meaning 'tar', used elsewhere; here, it is the Hebrew *kaphar*, which literally means 'covering', and which is the word translated 'atonement' throughout the OT. The OT concept of atonement is that covering applied which (temporarily) insulates one from the wrath of God.

[15] The size of the ark will be 300 cubits long, 50 cubits wide, and 30 cubits high. Assuming a cubit of 18 inches in length, the ark is 450-ft. long, 75-ft. wide, and 45-ft. tall—which makes the ark approximately half the size of the Titanic. The cargo capacity of the ark is equivalent to 552 standard livestock railroad cars. Modern hydrodynamic analyses of these dimensional ratios indicate that the ark was designed to be extremely stable in turbulent waters, able to right itself after being tilted to an angle of almost 90°.

The ark would have been a massive vessel, even by today's standards. Presumably Noah and his sons worked on its construction for the better part of 120 years (v3), and it is even conceivable that they may have hired laborers to help with the project.

[16] The ark is specified to have 3 levels, one door, and one window. The window, to be a cubit in height, is generally believed to have run along the entire length of the roof in order to promote circulation. The ark itself, the only hope of salvation in the day of God's judgment, and especially the one door into it, is seen as a beautiful type of the Lord Jesus Christ (Jn10:9; 1Pet3:20-21).

[17] The reason for the construction of the ark is now clear. God will judge the world, and "everything that is in the earth shall die", by means of "a flood of waters".

[18] But with Noah will God establish the first covenant recorded in the Bible. All the terms of the covenant are not revealed until after the Flood (Gen8:21-9:17), but it will provide for the saving of Noah, his 3 sons and their 4 wives (8 people). The **Noahic covenant** is an unconditional covenant instituted by God which is still very much in effect (Gen9:9,16).

[19] Here the general rule for what animals are to be included in the ark is given: two of every "kind" (v20), a male and a female. The purpose for including them on the ark is clear; these animal pairs will be used to repopulate the animal kingdom after the Flood, since "all flesh" (v17) outside the ark will be destroyed in the Flood.

[20] Recall that the Biblical "kind" was likely a much broader category than what is defined as a species today. For example, one can speculate that dogs, dingos, foxes, coyotes, and wolves likely belonged to an original dog "kind", which diverged into the various species we have today due to selective breeding resulting from the isolation of subgroups after the Flood. For this reason, the number of species modern science recognizes today is not the number of animal pairs that would have been included on the ark.

Since the purpose of preserving the animal pairs on the ark is for their procreation after the Flood, it is reasonable to assume that younger pairs with their full reproductive potential in front of them would be preserved (and in some cases even young); this would reduce the space on the ark needed to accommodate animals.

Notice that Noah and his sons will not have to expend effort to round up these animal pairs, but they "shall come unto" Noah, led by God, to be preserved on the ark.

- [21] Although the unbelieving scientific community has long mocked (out of hand) the notion that all earth's animals could have been preserved on the ark, serious and sophisticated analyses of the size of the ark and the number/size of the animals that would need to be included have consistently revealed that there was ample space for their accommodation on the ark; in fact, less than half of the ark's internal volume would have been required to accommodate the animals, leaving the remainder for storage of a one-year supply of food.
- [22] Believing God, Noah was faithful to do all that God commanded (Heb11:7).

Pagan Flood Stories. All ancient pagan cultures have stories of a global flood included in their mythologies/legends. The Babylonian "Epic of Gilgamesh" may be the best-known, but there are literally hundreds of them included in the traditions of Sumeria, Egypt, China, India, Polynesia, Russia, Wales, and even the Americas. However, these pagan remembrances have been corrupted by time, so that today they are typically silly, even absurd accounts. For instance, the native American 'Noah' survived the Flood in a canoe, the Egyptian 'Noah' stayed afloat on a leaf, and the Babylonian ark was a perfect cube (which could never have remained afloat during the Flood). In contrast with such absurd pagan versions, the Biblical account of Noah and the ark is perfectly, even scientifically credible!

CHAPTER 7

THE WORLD-WIDE FLOOD OF NOAH

- [1] Noah and his family presumably worked for the better part of 120 years to prepare the ark (Gen6:3). This is itself implicit evidence that the Flood was world-wide, or global, in extent. With 120 years of advanced warning, Noah and his family could have reached any point of the face of the earth by walking no more than one-third of a mile per day. If the Flood was merely a local flood, the construction of an ark would have been unnecessary.

At the appropriate time, the LORD calls Noah and his family to enter the ark. The LORD's call is "Come" (not "Go"), which suggests that the presence of the LORD is inside the ark; Noah and his family will be saved during the time of judgment by being where the LORD is (Cp., Luk21:34-36; Rev4:1).

Justification by Grace through Faith. The LORD says that He will save Noah because "thee have I **seen** righteous before me". Noah had no inherent human righteousness that merited God's favor (Jer17:9; Rom3:9-18). Rather, Noah had **faith** (Heb11:7) which God by **grace** (Gen6:8) 'saw', 'counted', 'reckoned' for "righteousness". Thus, salvation in which God imputes righteousness by grace

through faith to the believer, so often illustrated from the life of Abraham (Gen15:6; Rom4:19-22), is first seen in Noah. In the NT this is referred to as 'justification' (see especially Romans 2-8). Justification means "the process or state of having been legally acquitted" (but which does not mean the accused is innocent of the charge).

- [2] An exception to the general rule of taking two of each animal kind on the ark is given. Seven of every "clean" animal are to be included, where "clean" will later become a levitical designation for those animals acceptable for sacrifice; these include the bull, sheep, goat, turtledove and pigeon (Lev1-7). Thus, Noah includes additional clean animals, beyond the male/female pair needed for procreation, to be used as sacrifices (Gen8:20).
- [3] That Noah understood, without enumeration, which animals were considered "clean" suggests that the requirements for the worship of the LORD by animal sacrifice, codified in the Law of Moses thousands of years later, were understood and observed by man from the very beginning of the creation (Gen3:21; 4:4).
- [4] Noah is warned 7 days in advance of the beginning of the Flood. Jewish tradition teaches that the Flood began 7 days after the death of Methuselah. One element of the Flood will be 40 days/nights of rain; however, rain will not be the only source of the Flood water. Note God's repeated declaration for the purpose of the Flood: it is to "destroy from off the face of the earth... every living thing". Liberal suggestions that the Flood of Noah was a local flood cannot be reconciled with God's stated purpose for the Flood.
- [5] It is reiterated that, believing God, Noah was faithful to do all that God commanded (Heb11:7).
- [6] Noah was 600 years old at the time of the Flood. Using his age and the genealogical data of Genesis 5, it can be calculated that the Flood took place 1,656 years after the creation.
- [7] Those preserved alive on the ark were Noah, his 3 sons, and their 4 wives; the NT confirms that only these 8 representatives of the human race were saved (1Pet3:20).
- [8] Similarly, only those land animals and fowls included in the ark survived the Flood; all outside the ark perished.
- [9] It was not necessary for Noah and his sons to assemble the animals; God supernaturally brought the chosen animals to Noah and into the ark.
- [10] The Flood begins 7 days after Noah and the animals go into the ark.
- [11] The date of the beginning of the Flood is accurately recorded. It was in Noah's 600th year (1,656 years after the creation), on the 17th day of the second month (i.e., Marchesvan 17), which is late fall.

There were two sources of waters that were used to produce the Flood. The first, and undoubtedly the greater, were the "fountains of the great deep" (subterranean reservoirs) that erupted upon the face of the earth. The second was rain, but much more than ordinary rain. Presumably the collapse of the primeval vapor canopy, the "waters above the firmament" (Gen1:7), is implied; this phenomenon is described as "the windows of heaven were opened", where the Hebrew word rendered "windows" means 'floodgates' or 'sluiceway', and conveys the idea of a torrential downpour.

- [12] The source of water that came from "rain" lasted 40 days and 40 nights.
- [13] The people included on the ark were Noah and his wife, Noah's 3 sons (Shem, Ham, Japheth) and their 3 wives. These 8 are the only members of the human race preserved through the judgment of the Flood (1Pet3:20)
- [14] Similarly, only the animals included on the ark were preserved alive through the judgment of the Flood.
- [15] Another reference is made to the supernatural gathering of the chosen animals into the ark by God. The animals included on the ark were the "beasts", "cattle", "every creeping thing", "every fowl", all "wherein is the breath of life"; thus, sea creatures are not included in the ark. Undoubtedly the violence wrought in the seas of the earth by the Flood were such that many, perhaps most, sea creatures also perished in the Flood (evidenced by their extensive fossilized remains), but presumably enough survived to repopulate the seas afterward.
- [16] Once Noah, his family, and the animals were inside the ark, it was the LORD (Jehovah) Who personally shut the door. How secure was Noah inside the ark? As secure as the Hand of the LORD could make him, which is absolutely secure; the physical security of Noah in the ark becomes a type of the eternal security of the believer (Jn10:28-29; 1Pet1:5).
- [17] The Flood (i.e., the torrential downpour of rain) lasted for 40 days, floating the ark and setting it adrift upon the waters. The word used for the judgmental "flood" of Noah is the Hebrew *mabbul*, which is a word meaning 'cataclysmic deluge'; as such, it is used exclusively for the Flood of Noah through Scripture, and is always distinguished from other Hebrew words used for lesser, local floods.
- [18] With the ark being 45-ft. high and heavily laden, the depth of the water would have had to be approximately 20-ft. before the ark would have floated.
- [19] The universal, global language used in this verse cannot be reconciled with a local flood. The waters "prevailed [i.e., increased] exceedingly upon the earth"; "all the high hills, that were under the whole heaven, were covered". In fact, in the Hebrew text the use of "all" in this verse is doubled, which makes it a universal or superlative.

- [20] This verse says that the tops of the highest mountains were covered to a depth of 15 cubits (a good estimate for the draft of the ark).

Today, the peak of Mt. Everest has been measured to be 29,035-ft. above sea level; does this mean the Flood of Noah covered the surface of the earth to this great a depth? NO. The topology of the earth's surface before the Flood was different—much flatter. We know this because the Scriptures indicate that the waters of the Flood were drained into the present ocean basins by dramatic geological and topological changes that rapidly occurred at the end of the Flood; “the mountains rose; the valleys sank down” (Ps104:8; NASB). This answers the question: where did the waters of Noah's Flood go? They are what we observe in our present-day oceans. If the surface of the earth were nearly flat, the waters of the present oceans would cover the entire surface to a depth of approximately 2 miles; there is ample water available on earth for a global flood.

The Bible labels those who deny the past global judgment of God in the Flood of Noah “mockers” and “scoffers”, and links a rejection of this past judgment with a denial of the future universal judgment at the second coming of Christ (2Pet3:3-13).

- [21] The result of this global Flood was that God's stated purpose came to pass: “all flesh died”, including “**every man**”.

- [22] “All in whose nostrils was the breath of life [i.e., fish excluded]... died”.

- [23] And “every living thing was destroyed... from the earth”. The Apostle Peter describes the result of the Flood as “the world that then was, being overflowed with water, perished” (2Pet3:6). The sole exceptions to these universal statements of death and destruction are Noah, his family, and the creatures that were with them in the ark (1Pet3:20).

- [24] The waters of the Flood “prevailed” (i.e., continued to increase, or at least not decrease) for 150 days. Since the torrential rains lasted for only 40 days (v12), the source of water to continue to drive the increase after this time must have come from the “fountains of the great deep” (v11) still erupting. While we are fond of thinking of Noah's Flood as being the result of rain, the text of Genesis suggests that most of the waters of the Flood came from subterranean sources rather than rain.

CHAPTER 8

THE FLOOD SUBSIDES

- [1] When the judgment of God had been accomplished, and all flesh on earth had died, “God remembered Noah” and those He had preserved alive on the ark. To speed the subsiding of the Flood waters, God “made a wind to pass over the earth”.

This is the first occurrence of “wind” in the Bible. These post-Flood winds may have been the first significant winds the earth

had ever experienced. The tropical environment with relatively uniform temperatures throughout the earth that existed before the Flood (and which precluded rain) would also have limited the occurrence of winds.

- [2] Here the 2 sources of Flood water mentioned: 1) the subterranean waters from "the fountains of the deep", and 2) rain from "the windows of heaven". At this point they have both stopped, but they did not both stop at the same time. The water on the earth began to subside.
- [3] At 150 days into the Flood, the waters began to be "abated" (i.e., decrease). As already mentioned, the Flood waters were drained into the present-day ocean basins by geological and topological changes to the surface of the earth; "the mountains rose; the valleys sank down" (Ps104:8; NASB).
- [4] The ark came to rest on "the mountains of "Ararat". Ararat is a range of mountains, the exact peak of which may or may not correspond to the peak known as Mt. Ararat today. However, the peak on which the ark rested was the highest peak in the area (v5), which is true of the peak we know as Mt. Ararat today (~17,000-ft.). The higher elevations of Mt. Ararat are under a perpetual glacier, though it grows and shrinks in cycles; many reported sightings of the ark are associated with present-day Mt. Ararat.

The ark came to rest on the very day the waters began to subside. The time the ark was afloat was 150 days, also described as exactly 5 months (Cp., Gen7:11; 8:4), such that 30-day months are in use (it is interesting that both Genesis and Revelation make use of 30-day months). The exact date of this event, the resting of the ark on the new world, is given as the 17th day of the 7th month, or **Nisan 17** (note that this date is given before the calendar shift that occurred at the time of the Exodus; Ex12:2). This date is the anniversary, in anticipation, of the resurrection of the Lord Jesus Christ, since Passover occurs on Nisan 14, and the Lord's resurrection took place 3 days later (note that this is true for a Thursday crucifixion, not Friday).

- [5] The ark had come to rest on the only exposed peak in the area. It took another 70+ days, "until the tenth month", for other peaks in the area to be exposed by the decreasing Flood waters.
- [6] After yet another 40 days of watching the Flood waters continue to subside, Noah begins to gain confidence that the Flood has indeed passed.
- [7] Noah first sends forth a "raven". At this time, Noah has been able to see other exposed mountain tops for more than a month, so the sending out of the raven was presumably for the purpose of ascertaining the conditions of those distant, exposed mountains. The raven, a scavenger bird that would not be disturbed by resting on unclean surfaces, did not return to the ark.
- [8] Noah also sent forth a "dove", apparently at the same time as the raven.

- [9] However, the dove could not find an appropriate place to light, and returned to the ark. At this point, "the waters were on the face of the whole earth", meaning that only the tops of high mountain peaks were exposed.
- [10] Waiting another 7 days, Noah sends out the same dove again.
- [11] The dove was apparently away for most of the day, returning in the evening with an "olive leaf plucked off". This meant that plants were beginning to sprout again on the surfaces of the exposed land. Noah took this to mean that the Flood was indeed over.
- [12] After waiting yet another 7 days, Noah sent out the same dove again, which this time did not return.
- [13] Noah is now 601 years old, having spent almost a year inside the ark. On the first day of the first month, Tishri 1, Noah removes a portion of the ark's covering and emerges from it for the first time. This occurs on the anniversary of the creation of the previous, original world—the world that perished in the Flood (2Pet3:6).
- [14] The Flood had begun on the 17th day of the second month (Gen7:11), and the earth was dried "in the second month, on the seven and twentieth day of the month" (with 30-day months), so that the duration of the Flood, and Noah's time in the ark, was **371 days**. The table below summarizes the chronology of the Flood.

| MONTH | DATE | EVENT | DAY |
|------------------|------|---|-----|
| Marchesvan (2nd) | 17th | Flood begins (rain + fountains of deep) | 1 |
| | | Rain ceases, but fountains continue | 40 |
| Nisan (7th) | 17th | Fountains stopped, waters begin to subside; ark rests on Ararat | 150 |
| Tammuz (10th) | 1st | Other mountain tops near ark visible | 224 |
| | | Raven and dove released; dove returns, but not the raven | 264 |
| | | Dove released, returns with olive leaf | 271 |
| | | Dove released, does not return | 278 |
| Tishri (1st) | 1st | Noah removes covering from ark | 314 |
| Marchesvan (2nd) | 27th | Earth dried; ark abandoned | 371 |

The New World. Noah and his family emerge from the ark into a new world, one that was very different from the antediluvian world. The physical changes to the new world included: 1) vast oceans now covered ~70% of the earth's surface, containing the Flood water; 2) the increased ocean surface meant much less land surface; 3) the great mountain ranges uplifted after the Flood meant that even less of the remaining land surface was suitable for habitation; 4) the vapor canopy was gone, reducing atmospheric pressure and making temperatures vary with latitude, and the shielding of cosmic radiation was dramatically reduced (which, along with decreased atmospheric pressure, may be a major factor in the reduction of human longevity after the Flood); 5) winds, storms, rains and snows were now possible; and 6) it is even possible that the axial inclination of the earth and/or its rate of rotation were changed. Virtually all of the great sedimentary rock layers, laden with fossils of every sort, were formed during

the Flood. While there may be more varieties of animals within the Biblical 'kinds' today, there were more kinds in existence immediately after the Flood—many of which have since become extinct (e.g., the dinosaurs); these extinctions are likely the result of the radically different climate conditions after the Flood as compared to before. The world we live in today is vastly different from the antediluvian world.

THE BEGINNING OF THE NEW WORLD

- [15] God comes again to Noah with new revelation for the new world, which is consistent with a Dispensational change. The period of time governed by this new revelation, from Noah to Abraham, is often referred to as the Dispensation of Human Government.
- [16] God commands Noah and his family to "go forth from the ark". It would have been understandable for Noah to have been tempted to remain with the ark, using it as shelter, for a period of time. However, the climatic changes that are going to rapidly occur will make the upper elevations of Ararat uninhabitable, and God's command to Noah and his family is to abandon the ark.
- [17] The command is given to Noah and his family to "be fruitful, and multiply upon the earth"; that is, repopulate the world. The entire human race since the time of the Flood is descended from Noah, through one of his three sons (Shem, Ham or Japheth).
- [18] Noah and his family were obedient to the LORD's command.
- [19] The animals also went forth from the ark to repopulate the animal world as well. Again, reproduction is to be "after their kinds", specifically precluding the evolution of new species.
- [20] The very first work of Noah after departing from the ark is that of building an altar and offering sacrifices of every "clean" animal. As codified in the Mosaic Law, the "burnt offering" was a voluntary (rather than compulsory) offering of pure worship (Lev1:2).
- [21] The burnt offering was a "sweet savor" offering (Cp., Lev1:9,13,17), meaning it was pleasing to the LORD; this is in contrast to the sin or trespass offerings, which are never said to be a "sweet savor" to the LORD.

The LORD makes a unilateral and unconditional commitment not to do two things, irrespective of the universal and continuing fact that man is totally depraved and his "heart is evil from his youth". First, He will not further "curse the ground" as He did at the time of the Fall, which included the introduction of the principle of death for all (Gen3:17-19). Second, He will not again visit the earth with a judgment in which "every living thing" is destroyed, specifically "by the waters of a flood" (Gen9:11). In these promises is evident the mercy of God toward a sinful race.

- [22] Before the Flood, the earth experienced a uniform, tropical climate. After the Flood, seasons with definite, cyclical and predictable growing cycles came into existence (which may be

attributable to the elimination of the vapor canopy, and perhaps a change in the earth's axial inclination). God commits to governing the physical processes of the post-Flood world in a consistent manner. To keep this promise, God must be in absolute, sovereign control not only of all physical processes on earth, but throughout all the universe. It is this commitment of God which allows scientists to describe the physical processes of the universe mathematically in the formulation of so-called 'natural laws' (e.g., the laws of thermodynamics, gravity, etc.). However, scientists go too far when they begin to think that God is Himself subject to these 'laws' (e.g., denial of the virgin birth, miracles, etc.); 'natural law' is not law at all, but the commitment of God to generally, but not exclusively, govern His creation in a consistent manner. This consistent pattern will continue "while the [present] earth remaineth", but a day will come when this present earth will pass away, and a new earth will be created (2Pet3:10-13; Rev21:1).

CHAPTER 9

THE NOAHIC COVENANT

- [1] "God blessed Noah and his sons" (and their wives) as the sole representatives of the human race to survive the Flood. He commands them to "be fruitful, multiply, and fill the earth" (i.e., repopulate the entire earth). Indeed, every human who has been born since the Flood is a descendent of Adam through Noah.

Continuation of the Dominion Mandate? Debate exists about the Dominion Mandate for man post-Flood. God's charge to Noah sounds very much like His original command to Adam (Gen1:26,28), but the command to Noah does not specifically include the previous provisions to "have dominion over" the animal creation and to "subdue" the earth. Apparently, with the Fall of man, man's authority in the world has been usurped by Satan, who is now called "the prince of this world" (Jn12:31) and "the god of this age" (2Cor4:4). However, at the return of Christ to set up His Millennial Kingdom, accompanied by resurrected and glorified saints, the authority of mankind to rule the world will be reestablished (Rev20:1-6).

- [2] Man's relationship with the animals changed after the Flood. The animals now fear man and flee from him. Not included in this list of animals, however, are "cattle", which have been distinguished from "beasts of the earth" up to this point in Genesis (Gen2:24-25). Thus, domesticated animals (including the animals acceptable for sacrifice) will apparently continue in their pre-Flood relationship with man.
- [3] Man's diet is changed by God. Before the Flood, man was permitted to eat only "herbs" and "fruits" (Gen1:29), but after the Flood man is commanded to eat the animals "for food" in addition to the "green herb". At this point, no animal is excepted from man's diet, which is also true during the present Dispensation of Grace (Act11:6-9; 1Tim4:3-4), but restrictions will exist for the nation of Israel under the Mosaic Law (Lev11).

- [4] One dietary restriction is given. Though the flesh of any animal may be eaten, the blood must be drained from it and may not be eaten. The reason for this restriction is that the "life" of the creature is identified with its "blood" (Lev17:11); all life is sacred to God, and man cannot intrude in this area that is the unique domain of God. This dietary change has a profoundly spiritual element to it that is mostly lost in the modern world of preprocessed foods, but previous generations were acutely conscious of it; in the act of killing an animal, draining its blood, and eating its flesh, man would be continually confronted with the truth that **others must die in order for him to live**. God has ordained that man should eat meat, and to teach otherwise is demonic (1Tim4:1-3).
- [5] Another major change after the Flood is God's mandate to man to exercise capital punishment, which is to be carried out solely for the crime of murder (although other crimes also carried the death penalty under the Law of Moses, but this will be restricted to the nation of Israel during the Dispensation of the Law). The execution of murderers "at the hand of man" is not merely authorized, but commanded by God. This responsibility given by God to man has led to the dispensation beginning with Noah being designated as the Dispensation of Human Government, since the responsibility for bearing the sword (i.e., taking human life) is uniquely associated with human governments rather than individuals; this responsibility under the Noahic covenant continues to this day (cf. Rom13:7).
- [6] The reason given for the execution of murderers is that human life is sacred, because man (and man alone), even in his fallen condition, bears "the image of God" (Gen1:26-27). As such, only God in His sovereign prerogative as Creator, and man as authorized by Him, may take human life.

Mandate for Capital Punishment. With the inauguration of the Noahic covenant, God commanded man to execute murderers; this divine obligation has never been rescinded and continues to this day (Gen9:12,16).

Two objections to capital punishment are commonly given. 1) It does not serve as an effective deterrent to crime. Though the point could be debated, this objection is irrelevant. God never says to execute murderers for the purpose of deterrence; He says specifically that governments as the "minister of God" should take the life of the murderer "to execute [God's] wrath upon him that doeth evil" (Rom13:4). 2) Mistakes can be made, and innocent individuals can be executed. This is certainly true. In fact, the perfect illustration of this is the crucifixion of the Lord Jesus Christ (Act2:23; 4:26-28). Fully aware of this inevitability, God nevertheless ordained capital punishment and entrusted its operation to man. Thus, today's liberal who objects to capital punishment on allegedly moral grounds is simply in rebellion against the clear command of his Creator.

- [7] God reiterates His command to Noah to repopulate the earth by multiplying "abundantly".

[9] God announces that He is establishing a covenant with "Noah", with "his sons", and "with [their] seed after [them]". Though the covenant will be known as the Noahic Covenant, the party to this covenant of God is the entire human race from Noah forward (including us!). God's decree beginning in Genesis 8:21 and going through Genesis 9:17 are included in this covenant.

Divine Covenants. The Noahic Covenant is the first covenant in the history of the world (Gen6:18), but others are instituted in the process of time (e.g., Abrahamic, Mosaic, Law, Davidic, and New covenants). Covenants are nothing more than 'contracts' that govern relationships between the parties involved. It is the divine covenants that govern God's relationship with men. God measures the actions of men relative to their obligations under the relevant covenant(s). On the other hand, men may measure the faithfulness of God with respect to the promises and commitments He has made in those same covenants. For this reason, the **Scriptures must be inerrant and infallible**, not only in the 'spiritual' truths they contain, but even in the historical record they preserve, for it is against the historical record of the Bible that we measure the performance of God relative to the covenants. In the covenants, God promises to do specific things throughout the history of the world, and the Bible is the infallible record of history that establishes His faithfulness.

[10] In fact, even the animal creation is included as a party to the Noahic Covenant.

[11] As part of the covenant, God unconditionally promises to never again destroy "all flesh" by means of "the waters of a flood". This promise implicitly reveals the fact that the Flood of Noah was a world-wide flood, since there have been a multitude of local floods which have taken much human and animal life since the time of Noah. The promise is not to never again destroy the world, but to never again destroy it with a flood (Ps104:9); God subsequently reveals that He will again destroy the world, but by means of "fire" (2Pet3:10-12).

[12] Although not every covenant has a "token" (i.e., sign), God does provide a sign for the Noahic Covenant. Note that the Noahic covenant is said to be made with "you" (i.e., Noah and his sons; v8), "for perpetual generations"; thus, the Noahic Covenant is still in effect for us today.

[13] The **rainbow** is the sign of the Noahic Covenant. Every time we look upon a rainbow, we should remember God's promises and our obligations under the Noahic Covenant. Furthermore, there is something very special about the rainbow, since the very throne of God is surrounded by a rainbow (Ezek1:26-28; Rev4:2-3).

[14] Rainbows are visible following rain as a result of the refraction of sunlight passing through rain droplets still suspended in the atmosphere. Since the world before the Flood had never experienced rain, no rainbow had ever before appeared; after the Flood, rainbows are normally seen following a rain.

- [15] God's promise would have been very real to Noah and his family. Their only experience with rain was the Flood and the judgment it brought. Rain would be common after the Flood, but Noah and his descendants had the promise of God that it would not "become a flood to destroy all flesh".
- [16] The Noahic Covenant is said to be "the everlasting covenant", again emphasizing the fact that the Noahic Covenant is still in effect for us today.

Orthodox Judaism and the Gentile Obligation. Even within modern Judaism there is the understanding that only Jews and proselytes (i.e., the nation of Israel) are under the obligations of the Mosaic Covenant (i.e., the Law of Moses). They correctly understand that Gentiles are not today, and never were, a party to the Mosaic Covenant (unfortunately, many Christians are confused on this point). But Gentiles are not without a law, since they are obligated under the Noahic Covenant to keep the 'Law of Noah'. For this reason, orthodox Judaism considers any Gentile who keeps the Law of Noah to be a 'righteous Gentile' who will have a share in the age to come (i.e., the Messianic Kingdom).

- [17] Again emphasized is the fact that the Noahic Covenant is a covenant made between God and "all flesh". It is identified with Noah as the progenitor and head of the new race of men, but it includes all men, all animal life, and even "the earth" (v13) itself. Failure to keep the obligations of the Noahic Covenant is the basis for God's judgment of the Gentile nations during the coming Tribulation period (Isa24:5).

Summary of the Noahic Covenant. God's covenant made with the entire human race descended from Noah (and actually including even the animal creation) is "perpetual" and "everlasting" (Gen9:12-13). There are seven provisions to the covenant: 1) man is to repopulate and fill the earth (vv1,7); 2) animals will now fear man (v2); 3) man's diet will now include the eating of animals for food, with no animal excepted (v3); 4) man is forbidden to eat the blood of any animal (v4); 5) man is responsible to execute all murderers (vv5-6); 6) God promises to never again destroy all of humanity by means of a world-wide flood (v11), and to providentially sustain earth's physical processes in a consistent and predictable way (Gen8:22); and 7) the sign of the covenant is the rainbow (vv12-17).

The Noahic Covenant is still in effect. In fact, God's world-wide judgments upon the Gentile nations during the future Tribulation period are the result of their violations of the Noahic Covenant (cf. Isa24:5). Whereas God's relationship with Israel is governed by the Abrahamic Covenant (as elaborated in the Land, Davidic and New Covenants), His relationship with the Gentile nations is governed by the Noahic Covenant.

- [18] Noah and his three sons, Shem, Ham and Japheth, "went forth from the ark" as the only surviving men (with their wives) after the Flood. Shem is listed first due to his importance as the ancestor of Abraham (Gen10:11-26), thus propagating the Messianic line.

The footnote given, that "Ham is the father of Canaan", calls attention to the fact that this line will become the main opposition to the people of God (i.e., Israel) in the Old Testament.

- [19] From Noah, through one of his three sons, are descended the entire human race. All of us today are related to Noah through either Shem, Ham or Japheth. All of the ethnic diversity we see today is derived from the DNA of Noah's family. Since the DNA of the three sons of Noah would have necessarily been similar, the potential for wide genetic variation must have come from their three wives.

THE SIN OF NOAH

After the Flood, Noah is in effect the new head of the human race, much as Adam was its original head. Like Adam, Noah immediately falls into sin, both of which sinned by the partaking of forbidden 'fruit'. The emphasis of this account seems to be that the sin nature, unchanged and undiminished, persists in the human race and is propagated into all the new world.

- [20] As a "husbandman", Noah plants a "vineyard". There is nothing at all inherently wrong with such an activity.

- [21] From the grapes harvested, Noah made wine. Again, there is nothing inherently wrong with even this activity. Nowhere in Scripture is the making and drinking of wine forbidden; in fact, many commendations related to the positive benefits of wine can be found (e.g., Ps104:15; Isa25:6; Jn2:1-11; 1Tim5:23). However, the abuse of wine which results in drunkenness is everywhere condemned in Scripture (e.g., Lev10:9; Prov31:4-7; Rom13:13; Gal5:21; Eph5:18).

Since this is the first mention of "wine" in the Bible, some suggest that Noah got drunk inadvertently, not understanding what wine and its potential effects were (i.e., that wine was not made/used before the Flood); however, Matthew 24:38 seems to clearly indicate that drinking and the sin of drunkenness not only existed, but were prevalent "before the Flood", so that ignorance on the part of Noah seems unlikely. Noah, after carefully living a life of godliness, separated from the godlessness prevalent around him, let his guard down late in life and fell into a sin that would profoundly impact not only him, but his family (it is characteristic of the Bible to faithfully record the sins of its 'heroes' right along side of their righteous works for God). Past spiritual victories do not make us immune to future failures; this should be a solemn warning to us all to be ever vigilant in our spiritual lives (1Pet5:8).

As a consequence of his drunkenness, Noah "uncovered himself" (NASB) and was naked. The KJV expresses Noah's uncovering in the passive voice, "was uncovered", suggesting the act of his uncovering was performed by another (such as Ham); however the Hebrew verb is definitely in the active voice, so that it is clear that Noah undressed himself. Presumably the warmth associated with drunkenness led Noah to undress in order to cool himself.

[22] Noah's youngest son Ham discovers his father in this compromising condition. Ham "saw the nakedness of his father", where "saw" literally means 'gazed with satisfaction'. Some have asserted that there was more to this sin of Ham's than mere gazing, suggesting some homosexual act occurred (v24), but there is nothing in the Hebrew text to indicate such action. Ham's sin seems to be in taking pleasure in seeing his father in his nakedness and dishonoring condition, and even delighting in he sharing of it with "his two brethren" who had not entered their father's tent.

Again (v18), the parenthetical comment that Ham is "the father of Canaan" prepares us for the curse that will be pronounced upon this particular line of descent from Ham.

[23] In contrast with their brother Ham's delight in his father's condition, "Shem and Japheth" act to remedy their father's predicament; in doing so, they are careful not to look upon him in his compromising condition, thus showing the respect and honor a father deserves from his sons (Ex20:12; Matt15:4).

THE PROPHECY OF NOAH

[24] When Noah awoke from his drunken sleep, he somehow "knew" what Ham had done. Presumably, discovering himself covered, he inquired as to what had happened and learned from Shem and/or Japheth what had occurred. This occasion of Ham's sin, and the righteous behavior of Shem and Japheth, results in Noah prophesying over the future destinies of the three great lines of descent that will come from his 3 sons (and which encompass the entire human race).

[25] Noah's first prophetic pronouncement is "cursed by Canaan". No indication is given regarding how much time has passed since the Flood, but it is possible that decades have transpired. Canaan is one of Ham's 4 sons (Gen10:6), all of which have probably been born already by this time, and may have matured to a considerable extent. Canaan is Noah's grandson, and his developing character is undoubtedly already well-known to Noah. Thus, Noah's curse on Canaan is not some capricious condemnation of a son (Canaan) for the sins of the father (Ham), but more likely a recognition that the rebellious spirit latent in Ham will manifest itself in overt wickedness in his son Canaan, wickedness so great and so grotesque (Lev18:1-27) that God will command the Israelites under Joshua to utter destroy (render extinct) this entire line of peoples (Deut20:16-18).

[26] The name Canaan means 'servant', and Noah's prophecy indicates that Canaan's descendants will be servants of the descendants of both Shem and Japheth; in this verse the servitude of Canaan to Shem is emphasized. Scripture records the fulfillment of this prophecy in many ways, most notably in the perpetual servitude of the Gibeonites to the Israelites (v26; Josh9:1-27; Neh3:26).

Also indicated in this verse is that the LORD (i.e., Jehovah or YHWH), the only true God, will be particularly known as "the God of Shem". The fulfillment of this is evident in the hundreds of times in both the OT and NT that Jehovah is referred to as "the

God of Abraham', or 'the God of Isaac', or 'the God of Jacob', or most often as '**the God of Israel**'. Indeed, Shem's name means 'The Name', referring to the name of God. This is clearly an indication that the Messianic line will be propagated through the descendents of Shem.

- [27] Japheth's name means 'enlargement', and the prophecy given of Japheth is that God will "enlarge" him. The fulfillment of this prophecy is seen in that the descendents of Japheth are the most geographically dispersed of the lines that result from the 3 sons of Noah.

There is some grammatical ambiguity with the clause "he shall dwell in the tents of Shem", as it is unclear whether the pronoun "he" (which is actually not present, only implied, in the Hebrew text) refers to "God" or "Japheth" as its antecedent. If the antecedent is taken as "God", then "[God] shall dwell in the tents of Shem" is another reference to the propagation of the Messianic line through the descendents of Shem. Alternatively, if the antecedent is taken as "Japheth", then "[Japheth] shall dwell in the tents of Shem" can be taken to indicate that the descendents of Japheth will be uniquely blessed by the God of Shem; it is certainly evident that the Gospel (i.e., Christianity) has been disproportionately received and propagated during the Church Age through the descendents of Japheth. Thus, the outcomes of both suggested renderings are clearly true, although which is the intended meaning of the text of this verse is not entirely clear (although the latter has been more widely preferred by interpreters).

- [28] Noah lives for 350 years after the Flood. To put this in perspective, since Noah outlived Peleg (Gen11:19), and the division of nations resulting from Babel occurred during the lifetime of Peleg (Gen10:25), Noah was alive at the time of Babel. Noah dies 2 years before Abraham is born.

- [29] Noah lives to be 950 years old. He is the last of the antediluvian patriarchs possessing unimaginable longevity; life spans begin to decrease exponentially after Noah (see the chart, Overlap of Generations in the Early Earth), equilibrating within a few hundred years at the <100 years common today.

Parallels Between Adam and Noah. 1) Both were ancestors of all men in their worlds (i.e., heads of the human race). 2) Both were commanded to greatly "multiply" and "fill the earth". 3) Both sinned in a "garden" by partaking of a fruit. 4) As a result of their sin, each became "naked" and were provided a covering by someone else. 5) Their sin provided an occasion for the giving of prophetic revelation, which included both a curse as well as a promised (ultimate) blessing via a coming redeemer.

CHAPTER 10

THE TABLE OF NATIONS

The final of the four great, foundational events (i.e., Creation, Fall, Flood, Dispersion/Origin of Nations) recorded in Genesis 1-11 is the origin of nations (Gen10-11). The Biblical worldview must be built upon these four events, else one's entire system of understanding will be perverted.

Chapter 10 contains the so-called "Table of Nations". Chs. 10 & 11 are another of many examples in the OT of the Hebrew device scholars call the *Law of Recurrence* (Cp., Genesis 1 & 2), meaning that first a grand chronological overview is given, followed by the revisiting of the account to provide details on only the most important parts. Genesis 10 is a genealogy of sorts, but more than that it lays out the ethnic identification of the nations that will arise in the new world after the Flood, and it does so by identifying their seminal heads. These heads of the nations are each categorized as being descendents of one of Noah's three sons, Shem, Ham or Japheth (v1). This categorization is important, as God's prophetic revelation concerning the destinies of the nations was given as terms of their seminal heads, Ham (Canaan), Shem, and Japheth (Gen9:24-27). To understand any nation's prophetic future (especially as it relates to the blessing vs. cursing motif), one need simply consult the Table of Nations and recognize its relationship to either Ham, Shem or Japheth.

The origin of the nations that are described in Genesis 10 is explained in Genesis 11, which precedes Genesis 10 chronologically. The nations of Genesis 10 arise as a result of the dispersion documented in Genesis 11:8-9 (Gen10:32). Of necessity, incest (marriage and procreation between brothers and sisters) was practiced among the immediate descendents of Shem, Ham and Japheth, just as it was among the immediate descendents of Adam. The early isolation of a small number of individuals into separate nations, with reproduction occurring only within these isolated groups during early generations, is the perfect condition to give rise to the ethnic/genetic characteristics that we generally associate with nations (or geographical regions).

From Genesis 10 forward, God considers the entire world to be made up of 70 nations, out of which one more nation (Israel) will be called by God for a special purpose (Genesis 12:1-3). Of these 70 nations, **14** originate from Japheth, **30** from Ham, and **26** from Shem. In general geographical terms, descendents of Japheth will migrate toward (and repopulate) the North and West, Ham the South (and perhaps the Far East), and Shem the East.

In the remainder of the OT, nations are identified (especially in prophecy) using their designations and relationships from the Table of Nations in Genesis 10. For this reason, it is vital that the Bible student understand how modern nations/peoples relate to these ancient designations. Two supplementary handouts, 1) a genealogical chart which organizes the nations of Genesis 10 under the three sons of Noah, and 2) a table that provides modern identifications for some of the major nations, are included as study aids.

- [1] All people after the Flood have descended from one of Noah's three sons, Shem, Ham or Japheth. Apparently, Noah and his wife had no additional children after the Flood.

THE SONS OF JAPHETH

- [2] The sons of Japheth are enumerated first, presumably because Japheth is the eldest son (Gen10:21). Japheth's name means "enlargement" (Gen9:27).

Fourteen (14) descendents of Japheth are listed in vv2-4; consult the attached Table for the modern identifications of these nations.

Euhemerism. *Euhemerism* is a theory that attributes the origin of ancient pagan deities to real historical figures (i.e., the "men of renown" referred to in Genesis 6:4). For example, the name Japheth eventually becomes *Jupiter*, the greatest of the 'gods' revered and worshipped in the pagan religions of southern Europe. Indeed, many of the names of Noah's sons and grandsons become (sometimes in perverted form) associated with the pagan deities of the nations. This is not surprising, as these progenitors and heads of nations had a virility and longevity that far surpassed their immediate descendents (see chart, "Overlap of Generations in Early Earth"), and as the nations quickly turned away from the worship of the One True God, they tended to worship and 'deify' their ancestors. Euhemerism was a fruitful subject of study in the 19th century, but is seldom considered today. For a contemporary treatment, see Pilkey, *Origin of the Nations*, or Cooper, *After the Flood*.

- [5] This verse makes it clear that these sons became "divided", or separated and isolated, "every one after his tongue" (i.e., according to the common language each subgroup spoke), giving rise to a "nation". Thus, the origin of the nations was due to the divine judgment of the confusion of languages, which will be described in Genesis 11:7-9.

THE SONS OF HAM

- [6] The sons of Ham are enumerated second, although Ham is the youngest of Noah's three sons (Gen9:24). Ham's name means "hot", or even "burnt".

Thirty (30) descendents of Ham are listed in vv6-19; consult the attached Table for the modern identifications of these nations.

- [8] The number of nations listed here is said to be 70 (see note on v32). However, names listed below level of Shem, Ham and Japheth number 71. Some suggest that Nimrod is a title, not a name, and could be **Cush** himself. Nimrod's name means "the ultimate rebel", and his name occurs throughout ancient, pagan mythologies where he is associated with Semiramis (his wife), the queen of heaven (Rev18:7), whose son was Tammuz (Ezek8:14).

- [9] Nimrod was a mighty hunter before (i.e., in the face of, in defiance of) the Lord. There is good reason to identify Nimrod with the Gilgamesh of Babylonian legends, who also built a tower to rebel against God.
- [10] Nimrod was the founder of Babel, the city that rebels against God and is judged in Genesis 11. Babel becomes Babylon (there is no difference in these names in the Hebrew text of the OT). Erech is Uruk, the city of Gilgamesh. Calneh is located at the modern site in Iraq called "Nimrud". Shinar is the plain that lies between the Tigris and Euphrates rivers, which comes to be Sumer and the ancient people the Sumerians. All of these cities have been identified and excavated by modern archeologists and have been identified as major cities of the ancient world.
- [11] Both Babylon and Nineveh were established by Hamites, but are later taken over by the Assyrians and Chaldeans (both of which are Semitic; e.g., Abraham is from the Ur of the Chaldees); dispute rages over whether later city of Babylon is Hamitic or Semitic.
- [15] Heth was the progenitor of the Hittites.
- [18] The comment that "afterward were the families of the Canaanites spread abroad" is interesting. The peoples of the Far East (i.e., Asians) may be Hamitic, as they are linguistically linked to the "Sinites", who were descendents of Canaan (v17); Isaiah speaks of the people of "Sinim" as living at the extreme end of the world (Isa49:12).
- [19] Sodom, Gomorrah, Admah, and Zeboiim are the "cities of the plain" that will be judged by God and destroyed with fire from heaven (Gen19:24-25; Deut29:23).
- [20] As for the descendents of Japheth, and the nations that came from them (v5), it is clear also for the nations that came from the descendents of Ham that the division was according to "tongues", indicating that the dispersion into distinct nations occurred as a result of the judgment at Babel (Gen11:7-9).

THE SONS OF SHEM

- [21] Shem's name means "THE NAME" and is the source of today's ethnic designation "semitic". Shem was the middle of Noah's three sons, with Japheth being older (v21) and Ham being younger (Gen9:24). The NASB reverses this, saying in this verse that Shem is older than Japheth.
- Twenty-six (26) descendents of Shem are listed in vv21-30; consult the attached Table for the modern identifications of these nations.
- [22] The immediate descendents of Shem become the major nations in what we would call the Middle East. Elam becomes Persia. Asshur becomes Assyria. Arpachshad is the progenitor of the Chaldeans, and Aram of the Arameans (i.e., the Syrians).

- [23] Uz is the land of Job (Job1:1).
- [24] Eber is the source of the word Hebrew, which means "crossed over".
- [25] The cause for the division of the peoples is the rebellion at Babel (Gen11:7-9). Here it is made clear that this event occurred during the lifetime of Peleg, whose name means "division".
- [31] These nations descended from Shem are likewise said to be divided into "nations" according to their "tongues", indicating that the division was a result of the confusion of tongues by the judgment at Babel (Gen11:7-9).
- [32] This division into distinct nations and tongues took place "after the flood", in the days of Peleg (v25); thus, by making use of the detailed genealogies given in Genesis 5 and 11, we understand that the judgment of Babel occurred between 100-340 years after the flood.

These nations are said to number **70**, so that the number of the Gentile nations is equal to the number of the children of Israel that went down into Egypt (Gen46:27; Deut32:8).

CHAPTER 11

BABEL AND THE ORIGIN OF NATIONS

Chapter 11 describes the historical event that gave rise to the division of the world into 70 distinct, Gentile nations, which was outlined in Chapter 10. God's judgment on the human race at Babel for their rebellion against His clear command was to confuse their languages. The inability to communicate with one another naturally led to their segregation into groups that shared a common language, which in time became nations. Early isolation into groups, with reproduction occurring only within these groups for many centuries (if not millennia), would lead to the national (i.e. ethnic) distinctives we easily recognize among peoples today.

- [1] The entire world, from the creation to the Flood (and perhaps several centuries after the Flood), spoke "one language". Some see Zephaniah 3:9 as a prophecy that in the Millennial Kingdom, the world will again speak a common language. What was that one language? Many have suggested that it was the predecessor of Hebrew, as all the names given in Genesis 1-11, along with the explanations for the meanings of those names, make sense only in Hebrew.
- [2] Noah, his family, and their immediate descendents (those named in Genesis 10), though at least 100 years had passed since the ark had come to rest (and as much as several centuries), had not obeyed God's command to "fill the earth" (Gen9:1). They have remained grouped together, and eventually settle into "the land of Shinar", which is the fertile plain between the Tigris and Euphrates rivers, which becomes known as Sumeria (Sumer is linguistically equivalent to Shinar) and Mesopotamia (which means "between the rivers").

[3] And "they said one to another" indicates agreement, consensus, and unity in the action that is to be taken; action that is rebellion against God's clear command. The land of Shinar did not/does not have the great limestone or marble rock beds, prevalent in other parts of the Middle East, that could be used for building materials. Rather, "brick" had to be made by baking the alluvial mud of the Tigris-Euphrates valley, and "slime" (petroleum-based bitumen or asphalt) was used for "mortar".

[4] The act of rebellion is the building of a "city and a tower", whose very purpose is to prevent their being scattered "abroad upon the face of the whole earth"; this is in defiance of God's command to "fill the earth" given to Noah upon exiting the ark (Gen9:1). Remember, Noah is still alive at this time, and is presumably among this people settling in the land of Shinar.

Note the repetition of the pronouns "us" and "we" by the people of Babel. The force of this device is to assert that the united human race knows how to best govern themselves, irrespective of what God has commanded (does this sound anything like the attitude of the United Nations today?). The event of Babel was pure rebellion by the human race against God; they knew what He had commanded, but determined to do the opposite.

The tower was more than just an architectural project. The people's desire that it's "top may reach unto heaven" suggests that it had a religious function. Later ziggurats were known to be connected with astronomical studies (which in the pagan world were never separate from the perversion of astrology). Here we undoubtedly see the post-Flood beginning of the pagan worship of the heavens and their [demonic] host.

Ziggurats. Ziggurats were gigantic artificial mountains constructed from sun-dried bricks; they were not uncommon in the ancient world, and the remains of many exist in the Middle East today. The oldest one uncovered by archeologists was found at Uruk (i.e., Erech; Gen10:10). Presumably the "tower" of Babel was the original ziggurat, which was copied by pagan peoples everywhere after the dispersion (i.e., so-called pyramids constructed by ancient cultures are found throughout Africa, the Americas, India, East Asia, and even Europe).

[5] Almost certainly an anthropomorphism is in use here. The LORD did not physically "come down", but this expression is used in the sense of "Jehovah intervened" in the actions of men. The expression used for the people in their work of rebellion, "the children of men", in the Hebrew text is literally 'the sons of Adam'; as Adam had willfully rebelled against his Creator's clear command, so his descendents by nature recapitulate his primeval rebellion in their disobedience to the Noahic covenant (Gen9:1).

[6] The unity of all men, and their ease of communication via a common language, was not a good thing for a fallen race. The only unity possible for unregenerate men is unity in rebellion against God. Here, "imagined" is a Hebrew word meaning to 'purposefully devise a plan', as used in Psalm 2:1.

[7] Jehovah, the triune Creator God (note the plural pronoun "us"), intervenes in man's work of rebellion. In judgment He confuses their "language"; the inability of the race to communicate with each other brings their construction project to a halt. This judgment, however, must also be seen as an act of mercy; rather than leaving men to themselves, and allowing their rebellion to be magnified, God's confusion of their languages limits the depths of men's sin.

The mechanism God used in confusion the languages is not revealed, but must be understood to be a supernatural event that occurred at a definite point in time. Just as God gave the original language to Adam, now God introduces multiple languages into the human race. This is not a description of the natural devolution of language into diverse dialects.

[8] The LORD's confusing of the languages had the natural consequence of isolating people into groups with which they could communicate. These language groups migrated from Shinar to become the Gentile nations of the earth. Men had refused to fill the whole earth in obedience to the command of God, so God in His providence introduced a judgment that resulted in the scattering of the people. [An analogous situation occurred in the early days of the Church. God commanded the Church to go into all the world, but they remained in Jerusalem. It was the judgment of God that brought persecution to the Christians in Judea, and which resulted in the scattering of 1st century believers.]

[9] The name of the city where this rebellion occurred was called "Babel", from a verb meaning 'to confound'. Even in contemporary English, *babble* means incomprehensible speech. From Genesis 10:10, we know that Babel was the city of Nimrod (the ultimate rebel). In Hebrew, **Babel is identical to Babylon**. In the end time, the whole world will again conspire to rebel against God (Ps2:1-3), and their world headquarters will again be Babylon (Rev17-18).

Poetic Structure of Babel Account. Verses 1-9 exhibit antithetical parallelism, a common device in Hebrew poetry, seen as:

A-The whole earth was of one language (v1).

B-They dwelt there [Shinar] (v2).

C-They said one to another (v3).

D- They said, "Come, let us make bricks" (v3).

E-Let us make us (v4).

F-A city and a tower (v4).

G-And the LORD came down to see (v5).

F'-The city and the tower (v5).

E'-The children of men builded (v5).

D'-LORD said, "Come, let us... confuse their language" (v7).

C'-They could not understand one another's speech (v7).

B'-The LORD scattered them abroad from there [Shinar] (v8).

A'-The LORD did there confound the language of all the earth (v9).

Though structured poetically, the passage nevertheless presents real history.

GENEALOGY FROM SHEM TO ABRAM

Most of the remainder of Genesis 11 is a genealogy. This genealogy picks up exactly where the genealogy of Genesis 5 ended, where Noah was recorded as having 3 sons (Gen5:32). Genesis 11:10 picks up with Shem and traces his descendants for approximately 400 years, ending with Abram (i.e., Abraham). The format of the genealogy is essentially the same as that in Genesis 5, with the age of the patriarch at the time he gave birth to his son, as well as the number of years he lived after giving birth to this son, recorded exactly in order to give a so-called tight chronology (i.e., no gaps; see discussion on why there are no gaps in the genealogy of Genesis 5 on page 33 of the notes, as same arguments apply). This allows an exact chronology to be constructed from the time of the Flood to the call of Abraham.

Shem is selected as the line to be traced in the genealogy of Genesis 11, just as Seth was selected in Genesis 5, because his descendants represent the elect line that will lead to the promised Messiah (Cp., Luk3:34-36), as prophesied by Noah (Gen9:26-27). Most of the discussion regarding the genealogy in Genesis 5 applies to this genealogy as well. The sons identified in this genealogy are not necessarily firstborn sons, but sons that comprise the messianic line. All of these patriarchs are said to have had other "sons and daughters", until Terah, the father of Abram, where more detail on specific sons/daughters is given. The main difference of this genealogy with the one given in Genesis 5 is that here the total ages of the patriarchs are not tallied, and their deaths are not emphasized; nevertheless, their ages are easily tallied by the Bible student, so the actual information given is the same in both genealogies.

The primary purpose of this genealogy is to show the genealogical linkage of Shem and Abraham. God's choosing of Abraham and his seed for blessing (Gen12:1-3) is a direct result of His previous prophecy to bless the descendants of Shem (Gen9:26-27); that is, Abraham is heir of the divine blessing bestowed on Shem.

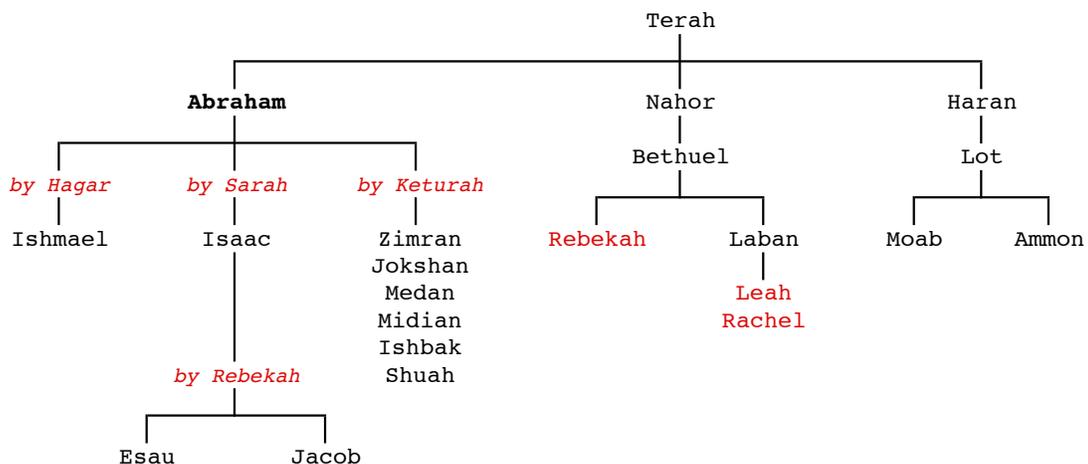
The chronological information given in the genealogies of Genesis 5 and 11, along with a few other chronological statements given later in the Old Testament, allow the approximate date of the creation of Adam (and the universe) to be fixed on our present calendar. The Biblical Chronology Worksheet is an example of how this is done, and results in a date for the creation of "the heavens and the earth" (Gen1:1) of approximately 4,000 BC, generally consistent with the Ussher chronology.

The chart Overlap of Generations in the Early Earth includes information from the genealogy of Genesis 11. The shaded "green" box under Shem highlights a phenomenon that was unique to the generations represented by the Genesis 11 genealogy. Namely, the rapid decay in human longevity that took place after the Flood gave rise to the strange phenomenon of previous generations outliving subsequent ones, until human ages stabilized somewhat during the days of Jacob. This phenomenon is especially exaggerated for Shem, as he is seen to have lived contemporaneous with 11 subsequent generations, being alive even in the days of Abraham, Isaac and Jacob. (Note: Jewish tradition equates Melchizedek, whom Abraham meets in Genesis 14, with Shem, in part for this reason; Cp., Heb7:3).

- [10] Arpachshad, who is the progenitor of the Chaldeans, is born to Shem 2 years after the Flood.
- [16] It is during the lifetime of Peleg, who was born 100 years after the Flood and lived to be 239, that the judgment at Babel occurred (Gen10:25).
- [26] With Terah, more information is given. Terah has three sons, Abram, Nahor and Haran. As with the Shem, who was named first in the list of Noah's sons (Gen5:32), Abram is named first because he will propagate the messianic line. It can be demonstrated, however, that he was not Terah's firstborn son; Abram was born to Terah when he was 130 years old (cf. Gen11:32; 12:4; Act7:4), so that the son born to Terah at age 70 (Gen11:26) was either Nahor or Haran.

THE CALLING OUT OF ABRAM

- [27] Added to Terah's 3 sons is the mention of Haran's son Lot (i.e., Abram's nephew), who will figure prominently in the narrative of Abram in Genesis 12-19.
- [28] It is because Haran dies young that Lot becomes associated with his uncle Abram. Terah and his family initially live in Ur (where Haran was born), the ancient capital of Sumer (i.e., Shinar), at this time populated by the Chaldeans (the people descended from Arpachsad; v12). Thus, Abraham is ethnically a Chaldean, prior to God's call of him out of that nation in order to become the progenitor of a new nation, Israel.
- [29] Abram marries Sarai (later becomes Sarah), his half-sister by his father Terah with a wife who was not Abram's mother (Gen20:12).
- [30] The fact that Sarai is barren sets up a crisis in the plan of God, since the messianic line is to be propagated by Abraham through Sarah. The inter-relationships between Terah, his sons, and his son's children are shown in the partial family tree below.



[31] Terah was a pagan who worshipped idols (Josh24:2), as did his entire family including Abram prior to God's appearing to Abram in Mesopotamia (Act7:2). Rather than being immediately obedient to the call of God to go to the land of Canaan, Abram moves with his father Terah and the rest of his family from Ur of the Chaldeans up the Euphrates river to dwell in Haran.

[32] After the death of Terah, God appears again to Abram in Haran, and this time Abram is obedient to God's call on him to journey to Canaan (Act7:4).

CONCLUSION OF GENESIS 1-11

For the first ~2,000 years of world history, mankind was comprised exclusively of Gentiles, and God's revelation came to them directly. With the close of Genesis 11, this phase of God's purpose and plan for humanity comes to an end. As Genesis 12 opens, Abram will be called out of the Gentile world to become the progenitor of a new people (Jews) and a new nation (Israel). From this point forward, God divides mankind according to two distinctions, Jew and Gentile, for the rest of the Old Testament and through the NT gospels. After the call of Abram, and God's covenant with him, divine revelation will come exclusively through Abraham and his seed, the Jewish people (Rom3:1-2), culminating in the Person of Jesus the Messiah who was Jewish "concerning the flesh" (Rom9:4-5).

In Acts 2, a third distinction is introduced into humanity, the Church (comprised of individuals called from out of the Jews and Gentiles to form the Body of Christ; cf. 1Cor10:32; Eph1:22-23; 2:11-16; 3:6; Col1:24-27).

CATEGORIES OF HUMANITY ON THE EARTH

| | | | | |
|-----------------|---------------------------|---------------------------------------|---------------------------|--------------------------------------|
| Gentiles | Gentiles, Jews | Gentiles, Jews, Church | Gentiles, Jews | Gentiles, Jews, Bride |
| 2,000 yrs | 2,000 yrs | 2,000 yrs | 7 yrs | 1,000 yrs |
| Gen.1 | Gen.12 | Act.2 | Rev.4 (Rapture) | Rev.19 (2nd Coming) |
| | | | | Rev.20+ |

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