Genesis
Chapters 1-11
The Book of Beginnings

Instructor
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# The Book of Genesis

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Why Study Genesis?

Comparisons between Genesis and Revelation

1. Genesis shows man beginning in a beautiful paradise.
   Revelation shows the wonderful paradise to come.
2. Genesis showed how man lost his chance to eat of the tree of life (3:3-24).
   Revelation shows man will again eat of that tree (22:2).
3. Genesis reveals man’s rebellion against God.
   Revelation shows that man will cease to rebel against God.
4. Genesis shows the sorrow that resulted from sin.
   Revelation shows that all sorrow will be removed (21:4).
5. Genesis records the first death (4:8).
   Revelation promises that there shall be no more death (21:4).
6. Genesis shows the beginning of the curse (3:15-18).
   Revelation shows the curse removed (22:3).
   Revelation shows the final doom of Satan (20:10).
8. Genesis shows the first attempt to discredit the Word of God (3:1-5).
   Revelation promises a curse on those who alter the Word of God (22:19).

Genesis Begins in a Garden in Paradise and Ends in a Coffin in Egypt

According to Romans 15:4, “these (the OT) were written for our instruction, [not TO the church but FOR the church].” When Paul wrote this, James and Galatians and Corinthian letters had been written and perhaps only one Gospel, so he was referring to the OT not the NT. Paul then quotes the OT in verses 9-13. Paul quotes the OT more in Romans than in any other of his letters.

If every word of Scripture is “God-breathed” (2 Tim. 3:16), then no word is incidental, nor should a single word be glossed over in a dismissive way.

Biblical Hermeneutic for this Course

Hermeneutics is the set of underlying principles which guide the process of arriving at an accurate interpretation of the Word of God. Your professor subscribes to the inerrancy of Scripture and reads it through the lens of a hermeneutic known as the grammatical-historical method. In setting forth the special revelation of His Word, God chose to reveal truth through existing human languages. Here is what theologians have said:
• John Calvin: “We owe to Scripture the same reverence which we owe to God, because it has proceeded from Him alone.”

• Martin Luther: “God’s word is my rock and anchor. On it I rely, and it remains, for God cannot lie.”

• J.C. Ryle: “I hold not only that the Bible contains the words of God, but that every jot of it was written by Divine inspiration and is the perfect Word of God.”

• D. Martyn Lloyd-Jones: “If we say we believe the Bible to be the Word of God, we must say that about the whole of the Bible.”

• William Tyndale: “I call God to record against the day we shall appear before our Lord Jesus, that I never altered one syllable of His Word.”

• John MacArthur: “I believe the Bible is the only authoritative and absolutely reliable revelation from God. I also believe that the Bible is true in every detail, God was the author.”

• Roy Zuck: “Each biblical writing—that is, each word, sentence, and book—was recorded in a written language and followed normal, grammatical meanings, including figurative language.”

• Ramesh P. Richard: “The Bible is to be approached hermeneutically in a manner methodologically similar to any other piece of literature, since God adapted Himself to human language and to a human use of human language.”

• Stuart Scott: “The more I know the Bible, the more my life will be properly directed.”

There is no such thing as prehistoric
Genesis describes Adam as a very literate individual, capable of abstract thought and poetry, and certainly able thereby to speak eloquently, perhaps also to write. We are told that Adam and his descendants provided a written record of events (סֵפֶר) prior to the Flood (Gen 5:1). This written record was preserved through the Flood by Noah and his descendants. Moses, the human author of Genesis, referred to this book as he documented the accounts of Creation, the Fall, and the Flood, events which were preserved intact and became what today is part of the Holy Bible.

Languages of the Bible
1. Hebrew: The Old Testament (OT)
2. Greek: The New Testament (NT)
3. Aramaic:
   a. Daniel 2:4-7:28 (Aramaic was the language of Babylon, where Daniel resided.)
   b. The NT authors quoted such words as were spoken in a language other than Greek, such as Hebrew or Aramaic:
      i. Matthew 27:46: “And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, ’My God, My God, why
hast Thou forsaken Me?’” Eli is in Hebrew, *lama sabachthani* is in Aramaic.

ii. Mark 5:41: “And taking the child by the hand, He said to her, *Talitha kum!* (which translated means, ‘Little girl, I say to you, arise!’).” *Talitha kum* is in Aramaic.

The Place of Genesis in Scripture

The opening and the end of Genesis make an interesting contrast. The book starts with the words, “in the beginning God ...” (1:1) and ends with the words, “... in a coffin in Egypt” (50:26). The opening chapter of Genesis is all about creation; the closing chapter is all about death. At the beginning, Adam is placed in a beautiful garden surrounded by life and divine blessings. At the end, the body of Jacob is interred in a cave with the bodies of Abraham, Sarah, Isaac, Rebekah, and Leah. And the family in which the messianic bloodline resided was in exile in Egypt. Genesis is all about how sin destroys what God created to be good. And one of the themes that stands out most clearly as we read about the decline of humanity in Genesis is the horrible toll of sin on the institution of the family. From the time Adam sinned and tainted the whole race with corruption until this present day, families have struggled.¹

The Old Testament

Rabbinic Judaism refers to the Old Testament as the Tanach. Masoretic Judaism breaks down the books of the OT into three major sections. Even Jesus, at the Great Commission, referred to the three-fold division of the Tanakh (Luke 24:44).

- The Law or Torah (*תּוֹרָה*).
  The Hebrew meaning of *Torah* is "teaching." *Torah* is synonymous with the Five Books of Moses. The name given *Torah* in the LXX (Greek Septuagint) was *Pentateuch* from *penta* (five) and *teuchos* (volume), a “five-volumed book.” Typically, the five books of the Torah are referred to as a single work. Masoretic Judaism does not separate the five books.
- The Prophets or Neviim (*נָבִיא*).
- The Writings or Ketubim (*כָּתַב*).

Notice the etymology of the word Tanakh is an acronym of the first Hebrew letter of each of the Masoretic Text's three traditional subdivisions: Torah, Neviim ("Prophets") and Ketubim ("Writings")—hence TaNaKh.

We read that Jesus accepted this three-fold division of the Tanakh: “Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled,’” (Luke 24:44). [Note: Psalms is at the head of the list, and sometimes refers to the whole of the Writings.]

Discussion: What is Masoretic Judaism?

Discussion: What is the Septuagint (LXX)?

The OT represents 78% of the Bible, the NT 22%.

<table>
<thead>
<tr>
<th>The Tanakh (OT)</th>
<th>LAW</th>
<th>PROPHETS</th>
<th>WRITINGS</th>
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<tbody>
<tr>
<td></td>
<td>Torah</td>
<td>Nebiim</td>
<td>Ketubim</td>
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<tr>
<td><strong>Genesis</strong></td>
<td>Legal</td>
<td>Former</td>
<td>Psalms</td>
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<tr>
<td><strong>Exodus</strong></td>
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<td>Latter</td>
<td>Job</td>
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<td><strong>Leviticus</strong></td>
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<td>Proverbs</td>
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<td><strong>Numbers</strong></td>
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<td></td>
<td>Ruth</td>
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<tr>
<td><strong>Deuteronomy</strong></td>
<td></td>
<td></td>
<td>Song of Songs</td>
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<tr>
<td></td>
<td><strong>OT</strong></td>
<td><strong>26.3%</strong></td>
<td><strong>22.7%</strong></td>
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<tr>
<td><strong>OT &amp; NT</strong></td>
<td><strong>20.5%</strong></td>
<td><strong>17.7%</strong></td>
<td><strong>18.3%</strong></td>
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</table>

In Matthew 23:35, Jesus condemned the Jewish leaders for their rejection of the prophetic message from God. The first martyr was Abel and the last one was Zechariah (from A to Z). Zechariah is the eleventh of The Twelve, and last to be mentioned in Chronicles. There is no record of how Malachi died, who was the last of The Twelve.

By the time of Jesus’ ministry, tradition had overwhelmed the culture, supplanting the authority of the Tanakh. Tradition has no place alongside the Word of God. Jesus confronted this issue many times during His ministry. Example: “And He answered and said to them, ‘And why do you yourselves transgress the commandment of God for the sake of your tradition?’” (Mat 15:3).

**Introduction to the Torah**

Genesis is the first book in every Bible. Judaism regarded Genesis as an integral part of the Torah. The Torah is always considered a literary unit in Rabbinic Judaism, and the rest of Scripture, including the NT, looks back on the Torah as a unit. Traditional Judaism understood that five books comprise the Torah. Pre-NT Judaism had these in synagogues as separate scrolls. But no current scholar holds to a 5-fold division of Torah.

*Moses Is the Human Author of the Torah*

The Torah was a written document at the end of Moses’ life (Dt 31:9, 24-26). No latitude is given to liberal scholarship that views later authorship. In the Torah we find Theology Proper. Those who have come to embrace biblical inerrancy will readily accept the fact that Moses wrote the first five books of the Bible. Scripture testifies that Moses wrote the Torah (Ex 17:14; 24:4;
Num 33:1-2; Dt 31:9, 24-26; Jos 1:8; 2 Ki 21:8). Jesus attributed Moses as the author of the Torah (Mt 8:4; 19:7-8; 23:2; Mk 1:44; 7:10; 10:3; 12:26; Lk 5:14; 16:29,31; 20:37; 23:27; 44; Jn 3:14; 5:45-46; 6:32; 7:19-23). The Jewish scribes and political leaders of the first century accepted Moses as the author of the Torah, and on this issue they were in complete agreement with Jesus and the apostles. For Christians, this is not a point worthy of debate.

**Biblical designations for the Torah**

a. The Law (Josh 8:34; Ezra 10:3; Matt 12:5; John 7:19)
b. The Book of the Law (Josh 1:8; Neh 8:3; Gal 3:10)
c. The Book of the Law of Moses (Josh 8:31; 2 Kin 14:6)
d. The Book of Moses (Ezra 6:18; Mark 12:26)
e. The Law of Moses (Dan 9:11; Mal 4:4; Luke 2:22; John 7:23)
g. The Law of God (Neh 10:28, 29)
h. The Book of the Law of God (Josh 24:26; Neh 8:18)
i. The Book of the Law of the Lord (2 Chr 17:9; Neh 9:3)
j. Moses (Luke 16:29; 24:27)

**The Importance of the Torah**

1. The Foundation of Spiritual Insight (Deut 31:9-13; Josh 1:7-8; Ps 1:2)
2. The Pointing to Christ (Luke 24:27, 44)

**The Law of First Mention**

The "law of first-mention" is the principle in the interpretation of Scripture which states that the first mention or occurrence of a subject in Scripture establishes an unchangeable pattern, with that subject remaining unchanged in the mind of God throughout Scripture.

In Masoretic Hebrew, the title of each book of the Torah is identified by the first prominent word in that book.

Genesis. Hebrew name comes from the first word of the book, “in the beginning” or *Bereshith* (בראשית). LXX: “Genesis” – origin, source, generation (LXX, 2:4; 5:1; etc.). Date of Events: from Creation to the Death of Joseph (1806 BC). If Creation was around 4000 BC, then the timeline of Genesis exceeds all other portions of Scripture. More is said about the flood than creation, and more is said about Noah than Adam.

The Torah can be read as a religious book, a history book, a science book or even as the biography of 5 men:

- Adam (4173-3243 BC), 930 years – Genesis 1-5
- Noah (3117-2167 BC), 950 years – Genesis 6-10
  - The Year of the Flood (2517 BC)
- Abraham (ca. 2165-1990 BC), 175 years – Genesis 12-25
  - Isaac (2066-1886), 180 years – Genesis 35:28
- Jacob / Israel (2003-1856), 147 years – Genesis 47:28; cf. 25:25, Genesis 27-50

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2 Source: [http://thelawoffirstmention.com/](http://thelawoffirstmention.com/)
The Purpose of the Torah

1. The Kingdom Understanding: God chose Israel as the seed of Abraham to be the priestly nation that would restore mankind to its proper role as rulers for God over His created earth. (Gen 1:26-28; Exod 19:4-6). Man was created for the purpose of reflecting God’s glory. Therefore, salvation is not an end, but a means to an end.

   a. The Primeval History (Gen 1-11)
   b. The Patriarchal History (Gen 12-50)
   c. The Beginning of the History of the Nation of Israel (Exod 1 – Deut 34)

Viewed in the larger context of the entire Bible:
1) Genesis 1-2 presents God’s plan for man to rule the universe
2) God’s redemptive plan is worked out in human history from Genesis 3 to Revelation 19
3) The fulfillment of God’s redemptive work in Revelation 20-22

2. The Necessity of Faith toward God: The necessity of faith toward God seen through Abraham (Genesis 15:6). The NT draws a direct parallel between our salvation and the Abrahamic Covenant. Paul stated that “it is those who are of faith who are sons of Abraham” (Gal 3:7). Moses, the author of the Torah, understood that salvation was by faith, not the keeping of the Law. In order to fulfill God’s kingly plan, He had to first fulfill His salvation plan, which requires faith. Genesis 22 is the most preached passage by the Jewish rabbis. It was a test to show faith, not failure.

The Faith Rest Drill

1. Bring your cares and concerns to your Creator.
2. Go to the Scriptures to see His previous work.
3. Single out the attribute of God that addresses your circumstance.
4. Unpack the truths of Scripture, allowing them to surround our circumstance.
5. Receive an inner rest and stability.
6. Praise God for His Person and works.

The Literary Structure of the Torah

Promise/Fulfillment – Cline’s outline of the Torah:

   a. The Need for Abraham (Gen 1-11)
   b. The Outworking of the Promise to Abraham (Gen 12 - Deut 34)
      1 The Giving of a Seed [Descendants] (Gen 12-50)
      2 The Giving of the Law [Relationship](Exod 1 – Lev 27)
      3 The Giving of the Land (Num 1 – Deut 34)
1. **God reveals Himself.** The third word in the Torah is *Elohim* (אֱלֹהִים).
   a. The Creator (Gen 1, 2, 3, 5, 6, 7, 9, 14; Exod 20, 31; Deut 32). In Deut 34, God buried Moses. God preceded Gen. 1 and succeeded Deut 34, and He continues His work. Song of Moses, Deut 32.
   b. The Powerful One (Gen 6-9; Exod 7-11, 14, 16, 17), the Flood.
   c. The Holy One (Lev 11, 19) God is separate from creation and from man.
   d. The Faithful One (Gen 8:1; 19:29; Exod 2:24; 6:5; Lev 26:42, 45) God remembers (He takes special note of His promises.)
   e. The Sovereign One (Exod 19 - Num 10) Gen. 2, He has the right to command. He gave the Law. He gave commandments for their good and well-being (Deut).
   f. The Righteous One (Gen 18; Deut 32)
   g. The Redeeming One (Exod 6, 15)

2. **God the Creator** (Gen 1, 2, 3, 5, 6, 7, 9, 14; Exod 20, 31; Deut 32). In Deut 34, God buried Moses. God preceded Gen. 1 and succeeded Deut 34, and He continues His work. Song of Moses, Deut 32.
   a. To create [*bara’*] (Gen 1:1, 21, 27; 2:3, 4; 5:1, 2; 6:7) always used with God as subject.
   b. Creator [*qana*] (Gen 14:19, 22; Deut 32:6
   c. To Make [*āšâ*] (Gen 1:7, 16, 25, 31; 2:3, 4; 3:1; 5:1; 6:6, 7; 7:4; 9:6; Exod 20:11; 31:17; Deut 32:6, 15), used with God and man.
   d. To Form [*yatsar*] (Gen 2:7, 18, 19) God formed the air-breathing beasts in the same way He formed man.
   e. The Creation Psalms (8, 19, 104).

3. **God the Covenant Maker:** a relationship between two parties formalized by a binding agreement with a sworn oath
   a. Secular (Gen 21:27, 32; 26:28; 31:44) [*RANE*, 96-103]
   b. Theocratic
      1) Adamic – was not a covenant because of lack of binding oath. (On the other hand, God did promise a redeemer to crush the head of Satan.)
      2) Noahic (Gen 6:18; 8:21-22; 9:8-17) Noah found favor before God entered into covenant, thus a relationship already existed before the covenant.
      2) Abrahamic (Gen 15:18; 17:1-21; Exod 2:24; 6:4-8; Lev 26:40-45) Gen 15:2 the first words of Abram. Abram slept in Gen 17 (a type of death? Adam and Jonah also slept.)
      3) Mosaic (Exod 19:5; 24:7, 8; Lev 26:15, 25; Deut 4:3; 5:6-22; 31:24-29)

The ancestor of Israel is Jacob. We can’t understand Israel without understanding Abraham, without Noah, without Adam. Half of Genesis deals with Israel.

**Genesis**

Purpose Statement of Genesis: Probably the three most important questions that any human being can ask is, (1) Who am I, (2) Why am I here, and (3) Where am I going? The Book of
Genesis answers these questions, unveils the glory of God, and sets the stage for the revelation of God’s plan for the universe. Life overflows with meaning, purpose, and hope for those who study and embrace the truths found in Genesis.

The literary structure of Genesis is organized according to the *toledoth* (תּוֹלְדֹת) structure.

1) *Toledoth* introduces a Section [Wenham; Hamilton; Kidner; Hughes; Ross; Walton]
2) *Toledoth* concludes a Section
3) *Toledoth* functions as a hinge linking the preceding material and subsequent section [Mathews]
4) *Toledoth* has different meanings [“descendants” (5:1); “history” (6:9)] that usually introduces a section, but also can follow an account (2:4). Think of the ripple effect after throwing a pebble into a pond.

Each appearance of the word *toledoth* in the Hebrew text is the key to identifying the grammatical structure of Genesis. Translators typically render it “account” (NIV) or “generations” (NASB, ESV, KJV). Its Hebrew origin is a derivative from *yalad* meaning “to bear, to generate.” *Toledoth* occurs ten times in Genesis (actually, eleven times but 36:9 repeats 36:1). Each use introduces a new section of Genesis. The first part of Genesis from 1:1 to 2:3 is not within the structure but is unique in its account of creation. It is also introductory by way of setting the table for all that follows. The following outline is based on the *toledoth* structure.3

1. Introduction 1:1–2:3
2. The generations of heaven and earth 2:4–4:26
3. The generations of Adam 5:1–6:8
4. The generations of Noah 6:9–9:29
5. The generations of the sons of Noah 10:1–11:9
6. The generations of Shem 11:10–26
7. The generations of Terah 11:27–25:11
8. The generations of Ishmael 25:12–18
10. The generations of Esau 36:1–43
11. The generations of Jacob 37:1–50:26

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<thead>
<tr>
<th>THE PRIMEVAL HISTORY</th>
<th>THE PATRIARCHAL HISTORY</th>
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<tbody>
<tr>
<td><strong>Introduction</strong>: God’s Creation (1:1-2:3)</td>
<td>[<strong>Introduction</strong>: Noahic Covenant (1:1-11:26)]</td>
</tr>
<tr>
<td><strong>Toledot</strong>: Man’s Sin (2:4-4:26)</td>
<td><strong>Toledot</strong>: Abrahamic Covenant (11:27-25:11)</td>
</tr>
<tr>
<td><strong>Toledot</strong>: God’s Recreation (6:9-9:27)</td>
<td><strong>Toledot</strong>: God’s Choice of Jacob/Israel</td>
</tr>
</tbody>
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Genesis can also be organized by biographical material

- Adam and Noah (1:1-11:26)
- Abraham (11:27-25:34)
- Jacob (26:1-36:43)
- Joseph (37:1-50:26)

The Nature of Genesis 1:1-11

- Myth
- Symbolic Theology
- Historical Narrative
  1) No literary distinction between 1:1-11:26 and 11:27-50:26
  2) Discernible historical features in 1:1-11:26
     a) 64 geographical terms
     b) 88 personal names
     c) 48 generic names
     d) 21 cultural items (woods, metals, buildings, musical instruments)

“Genesis” is an apt title because Genesis is the book of beginnings. In its first 11 chapters we discover:

1. The beginning of the universe
2. The beginning of mankind, created in the image of God as free, yet responsible moral people (chp’s 1-2).
3. The beginning of the 7th day set aside for rest (chp. 2).
    Architecture/construction (4:17)
    Ranching (4:20)
    Musicians (4:21)

Craftsmanship / primary metals (4:22)
5. The beginning of marriage (chp. 2).
6. The beginning of Satan’s interference in human history (chp. 3).
7. The beginning of sin, spiritual and physical death (cf. 2:17 with 3:6 and 4:8; 5:5).
10. The beginning of sin and salvation (chp’s 3-5).
11. The beginning of divine judgment and government (chp. 9).
12. The beginning of national entities (chp’s 10-11).
13. The beginning of Israel (chp’s 12-50).
The Purpose of Genesis 1-11

“The purpose of Genesis 1-11, the record of the so-called prepatriarchal period, becomes immediately apparent. This section records those events and circumstances that necessitated the call of the patriarchs and nation in the first place. The perfect creation had become corrupted by the fall of mankind into sin, a corruption illustrated and/or addressed by Cain's murder of Abel (4:1-15); the Flood, which was brought about because ‘every inclination of the thoughts of [man's] heart was only evil all the time’ (6:5); and the Babel dispersion that resulted from human hubris that led Yahweh to say of the race that ‘nothing they plan to do will be impossible for them’ (11:6). The radical juxtaposition of the last of these—the Babel story—to the Shem genealogy culminating in Abram emphatically underscores the point that the election and call of that man constitute the divine response to the human predicament, a response of redemptive grace channeled through a Hebrew people, an Israelite nation, and a Jewish Savior, Christ the Lord.”

ANE Cosmology

Skeptics of the biblical accounts of Creation and the Flood will point to ancient pagan sources in the Ancient Near East (ANE). Sources can be found in Egyptian, Ugaritic, or Mesopotamian literature. Most attention is given to the Mesopotamian myths known as the Gilgamesh Epic or Enuma Elish, the earliest written pagan creation myth, which dates to the time of the Exodus. In this creation epic, the god Marduk battles the chaos goddess Tiamat (Old Akkadian word for “sea”) and her minions. Marduk battles and defeats her using an arsenal of super-weapons. After his victory Marduk is made the leader of the gods by acclimation and divides Tiamat’s corpse into two portions: the upper half becoming the sky and the lower half the earth. Marduk then creates humanity from his blood and bone.

The following table provides a comparison between the Enuma Elish mythical story of Creation, versus what is presented in the Book of Genesis.

According to paganism and evolution, chaos and evil have always been part of existence. Thus, evil never had a temporal origin. Paganism and evolution both need a universe where evil somehow always existed. Such a worldview creates the dilemma that there will never be a way to escape the horror of the eternal existence of evil.

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1. Introduction 1:1–2:3

Note that Hebrew is written from right to left. Beneath each Hebrew word is given the phonic sound and the English translation.

Genesis 1:1

בראשית

 wa-eth haeritz   eth hashemayim    Elohim   barâ   Bireshith
 and the earth.   the heavens           God     created    In the beginning

The third person masculine singular verb “created” (barâ) suggests ex-nihilo creation, always used with God as subject. (Ex-nihilo means created from nothing.) Barâ is used several places in the Bible, but never describes anything made by man.
Note that word for God is *Elohim* (אֱלֹהִים), the plural form of the noun *Eloha* (אֱלֹהַּ). Hebrew grammarians will quickly notice the plural subject is attached to a singular verb. Here in the second and third words of the Bible is the first indication of the Triune God.

**Genesis 1:2**

<table>
<thead>
<tr>
<th>el-pani</th>
<th>wa-koshek</th>
<th>wa-bohu</th>
<th>tohu</th>
<th>hayata</th>
<th>Wa-haeritz</th>
</tr>
</thead>
<tbody>
<tr>
<td>over the face</td>
<td>and darkness</td>
<td>and void</td>
<td>without form</td>
<td>was</td>
<td>And the earth</td>
</tr>
</tbody>
</table>

The verb “was” is the second word in the sentence has a Qal perfect stem, suggesting it is a stative verb not a transitive verb. In other words, the Hebrew would not say “became,” it would say “was.” In the LXX, the Jewish scholars used the Greek word “was” (εἶμι) rather than “become” (γίνομαι). Both the Hebrew and the Greek languages oppose any idea that the earth was undergoing change or evolving, they simply express the condition in which the earth existed at that time.

The Meaning of “without form and void” (1:2)

The words, “without form and void” (*tohu wa-bohu*) have no Hebrew connotation suggesting anything immoral. No evil is implied. These words simply mean, respectively, without form and without content. This sentence simply says that darkness existed before light was create.

The Meaning of *ruach 'elohim* (1:2)


b. “A mighty wind” or “A wind from God” (cf. 8:1; Exod 14:21; 15:8) [“A supernatural wind that was permeated with the power of God,” Walton] The fact that it “hovered” tips us that it was an animate object (the Holy Spirit), not mere wind.

c. “The breath of God”

The verb “hovering” has a Piel stem, suggesting causation. It indicates that the Holy Spirit is causing something to happen. This would be in keeping with the creative work of the Holy
Spirit, who is referred to here. The word for “spirit” is also sometimes translated “breath,” but in the context of God’s Spirit, we encounter here a clear reference to the Holy Spirit.

At this point, the earth was a work in progress, but it was not evil nor can a long period of time be found in the text.

Isaiah 45:18: “For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), ‘I am the LORD, and there is none else.’”

Water. Note the striking similarity in spelling of “the heavens” hamshemayim (הַשָּׁמַיִם) in 1:1 and “the waters” hamayim (הָמָיִם) in 1:2 – different by only one Hebrew letter. This would be good to recall Peter’s commentary on this verse in 2 Peter 3:5-6, “by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water.”

Genesis 1:3

and light came to be light be God And he said

In this verse, God issues the jussive command, in the imperative form, “be,” the subject being “light.” The jussive expresses intent, determination, wish, request, or purpose. In other words, “Light, be.” And the light came to be. The latter is an imperfect verb stem, unlike the perfect form used in verse 2, suggesting transitive action. In other words, in verse 3, we see God commanding light to be manifest. A proper translation for this verse would be “And God said, ‘Let there be light, and light came to be.’”

Could this light be a reference to the Son of God? Let’s recall Jesus’ words in John 8:12, “Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life,” (cf. John 9:5). If so, we seem to have the Father on display in 1:1, the Spirit in 1:2, and the Son in 1:3.

Genesis 1:4

and he separated was good that the light God And he saw

Having created light in verse 3, God now separates the light from the darkness that prevailed in verse 2. Light had a purpose, which was to dispel the darkness. Consider John’s commentary regarding the creation:
“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it,” (John 1:1-5).

Here we have the suggestion of a correlation between light/darkness and good/evil. God is righteous and is seen in His judicial role.

Observe the linguistic style of the Hebrew, which notes that after God created the light in verse 3, He now looks at the light in verse 4 to render His appraisal, evaluation, or judgment. Here we see a hint of God’s moral character or propensity to sit in judgment. If one thing can be good, another thing could be bad. But only God decides right from wrong. It is man’s duty to accept God’s standard and follow His moral law.

Genesis 1:5

 carroh wala-koshekh yom la-oar Elohim Wa-yikarah
he called and to the darkness day to the light God And he called

echad yom wa-hayi-boker wa-hayi-oar layilah
one day and there was morning and there was evening night

The imperfect verb stems support a translation that would read, “it came to be evening and it came to be morning.” The ordinal number used here suggests “day one,” not “the first day.” The remaining days can be read, “second day, third day,” etc., but not here. The idea is that nobody starts to count until something is repeated. This is like the first coat of paint on a house, the first child born, etc. The First World War was not described that way until there was a Second World War. In the same way, when the second day appeared, it needed to be distinguished from the first day. The text views Creation from the standpoint of an observer, living in the moment. The process of creating a seven-day calendar began with only one day, and had there been a human observer, they might have been unaware whether there would even be a second or third or seventh.

Observation: Revelation 2:11, 20:6, 14, and 21:8 make mention of a “second death.” By that time in human history, the author is looking back at human death, realizing it was not permanent. All those who have a part in the first resurrection will not have a “second death.”

Note also that evening comes before morning. For this reason, the Jewish day runs from sundown to sundown.

Consider the major views on the Creation of the universe, and what is the meaning of “day,” yom (יָומָ) in 1:1-2:3. The theories are:
a. The 24-hour Day theory
   1) “evening and morning”
   2) numerical adjective
   3) Ex. 20:11
b. The Day-age theory
c. The Intermittent-day theory
d. The Revelatory-day theory
e. The Literary Framework theory
f. The Analogical-day Theory – God’s Workdays

The three major views on this question are shown below.6

Biblical uses of the word, yom7
- Yom + ordinal number (used 410 times) always indicates an ordinary 24-hour day.
- The words evening and morning together (38 times) always indicate an ordinary day.
- Yom + evening or morning (23 times each) always indicates an ordinary day.
- Yom + night (52 times) always indicates an ordinary day.
- The Hebrew grammar in Exodus 20:11 unmistakably refers to a 24-hour day.
- The Israelites walked around Jericho for seven days, not an indeterminate number of days.
- Jonah was in the whale for three days, not three thousand years.
- There are many biblical references to the “day of the Lord,” which is a technical term referring to the worldwide judgment that will precede the second coming of Jesus Christ.
- Peter was not attempting to define a “day” in 2 Peter 3:8. Peter does not equate one day to 1,000 years. He did not connect the two with a word that means equality, but used an adverb as a way to suggest a day with man “as” (ὡς) a thousand years with the Lord. Peter’s point is that God is timeless. Peter tries to put this in words that we can comprehend, but ultimately, it’s a truth too big to comprehend.8

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6 Merrill, 179.
8 Greg Harris, General Epistles, The Masters Seminary, Spring 2014.
The following summary is a descriptive outline of the six days of Creation. Note the symmetry.

<table>
<thead>
<tr>
<th>The Days of Creation</th>
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<td>Formed</td>
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<td>Day 1 (1:1[3]-5)</td>
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<td>Light</td>
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<td>Light Bearers</td>
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<td>Day 4 (1:14-19)</td>
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<td>Land</td>
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<td>Day 7 (2:1-3)</td>
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<tr>
<td>God Rested, Blessing and Sanctifying the Seventh Day</td>
</tr>
</tbody>
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Note in the graphic an absence of concordance between the biblical account and the secular account of Creation:
Second Day

Genesis 1:6
Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

The “expanse,” (NASB, ESV), translated “firmament” in the KJV, is the Hebrew word *raqia* (רָקִיעַ). The Hebrew lexicon defines this as “an extended surface, (solid) expanse (as if beaten out; the vault of heaven, or ‘firmament,’ regarded by Hebrews as solid, and supporting ‘waters’ above it,” (BDB). Morris defines “firmament” as a “thin, stretched-out space,” more than likely earth’s atmosphere.⁹

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Genesis 1:7
And God made the expanse (raqia), and separated the waters which were below the expanse (raqia) from the waters which were above the expanse (raqia); and it was so.

“The ‘waters above the firmament’ thus probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high-temperature region now know as the ionosphere, and extending far into space. The concept of an antediluvian water canopy over the earth has appeared in many writings, both ancient and modern. Furthermore, a vapor canopy could be more easily maintained aloft and would have to be transparent in order for the heavenly bodies to be seen on the surface of the earth, whose purpose would be ‘to give for lights in the expanse of the heavens to give light on the earth,’” (cf. Gen 1:15).10

Morris makes the case for an antediluvian vapor canopy:11
1. Radiation shield creating uniform temperate climate all over the world
2. Great windstorms would be unknown
3. No rain except directly over bodies of water from which it might have evaporated
4. Without global air circulation, the canopy in the upper atmosphere would be stable and not prone to precipitate
5. Daily local evaporation and condensation would occur like dew or ground fog in each day-night cycle (Gen 2:5-6).
6. Lush vegetation would exist everywhere and there would be no deserts or polar ice caps
7. The absorption cross-section for nuclear radiation would be extremely high, protecting all life from genetic mutations and cancers, contributing to human and animal health and longevity
8. Higher barometric pressures would aid in combating disease and promoting good health
9. The upper waters provided the reservoir from which God sent the Great Flood

Psalm 136:6: “To Him who spread out (raqia) the earth (haeritz) above the waters, For His lovingkindness is everlasting.”

Within less than two to five hundred years after the Flood, Elihu was apparently describing a great ice age and made this observation: “From the breath of God, ice is made, and the expanse (raqia) of the waters is frozen,” Job 37:10. “For to the snow He says, ‘Fall on the earth,’ and to the downpour and the rain, ‘Be strong,’” Job 37:6.

The monologue presented by God Himself in Job 38 has much more to say about the supernatural formation of ice, rain, and the Flood. As a side-note, modern climatologists do not have a fully-accepted model for the cause of the “Ice Age” or for the process of deglaciation. They require time scales of at least 100,000 years to explain the so-called “Ice Age.” The best current explanation for the formation of the polar ice caps and glaciers is provided by a literal hermeneutic coupled with a young-earth scientific analysis of the Flood.

10 Ibid., 59.
11 Ibid., 60-61
2 Peter 3:5-6, “by the word of God the heavens existed long ago and the earth (gae) was formed out of water and by water, through which the world (kosmos) at that time was destroyed, being flooded with water.”

The “earth” is differentiated from the “world” in this passage, suggesting that planet Earth was put together out of water and by water, but that the world (referring to the human population which existed at that time) was destroyed, being flooded with water. Similarly in John 3:16 “the world” (kosmos) means the earth’s inhabitants (cf. John 1:9; 3:17, 19; 4:42; 6:33; 7:7; 15:18–19; 17:14, 21, 23, 25; 1 John 2:2; 3:13; 4:14).12

Genesis 1:8
And God called the expanse heaven. And there was evening and there was morning, a second day.

Third Day

Dry ground and the plant kingdom

Genesis 1:9
Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

Genesis 1:10
And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

Genesis 1:11
Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth”; and it was so.

Note the earth played an active part in creating vegetation. The earth “sprouted” or literally, “came out” (יָצָא) [Hiphil stem, suggesting causation] with vegetation.

The Hebrew word translated “yielding seed” [the verb form of the noun seed, meaning to yield or produce seed or to sow seed] (מזְרִיעַ) [Hiphil stem, suggesting causation].

Genesis 1:12
And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good.

Each plant was created with “seed in it after its kind” (לְמִינֵהוּ גֵּרֵמוֹ).
The vegetation, like the waters, is given prescribed boundaries: they reproduce “according to their various kinds.” “Kind” (מִין) is used for broad categories of animals, birds, and fish (e.g., 1:21, 24–25; 6:20; 7:14).13

Creation and procreation according to “kind” indicates that God has established parameters for creation. But the term is never used of humanity, showing that we are a unique order of creation.14

Any attempt to correlate the biblical term “kind” with the modern classification system for animals (kingdom, phylum, class, order, family, genus, or species) may prove difficult, though the distinctive “kinds” are scientific descriptions.

For further discussion: What are the implications of fruit containing seed when it was created?

Genesis 1:13
And there was evening and there was morning, a third day.

“Mother Earth”
There is no hint of the pagan notion of Mother Earth. The land by itself, of course, does not produce vegetation; rather God enables the land to do so by his creative word. Whereas the ancients believed that vegetation and all reproducing processes were dependent upon the procreation of the gods, the Genesis account attributes vegetation to the inanimate soil. The sensual practices involved in fertility worship reflect the pagan misconception of life’s origins and renewal. Procreation is the gift of God, deemed a divine “blessing” (1:22, 28) that he graciously enables his creatures to enjoy (e.g., Gen 12:2; 22:17; 26:3–4; Deut 28:4; Ps 127:3).15

Fourth Day

Genesis 1:14-16
Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.

The greater light would be the sun and the lesser light would be the moon. But note the casual, almost passing, reference to the stars. From an earth-bound perspective, the sun and moon are the dominant celestial objects, more than the stars. Astronomers estimate that there are 200 billion stars in our galaxy (the Milky Way), and there are approximately 200 billion galaxies in the universe. If these estimates are correct, there are 40,000,000,000,000,000,000,000 stars in the universe.

14 Ibid., 153.
15 Ibid., 152.
When the Children of Israel left Egypt, many of them carried graven images, some representing star gods (Amos 5:25-26). Stephen quoted these verses in Acts 7:42-43.

The Jewish calendar is luni-solar. The Western (Gregorian) calendar is solar, and the Muslim calendar is lunar. (See handout)

This passage shows that the sun and moon are not cosmic deities worthy of reverence, even though:
- Moon deities of Mesopotamia sprang up after the Flood and were prominent during the time of Abraham.
- Sun deities were of great importance to the Babylonians, who worshiped Shamash,
- The Egyptians, who paid homage to the sun god Re and Aton.

As well, the stars are no more than light-bearing bodies that are subservient to the needs of the earth.

Continuity of Being
Modern cosmology and ANE cosmology view God as part of the Creation. God suffers from limitations imposed upon Him by the Creation. But the biblical view presents God as transcendent.

“As God creates, He establishes the boundary between creation and Himself, and (this is the point so often missed) He crosses that boundary by communicating into creation in His words, in His works, and supremely in Himself. Creation is inextricably linked with God’s revelation,” Scott Oliphant.

Genesis 1:17-19
And God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

Here the verb is used, as an infinitive, “to govern,” or to rule.

Stretching Out of the Heavens
At some point during Creation, God “stretched out” the heavens.

- Psalm 104:1-2, “Bless the LORD, O my soul! O LORD my God, Thou art very great; Thou art clothed with splendor and majesty, Covering Thyself with light as with a cloak, Stretching out heaven like a tent curtain.”

- Isaiah 45:12, “It is I who made (asah) the earth and created (barah) man upon it. I stretched out the heavens (hashemaym) with my hands and I ordained all their host (saba).”
Isaiah 51:13, “You have forgotten the LORD your Maker, Who **stretched out** the heavens, And laid the foundations of the earth,”

The Hebrew verb used in these passages, *natah* (נָטָה) means “to stretch out, spread out, extend, incline, bend.” In another context this word was used in Exodus 8:5, “The Lord said to Moses, ‘Say to Aaron, ‘stretch out (נָטָה) your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Egypt.’”

These verses seem to suggest that the extent of the solar system, presumed to be 12-14 billion light years across, could have been accomplished by **“stretching out”** in one 24 hour day.

Psalm 136:1,7-9: “1 Give thanks to the Lord, for He is good, for His lovingkindness is everlasting. 7 To Him who made the great lights, For His lovingkindness is everlasting, 8 The sun to rule by day, For His lovingkindness is everlasting, 9 The moon and stars to rule by night, For His lovingkindness is everlasting.”

**Fifth Day**

Animals to populate the sea and air

**Genesis 1:20**

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

“Teem” is the verb of the noun “swarms.” It could be translated, *swarming things that swarm.* Included in this re creatures that teem, swarm, crawl, and wriggle in prolific magnitudes, such as various insects, rodents, worms, reptiles, etc. These would later be declared unclean and prohibited from Israel’s diet (Lev 11:44).

“Living creatures” (*nepeš hâyyā*) and the birds to fill the atmosphere.

The waters are not divine.

The phrase *nepeš hâyyā* is the same expression used for animal (v. 24; 9:10, 12, 15) and human life (2:7; both at 9:16). These living creatures, including birds, are also said to possess *nepeš hâyyā* (v. 30).

**Genesis 1:21-23**

And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, a fifth day.

The sea monsters (*tannanim*) are mentioned in:

Ex 7: 29:3; 32:2; Ps 91:13; Jer 51:34; Job 7:12; Ps 74:13;; Isa 27:1; 51:9; Ps 148:7. Sometimes translated “serpent or dragon.” “That such dinosaurs as the *diplodosaurus* lived in the
Jordan River Valley as late as 2000 BC is indicated in Job 40:15-19 (“Behold now, Behemoth … He bends his tail like a cedar … He is the first of the ways of God.”) This is not the hippopotamus as claimed by some early theologians.  

**Sixth Day**

Animals to populate the land

**Genesis 1:24-25**

Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

The creatures that creep on the ground would also become dietary prohibitions (Lev 20:25).

**Genesis 1:26**

Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

Image, *zelem* (צֶ֫לֶם)
*Images* of tumours and mice (of gold) 1 Samuel 6:5, 11; *images* of heathen gods Amos 5:26; 2 Kings 11:18; Psalm 73:20 *thou wilt despise their semblance.*

Likeness, *demuth* (דּמוּת)?
*Genesis 5:3; likeness, similitude of external appearance. Daniel 10:16, one like the sons of man; similitude, resemblance, Ezekiel 1:5, 1:10, 1:16, 1:22, 1:26, 10:10, 10:21, 10:22.*

What is “the image of God” (1:26, 27)?

a. The totality of man is a reflection of God  
b. The immaterial nature of man is a reflection of God  
c. The rule of man as God’s representative(s) over the earth  
d. Human plurality (male & female) in unity (man) as a reflection of God’s own personhood

The attributes of God  
God does not exist apart from His attributes  
1. Personality  
2. Omniscience  
3. Holiness  
4. Justice  
5. Love

6. Goodness
7. Truth
8. Freedom
9. Omnipotence
10. Simplicity
11. Unity
12. Infinity
13. Eternity
14. Immutability
15. Omnipresence
16. Sovereignty

Some of these attributes have counterparts in human beings (ex: personality, love, justice, wisdom, goodness, etc). Not that man is perfect in any of them, nor was Adam before the Fall, only God would be. But there are corollaries between God’s perfect nature and the imperfect likeness and image in human beings. The image of God can also be understood more clearly as we study the ways in which man is different from all other creatures (self-consciousness, complexity of emotion, etc.).

The image of God involves both structural and functional aspects. In our structure as human beings we possess the image of God. This structural capacity should lead to proper functioning in the realms of relationships and ruling and subduing the creation.

Jesus Christ is the image of God (2 Cor 4:4; Col 1:15; John 1:18). His incarnation represented a permanent transformation into human flesh. The ultimate goal and great heritage which every Christian has is to become a new creation “who is being renewed to a true knowledge according to the image of the One who created him (Col 3:10).

As with all people of the world, God has revealed himself to all people of other religions, but this revelation of common grace does not save.
1. All people have knowledge of God’s existence (Ps. 19:1-6).
2. All people know some of God’s attributes (Rom. 1:18-21).
3. All people know the basics of God’s moral law requirements (Rom. 2:14-15).

Though perverted by the Fall, these attributes have survived to some degree in all human beings.

Common grace is not saving grace. People still need to hear the message of the Gospel.

The verb radah (רדה) (Aramaic raday) means to dominate, to have dominion, to rule. Its form is the jussive, which is third person imperative. This form suggests a direct command which in no way can be taken as a suggestion or an option.

Genesis 1:27
And God created man in His own image, in the image of God He created him; male and female He created them.
Verse 1:26 employs the verb, “make,” āšâ (עָשָׂה), whereas the verb in verse 1:27 is “create” barâ (בָּרָא), also used in 1:1. Recall that bara always refers to God, never to man. However, āšâ can refer to either God or to man. In creating man, God employed both verbs. Note in verse 26 the Father addressing the Son, “Let us make man in our image, according to our likeness.” The template already existed in the form of God. Man was made in His image and likeness. God the Father and God the Son made a special creature, different from all others in the universe, who would bear their image and likeness.

John 1:3, “All things came into being by Him, and apart from Him nothing came into being that has come into being.”

John 1:8, “No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.”

Colossians 1:15, “And He is the image of the invisible God, the first-born of all creation.”

Genesis 1:28
“And God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.’”

God blessed barak (בָּרַק) them. Used in the Piel stem, the blessing itself is forceful, implying active causation that would go beyond mere pronouncement. The blessing would be divinely enabled. Five imperatives appear in sequence. Divine imperatives are not optional.

1. “Be fruitful” parah (פָּרָה) (the verb form of “fruit”) to bear fruit, to prosper,
2. “Multiply” rabah (רָבָה) (same word in Aramaic), be great, grow, become numerous,
3. “Fill” the earth maleh (מָלֵא), to fill up, be full, make abundant,
4. “Subdue” cabash (בַּשׁכָּה), to tread down, bring into bondage,
5. “Rule over” radah (רָדָה), same word used in 1:26

Nature, like Scripture, is “a temple where man sure must be the priest, ordained to celebrate divine service not only in, to, but for it.” (Robert Boyle, Some Consideration Touching the Usefulness of Experimental Natural Philosophy, 1663, p 32)

Charter of the Human Race
Genesis 1:26-28 is sometimes referred to as the “Charter of the Human Race.” Others refer to these verses as the “dominion mandate.” God commanded the human race to rule over (יְרָדָה), meaning to rule, to have dominion. The lexical form of this Hebrew word is jussive, a form of the imperative. In other words, from man’s perspective, ruling over creation is not a choice but a command, issued by none other than the Creator. Nowhere in Scripture has this “charter” or “dominion mandate” ever been withdrawn. Adam did an excellent job of fulfilling this mandate until he sinned. But at that point, both man and the entire creation became corrupted.

The fact that human beings are created in God’s image ought to give every person a solid foundation of purpose and meaning in life. Man is not the product of evolution, but is unique
among all created beings including animals and angels who do not share this vital distinction. As such, we have an instinctive connectivity with God which other created beings do not share.

**Genesis 1:29**

Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;”

From Creation to the Flood, man was instructed to be vegetarian. God changed this after the Flood, when man was permitted (instructed?) to eat meat.

**Genesis 1:30**

“‘and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food’; and it was so.’”

From Creation to the Flood, the animals were also vegetarians. This also changed after the Flood.

**Genesis 1:31**

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

To eliminate any doubt about the Creation being perfect, this verse says that all of Creation was not only good but “very good.” At the end of the sixth day, there was no sin in the Creation, no corruption of any kind.

Those who wish to blame God for bringing evil into the world do not know or fail to believe the Book of Genesis.

**Genesis 2:1**

Thus the heavens and the earth were completed, and all their hosts.

The Hebrew verb for “completed” kalah (כָּלָה), is a very strong picture word. It means not merely “to complete,” but “to restrain, to be restrained, to withhold, to shut up.” It conveys in the strongest possible terms that God was totally finished with the Creation, nothing more needed to be done.

Question: What does this say about evolution?

The last word, “hosts” is the Hebrew word, saba (צָבָא). It means armies, hosts organized for war, angels.

When were the angels created?

First of all, the creation of angels is a matter of God’s disclosure. Psalm 148:2-6 clarifies that the angelic hosts (saba), along with the sun, moon, stars and all heavenly expanses, are God’s
creative product.\textsuperscript{18} John 1:3 says that the Lord Jesus Christ created all things that would include angels, but Colossians 1:16 removes all doubt (cf. Eph 6:12; Rom 8:38).

Most likely, angels were created on the first day. When God Himself spoke of the founding of the earth in Job 38, He stated that this creative work coincided with an occasion that “the morning stars sang together, And all the sons of God shouted for joy,” (Job 38:7). The “morning stars” and the “sons of God” seem to be a reference to the angelic hosts.

Some aspects of the angelic hosts:

1. They did not exist in eternity past, but were created in time. (Note in Colossians 1:16 the aorist tense referring to their creation at a point in time past.) Though angels did not exist in eternity past, they (along with humans) will continue to exist in eternity future (Psalm 148:6).

2. Their primary purpose is to glorify God and Christ. They were created “for Him” (Col 1:16). The creatures with highest rank confess that they, with all things, were created for God’s pleasure and to ascribe glory and honor and power to God (Rev 4:6-11).

3. Angels reflect wisdom and project power (Ezek 28:12-15). They execute His commands with swift obedience and delight, and preside over the administration of God’s will (Heb 1:7).

4. All angels were created “good and holy, just as God made and pronounced all His creation good (Gen 1:31; 2:3). It is inconsistent with God’s character that He would create anything wicked. Evidently, all of the ‘sons of God’ (Job 38:7), including Satan, rejoiced in god’s creation. Some later sinned and others remained faithful, who are specifically termed ‘holy’ (Mark 8:38).”\textsuperscript{19}

5. The holy angels, even though holy, are not worthy of our worship (Rev 19:10).

6. Angels enjoy God’s presence (Mt 18:10) and have access to heaven (Mk 13:32). Before the rebellion led by Satan, all of the angels were created good and holy. For this reason, their act of rebellion was made the more sinful.

7. After the rebellion, there were (and are) two classes of angels: the elect (1 Tim 5:21), and the fallen, those who followed Satan in the rebellion (Mt 25:41).

8. Angels have certain limitations of space and do not possess omnipresence. Even though they are spirit in nature, they cannot be everywhere at once (Dan 9:21-23; 10:10-14).

9. Angels are not omnipotent (Job 1:12; 2:6), but have greater power than man (2 Pet 2:11). With God’s authority they are able to exert power over creation (Rev 7:1; 16:8-9).

10. Angels don’t know all of God’s plans (Mt 24:36).

\textsuperscript{18} C. Fred Dickason, \textit{Angels: Elect & Evil} (Chicago: Moody Press, 1975), 27.
\textsuperscript{19} \textit{Ibid.}, 29.
11. Angels are amazed at the grace of God at work in the life of Christians, and seek to learn about God through observing the Christian’s life and witness (1 Pet 1:11-12).

For further discussion: Why wasn’t more space given in Scripture to the creation of angels?

**Seventh Day**

**Genesis 2:2-3**

And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Did God need to rest? Was He tired? The verb “rested” is *shabāt* (שָׁבַת), meaning that He ceased from all His work. When Moses refers to this occasion in Exodus 31:17, he says that God “was refreshed” *napas* (נָפַשׁ), a reflexive verb, indicating God both rested and was Himself refreshed. We may not be able to understand this, but might associate it with the idea of taking a break or catching our breath. The noun form of this word *shabat* (שַׁבַּת), also used in this verse, is the Jewish name of the seventh day of the week or day of rest, addressed in the Fourth Commandment (Ex 20:8-11).
2. The Generations of Heaven and Earth 2:4–4:26

God’s providential care and wisdom are the themes driving Genesis 2:4–24 (esp. a mate for the man).

Genesis 2:4 This is the account (toledoth) of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

Observe the chiasmic structure of verse 2:4:

A This is the account of the heavens and the earth
B when they were created
B’ in the day
A’ that the LORD God made earth and heaven.

Liberal critics of the doctrine of inspiration say this section is a different account of Creation. They would say that Genesis chapter 1 is one account, and chapter 2 is a different account. But Jesus didn’t. (See Mark 10:5-9.) Chapter 2 is a further elaboration of Chapter 1.

Genesis 2:4 is the first use of LORD, the covenant name YHWH (יהוה). Liberal theologians and commentators often suggest that the name YHWH must have been an insertion into the patriarchal narratives by either Moses or a later editor. But that explanation just does not jibe with the frequency with which the patriarchs speak the name of Yahweh, 42 times in Genesis 1-11, and 6,007 times in the OT.

Genesis 2:5-6
“Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground. But a mist used to rise from the earth and water the whole surface of the ground.”

Note the hydrologic cycle was vastly different prior to the Flood than the hydrologic cycle we have today. Our present hydrologic cycle is driven by solar evaporation of ocean waters which are transported in clouds, carried by atmospheric wind circulation, to land masses where it precipitates in the form of rain and snow. The runoff makes its way back to the oceans, where the cycle is completed.

These two verses describe only localized evaporation and condensation. Notice there was not yet rain upon the earth. The concept of “not-yet” terem (טרם), stated twice, indicates something that came later. These two verses describe conditions which existed at the end of Day 3.

In 2:10 we will also see artesian springs feeding rivers. The verb “sent rain” mashār (םשָׁר) with the Hiphil stem suggests active causation, and could be translated, “the Lord God had not caused the land to be rained on.” The Hebrew word for “mist” ā’d (אֱד) means “spring” in Akkadian.

Refer to slides: Genesis 2:5-6.
Genesis 2:7-8  “Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.”

These verses amplify what was presented in Genesis 1:26.

Genesis 2:9  And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Note the tree of the knowledge of good and evil. The word “knowledge” da'ath (דָּעַת) refers to technical knowledge, the kind of knowledge that must be taught and learned.

Genesis 2:10-14
Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. 11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; the bdellium and the onyx stone are there. 13 And the name of the second river is Gihon; it flows around the whole land of Cush. 14 And the name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

Adding to 2:6 concerning the hydrologic cycle, we now read in 2:10 about a river originating out of Eden. One may suppose that the river originated from an artesian spring. The Hebrew says it was divided (passive voice) into four rivers. This is highly unusual, because in a typical watershed, multiple branches of a river will flow together into one. Here the opposite is described.

Some familiar geographical names include Tigris, Euphrates, Assyria. Not there today because of the Flood. But these names were used after the Flood to because of their similarity. Modern examples:
• Boston, Lincolnshire vs. Boston, MS
  Like a great many towns in New England, Boston has its naming roots in old England. Their harbors hare a similar shape. Boston, Massachusetts is named after Boston, Lincolnshire, and is situated about 100 miles north of London on the North Atlantic Sea. Massachusetts began life as the Massachusetts Bay Colony (Company) in 1629. Its first Governor was John Winthrop, and its first deputy-Governor was Thomas Dudley, who shortly after their arrival in America in 1630 suggested that the capital of the colony be named after their hometown back in England. Both men were part of a fleet of Puritans - about 1000 - that came over to escape religious and political persecution for their desires to reform the Church and State.20
• City of York, Yorkshire, England, vs. New York City, USA
• Odessa, Russia vs. Odessa, Texas

Genesis 2:15-17
Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. 16 And the LORD God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

Verse 17 emphasizes the death sentence by stating the word twice in a row, first the infinitive followed by the imperfect: “to die you will die,” (תָּמוּת מוֹת). The infinitive serves to eliminate the time frame, focusing on the act itself, as if to say, “whenever this happens, you will definitely die.”

Discussion: Could the repetition apply to both body and soul?

A similar construct appears in verse 16 with the word, “eat.” The idea conveyed is that the man may “eat freely” or “surely eat” from any other tree in the garden.

Genesis 2:18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

The Hebrew word “helper” atzer (עֵזֶר). This word is sometimes used to describe God Himself: “Our soul waits for the LORD; He is our help and our shield,” (Psalm 33:20).

“Suitable for him” is a compound word that can be translated, “as in front of him.” The implication is that the helper is like the man but is also his opposite. Like a mirror image.

Genesis 2:19 -20
And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

Verse 2:20 is the first occurrence of “man” without the definite article. In every instance prior to 2:20, we have only known Adam as “the man,” ha-adam (הָאָדָם). Now, he is known by the name, “Adam” adam (אדם). While naming the animals, Adam gave himself a name. The etymology is connected with dam (דם), meaning “blood.” It is often associated with life, with the blood of man (Gen 9:6; Lev 17:11), and is considered sacred (Lev 3:17; 19:26).

Genesis 2:21-25
So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. 22 And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 For this cause a man shall leave his father and his mother, and shall cleave
to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

“Fashioned” in verse 22 is the Hebrew word, banah (בָּנָה), meaning “built.” The sentence could read, “And the LORD God built-up into a woman the rib which He had taken from the man …” She was not a new species, as Adam rightly spoke of her as from his own flesh.

In verse 23 we have the first utterance of Adam in recorded Scripture. And what does he say? In the midst of narrative prose, Adam breaks forth in poetry. The NASB translation is,

This is now bone of my bones
And flesh of my flesh
She shall be called woman,
For she was taken out of man.

The word “woman” ishah (אִשָּׁה) is very closely related to “man” ish (איש), emphasizing singularity of identity. Adam observed that he and the woman were made of the same stuff. The exclamatory nature of his response is indicated by zō’t happa’am, (הַפַּעַם) rendered “this is now” by the NASB. The GNB translation is: “At last, here is one of my own kind.” Adam is expressing a strong connection to the woman by saying “my bones” and “my flesh.”

This is also the language of covenant loyalty. Marriage is a covenant. The Hebrew word “covenant” berieth (ברית) is specifically used in regard to marriage in Malachi 2:14 and Proverbs 2:17. Adam understood that Eve’s source “out of man.” The two were inherently the same nature, thus whatever God commanded the man to do would apply to the woman also. Since the woman had her source in the man, it could be understood that she was subject to the man, as both of them were subject to God.

“Authority within marriage is not the goal. Authority is a means to an end – God’s end. It is the means by which we care for our wives and do God’s will. Wives and husbands are both partners and companions.”

This was the first marriage.

Observations:

1. Along with the creation of Eve came God’s blueprint for marriage:
   a. God designed man incomplete
   b. God designed a perfect complement for man
   c. God designed a plan to bless the union (the Scripture)
   d. But the plan won’t work unless it is followed

2. God’s plan for marriage (Gen 2:24):
   a. Cut the cord
   b. Cement the relationship
   c. Share the wonder of two being one

Further observations:
1. God created the institution of marriage.
2. Given its divine origin, marriage cannot be arbitrarily re-defined.
3. Marriage is not a convention, it is a covenant.
4. Covenants are designed to be permanent, and can only end only by the death of one partner.
5. Note the commentary by Jesus on this passage (Matthew 19:3-11).

The Serpent

Genesis 3:1
Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

The serpent, nakhash (נָחָשׁ) [Aramaic hanāa] a serpent or viper, capable of charm, but biting and deadly.

“Crafty,” arūm (עָרוּם), crafty, shrewd, (cf. Job 5:12). Can also mean “sensible,” used in a good sense (Prov 12:23; 13:16; 22:3). The serpent had more of this virtue in his personality than any other “creature of the field,” inferring from all the wild creatures, as opposed to domesticated animals.

Discussion: Who or what was this serpent?

Discussion: When did the angelic rebellion occur? That is, when did the angels fall?

Genesis 3:2-5
2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" 4 And the serpent said to the woman, "You surely shall not die! 5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

Genesis 3:6
6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Genesis 3:6 1 John 2:16

<table>
<thead>
<tr>
<th>Translation</th>
<th>Greek</th>
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<tbody>
<tr>
<td>good for food</td>
<td>lust of the flesh</td>
</tr>
<tr>
<td>delight to the eyes</td>
<td>lust of the eyes</td>
</tr>
<tr>
<td>desirable to make one wise</td>
<td>boastful pride of life</td>
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Eve’s mistakes:

1. She allowed herself to be enticed
2. She believed Satan and acted on his lie
3. She drew her husband into her sin

Genesis 3:7-8

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Discussion: Why was their nakedness now a reason for shame (cf. 2:25)?

Discussion: What did sin do to their view of the omniscience of God?

Gen 3:9-13

Then the LORD God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself." And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" And the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate." Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

Open Theism

Open Theism is supported by a philosophical view of God’s nature. God can know only what is and God cannot know what will be because it has not yet become reality and therefore cannot be known. God learns from events as they unfold and is not in total control of the universe. Everything in God’s nature is to be taken figuratively. Open theology is imbedded in the emergent church. The idea is to be relevant. So when the emergent movement passes away, their followers will be looking for relevance.

Let’s consider:

1. Did God not know the answers to these questions?
2. Was God looking for information, or perhaps a way to stimulate Adam’s reasoning?

Note the four questions and the purposes behind them:

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23 Barnett, 122
24 Richard Mayhue, “The Impossibility of God of the Possible,” TMSJ 12/2 (Fall 2001), 206.
God’s Question | God’s Purpose | God’s Lesson
--- | --- | ---
To Adam: Where are you? (3:9) | The question was God’s way of bringing man to explain why he was hiding from an omnipresent God (Job 28:24; 31:4). | Shame, remorse, confusion, guilt, and fear all lead to clandestine behavior. There is no place to hide from God (Ps. 139:1–12).
To Adam: Who told you that you were naked? (3:11) | Adam’s sin was evidenced by his new knowledge of nakedness. God waited for Adam to confess what they had done. | People are reluctant to admit their sin and need of forgiveness. Repentance is still the issue. When sinners refuse to repent, they suffer judgment; when they do repent they receive forgiveness (Prov 28:13).
To Adam: Have you eaten from the tree of which I commanded you not to eat? (3:11) | Adam pitifully put the blame on God for giving him Eve (3:12). Adam and Eve each had personal culpability (1 Tim. 2:14; Rom 5:14). | Every human being will ultimately be held personally accountable to God and be judged by Him (Deut 24:16; Job 7:17-18; 23:10; Ps 7:9; 11:5; Mt 16:27).
To Eve: What is this you have done? (3:13) | The woman’s desperate effort to pass the blame to the serpent, though partially true, did not absolve her of responsibility for her distrust and disobedience to God (1 Tim. 2:14). | God cursed the serpent without mercy, but His sentence on Adam and Eve contained elements of hope for redemption and future blessings. God’s plan of redemption would not include the serpent (Heb 2:16).

Gen 3:14-15 - God addresses the serpent

14 And the LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.

Genesis 3:15

| וְאֵיבָה | אָשִׁית | בֵּין | בֵּין | אָשִׁית | בֵּין | יְשׁוּפְךָ | רֹאֶשׁ | יְשׁוּפְךָ | רֹאֶשׁ | יְשׁוּפְךָ |
|---|---|---|---|---|---|---|---|---|---|
| wa-bayin | ha-ishah | wa-bayin | bayinkah | a’sheyth | Wa-hayibah | wa-bayin | zarah | wa-bayin | zarah |
| and between | the woman | and between | between you | I will put | And enmity | and between | your seed | and between | your seed |
| rōshō | yish-wu-pekah | hū | zarah | wa-bayin | zerakah |
| head | he shall bruise | He | her seed | and between | your seed |
| ahkēb | tehsh-wu-pekeh-nu-wu | wa-hātkah | you shall bruise him | and you |
“Genesis 3:15 is messianic in the sense that it envisions a champion who engages the dark power that uses the serpent. Therefore, we may say that Genesis fosters a messianic expectation, of which this verse is the headwaters.”

Everywhere throughout the OT, women don’t have seed, but this one (Eve) will. In the genealogy of Matthew 1, there are five women in the genealogy of Christ, all of them involved in scandalous relationships. Note the intricacy of the Greek phrase in Matthew 1:16, “Joseph the husband of Mary from whom,” is in the feminine gender.

Gen 3:16 - God addresses Eve

16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

The verb, “greatly multiply” is a Hiphil stem emphasizing the intensity of this pain.

What is the pain in childbirth?
The Hebrew word for pain itzâbwôn (עִצָּבֹן) could suggest toil, hardship, travail, distress. The word translated “childbirth” hârâyêwôn (הֵרָיוֹן) has more to do with conception and pregnancy than the act of giving birth to a child.

Discussion: What does this say about contemporary politics?

What is the meaning of “but he will rule over you” (וְהוּא־יִמְשָׁל)? The directive was given to the woman, not Adam. This is the first use of מָשַל in the Bible. Previous references to authority were expressed by the verb “dominate” (רָדָה in 1:28), suggesting that the man would not rule his wife in the way he subdues the animals. It was already seen in 2:28 that the woman was created to become a helper of the man, which by implication delegated leadership within the relationship to the man. The meaning in 3:16 might be understood to be that portion of judgment which would apply to her and become detrimental to her happiness.

Matthews also noted that perhaps 3:16 “is a description of the inherent consequences of sin wherein the headship of the man has been corrupted by sin.” Collins says this command is not a punishment but a necessary remedy.

Adam and Eve sinned by eating; hereafter they will suffer in order to eat. Eve manipulated her husband and now would be mastered by him. The serpent destroyed the human race and thus he will be destroyed. This justice should be seen as necessary in order to succeed within a fallen world.

What are the implications? It is a distortion of the passage to find in it justification for male tyranny. On the contrary, ancient Israel provided safeguards for protecting women from unscrupulous men (e.g., Deut 24:1–4), and the New Testament takes steps to restrain domination.

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27 Collins, 160.
Paul admonished men and women to practice mutual submission (Eph 5:22–33) and cautioned husbands to exercise love and protection without harshness (Col 3:19). Because of the threat of harsh dominance, Paul commanded Christian charity toward women in the community of the home and the church.

Gen 3:17-19 - God addresses Adam

17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life. 18 "Both thorns and thistles it shall grow for you; And you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

The curses Adam must deal with:
1. The curse of the ground (loss of productivity)
2. Pain of the same type as Eve’s (same word)
3. He will eat wild herbs
4. Adam started as dust and will return to dust (death)

Gen 3:20-21

20 Now the man called his wife's name Eve, because she was the mother of all the living. 21 And the LORD God made garments of skin for Adam and his wife, and clothed them.

Following the sin and pronouncement of judgment, we see:
1. Adam’s statement of faith, and
2. God’s act of forgiveness.

Adam’s explanation as to why he named her Eve. She is the “mother of all living.” In spite of the death sentence, the human race will have its source in her body. This is a statement of faith in God’s provision and promise of a deliverer (3:15), and assumes a posterity. Adam learned, albeit through the most calamitous lesson, to accept God’s word in faithful obedience. Before the fall, he named her “woman” (iššâ), exemplary of their companionship, but here he expresses his dependence upon her for life’s future.

Following Adam’s statement of faith, YHWH acted immediately to provide a covering. The fact they now wear clothing confirms that they have sinned against God and no longer walk in innocence (2:25). The language of the verse alludes to tabernacle setting and worship. “Garments” or tunics (kūttōnet) and being “clothed” (lābaš) are reminiscent of the Torah’s description of the high priest’s garments. The garments God made for Adam and Eve were made of skin. In the Levite Law, the skin of an animal offered for sin or guilt atonement was reserved for the officiating priest (Lev 7:8). Here God bestows garments of skin upon the guilty in the garden, exemplifying the act of forgiveness. God “made” (āšā) these garments. God and God alone provides for our salvation.29

Can someone call himself a “Christian nudist” and be consistent with Scripture? Genesis teaches that when God made Adam and Eve they were naked. But sin came into the world, and sin distorts anything. Sin distorts nakedness. Immediately Adam and Eve knew they were naked, and they tried to make a pair of pants out of fig leaves. They still saw their nakedness. God came and killed animals and gave them coats. This was the first blood sacrifice. It was a covering for their sin. The same word for these animal-skin coats is used of the priest’s coat. It means a complete covering or “atonement.” We, too, are to wear clothes to cover our nakedness.

**Gen 3:22**

Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever” —

Note that God didn’t finish the sentence. The consequences of living forever in a sinful condition was too horrible for even God to contemplate.

**Gen 3:23-24**

Therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

The Book of Revelation refers to the tree of life when it speaks of eternal life granted those who persevere in Christ (Rev 2:7). In the New Jerusalem, the tree of life will perpetually grant its fruit to those who believe (Rev 22:2, 14, 19). “It is then and only then that Adam and Eve may reach for the fruit and enjoy its abiding nectar.”

**Gen 4:1**

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a manchild with the help of the LORD.”

It should be observed that “with the help of” is not in the Hebrew text. Eve’s statement could be read, “I have gotten a manchild, the LORD.” Viewed this way, Eve believed that Cain would be the Messiah.

**Gen 4:2-16**

And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering, but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

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30 Ken Ham, 2013.
31 Mathews, 258.
32 Based upon a strict literal reading of Genesis 4:1, Kaiser, Vlach, and others believe Eve anticipated Cain would be the Messiah.
Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? 7 "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." 8 And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. 9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" 10 And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. 11 "And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 "When you cultivate the ground, it shall no longer yield its strength to you; you shall be a vagrant and a wanderer on the earth." 13 And Cain said to the LORD, "My punishment is too great to bear! 14 "Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me." 15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, lest anyone finding him should slay him. 16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

This is the first murder.

Let’s compare the phraseology and syntax of this verse with that of 3:16.

<table>
<thead>
<tr>
<th>Passage</th>
<th>3:16</th>
<th>4:7</th>
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<tbody>
<tr>
<td>NASB text</td>
<td>To the woman He said, &quot;I will greatly multiply your pain in childbirth (conception), in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you.&quot; (3:16)</td>
<td>&quot;If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.&quot; (4:7)</td>
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<tr>
<td>Speaker</td>
<td>God</td>
<td>God</td>
</tr>
<tr>
<td>Audience</td>
<td>Eve</td>
<td>Cain</td>
</tr>
<tr>
<td>Genre</td>
<td>A judgment – statement of fact, what’s coming to Eve without any ability for her to change it.</td>
<td>A challenge – statement of opportunity for Cain to control his actions and emotions, therefore also his destiny.</td>
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<tr>
<td>Subject of second to last phrase (same Hebrew word)</td>
<td>Eve’s desire</td>
<td>Sin’s desire</td>
</tr>
<tr>
<td>Direct object of second to last phrase</td>
<td>Adam</td>
<td>Cain</td>
</tr>
<tr>
<td>Subject of last phrase</td>
<td>Adam</td>
<td>Cain</td>
</tr>
<tr>
<td>Verb of last phrase (same Hebrew word both Qal imperfect)</td>
<td>will rule over</td>
<td>must rule over (or master)</td>
</tr>
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</table>
Passage 3:16 4:7

<table>
<thead>
<tr>
<th>Direct object of last phrase</th>
<th>Eve</th>
<th>Sin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net result</td>
<td>Blessing</td>
<td>Blessing</td>
</tr>
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</table>

Discussion: What conclusions can be reached as a result of such a comparison?
1. In each case, an externally motivated force that ultimately will control the outcome.
2. In each case, that thing or person (not God) is motivated to act out of its own desire.
3. Once that motivating factor has materialized, the consequence will involve the imposition of external authority.

Gen 4:17-24

17 And Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son. 18 Now to Enoch was born Irad; and Irad became the father of Mehujael; and Mehujael became the father of Methushael; and Methushael became the father of Lamech. 19 And Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah. 20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock. 21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe. 22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah. 23 And Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me; 24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."

Occasionally someone will ask where Cain got his wife. Skeptics would say that for Cain to find a wife, there must have been other “races” of people on the Earth who were not descendants of Adam and Eve. This question might be a stumbling block to accepting the creation account in Genesis which teaches that all human beings are descendants of one man and one woman (Adam and Eve). And only those people who are descendants of Adam and Eve can be saved. So who was Cain’s wife? She was either his sister or another close female relative such as a niece.

We read in Genesis 4:16 that Cain settled in Nod, east of Eden. This was an exile imposed by God for committing the crime of murder. Cain was frightened by his own brothers and sisters and other relatives. Unless one of them had a relative already living in Nod, there would have been no one there for him to marry.

More first mentions occur in this passage:
- living in tents
- music
- primary metals industry
- mining
- commerce
- polygamy
- lex talionis
Gen 4:25-26

And Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel; for Cain killed him." And to Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.

The Birth of Enosh
Seth gave the name Enosh to his son (Gen. 4:26). Etymologically, the name Enosh is another Hebrew word for “man.” Thus, the emphasis as to Enosh himself may be related to the idea of weakness or frailty (cf. Akk. enēšu, “to be weak, feeble”). He becomes identified closely “by name (enosh) to his grandfather Adam, since both names are general terms for ‘man’. There are 42 usages of the word enosh in the Bible, 32 of which “are used of humans in their mortality, contingency, limitation, or of a human being in contrast to God.” There seems to be some identification with frailty or human mortality in the name Enosh, providing a possible hint of the humility of Enosh himself. Humility or human frailty may indeed have characterized the entire genealogy of Seth, particularly as contrasted with that of Cain.

God’s Name is Worshipped
As a result of the birth of Enosh, “men began to call upon the name of Yahweh” (Gen. 4:26).

Eve had failed to mention the name of Yahweh during her temptation (Gen. 3:1-5). Perhaps after the experience of the fall and having received a covering for their sin, she and Adam had come to worship God by the name Yahweh rather than Elohim. On the other hand, it cannot be supposed that before Enosh was born, God was not worshipped at all.

Given the audacity of Cain and his descendants down to Lamech, it might be said that the lineage of Seth was characterized as a people of faith and humility toward God.

The birth of Enosh was noteworthy in that it represented what would be a change in the pattern of behavior within the human race. The new cultural zeitgeist would be that men would begin to worship the Lord. This is both good news as well as a polemic against the events of Genesis 3-4. This phrase does not say that sin would be quelled in any way. However, it does announce that people would start turning to God for help, and perhaps to seek forgiveness for sin.

Discussion: What does calling “upon the name of Yahweh” say about the documentary hypothesis?

Consider this: Source critics don’t even ponder this question because of their denial of the Pentateuch’s use of Yahweh prior to Exodus 3:13-14. On the other hand, those having a literal, grammatical, historical hermeneutic requires close observation of the simple grammar without giving a lot of attention to denying the obvious. God clearly has a name, which unlike men, He designated for Himself, which is Yahweh. A fair amount of

33 Ibid., 243.
34 Ibid., 339.
ink is devoted to the proper names of human beings in Genesis 4 and 5. But this half-verse (Gen. 4:26b) reminds us that God also has a name. At issue is simply the fact that following the birth of Enosh, men began to invoke Yahweh by name. The obvious interpretation is that, men began to *publicly* worship Yahweh at this particular point in world history.\(^36\) Luther suggests that the birth of Enosh marked the beginning of *public* worship of the Lord’s name, specifically that of calling upon Him by His personal name.\(^37\)

\(^{36}\) *Ibid.*, 244.

3. The Generations of Adam 5:1–6:8

The Book

Genesis 5:1 begins, “This is the book (סֵפֶר) of the generations (תּוֹלְדֹת) of Adam.” This is the only one of the ten toledoths to make mention of a book. The rest of them simply say, “These are the generations …” This is also the first use of the word “book” (ספר) in the Bible. The range of meanings would include “inscription, writing, document, scroll, missive, document, writing, book.” The Septuagint translates this word βιβλος in Greek, which clearly means “book” or “scroll.” This word “book” (ספר) is used 116 times in the OT, 3 are proper names, 8 are used of a scribe (סופר), and 5 in the verb form (ספר) meaning “to count.” This leaves exactly 100 times that the word is used in the context of a book. The various NASB translations are: “book, letter, certificate, deed” (only in Jeremiah), and “literature” (only in Daniel). It appears seven times in the Torah (only once in Genesis, being this verse), each time translated “book, scroll,” or “certificate.” Moses never used this word in reference to something unwritten. Thus, the word strongly suggests a written document. Careful analysis of each of the 100 uses fails to identify even one instance of an unwritten or oral document. We can conclude on this basis that Adam and his descendants must have created a written record. Nothing more is said about this “book.” The implication seems to be that Noah had a written record which he carried onto the ark, which survived the Flood.

Alarmingly, source critics might even agree there was an ancient document of some sort, but for all the wrong reasons. Perhaps it was written by a member of the patriarchal lineage of Seth. When analyzing the dates of the lineage of Genesis 5, one observes that the span of Adam’s life encompassed all of the patriarchs except for Noah, who was born about 136 years after Adam had died. Hence, the author of this book or document or list could have been any of the patriarchs in the lineage of Seth. There may have been multiple authors in that time frame, perhaps Noah appended it as well. Two prime candidates stand out: Enoch and Noah, both of whom were honored in the Hebrews 11 Hall of Fame. Another candidate would be Adam, who may have desired that there be a written record to reflect divine blessing upon His (and more particularly) Eve’s descendants. After all, the Messianic hope which resided with Eve ultimately proceeded through Seth, not through Cain.

Those who discount the existence of a written record are taking their stand on weak arguments. In commenting on the use of sepher (ספר) in this verse, Ryle believes the word suggests nothing more than a list, saying, “Our word ‘book’ gives rather too much the meaning of a piece of literature.” It seems only remotely possible that only a verbal record of Genesis 1-9 survived the Flood. All of the early antediluvian patriarchs were intelligent men and certainly lived long enough to have memorized all of it. As well, the Holy Spirit could have simply dictated all of Genesis 1-9 to Moses. God must have dictated the account of creation to someone (Gen. 1:1-2:7). Perhaps angels recorded that portion of the Torah (Gal. 3:19, Heb. 2:2). Other examples of dictation include Exodus 20 and 31:18. But in general, God did not employ mechanical dictation to transmit His word, instead employing human instruments under divine inspiration, empowered by verbal mechanisms described in Jeremiah 1:9, 23:28, 26:2, 36:2; 2 Peter 1:21; and 1 Timothy 3:16.

38 William D. Barrick, Adam to Abram: Studies in Genesis 1-11 (Placerita Baptist Church, 2002) 49.
The second half of verse 5:1 is a regurgitation of the sixth day of Creation, “on the day God created Adam.” But the emphasis is not upon creation so much as its focus is upon the human race. This is the author’s way of saying, “This is how mankind began.”

Cain, Abel, Seth, and all their sisters were certainly the offspring of human parents. Here, emphasis is laid on the fact that human beings were divinely gifted to carry out the creative work of God. Genesis 1 and 2 describe the creation of man, whom God both created (ברא) and made (עשה). This point is brought out again in Genesis 5:1-2 using both verbs. In addition, God created man in his own image (צלם) and likeness (דמות) in Genesis 1:26-27, which words are employed also in Genesis 5:3 in reference to Adam’s creation of Seth. The inference seems to be strong and clear. Adam wanted to memorialize the fact that he and Eve, by natural procreation, had created an offspring who bore the same image and likeness of God. Seth had the same image and likeness as Adam, who was created by God Himself. Though corrupted by sin, the ability to procreate a son made in God’s image constituted a form of self-determination. This verse proclaims that the marvel of human procreation is a divine and sacred act which mankind alone is empowered to share with his Creator.

The second half of verse 5:1 and all of verse 5:2 comprise a chiastic structure which mirrors the structure seen in Genesis 2:4 (ABCCBA). Both passages employ the niphal infinitive of הָרָא with the third person plural suffix.

<table>
<thead>
<tr>
<th>Genesis 5:1b-2</th>
<th>Genesis 2:4</th>
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<tr>
<td>A  On the day God created</td>
<td>A  The heaven</td>
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<td>B  Adam</td>
<td>B  and the earth</td>
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<tr>
<td>C In the likeness of God he made him</td>
<td>C when they were created</td>
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<tr>
<td>C Male and female he created them. Then he blessed them and called them</td>
<td>C in the day the Lord God made</td>
</tr>
<tr>
<td>B  Man</td>
<td>B  earth and</td>
</tr>
<tr>
<td>A  On the day they were created</td>
<td>A  heaven</td>
</tr>
</tbody>
</table>

The Birth of Seth

Cain’s genealogy is presented in Genesis 4:17-22, and Seth’s in 5:1-31. Genesis 4:25 introduces the birth of Seth, whose name was given to him, not by Adam, but by his mother Eve. The Bible does not say who named their first two sons, Cain and Abel, Genesis 4:1-2 simply states their names. Even though Eve gave Seth his name, we find Seth designating the name his son. And in the generations that followed, the typical involves the father, not the mother, designating the name of the son, a practice which is prevalent in patriarchal society.

Why Eve gave Seth his name is unclear. According to Mathews, the etymology of the name “Seth” may infer that its meaning is “granted” or perhaps it derives from the word “to place,”

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<td>40 Speiser, 40.</td>
<td>41 Keil &amp; Delitsch.</td>
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<tr>
<td>42 Wenham, 6.</td>
<td>43 Ibid., 290.</td>
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with the suggested meaning “substitute.” Its meaning does not seem to correlate with any form of “substitute,” and so scholars have no consensus as to the meaning of Seth’s name.

In announcing Seth’s name, within the same verse (Gen. 4:25) she referred by name to all three of her sons, and stated emphatically that Cain had slaughtered Abel. Perhaps she felt Seth was Abel’s replacement. She could have been motivated to assert herself in the naming of Seth due to the significance of moment of his birth. Eve also used a different way to describe the giving of birth to Seth, not using the normal Hebrew verb yadal (נָדַל) meaning “to beget” or “to father,” but instead stated that God had “granted” her an “offspring” or “seed” (זֶרַע). Nor is this noun the word she used in when Cain was born, for in that instance she referred to Cain as a “man” (Gen. 4:2). Perhaps she switched from “man” to “offspring” to reflect her focus on the Messianic promise God gave her in Genesis 3:15, which in that verse God referred her future offspring as a “seed.” Significantly, the promise of Genesis 3:15 was given to Eve not Adam. Prior to giving Eve that promise, God had instructed Adam to give names to all the animals (Gen. 2:20). Not only that, Adam had also given Eve her personal name (Gen. 3:20).

In Genesis 5:3, the inference is made that Adam gave Seth his name. This is not a contradiction, but perhaps to underscore the agreement between Adam and Eve as to designating Seth’s name.

By contrast, at the birth of Eve’s firstborn son Cain, her focus was apparently more upon herself as she commented, “I have gotten” (Gen. 4:1). When Seth was born, her interest seemed to have been upon what God might do through this son, “God has appointed” (Gen. 4:25). This may explain Eve’s motivation to state why God was granting her another son. She also employed the particle כִּי twice in the same sentence, stating, “Because God appointed for me another offspring in place of Abel, because Cain killed him.” Speiser says this Hebrew particle should be coordinated to signify an emphatic “because.” But he also offers an alternative translation which would be rendered, “in place of Abel, since Cain killed him.” As far as Eve was concerned, Seth replaced Abel.

Refer to the genealogies of Cain and Seth. Both lineages begin with Adam and are linear, with a sudden shift to a segmented genealogy at the end. Note the unrighteousness of the second and last person in the lineage of Cain, contrasted with the righteousness of the second and last person in the lineage of Seth. Ages are given throughout the lineage of Seth, but Keil & Delitzsch note that no ages are given in the genealogy of Cain due to the fact that Cain, “being accused by God had no future history.” The fact that each genealogy has both a Lamech and an Enoch should not lead one to suppose that postexilic Priestly writers dreamed up the names, or that they drew names from a single stock genealogy which was circulated among the early tribal groups of

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Syria-Palestine.\textsuperscript{49} It seems perfectly natural to assume that each name represents a single individual who by mere coincidence had the same name as another individual in a different lineage.

Both Enoch and Noah, who were descendants of Seth and Enosh, were honored in the Hebrews 11 Hall of Fame as men of faith. Abel was also honored but Cain was not. The Book of Hebrews differentiates these three sons on the basis of their personal faith. Cain, unlike Abel, was roundly condemned by different New Testament writers (Heb. 11:4; 1 Jn 3:12; Jud 11). Since Seth’s son Enosh has been set apart with positive distinction, perhaps it was Enosh who set a Godly example for the rest of his descendants, of whom are Enoch and Noah.

\begin{figure}
\centering
\includegraphics[width=\textwidth]{genealogy.png}
\caption{Genealogies of Cain and Seth\textsuperscript{50}}
\end{figure}

Are these all of the descendants in the Genesis 5 genealogy? This is one of the great questions. Hebrew genealogies sometimes included a number of descendants from one to another. For example, the genealogy of Jesus is divided up into sets of fourteen generations. Comparing Matthew 1:8 with 2 Kings (8:24; 11:1-3; 12:1, 19-21; 14:1, 17-21), it is clear that four generations were omitted between Jehoram and Uzziah. The “son of” in Hebrew can refer to a son, a grandson, a great-grandson, etc. Ten men are listed in the Genesis 5 genealogy, and if all are accounted for, then the following chart illustrates the relationship of these ten men, one to another.

\textsuperscript{49} Hamilton, 250.
\textsuperscript{50} \textit{Ibid.}, 249.
The genealogy of Seth is taken at face value because the timeline is preserved at every step in the process. The narrative says that each person’s lifespan was $Z$, that there were $X$ years from his birth to the birth of his son, and then $Y$ years after that until his death. The accuracy of the following formula can be validated from the text:

$$Z = X + Y$$

Using this formula in sequence, various dates can be assigned for the birth and death of everyone in the genealogy of Seth. Noah was 600 years old when the Flood began, which would have been 2517 BC according to this reckoning. Notably, Methusaleh died in the same year, it could be assumed that he was buried prior to the Flood.

A few observations:
- Adam was still living when Lamech was born.
- Only Noah was not born before the death of Adam.
- Methusaleh died the year of the Flood, outliving his son Lamech by three years.
- Adam and Methusaleh together span the entire Primeval Period from Creation to the Flood.
- The average lifespan of all the patriarchs was 858 years, and virtually all were the same order of magnitude except for Enoch, who was raptured at age 365.
- All of the patriarchs were having children at ages ranging from 65 to 187, except Noah who had his family at the age of 500.
- Adam was created in year 4173 BC.\(^{51}\)

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\(^{51}\) According to Archbishop Ussher, the world was created in the year 4004 BC (James Ussher, *The Annals of the World*, Green Forest, AR: Master Books, Inc., 2003).
Chapter 6:1-8 – Mankind is Corrupt

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." 8 But Noah found favor in the eyes of the LORD.

Who were the “sons of God” and the “daughters of men” referred to in verse 2?
- a. Perhaps there was an assembly of lesser deities. Ancient pagan myths tell of deities mating with beautiful women, giving birth to demigods.
- b. Angelic celestial beings (Jude 6; 1 Peter 3:19-20; 2 Peter 2:4-5; 1 Enoch 6-11).
- c. The Nephilim mentioned in verse 4, perhaps there was a race of giants.
- d. Human aristocrats, for example antediluvian kings.
- e. Godly men, perhaps from the lineage of Seth.

Something was going dreadfully wrong in the manner of population growth. Mankind was becoming fruitful and multiplying, in obedience to God’s command. However, from verse 2 the motivation seemed to be connected more with the sex act than obedience to God’s mandate. There is also a possible hint of polygamy in verse 2. We know from Jude and Peter that the individuals in verse 4, whoever they were, betrayed their calling, and that demonic power gained some sort of control or influence.

What did God mean by “My Spirit” in verse 3? Was this limited to land-breathing flesh (basar), or mankind only? What was the scope, given the fact that a death sentence had already been pronounced upon the human race by the sin of Adam?

Also, what did God mean by, יָדוֹן, “to strive with” or “to contend” in verse 3? Does this infer that the human race was behaving contentiously toward God? Is perhaps “abide” a better translation?

The principle of Grace Before Judgment:

1. In Genesis 6:3, God granted 120 years of grace between His proclamation of judgment and its execution. Such a long period of time illustrates God’s longsuffering (2 Peter 3:9).

2. Recall that there was an unannounced delay of hundreds of years between the first sin and the deaths of Adam and Eve (Gen 2:17). God announced the death sentence long before it was carried out.
Who were the Nephilim in 6:4?
The following options are generally given.

a. Fallen angels. The Hebrew word for fallen (*napal*) might fit this conclusion.
b. Miscarriages. Job 3:15, Psalm 58:8, and Ecclesiastes 6:3 might support this idea.
c. Super-humans, such as Israel encountered in Numbers 13:23. (The Nephilim in Numbers 13 are not necessarily the same Nephilim as in Genesis 6.)
d. “Renowned men” might imply Godly antediluvian patriarchs, perhaps those in the lineage of Seth.

Refer to 1 Peter 3:18-20

18 For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits *now* in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water.

What is Peter teaching?

Option 1: Christ appeared spiritually and preached through Noah to Noah’s generation. The phrase “made alive in spirit” refers to Christ’s pre-incarnate state. The passage refers not to something Christ literally did between his death and resurrection, but to what he did “in the spiritual realm of existence” (or “through the Spirit”) at the time of Noah. When Noah was building the ark, Christ appeared “in spirit” and preached through Noah to the hostile unbelievers around him. This view was taught by both Augustine and Aquinas and was the prevailing view of the Early Reformers.52

Option 2: Christ’s spirit actually made a trip to hell in order to preach the gospel to the souls of unsaved people who had lived during the time of Noah. Jesus made this trip to hell during the three days while His body was lying in the tomb. His spirit was separated from His body during this time. Some have taken “he went and preached to the spirits in prison” to mean that Christ went into hell and preached to the spirits who were there—either proclaiming the gospel and offering a second chance to repent, or just proclaiming that he had triumphed over them and that they were eternally condemned. Support for the idea that Christ descended into hell has been found primarily in five passages: Acts 2:27; Romans 10:6–7; Ephesians 4:8–9; 1 Peter 3:18–20; and 1 Peter 4:6.53

Option 3: Christ’s spirit preached in hell during the three days while His body was in the tomb, but his audience was a group of demonic spirits. Several commentators have proposed taking “spirits in prison” to mean demonic spirits, the spirits of fallen angels, and have said that Christ proclaimed condemnation to these demons. This would comfort Peter’s readers by showing them that the demonic forces oppressing them would also be defeated by Christ.54

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52 Jobes, 239.
53 Grudem, 588.
54 Grudem, 590.
Option 4: Christ’s spirit preached in hell during the three days while His body was in the tomb, but his audience was a specific group of demonic spirits who were on the earth at the time of Noah. These were the “sons of God” referred to in Genesis 6, who 2 Peter 2:4-6 refers to. These spirits were bound demons who were sent there to await the final judgment. Their sin was that of having intercourse with human females, as described in Jude 6-7. Since Jude also refers to Sodom and Gomorrah, then the sexual promiscuity mentioned by Jude seems to fit this option. It would comfort Peter’s readers to assure them that these demonic forces would remain in bondage until the end of the age.55

55 MacArthur, 1 Peter, 215.

Genesis 6:9-22
9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. 10 And Noah became the father of three sons: Shem, Ham, and Japheth. 11 Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. 13 Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. 14 "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. 15 "And this is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. 16 “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. 17 "And behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. 18 "But I will establish My covenant with you; and you shall enter the ark-- you and your sons and your wife, and your sons' wives with you. 19 "And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 "Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind shall come to you to keep them alive. 21 "And as for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them." 22 Thus Noah did; according to all that God had commanded him, so he did.

In 6:8 we learned that Noah found favor in the eyes of God. The word “favor,” hein (חֵן) is sometimes translated “grace.” So how do we understand 6:9? The verb “walked” halāk (הלך) is in the perfect tense using a Hiphil intensive reflexive stem, suggesting an ongoing pattern of life. Does this verse suggest Noah was really saved by works?

In 6:11 the word “violence” hamas (חָמָס) conveys the meaning of moral violations deserving divine punishment. Habakkuk would later use this word to characterize the Southern Kingdom of Judah (1:3) as well as the Chaldeans (1:9), both of whom God judged. Notice in 6:5 man was “evil,” but now the earth is “violent.”

In 6:13 God declares, “I am about to destroy the earth.” The Hebrew verb shakhāt (שׁחת) suggests ruin, spoil, but not annihilation.

In verses 6:14-16, God gives Noah the specifications for the ark. The ark is to be made with gopher wood, and literally “pitched with pitch.” This word kāpar (inheritDoc) will later be adopted by Moses to describe one of the major sacrifices in the OT, known as the Atonement (Lev 16:1-28; 23:26-32; Num 29:7-11). The Torah prescribed the Day of Atonement is an annual sacrifice, performed on the tenth day of the seventh month, performed by the high priest himself. The Hebrew verb means “to make atonement, to appease, to reconcile, to make amends, to make good.” Not coincidentally, this root, used in both verb and noun forms, was used in Genesis 6:14
“to be covered,” or “to smear with pitch.” It is used 102 times in the Old Testament. The corresponding LXX (Septuagint) translation of this word is ἐξιλάσκομαι. The NASB does not mention the word, “atonement” in the NT, this word is translated “propitiation.” From this, we may conclude that the issue isn’t merely that God chose a hydrophobic material to cover the ark, but He had a redemptive intent.

In 6:15 God proscribed the dimensions of the ark: Length = 300 cubits, Width = 50 cubits, Height = 30 cubits. The standard for a cubit is the width of a handbreadth, which ranges from 18 inches (47.72 cm) to 19.7 inches (50 cm). Using the short cubit of 18 inches, the dimensions of the ark were: L = 450 feet, W = 75 feet, H = 45 feet on the side. The volume of the ark was therefore approximately 152,000 cubic feet (43,169 cubic meters). In 6:16: “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.” This might suggest an extra cubit at the top would make it 46.5 feet in the middle, which could be represented something like this:

[Diagram of Noah's Ark]

Noah and his family had access to all the natural resources and possessed the necessary skills and intelligence to carry out this command. He clearly understood the mission that God set before him and grasped both the theological purposes and engineering challenges that lay ahead. Compared to modern standards, antediluvian society was quite advanced.

**Feasibility of the Ark**

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56 Harris, 452.
Attacks on the credibility of the ark date back to antiquity. The earliest assertions that the ark was barely large enough for four elephants inspired a significant body of Christian scholarship, much of which has been ignored by liberal skeptics. Frustrated skeptics resorted to spiritualizing the flood narrative. Scripture does not provide any hint as to whether miracles were connected with sustaining the ark. In the absence of information, the focus of this brief feasibility survey is based upon non-miraculous analysis.

In estimating the weights and volumes and logistical requirements for the ark’s cargo, Scripture says nothing about invertebrates or marine animals or amphibious vertebrates being taken on the ark. The manifest would have included terrestrial vertebrates, even those that can swim, most if not all dinosaurs, birds, possibly a few amphibians. Elaborate taxonomic studies have been done to assess the diversity of animal species and genera, with the goal of assessing at what level representatives would be needed in the animal kingdom, whether by phylum, class, order, family, genus, or species. Nearly all have concluded that the preservation of individual species was unnecessary, some have suggested that preserving a male and female representative of each order would be sufficient. A study was performed adopting the genus as the taxonomic rank, which necessitated nearly 16,000 animals on the ark. From this point, a detailed estimate was made of the mass of all animals on the ark, their floor space requirements for comfortable confinement with room for breeding, quantities of water and food needed to keep them fed for 371 days, waste management, heating, ventilation, and illumination. The analysis, incorporating research from over 1,600 papers and scientific studies, shows that the impoundment of approximately 4 million cubic meters of fresh water and 2,000 dry tons of food were needed to sustain all 16,000 animals for the duration of the Flood. A variety of options were available to Noah for handling the animal waste. Perhaps the simplest way it could have been done involved one or more forms of composting. An entire ecosystem consisting of different earthworm species, mealworms, beetles, etc., would have been employed for the biological destruction of excreta on the ark. Such composting methods are widely used in modern agriculture with great success, requiring almost zero manpower, all but eliminating the handling of animal waste, and eliminating potential problems due to odors, noxious gases, and vermin. The following table assumes no mortality on the ark, while adding all the highest values for the contents of the ark.

<table>
<thead>
<tr>
<th>Inventory of Ark</th>
<th>Tons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empty Ark</td>
<td>4,000</td>
</tr>
<tr>
<td>Biomass at start of flood</td>
<td>111</td>
</tr>
<tr>
<td>Biomass at end of flood</td>
<td>411</td>
</tr>
<tr>
<td>Food at start of flood</td>
<td>2,500</td>
</tr>
<tr>
<td>Water at start of flood</td>
<td>4,070</td>
</tr>
<tr>
<td>Total</td>
<td>11,092</td>
</tr>
</tbody>
</table>

The cargo carrying capacity of the ark would have been somewhere between 17,000 and 23,000 tons, based upon a draft of 15 cubits (Gen 7:20). Thus, the ark was loaded at somewhere

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between 50-65 percent of its carrying capacity. In summary, the ark would have enabled eight people to care for 16,000 animals over a period of 371 days.59

**Genesis 7:1-16**

Then the LORD said to Noah, "Enter the ark, you and all your household; for you *alone* I have seen to be righteous before Me in this time. 2 "You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female; 3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth. 4 "For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made." 5 And Noah did according to all that the LORD had commanded him. 6 Now Noah was six hundred years old when the flood of water came upon the earth. 7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood. 8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground, 9 there went into the ark to Noah by twos, male and female, as God had commanded Noah. 10 And it came about after the seven days, that the water of the flood came upon the earth. 11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. 12 And the rain fell upon the earth for forty days and forty nights. 13 On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, 14 they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds. 15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life. 16 And those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed *it* behind him.

Note the specificity of the start of the flood, “the 600th year, the 2nd month, the 17th day.” This doesn’t read like ANE mythology, it reads like history.

Note that not all of the water that flooded the earth came from the heavens above. According to Genesis 7:11, “the fountains of the deep burst open, and the floodgates of the sky were opened.” Presumably, great pockets of pressurized water were trapped below the earth’s surface which, upon release sparked perhaps by seismic activity, quickly flooded the surface of the earth. As this process continued, magmas, water and steam led to earth movements creating cavities for the oceans, causing land masses and forming mountains.60

Psalm 104:6-9, “Thou didst cover it with the deep as with a garment; The waters were standing above the mountains. 7 At Thy rebuke they fled; At the sound of Thy thunder they hurried away. 8 The mountains rose; the valleys sank down To the place which Thou didst establish for them. 9 Thou didst set a boundary that they may not pass over; That they may not return to cover the earth.”

**Genesis 7:17-24**

59 ibid., 38, 48.
17 Then the flood came upon the earth for forty days; and the water increased and lifted up the ark, so that it rose above the earth. 18 And the water prevailed and increased greatly upon the earth; and the ark floated on the surface of the water. 19 And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. 20 The water prevailed fifteen cubits higher, and the mountains were covered. 21 And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; 22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. 23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. 24 And the water prevailed upon the earth one hundred and fifty days.

Noah, the man who saved the world, actually wasn’t as concerned with saving the world as he was with saving his own family (Heb 11:7). Noah is a wonderful role model for male leadership.

1. Noah modeled obedience (Heb 11:7).
2. Noah stayed in touch with God (Gen 6:3; Heb 11:7).
4. Noah led his family (Heb 11:7).
5. Noah bravely opposed sin (Heb 11:7).
6. Noah obeyed God (Heb 11:7; Lk 17:26).
7. Noah lived by faith (Gen 6:9; Heb 11:7).

The extent of the Noahic Flood was global and worldwide. The flood narrative describes:

1. The death of all creatures (6:13, 17; 7:21-23)
2. The need for the ark (6:14-16, 19-21)
3. The depth of the water [“fifteen cubits” suggests the draft was half the height of the ark] (7:17-20)
4. The duration of the flood (7:24)
5. The later biblical testimony (2 Pet. 3:5, 6)
6. The worldwide tradition [“everywhere”] (7:19)

The Earth Was Flooded, 8:1-14

But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. 2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; 3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. 4 And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. 5 And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible. 6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; 7 and he sent out a raven, and it flew here and there until the water was dried up from the earth. 8 Then he sent out a dove from him, to see if the water was abated from the face of the land; 9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark; for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself. 10 So he waited yet another seven days; and again he sent out the dove
And the dove came to him toward evening; and behold, in her beak was a freshly
picked olive leaf. So Noah knew that the water was abated from the earth. Then he waited yet
another seven days, and sent out the dove; but she did not return to him again. Now it came
about in the six hundred and first year, in the first month, on the first of the month, the water was
dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the
surface of the ground was dried up. And in the second month, on the twenty-seventh day of the
month, the earth was dry.

The Flood Chronology

1. In the 600th year of Noah (second month, tenth day), Noah entered the ark (Gen.
   7:4, 10, 11).
2. In the 600th year of Noah (second month, seventeenth day), the flood began (Gen.
   7:11).
3. The waters flooded the earth for 150 days (5 months of 30 days each), including
   the 40 days and 40 nights of rain (Gen. 7:12, 17, 24; 8:1).
4. In the 600th year of Noah (seventh month, seventh day), the waters began to
   recede (7:24; 8:1).
5. The waters later receded to the point that (600th year, seventh month, seventeenth
day) the ark rested on Ararat (Gen. 8:3, 4).
6. The waters continued to abate so that (600th year, tenth month, first day) the tops
   of the mountains were visible (Gen. 8:5).
7. Forty days later (600th year, eleventh month, tenth day) Noah sent out a raven and
   a dove (Gen. 8:6). Over the next 14 days, Noah sent out two more doves (Gen.
   8:10, 12). In all, this took 61 days or two months and one day.
8. By Noah’s 601st year on the first month, the first day, the water had dried up
   (Gen. 8:12, 13).
8. Noah waited one month and twenty-six days before he disembarked in the second
   month, the 27th day of his 601st year. From beginning to end, the Flood lasted
   one year and ten days from Gen. 7:11 to Gen. 8:14.
Noah Leaves the Ark, 8:15-19

15 Then God spoke to Noah, saying, 16 "Go out of the ark, you and your wife and your sons and your sons' wives with you. 17 "Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth." 18 So Noah went out, and his sons and his wife and his sons' wives with him. 19 Every beast, every creeping thing, an every bird, everything that moves on the earth, went out by their families from the ark.
The Noahic Covenant, 8:20-9:17

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. And the LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease."  

And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. "And the fear of you and the terror of you shall be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. "Only you shall not eat flesh with its life, that is, its blood. "And surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man. "And as for you, be fruitful and multiply; Populate the earth abundantly and multiply in it." Then God spoke to Noah and to his sons with him, saying, "Now behold, I Myself do establish My covenant with you, and with your descendants after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. "And I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth." And God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. "And it shall come about, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

Terms of the Noahic Covenant

The first covenant articulated in the Bible is the Noahic Covenant (6:18; 8:20-9:17). It is a contract. The parties to the covenant were: the Lord as grantor and the following grantees: Noah, the entire human race after him (Gen 9:9), and the animal kingdom (Gen 9:2, 10, 16, 17).

In order for some arrangement to rise to the point where it can be called a covenant, there must be some common elements of a biblical covenant, which are:62

- Covenant terminology (בְּרִית)
- Legally binding obligations
- Covenant-making phraseology
- Covenant pledges or oaths
- Covenant signs
- Covenant witnesses

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Covenant consequences, whether kept or not kept
Covenant conditionality

The format of covenants in the Late Bronze Age in the Ancient Near East (ANE) had many similarities, including a founding sacrifice. The animal first sacrifice for sin was offered by God Himself in the garden (3:21), then some time later it seems to be implied that Seth offered sacrifice (4:26) as well as Noah (6:8). Thus, the offering of animal sacrifice may have been the distinguishing mark of Godly men even before the Noahic Covenant. After the Flood, Noah made an offering of animal sacrifice (8:20), which was accepted by God.

The Noahic Covenant was unilateral. God made all of the promises. As stated in 8:21-22, God pledged never again to destroy:
1. The entire human race
2. The animal kingdom
3. The earth, its four seasons and its meteorological cycles.

Since God had broken the regular patterns of geology and meteorology by the flood, He now desired to assure the parties that He would protect them and the earth from this point forward. God reaffirmed the command to be fruitful and multiply (9:1), similar to the command that He had given to Adam. The reaffirmation of this part of the command to Adam was intended to underscore that Noah, like Adam, was to subdue and rule the earth. However, the animals in the antediluvian world were to be killed and eaten for the survival of man, and unlike before, would be fearful of the human race (9:2). God also enacted the death penalty (9:4), which as part of the Noahic Covenant, has never been revoked and is still applicable to every nation in the world.

The sign of the Noahic Covenant was the rainbow (9:16). The rainbow is a limited version of the glory of God surrounding His throne (Ezek 1:28; Rev 4:3). The sign of the rainbow was primarily for God and secondarily for the human race. It would serve to remind God that He had bound Himself by covenant to both the human race and to all the animals. The appearance of a rainbow underscores the fact that a rainbow was not a feature of the antediluvian climate, otherwise, it would not have been worthy of mention. In the ongoing progress of Divine revelation, the Noahic Covenant provided everything the human race needed in order to be justified before God and bring honor and glory to Him.

“Not only is man’s daily bodily life to be sustained by substitutionary death, but the earth beneath his feet with its fossils speaks of death. Oil as fossilized animal remains is today consumed for energy everywhere. Modern civilization from Noah is built in manifold ways upon death that it might have life. This aspect of the present age is revelatory of God’s workings. Paganism rushes in to suppress all awareness of our need as fallen creatures to ‘feed’ on the life of others. Such revelation is too preparatory for the gospel!”63

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God Controls the Weather
God promised to sustain the earth, and that the earth’s climate would continue to have four
seasons and normal diurnal cycles. In order to make good on such a promise, God of course
would need to be in control of the climate. Not only that, He would have to be in a position to
protect the planet from being destroyed in a collision with a celestial object such as a large
comet. And in order to make that assurance, God would have to exert control over everything in
space.

Note: Are such claims reasonable? How big is God?

Deuteronomy 11:14-17, “He (God) will give the rain for your land in its season, the early and
late rain, that you may gather in your grain and your new wine and your oil. 15 And He will give
grass in your fields for your cattle, and you shall eat and be satisfied. 16 Beware, lest your hearts
be deceived and you turn away and serve other gods and worship them. 17 Or the anger of the
LORD will be kindled against you, and He will shut up the heavens so that there will be no rain
and the ground will not yield its fruit; and you will perish quickly from the good land which the
LORD is giving you.”

Jeremiah 14:22, “Are there any among the idols of the nations who give rain? Or can the heavens
grant showers? Is it not Thou, O LORD our God? Therefore we hope in Thee, For Thou art the
one who hast done all these things.”

Psalm 147:7-8, “Sing to the LORD with thanksgiving; Sing praises to our God on the lyre,
8 Who covers the heavens with clouds, Who provides rain for the earth, Who makes grass to
grow on the mountains.”

Job 5:10, “He (God) gives rain on the earth, And sends water on the fields.”

Job 37 and 38 (the entire chapters)

Proverbs 3:9-10, “Honor the LORD from your wealth, And from the first of all your produce; 10
So your barns will be filled with plenty, And your vats will overflow with new wine.”

Ezekiel 31:15, ‘Thus says the Lord God, “On the day when it went down to Sheol I caused
lamentations; I closed the deep over it and held back its rivers. And its many waters were
stopped up, and I made Lebanon mourn for it, and all the trees of the field wilted away on
account of it.”

Ezekiel 34:26-27, “And I will make them and the places around My hill a blessing. And I will
cause showers to come down in their season; they will be showers of blessing. 27 Also the tree of
the field will yield its fruit, and the earth will yield its increase, and they will be secure on their
land. Then they will know that I am the LORD, when I have broken the bars of their yoke and
have delivered them from the hand of those who enslaved them.”
Amos 4:7, “And furthermore, I withheld the rain from you While there were still three months until harvest. Then I would send rain on one city And on another city I would not send rain; One part would be rained on, While the part not rained on would dry up.”

Amos 9:6, “The One who builds His upper chambers in the heavens, And has founded His vaulted dome over the earth, He who calls for the waters of the sea And pours them out on the face of the earth, The LORD is His name.”

Jonah 1:4, “And the LORD hurled a great wind on the sea and there was a great storm on the sea so that the ship was about to break up.”

Haggai 1:10-11, “Therefore, because of you the sky has withheld its dew, and the earth has withheld its produce. And I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands.”

Zechariah 10:1, “Ask rain from the LORD at the time of the spring rain-- The LORD who makes the storm clouds; And He will give them showers of rain, vegetation in the field to each man.”

Zechariah 14:17-18, “And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.”

Luke 8:25, Jesus calms the storm. “Who then is this, that He commands even the winds and the water, and they obey Him?”

James 5:17-18, “Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months. And he prayed again, and the sky poured rain, and the earth produced its fruit.”

God keeps the Noahic Covenant by controlling physics
Jeremiah 33:25, “Thus says the LORD, ‘If My covenant for day and night stand not, and the fixed patterns of heaven and earth I have not established, then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac, and Jacob. But I will restore their fortunes and will have mercy on them.’”

God controls the binding energy of the nucleus
Colossians 1:17, “And He is before all things, and in Him all things hold together.”

Question: What does this say (and what does it not say) about the current debate concerning global climate change?
Civil Government

God established civil government in Genesis 9:1-6. In the post-Flood world, man would be enticed by the lust for power. Thus, the human race would be continuously drawn between anarchy versus the oppressiveness of monarchy. Justice cannot be administered without civil government, because the poor are less able to defend themselves. As well, punishment cannot be administered by one individual against another without upsetting the balance of power among members of society. “Civil government is vexing to us because it is a post-fall institution that points to our rebelliousness.”

Romans 13:1: “Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”

Daniel 4:17: “The Most High is ruler over the realm of mankind, and bestows it on whom He wishes, and sets over it the lowliest of men.”

1 Peter 2:13-14: “Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.”

Depravity Survives the Flood, 9:18-29

Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. These three were the sons of Noah; and from these the whole earth was populated. Then Noah began farming and planted a vineyard. And he drank of the wine and became drunk, and uncovered himself inside his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. When Noah awoke from his wine, he knew what his youngest son had done to him. So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant." "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." And Noah lived three hundred and fifty years after the flood. So all the days of Noah were nine hundred and fifty years, and he died.

“To the ancients, even seeing one’s father naked was a breach of family ethic. The sanctity of the family was destroyed and the strength of the father was made a mockery. Ham apparently stumbled on this accidentally, but went out and exultingly told his two brothers, as if he had triumphed over his father … Ham’s disposition toward moral abandon bore fruit in the immoral acts of his descendants, the Canaanites (Lev 18:3) … Consequently, Ham’s lineage through Canaan was placed not in leadership over other clansmen, but under them (9:25-27)."
5. The Generations of the Sons of Noah 10:1–11:9

Genesis Chapter 10 is called the Table of Nations. This table accounts for the descendants of Noah’s three sons. God had told them to “fill the earth” (9:1), but later their descendants chose instead to thwart this command. Through the Tower of Babel Judgment (11:1-9), God intervened in a rebellious world to force the human race to comply with His command in Genesis 9:1. The tribes in Chapter 10 appear to represent the known tribes of the earth at one time. Seventy descendants of Noah’s sons are listed, including 14 from Japheth, 30 from Ham, and 26 from Shem, cleverly arranged into patterns.

Observation #1: Canaan descended from Ham (10:6), yet the Canaanites spoke a West Semitic dialect. This not a large problem because many ethnic groups that have migrated eventually assimilated and spoke the native language.66

Observation #2: Sheba is a descendant both of Ham (10:7) and of Shem (10:28). The Sabaeans were probably Hamitic originally, but intermixture over the years with their Semitic neighbors in South Arabia finally altered their ethnic complexion to make them predominantly Semitic. Thus, both the relationship of verses 7 and 28 would be correct.67

Observation #3: Cush was father of Nimrod (10:8-10), a Babylonian, yet his name became associated with Ethiopia in Africa (Isaiah 11:11; Ezekiel 30:4). Genesis 10:6 refers to him as a son of Ham, which agrees with an African location.

Unger suggests (AOT, 83) that Hamitic Cushites originated in Lower Mesopotamia, where Nimrod raised them to great power. From there, the Cushites may well have extended their power to the Yemenite region of Arabia, and then crossed the Red Sea to invade Ethiopia (modern Republic of Sudan) and impose their name upon that district. This is no more unlikely than the colonization of Carthaginia by Phoenician settlers or the conquest of French Normandy, Saxon England, and Muslin Sicily by the Normans from Norway.68

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66 Archer, 217.
67 Archer, 217-18.
68 Archer, 218, who gives numerous examples on 218-19.
Observation #4: A grammatical change is noted with the descendants of Canaan, beginning in 10:15:

“Beginning with Genesis 10:15, a notable shift occurs away from place names to the inhabitants themselves (note the “ite” ending). These are not only the cursed people of Canaan’s curse for the scene at Noah’s drunkenness, but also they are those who possess the Promised Land which Israel as a nation needed to conquer. But the Noahic curse alone did not determine their guilt, for God said to Abram that the iniquity of the Amorites must first be complete before his descendants could occupy the Promised Land (15:16).”

The Significance of Peleg
In Genesis 10:25, what does it mean that with reference to Peleg, that “in his days the earth was divided” (הָאָרֶץכִּנִפְלְגָה בְיָמָיו)? Verse 25 states, “Two sons were born to Eber; the name of the one was Peleg (פֶ֫לֶג), for in his days the earth was divided and his brother’s name was Joktan.” Peleg’s name means “divided.” The interpretive options are:

1. The name given to “Peleg” ties him to a specific event known to the original readers. Perhaps it refers to the Tower of Babel episode in which God divided the human race by confusing their languages, thereby dividing the people. In Psalm 55:9, the word is used in the context of dividing the tongues or languages.

2. “Earth” could be rendered as “land,” in which case it could indicate an earthquake or an irrigation canal for agricultural irrigation. Mathews states, “The verb “divide” occurs only twice more, though its related noun “channel” or “stream” is well attested (e.g., Ps 1:3); it is used of digging a channel for rainwater (Job 38:25).

3. If “land” is a metonymy for “people,” it can be taken as a political schism. Thus, it would be a reference to the split between the two families of Eber, the Pelegites and the Joktanites.

4. Theophilus, a bishop of Antioch in 176-186 A.D., proposed that Peleg’s name signified the end of a three thousand year period from Creation until the birth of Peleg’s son Reu. There would supposedly be another three thousand years of human history to follow. Since the Septuagint records 2,791 years from Adam to the birth of Reu, this theory seems invalid, even though various adjustments have been made by theologians to try to account for the discrepancy.

69 MSB, 30.
72 Terry Mortenson and Thane H. Ury, eds. Coming to Grips with Genesis: Biblical Authority and the Age of the Earth (Green Forest, AR: Master Books, 2008), 312.
God Becomes Selective

The sin nature which even Noah displayed after the Flood (9:20) ran rampant in his descendants, as is documented in Genesis 10. Therefore, God’s justice demanded that the human race be judged again. But the next judgment would be constrained by any pre-existing covenants, notably the Noahic Covenant. Thus, God could not, by the terms of His very own covenant, destroy the human race or the animals or the earth or its seasonal and meteorological cycles. The judgment which befell the human race was one which scattered them geographically, culturally, racially, ethnically, and most significantly, theologically. In the next Divine Covenant, God would deal with only one of the people groups that had descended from the 70 nations listed in Genesis 10. God found it necessary at this point to be selective. Up to this point, God’s relationship with the human race was revealed universally to all people. “Genesis 1-11 provides instances of humankind in fellowship with God and our fellowship with God, living under Divine mandates and trying to ignore Divine mandates.”

These chapters show how sin was spreading as rapidly as human beings populated, but God’s grace was always present. Nevertheless, it seemed that God’s overall plan for the human race would not make progress under the paradigm of the universal Noahic covenant. From this point forward, God would make

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73 MSB, 30.
a Divine covenant with the patriarchal representative of a select people group, whose collective duty it would become to represent God before the rest of the human race.

Genesis 11:1–9, The Tower of Babel
Now the whole earth used the same language and the same words. 2 And it came about as they journeyed east, that they found a plain in the land of Shinar and settled there. 3 And they said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar. 4 And they said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth." 5 And the LORD came down to see the city and the tower which the sons of men had built. 6 And the LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. 7 "Come, let Us go down and there confuse their language, that they may not understand one another's speech." 8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. 9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

Theological Implications of the Tower of Babel and its Judgment by God

1. Worldwide Disobedience to God. In Genesis 9:1, God commanded Noah and his sons to be fruitful, multiply, and fill the earth. Building a single city and a tower which reached to heaven was not on God’s list. These engineered works were orchestrated by Nimrod, the grandson of Noah. Thus, the third generation from Noah was overt in its disobedience to God’s will.

2. Manmade Religion. The tower which “reached to heaven” (Gen. 11:4) was an act of humanism. As if naïve human being could ever build anything that might reach heaven on their own, without God’s supernatural help, they were willing to give it a try. Enoch had already been raptured, an indication that Nimrod and his generation would like to join him, but on their terms, not God’s.

3. Repudiation of the Noahic Covenant. A key term in God’s covenant with Noah, his descendants and the animals, was His pledge to never again inundate the earth with water (Gen. 9:11). Yet, Nimrod and his generation employed bitumen, stone and cement in their building projects. These are waterproof materials. As well, the tower was probably considered a place of refuge in the event that another flood occurred. This was clearly done in complete disregard of God’s promise.

Empires of the OT
During the period of time in which the OT canon was developed, from about 2500 to 400 B.C., the major empires that existed were Babylonian, Persian, Egyptian, Assyrian, and Israeli. The Hittites and the Chaldeans were powerful nations that came and went during biblical times, but relatively little is known about them, and they’re only mentioned obliquely in the Bible. Some
other lesser nations such as the Canaanites, Jebusites, etc., are considered to be nations and/or people groups, but do not qualify as empires. Each empire is briefly summarized below.

The Babylonian Empire was perhaps the earliest empire in all antiquity. It sprang up in Mesopotamia soon after the Flood, which dates to somewhere around 2,517 B.C.\(^\text{75}\) Its entire history as seen through its cultural and literary legacy (Code of Hammurabi, Enuma Elish, Epic of Gilgamesh, etc.), possessed a non-theistic and distinctively pagan world view. The character of Babylon seems to be reflected in the life of its founder, Nimrod, who Genesis 10:9 called a mighty hunter “… before the Lord (יְהוָ֑ה לִפְנֵי).” The preposition “before” can also be translated, “against” or “opposite to.”\(^\text{76}\)

1. Nimrod was a nation-builder and perhaps the most powerful man in the post-flood generation (Gen 10:8). Even though he was a descendant of Ham, he consolidated the tribes of Shem and Japheth under his influence and leadership.\(^\text{77}\) The Babylonian Empire was therefore the first great superpower but did not rule over the entire human race very long. From the outset, the Babylonian Empire set itself in motion as a counterfeit of God’s kingdom. The rest of the nations in the history of man sprang out of this empire immediately after the incident involving the Tower of Babel (Gen 11) where God confused the language of the people and sent them out into the world to form other nations. Rather than seek security within the Rainbow Covenant (Gen 9), the depraved human race preferred to operate in accordance with its own world view, provide for its own security, and make up its own version of reality. Such has been the state of the world ever since the Flood.

2. Nimrod then left Babel, traveling north to form yet another world superpower, the Assyrian Empire (Gen 10:11). The Assyrians dominated the northern regions of the Fertile Crescent until the fall of Nineveh in 612 B.C. Assyria ceased to exist, while soon thereafter, the Babylonian Empire under Nebuchadnezzar (605-562) extended its power and influence from the Persian Gulf all the way to the Levant.

3. Egypt, like the Assyrian empire of Mesopotamia, sprang up in the period immediately following the Tower of Babel. Egypt became a great nation who has never lost its historical or cultural identity, even though it was thoroughly secularized in the same way as other nations and tribes throughout the world. Unlike Babylonia and Assyria, Egypt after suffering military defeat has never been conquered or occupied by a foreign power.

4. The Israeli Empire was truly a superpower in every way that Babylonia, Assyria, and Egypt were. At the zenith of the united monarchy, which spanned the administrations of David and Solomon (1010-931 B.C.), Israel was victorious in conquest and wealthy beyond imagination (2 Sam 10:7-9).

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5. Both Greece and Rome were empires which developed near the tail-end of the OT period and were only mentioned in Daniel prophetically (Dan 2 7, 8, 11).

When and How Did the Hebrew Language Come About?

“The history of the Hebrew language forms one of the considerations upon which theory of textual updating is constructed. In the thousand years (ca. 1400–400 B.C.) during which the OT was written and canonized, there are remarkably few changes in the grammar and orthography of classical Hebrew. Did the Hebrew language experience so great a degree of change in those one thousand years that it required textual updating in order for 5th century B.C. readers to be able to understand certain passages in the OT? Where is evidence for such changes? In reality, the Hebrew language was remarkably stable throughout the entire biblical period.”78

The great-grandson of Shem was Eber (עֵ֫בֶר). Note the close similarity of his name and the word “Hebrew” (עִבְרִי). The first use is Genesis 14:13 where Abraham is said to be a Hebrew. Etymologically, the word suggests something “beyond.” Interesting that the sound of this word has a counterpart in many languages, including “Iberian” which describes the peninsula between Europe and Africa. It may describe the idea of crossing over from one place to another. Consider that God called Abraham out of the land or Ur to travel to the land of Canaan, requiring him to cross deserts and rivers in order to get there.

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78 William D. Barrick, A Brief Examination of So-Called “Inspired Textual Updating, 2012, p.4. (See OT796, Textual Updating part 1.)

Many momentous events in the history of the earth took place in these 17 verses between Noah and Abraham. Noah and his sons and their descendants became great nation-builders. They had to quickly discover natural resources in a virtually new planet. As they spread out and populated the earth, they had to cope with drastic changes from the world they left behind before the Flood. Such changes included:

1. The earth was drying up, revealing the formation of new land masses.
2. Rivers, oceans and lakes were being formed.
3. Earth’s atmosphere was cooling by evaporation, producing rain and snow for the first time.
4. Global weather patterns were changing to a “new normal.”
5. Some species of animals which came out of the ark with Noah were finding it increasingly difficult to survive in the new climate.
6. Dinosaurs and many other plant-eating creatures from the primeval world were now becoming extinct.
7. Lifespans were declining.
8. The human race was repopulating the earth.
9. During this period another patriarch, Job, would live. Job’s theology seems to represent the worldview of general revelation.

The genealogy of Adam in Genesis 5 began with Adam and ended with Noah. Noah had three sons: Shem, Ham, and Japheth, whose genealogies are preserved in Genesis 10. But Genesis 11 reiterates the genealogy of Shem in such a way that enables dating.

Declining Lifespans
Shem survived approximately 502 years after the Flood, significantly outliving many of his descendants. Even Abraham overlapped in time with Seth. The decline in lifespan follows a logarithmic pattern as seen in the following graph. By the time of the first Jewish Patriarchs, beginning around 2000 BC, lifespans had declined to slightly over 100 years. Within another 400 years to the time of Moses, he wrote in 1406 B.C. just prior to his death at the age of 120, “As for the days of our life, they contain seventy years, or if due to strength, eighty years…” Psalm 90:10. A lifespan of this magnitude is still fairly true today, depending upon one’s circumstances and national residence.

Job lived to the age of 200 years, which in terms of the exponential graph would place him in the general vicinity of Noah’s father Terah, who lived 205 years, or perhaps Terah’s grandfather Serug who was born in 2,354 B.C. By this analysis, Job could have been born about 200 years after the Flood, probably sometime around 2,300 B.C., and died around 2,100 B.C. Given these dates, it seems unlikely that Job and Abraham ever met, because Job would have passed from the scene by the time Abraham was a young man. Job makes no reference to the Torah or the Levitical offerings. Job arose early in the morning to offer burnt offerings (עֹלָה) on behalf of his children. This was the same type of offering presented by Noah in Genesis 8:20, where the clean animals proceeding from the ark which were used as sacrifices to God. It is also the same type
of offering described in Gen 22:13 where Abraham had attempted to offer up Isaac. A burnt offering was also made by Jethro, Moses’ father-in-law, to commemorate God’s deliverance from the Egyptians (Ex 18:12). Of course, Jethro was a Midianite priest (Ex 3:1) and the Midianites were descendants of Abraham through his wife Keturah (Gen 25:4). Thus, Jethro probably used the burnt offering with great regularity in much the same way that his ancestor Abraham did, and as Job and Noah did. The burnt offering had connections to antiquity and therefore to gentile nations.

According to the first sentence in the Book of Job, he lived in the land of Uz. Uz was the name of the grandson of Shem and son of Aram (Gen 10:23). Uz the patriarch could well have been the founder of a city or ruler over a territory bearing his name. Uz probably lived in the third or fourth generation prior to Job and could easily have been his distant relative. Since the patriarch Uz was identified with the lineage of Shem, he could have been of Semitic ancestry, as was Abraham. Therefore, while Job was not a Jew, he could be considered proto-Jewish.

The general region of Uz can be fairly well ascertained, although its exact location has been lost to antiquity. According to Lamentations 4:21, Edom dwelled in the land of Uz. This puts Uz somewhere in the trans-Jordan area, east of the Dead Sea.

Job Wrote of Terrestrial Dinosaurs
The behemoth (בְּהֵמוֹת) described in Job 40:15-24 was no cow or hippopotamus or crocodile or any mammal in today’s animal kingdom. He migrated between the mountains and marshlands, hid himself under shade trees, and was so powerful that he couldn’t even be water-boarded by the Jordan River (Job 40:23). These creatures could easily have been dinosaurs which Job describes in his book. Evidently, the post-Flood environment proved to be too harsh to support them. Except for a few small species living today, the dinosaurs that walked off the ark struggled to survive and have slowly become extinct over time. The American alligator is able to attain lengths of about 20 feet. Huge lizards which today abound on the island of Komodo also bear a striking resemblance to the description found in Job 40.79 These are but tiny remnants of a family of creatures we commonly refer to as dinosaurs.

Job Wrote of Amphibious Dinosaurs
Leviathan (לִוְיָתָן) appears in Job 3:8 and 41:1. This word is used only four other times in Scripture: Psalm 74:14; 104:26, and twice in Isa 27:1. The entire chapter of Job 41 is devoted to Leviathan. The best general description of this animal would be a sea-going dinosaur.80 Given the speaker is God Himself, one must not rush toward mythology or allegory as most scholars have done. A literal exegesis of Job 41 reveals an extremely large amphibious creature which can’t be caught with a hook, restrained with a rope, tamed, or easily killed by spears or arrows. He breathed fire (41:19-21), had a hard, sharp exterior (possibly reptile-like), ruled over everything in the ocean and was so fierce that no one dared to arouse him (41:10). Even Job himself testified, “Let those curse it [the night] who curse the day, who are prepared to rouse Leviathan,” Job 3:8. These and many other physical characteristics of Leviathan can be gleaned from a literal reading of chapter 41. Since nothing like this is alive today, it is natural to assume that these creatures became extinct sometime during or soon after Job’s lifetime. Perhaps a case

80 MacArthur, on Job 41:1, 147.
could be made that young specimens of Leviathan were on the ark, though perhaps it would not be necessary if they could survive in the sea for 371 days. Lack of modern sightings suggests that these creatures were unable to survive long in the post-diluvial world.

![Graph showing the timeline of the flood and life spans of various individuals from the Bible.](image1)

![Graph showing the relationship between life span and generation.](image2)

Mathematical formula for the exponential decay model:

\[ L_i = L_i^o \left( \frac{L_i^o}{L_i^p} \right)^{\frac{1}{N}} \]

where:
- \( L_i^o \) = Post Flood Avg Life Span
- \( L_i^p \) = Pre-Flood Avg Life Span
- \( N \) = generation
- \( K \) = constant
What was the Holy Spirit’s purpose in devoting an entire chapter of the Bible to Leviathan, half of chapter 40 to behemoth, and a few verses to tannin? Within the narrative describing these creatures there is a clear contrast between God’s ability to have created and to readily subdue such powerful creatures, versus Job’s total inability to control them at all. In fact, these creatures were to be feared and avoided. One immediate conclusion is that since God is so powerful in comparison to human weakness, He is able to deliver and sustain everyone who trusts in Him.

A few observations:
- A sharp decline in lifespan began with the first generation after the Flood.
- Within 500 years after the Flood, lifespans were in the range of our modern world.
- Lifespans generally decline with each generation, following an exponential curve.
- Most of the patriarchs outlived their children and grandchildren.
- Abraham was born two years following the death of Noah.
- Shem outlived all of the patriarchs except Eber, and died when Abraham was age 150.
- The graph uses an exponential equation, where $L_1 = 120$ years, $L_2 = 950$ years (Noah’s life span), $K = 0.30$. The equation predicts Jacob’s lifespan is 143 years (actual was 147). Assuming 40 year generations after Jacob, today’s generation $N = 112$. The exponential equation predicts a lifespan of 120 years in the 21st century.

**Formation of Land Masses and Oceans**

As noted earlier in the discussion of Genesis 7:1, great pockets of pressurized water were trapped below the earth’s surface which, upon release sparked perhaps by seismic activity, quickly flooded the surface of the earth. As this process continued, magmas, water and steam led to earth movements creating cavities for the oceans, causing land masses and forming mountains.

Uniformitarian ideas entered natural science during the 19th century along with Darwinian evolution. But the geological column around the world has failed to bear testimony of uniformitarianism, instead clearly speaking to catastrophic erosion, tectonism, igneous activity, sedimentation, and metamorphic alteration of the earth’s surface.81

**Global Climate Change**

Changes in global climate were producing new weather patterns not seen during the antediluvian period. The study of paleometerology has become a field of great interest not only to modern secular scientists, but especially to creation scientists. The Bible describes the pre-Flood world as a relatively warm environment with no rain or storms (Gen 2:5-6). If this is true, it seems plausible that no ice sheets existed at the poles prior to the Flood. Even if they had existed, they would have been destroyed by the Flood.

The average global ocean temperature today is about 3.5 degrees C. Analyzing the distribution of oxygen isotopes found in ice cores throughout the Arctic Circle, atmospheric models have been used to calculate a mean sea-surface temperature of 24 degrees C at the end of the Flood. At such a warm temperature, the earth would have immediately begun to experience a global cooling process that drove dramatically high rates of evaporation. This in turn would have

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prompted upper atmosphere cooling with heavy rates of condensation, creating post-Flood precipitation in the form of rain, snow, and ice. By this process, the earth was able to cool rapidly while layers of ice were deposited at the North and South Poles.\(^{82}\) During this short period of rapid cooling, global climates were changing quickly, and some areas which are deserts today would have been well watered at the time. For example, the area around Sodom and Gomorrah south of the Dead Sea receives only 2-4 inches of rainfall today. Yet, according to Gen 13:10, it was “well watered” around 2,165 BC, Abraham’s birthdate.\(^{83}\) Since Job lived before Abraham, the Land of Uz in which he lived (being near Sodom and Gomorrah) would also have been well watered, perhaps even more so than in Abraham’s time.

Job lived during a time of dramatic transition in the global climate. He understood the hydrologic cycle (Job 14:11). He was apparently fascinated with clouds. In Job 26:8 he stated that God, “… wraps up the waters in His clouds and the cloud does not burst under them.” This doesn’t seem like a noteworthy comment unless it is read in context with a relatively new phenomenon. Job also observed the shadowing effect on the moon by clouds. The fact that the moon can be clearly seen provides further support for the removal of an opaque canopy of moisture that probably happened during the Flood (Job 26:9). Job stated unequivocally that God “… commands the sun not to shine and sets a seal upon the stars,” Job 9:7.

Within two to three hundred years after the Flood, Elihu was apparently describing a great ice age and made this observation: “From the breath of God, ice is made, and the expanse of the waters is frozen,” Job 37:10. “For to the snow He says, ‘Fall on the earth,’ and to the downpour and the rain, ‘Be strong,’” Job 37:6. The monologue presented by God Himself in chapter 38 has much more to say about the supernatural formation of ice, rain, and the Flood.

Modern climatologists do not have a fully-accepted model for the cause of the “Ice Age” or for the process of deglaciation. They require time scales of at least 100,000 years to explain the so-called “Ice Age.” The best current explanation for the formation of the polar ice caps and glaciers is provided by a literal hermeneutic coupled with a young-earth scientific analysis of the Flood.

Job Chapter 28 describes the entire world as being explored during Job’s lifetime (28:3). Iron, copper, precious metals, gems, and minerals were being mined (28:2, 4, 6). Human beings were engaged in great earthmoving operations (28:9), channelizing rivers and building reservoirs (28:10-11). Enterprises such as these couldn’t have been undertaken successfully without a body of scientific knowledge and engineering that survived the antediluvian world. By hard work and enterprise, the 70 nations in Genesis 10 had begun to accommodate to the new global environment, populating the world and beginning to subdue it in obedience to Gen 1:28.

The earth’s geographical features were accurately mapped from pole to pole during the immediate post-flood period. Ancient world maps dating back to the 16\(^{th}\) century have been preserved which show the Americas and Antarctica when its coasts and inland areas were free of ice. It is clear that instruments of navigation existed to accurately determine longitudes that were far superior to anything that existed in antiquity all the way up to the second half of the 18\(^{th}\)

\(^{82}\) Vardiman, 60.
\(^{83}\) MacArthur, on Genesis 11:26, 32.
One such map was prepared by the French cartographer Oronteus Finaeus (1494-1555). This and other maps like it (i.e., Schöner’s globe, ca. 1520) illustrate existing mountain ranges and drainage pathways in great detail. Features which are buried beneath the polar ice cap have only recently been mapped by modern remote sensing methods. But when the Oronteus Finaeus Map is compared with modern maps of Antarctica, the fit is very close. Shown in the figure below is an overlay of the on a modern map of Antarctica, rotated a few degrees. There are several discrepancies, yet overall the errors are small. This is, when we reflect on the fact that land was not even discovered in Antarctica until the first documented landing by an American sealer named John Davis, at Hughes Bay in Western Antarctica, on February 7, 1821.

We are left with strong evidence that the ancient world, following the Flood, was settled and mapped by a highly sophisticated people. Civilizations that existed immediately after the Flood had the capacity to travel worldwide, and were thoroughly skilled in astronomy, nautical science, mapmaking, and ship building. These people may have been more advanced than any culture prior to the 18th century.

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Conclusion
The genealogy of Shem traces the redemptive plan of God through history. In this context, Shem’s genealogy is more significant than those of his brothers. The notable aspect of Shem’s genealogy is that it begins with Noah and ends with Abraham. It would be through Abraham’s descendants that the Second Person of the Trinity would be born into the world in the form of human flesh. Matthew 1 picks up the genealogical history where Shem’s genealogy ends -- with Abraham -- and ends with Jesus Christ. Abraham, who was perhaps the most pivotal person in the redemptive plan of God in the entire OT, is first introduced to us in Genesis 11:26.

Thus ends this study of Genesis 1-11. From here on, God’s redemptive plan through special revelation would come to Abraham and his descendants, and end with Jesus Christ, the Savior of the world.