

# In the Beginning: Primordial Faith

## Background:

1. Pentateuch - Greek word meaning “*five scrolls*” - Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
2. Torah - Hebrew word for “*teaching*” or “*instruction*” (same 5 books). Sometimes referred to as The Torah of Moses.
3. Oral Tradition - how long were these stories passed down from generation to generation by word of mouth, before they were written??? Hebrew tradition has it that Moses finally wrote the Torah after a long time of oral tradition.
4. Genesis ~ Greek word for “*beginnings.*”

## Genesis the Book:

1. Basic Outline is four-fold -
  - a. Primordial History (chapters 1-11) [the focus of this study]
  - b. Abraham Cycle (chapter 12 - 25:18)
  - c. Jacob Cycle (25:19 - 36:43)
  - d. Saga of Joseph (chapters 37-50)
2. Alternative Outline is broken down by the use of a Hebrew word (*tot l'e dot*) which is mostly translated as descendants or generations (sometimes as account or family history). (2:4, 5:1, 6:9, 10:1, and 11:10 for the primordial history portion, 11:27, 25:12, 19, 36:1, 36:9, and 37:1 for ancestral storyline).
3. Sources for the Book:
  - a. ‘J’ or Jahwist so named for its use of the YHWH (LORD) name for God.
  - b. ‘E’ or Elohist so named for its use of the Elohim (God or gods) name for God.
  - c. ‘P’ or Priestly so named for its focus on the priestly line of duties, etc...
4. Genre / Symmetry - This is not a book meant to be scientifically accurate! It is a poem, story (narrative), a work of art... **No detail of Genesis is casual or arbitrary!** The primordial section is particularly built with a large amount of Hebrew poetic symmetry. (See figures 1 and 2) This is an example of the Hebrew writing style of a chiasm.

5. This is a carefully blended story, which leads me to believe all the more that it was divinely inspired.

Figure 1<sup>1</sup>

THE SYMMETRY OF THE GARDEN STORY (GENESIS 2.4–4.1)	
A	Headnote: "These are the generations . . ." (2.4)
B	No field economy: ". . . no one to till the ground" (2.5–6)
C	Human beings given life, installed in Garden (2.7–17)
D	Man prefers human companionship over beasts (2.18–22)
E	Man calls his companion "Woman" (2.23)
F	Etiological summary: "Therefore a man leaves . . ." (2.24)
G	Human couple "naked and . . . not ashamed" (2.25)
H	Serpent promises "eyes will be opened" (3.1–5)
I	Transgression (3.6)
H'	The couple's "eyes are opened" (3.7a)
G'	They experience shame (3.7b–10)
F'	Etiological summary: "For . . . you are dust . . ." (3.19b)
E'	Man calls his companion "Eve" ("Life-bearer") (3.20)
D'	Man and woman wear skins of beasts (3.21)
C'	Humans expelled from Garden, denied immortality (3.22–24)
B'	Field economy begins (implied; see subsymmetry and 3.23b)
A'	Birth of a child completes one generation (4.1)

Figure 2

A SUBSYMMETRY IN THE GARDEN STORY (GENESIS 3.11–19A)	
X	God questions man; man points to woman (3.11–12)
(1) Y	God questions woman; woman points to serpent (3.13)
Z	[Serpent is silent]
Z'	God passes judgment on serpent (3.14–15)
Y'	God passes judgment on woman (3.16)
X'	God passes judgment on man (3.17–19a)

<sup>1</sup> Interpreter's Commentary on the Bible.

## Primordial History Purpose:

The primordial history recounts the earliest generations of the world and humankind as background for the call of Abraham. It establishes the sovereignty of God and the innate goodness of God's creation, including especially human beings. A thoroughly Wesleyan understanding of God's creation never loses sight of the essential goodness of creation and everything in it, including humans. The sin and rebellion that ruined God's creation find solution in the faith expressed by Noah and a few others in the faithful line of Seth.<sup>2</sup> But these are temporary solutions!

### 1. Why are there 2 creation stories?

- a. Two different sources perhaps? (P for 1, J for 2)
- b. Chapter 2 expounds upon (further explains and details) chapter 1?
- c. Two different creations?
- d. Does it really matter?
  - i. Whether or not objective history can validate the details of some of the lives and incidents is of secondary importance...
  - ii. The important matter is that these figures and stories are immortal representatives of humankind... they have powerfully affected the ideals and judgments of innumerable people.

### 2. Arguments against "just" stories -

- a. Oliver Cromwell factor - "*Paint me as I am, warts and all.*"
- b. If these were just stories of ancient Hebrew heroes, would they have painted them in such human terms?
  - c. "*They are real - real with the everlasting certainties of right and wrong, of conscience and character, of human shadows and of the heavenly light.*"<sup>3</sup>

### 3. Disparities in the stories:

- a. 1st Story (Gen. 1:1-2:4a)
  - i. Creation of plants (1:11-12)
  - ii. Creation of animals (1:20-25)
  - iii. Creation of man and woman (1:26-27)
- b. 2nd Story (Gen. 2:4b - 25)
  - i. Creation of man (2:7)
  - ii. Creation of trees (2:9)

<sup>2</sup> Wesleyan Study Bible. Common English Bible. 2012. pg. 1.

<sup>3</sup> The Interpreter's Bible, pg. 460.

- iii. Creation of animals (2:19)
- iv. Finally creation of woman (2:21-22)

c. In the Beginning... *bara'* (to create) This is the Hebrew word to create, and is only used with respect to God in the scriptures. No one else in the Bible is able to *bara'* except God.

It is Christian belief (dogma) that God created “ex nihilo” that is from nothing!

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

b<sup>e</sup>re'shi<sup>v</sup>t      bārā'    'ēlōhi<sup>v</sup>m      'et      hash-shāmayim      w<sup>e</sup>et      hā'āre's

Beginning – to create – God – (D.O. Marker) – the heavens – and (D.O. Mkr) – the earth/land.

4. Formation of Humankind: (Gen. 2:4-7 NLT)

**4** This is the account of the creation of the heavens and the earth. When the Lord God made the earth and the heavens, **5** neither wild plants nor grains were growing on the earth. For the Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil. **6** Instead, springs[a] came up from the ground and watered all the land. **7** Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בְּאַפָּיו נֶשְׁמַת הָאָדָם לְנֶפֶשׁ חַיִּים וַיְהִי

<sup>WTT</sup> Genesis 2:7

the Adam(man) from the Adamah (ground) - hā'ādām min- hā'ādāmāh

Funeral Service / Committal:

*This body we commit to the ground; earth to earth, ashes to ashes, dust to dust...* (UM Book of Worship, pg. 156)

**Garden of Eden:**

Location - Iran, Iraq, Armenia, Africa, Jerusalem??? Is there any help in the scriptures for locating the garden? Maybe...

Genesis 2:8 NLT - **8** Then the Lord God planted a garden in Eden in the east, and there he placed the man he had made.

Genesis 2:10-14 NLT - **10** A river flowed from the land of Eden, watering the garden and then dividing into four branches. **11** The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. **12** The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. **13** The second branch, called the Gihon, flowed around the entire land of Cush. **14** The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

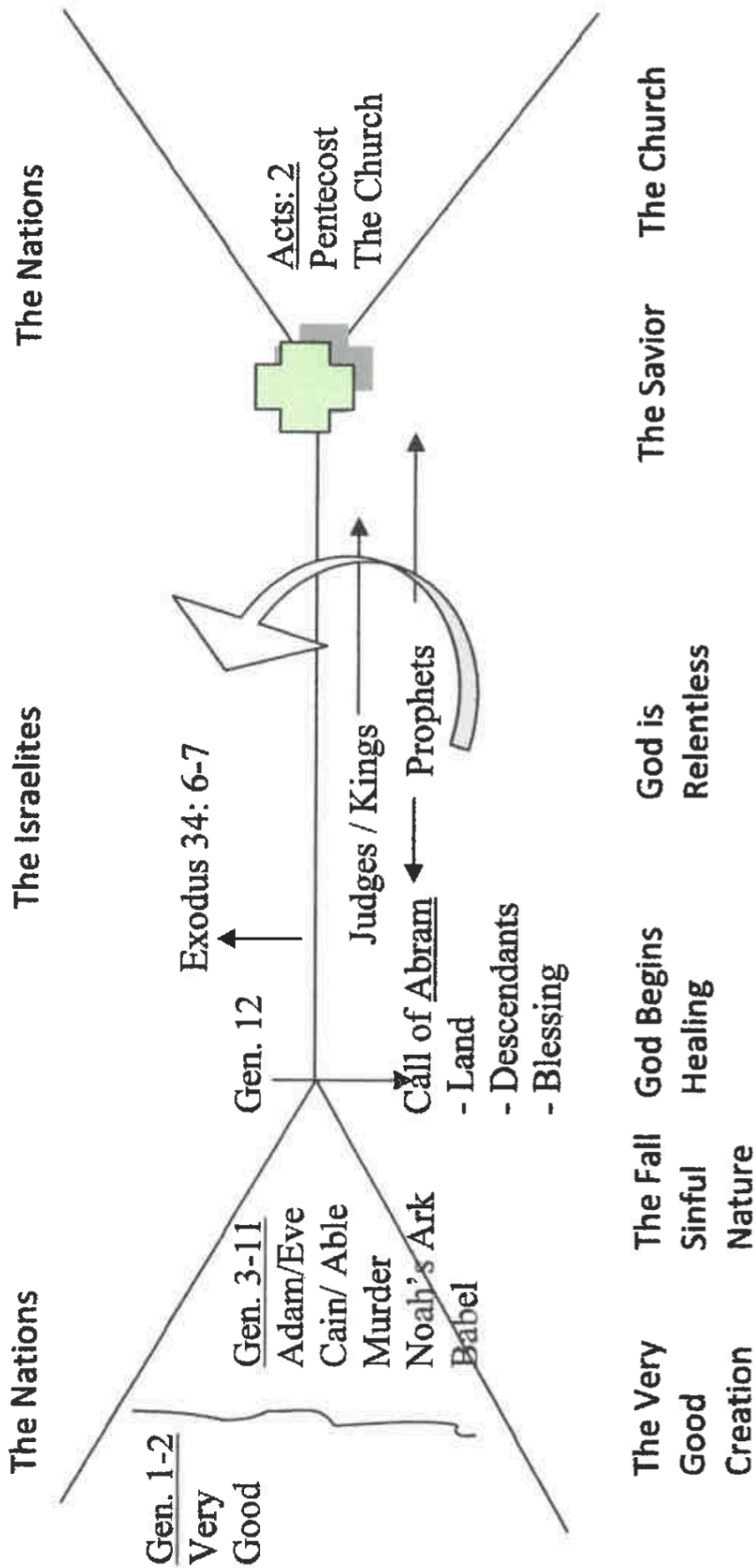
...it is noted that circa 6000 BC, ocean levels were rising, and that near the present entry of the Tigris and Euphrates rivers to the Persian Gulf there are geological traces of two fossil rivers from that time frame entering from east and west of the Gulf, conjectured to be the Pishon and Gihon. The conjecture was presented that the garden of Eden referred to a low-lying fertile valley in what is now the Persian Gulf, which was flooded when the seas rose past the level of the lowest passes of the mountains near the present Strait of Hormuz. Such rapid rise would also help explain the Genesis flood origin.

[www.wikipedia.org](http://www.wikipedia.org)



Figure 3

Figure 4





**Let's Get Started with the Text: (NLT)**

**1:1** In the beginning God created the heavens and the earth. **2** The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters. **3** Then God said, "Let there be light," and there was light. **4** And God saw that the light was good. Then he separated the light from the darkness. **5** God called the light "day" and the darkness "night."  
And evening passed and morning came, marking the first day.

**6** Then God said, "Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth." **7** And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. **8** God called the space "sky."  
And evening passed and morning came, marking the second day.

**9** Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. **10** God called the dry ground "land" and the waters "seas." And God saw that it was good. **11** Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened. **12** The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.  
**13** And evening passed and morning came, marking the third day.

**Priestly 'P' Version:**

A creation account emphasizing the sovereignty of God and the goodness of the cosmos. God creates effortlessly, *ex nihilo*, simply speaking the universe into existence.

*formless and empty* - (earth) portrays the earth as undeveloped, unproductive emptiness rather than ominously chaotic...

*dark* (hovering over deep waters) - not threatening but represents the absence of God's light...

*Spirit of God* (wind, Ru'ah) hovering...

Remember also (John 1:1-5 NLT)  
Israel was not the only people in ancient Near East to compose stories of creation. Sumerian,

- 1 In the beginning the Word already existed.  
The Word was with God,  
and the Word was God.
- 2 He existed in the beginning with God.
- 3 God created everything through him,  
and nothing was created except through him.
- 4 The Word gave life to everything that was created,  
and his life brought light to everyone.
- 5 The light shines in the darkness,  
and the darkness can never extinguish it.

Mesopotamian, and Egyptian accounts have been discovered. Babylonian *Enuma Elish* and the *Epic of Atrahasis* are particularly interesting as they follow the creation-disruption-flood sequence<sup>4</sup> as does the Biblical creation story. I see this as more proof that the story is real!

What about this concept of creation in a day?

- Day 1 - Light
- Day 2 - Waters / Firmament (Sky)
- Day 3 - Dry Land / Vegetation

Psalm 90:4 For you, a **thousand years** are as a passing **day**, as brief as a few night hours.

2 Peter 3:8 But you must not forget this one thing, dear friends: A **day** is like a **thousand years** to the Lord, and a **thousand years** is like a **day**.

<sup>4</sup> New Interpreter's Bible, Vol. I, 1994. pg. 341.

**14** Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. **15** Let these lights in the sky shine down on the earth.” And that is what happened. **16** God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. **17** God set these lights in the sky to light the earth, **18** to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

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

**20** Then God said, “Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind.” **21** So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. **22** Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

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

**24** Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals.” And that is what happened. **25** God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

Creation continues:

Day 4 - Luminaries (Sun, moon, stars)

Day 5 - Fish/birds

Day 6 - Land animals/humanity

God is omnipresent - that He is everywhere at all times, He stands outside of time, and therefore He exists in past, present and future all at the same time!

“Although not limited by space or time, or the succession of events in time, God created the world with space and time. God sustains the changing realm of succeeding events and is conscious of every moment in history.”<sup>5</sup>

There is a rhythm and a structure to this creation account. 7 days - signifies unity and comprehensiveness.

The rhythm comes from the poetic nature of the writing: these elements are found in each (most) of the days creations...

*Then God said... Let (there be) the... And that is what happened... And God saw that it was good... and evening passed and morning came...*

This is very typical of Hebrew poetry, and not necessarily meant to be scientifically accurate. It is a poem that speaks to truth not an analytical paper!

*God said* - means God's Word is powerful! This is extremely important for us to realize today! God's Word creates... creation is not an accident, but a deliberate act of the divine will.

Psalm 33:6 *The Lord merely spoke, and the heavens were created. He breathed the word, and all the stars were born.*

2 Cor. 4:6 - **6** For God, who said, “Let there be light in the darkness,” has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ.

The Key here is that God created, period!

<sup>5</sup> Horton, David. The Portable Seminary. Bethany House. 2006. pg. 102-3.



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

**27** So God created human beings in his own image.

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

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

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

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

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

**2:1** So the creation of the heavens and the earth and everything in them was completed. **2** On the seventh day God had finished his work of creation, so he rested from all his work. **3** And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

**4** This is the account of the creation of the heavens and the earth.

Now comes the *Coup de Grace!* (meant in the “finishing move” manner not the “final death blow”).

*Let us... in our image... like us...* plural, in the original Hebrew as well. Why?

Is God consulting with other divine beings? - angels, cherubim, seraphim...

or is God consulting with the 3 persons of the Trinity? - Father, Son and Holy Spirit? (Yes)

*Image of God - (imago dei)* we function as to mirror God to the world, to be an extension of God’s own dominion... (humans are given such gifts that they can take up the God-given responsibilities specified in these verses {28-30}).

- be fruitful and multiply...
- reign over the fish, birds, animals...
- care for the seed bearing plants...
- created as male and female so we

could join God in the act of procreation! (This also means that *female* images God just as much as *male* images God!)

And in doing so we join God in His dominion and care for all of creation... This is God’s original design for the world, His best design for the world! Any thing short of this is not in God’s will for our world...

*reign, govern ~ rada* (Hebrew) = have dominion over, but is to be understood in terms of care-giving, even nurturing; not exploitation!

Vs. 31 - up to this point everything has been *good*, but now altogether it is *very good!*

*seventh day...* God finished the initial created order, and stopped. Not because He was tired; but, because Sabbath belongs to the created order.

Matt. 12:8 **For the Son of Man is Lord, even over the Sabbath!**

The end of the first creation story.

When the Lord God made the earth and the heavens, **5** neither wild plants nor grains were growing on the earth. For the Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil. **6** Instead, springs came up from the ground and watered all the land. **7** Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

**8** Then the Lord God planted a garden in Eden in the east, and there he placed the man he had made. **9** The Lord God made all sorts of trees grow up from the ground— trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

**10** A river flowed from the land of Eden, watering the garden and then dividing into four branches. **11** The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. **12** The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. **13** The second branch, called the Gihon, flowed around the entire land of Cush. **14** The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

See pages 4 and 5

**15** The Lord God placed the man in the Garden of Eden to tend and watch over it. **16** But the Lord God warned him, "You may freely eat the fruit of every tree in the garden — **17** except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

### Jahwist 'J' version:

God = Elohim = אֱלֹהִים

LORD = YHWH = יְהוָה

Up to this point the author has only used God (Elohim); but, now transitions to Lord God (Yahweh Elohim). Thus, we see a probable transition of source for the story. Remember the disparity between stories:

- a. 1st Story (Gen. 1:1-2:4a)
  - i. Creation of plants (1:11-12)
  - ii. Creation of animals (1:20-25)
  - iii. Creation of man and woman (1:26-27)
- b. 2nd Story (Gen. 2:4b - 25)
  - i. Creation of man (2:7)
  - ii. Creation of trees (2:9)
  - iii. Creation of animals (2:19)
  - iv. Finally creation of woman (2:21-22)

Thoughts on differences:

- This chapter 2 story is part of a much larger story that was not all used in the telling...
- chapter 2 story is a more detailed telling of day 6 of the first story...
- most theologians have given very little credence to a parallel creation story...
- just a retelling of the story not necessarily in chronological order!

*middle of the garden...* tree of life and the tree of knowledge of good and evil. Why??? [So God could experience the goodness of human obedience - Wesley notes 2:8-15]

*Tree of life* ~ the fullest possible life, the eating of which would grant continuing life (also shows up in the *Tales of Gilgamesh*).

*Tree of Knowledge Good/Evil* ~ what is in one's best own interests, God knows good and evil, and humans attain that godlike knowledge upon eating, thought it is a knowledge with which

**18** Then the Lord God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” **19** So the Lord God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man to see what he would call them, and the man chose a name for each one. **20** He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

**21** So the Lord God caused the man to fall into a deep sleep. While the man slept, the Lord God took out one of the man’s ribs and closed up the opening. **22** Then the Lord God made a woman from the rib, and he brought her to the man.

**23** “At last!” the man exclaimed. “This one is bone from my bone, and flesh from my flesh! She will be called ‘woman,’ because she was taken from ‘man.’”

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

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

Helper ~ ‘Ezer in Hebrew, a word used by both God and the narrator of the story, carries no implications regarding the status of the one who helps (she is not subservient!). In fact, the word is used of God Himself - the helper of human beings. (Psalm 121:1-2)

- 1 I look up to the mountains—  
does my help come from there?  
2 My help comes from the Lord,  
who made heaven and earth!

they cannot live very well... (to become independent of the will of God for them...)

Note: Eve is nowhere to be found when the prohibition to eat of the tree of knowledge is given. The 1st command of God is “don’t.”

*Eden* = delight

Again, “the man” is placed in the garden as God’s representative, to cultivate and protect it. Not exploit it!

His authority is shown by the fact that he names all the birds, animals... he joins in the creative process...

For the 1st time God sees that something is not (yet) good. The man needs a helper! And no suitable helper was found amongst all the animals.

These are the first recorded words of humankind... (obviously not the first words since man named the animals...)

vs. 23 - introduces the Hebrew word for man to *’ish* and then the man names his partner as *’ishsha* or woman (from man, a wordplay on man).

*bone of my bone, flesh from my flesh* - kinship (see also - 2 Sam. 19:12-13, Gen. 29:14)

vs.24 - marriage is here defined as a reuniting of two parts of a single whole... The mysterious power driving the sexes together is explained as the common fleshly bond they have at their origins as the beginning of time.<sup>6</sup> (i.e. God’s best design for humankind).

So here we sit with creation... the question of whether humanity will (or how) continue seems now to lie with humanity itself... human judgement will shape the next divine decision, indeed the future of the world...

<sup>6</sup>The Wesleyan Study Bible. 2012. pg.6.

**3:1** The serpent was the shrewdest of all the wild animals the Lord God had made. One day he asked the woman, “Did God really say you must not eat the fruit from any of the trees in the garden?”

**2** “Of course we may eat fruit from the trees in the garden,” the woman replied.

**3** “It’s only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, ‘You must not eat it or even touch it; if you do, you will die.’”

**4** “You won’t die!” the serpent replied to the woman. **5** “God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil.”

**6** The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. **7** At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

**8** When the cool evening breezes were blowing, the man and his wife heard the Lord God walking about in the garden. So they hid from the Lord God among the trees. **9** Then the Lord God called to the man, “Where are you?”

**10** He replied, “I heard you walking in the garden, so I hid. I was afraid because I was naked.”

**11** “Who told you that you were naked?” the Lord God asked. “Have you eaten from the tree whose fruit I commanded you not to eat?”

### The Fall of Humankind:

What is the serpent doing in the garden in the first place?

Early Jewish and Christian interpreter’s saw the serpent as Satan... So, his question is no innocent conversation starter; but it exaggerates and turns inside out the details of God’s command in 2:17. (He feigns astonishment and makes it appear unreasonable)

The woman replies - no of course not! But then she falsely reports what God had actually said. She adds a prohibition “*or even touch it...*” which was not in the original command. She has taken the bait from the serpent... Did the man fail to communicate what God had told him to the woman?

Satan has his in... “*You won’t die...*” but “*your eyes will be opened... and you will be like God.*” The hook is set! Satan outright challenges God’s authority!

Ah, that great human failing, to want to be like God! Truly this scene describes humanity to a ‘t.’

“...*she wanted the wisdom it would give her...*”

“*she gave some to her husband, who was with her...*” Sorry fellows, not getting off the hook here! Can’t simply blame this on the woman.

Of the King of Tyre, Ezekiel 28:11-16 reports:

**13** You were in Eden, the garden of God...

**15** “You were blameless in all you did from the day you were created until the day evil was found in you.”

fruit ~ *peri* (Hebrew) indigenous to the region is the pomegranate, fig, citron, pear, and carob. Western faith has named it an apple. Early Jewish scholars thought perhaps grapes.

God walked with the man and woman in the garden during the cool evening breezes... what did they talk about?

**1st separation in the Garden** - man hid from God!

Let the inquiry begin!

**12** The man replied, "It was the woman you gave me who gave me the fruit, and I ate it."

**13** Then the Lord God asked the woman, "What have you done?"  
"The serpent deceived me," she replied.  
"That's why I ate it."

**14** Then the Lord God said to the serpent, "Because you have done this, you are cursed more than all animals, domestic and wild. You will crawl on your belly, groveling in the dust as long as you live.

**15** And I will cause hostility between you and the woman, and between your offspring and her offspring.  
He will strike your head, and you will strike his heel."

**16** Then he said to the woman, "I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you."

**17** And to the man he said, "Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it.

**18** It will grow thorns and thistles for you, though you will eat of its grains.

**19** By the sweat of your brow will you have food to eat until you return to the ground from which you were made. For you were made from dust, and to dust you will return."

Funeral Service / Committal:

*This body we commit to the ground; earth to earth, ashes to ashes, dust to dust...* (UM Book of Worship, pg. 156)

**2nd and 3rd separation in the Garden** - man from woman, man from himself... "*it was the woman...*" and "*I ate it.*" The man even blames God "*woman you gave me...*"

The blame game has begun! Remember this story is to teach us about the character of humanity and the God who puts up with us.

See page 2 for poetic symmetry

The woman blames the serpent...

### The 3 Curses/Punishment:

1st - The serpent doesn't get a chance to respond before God meets out the punishment...

... *hostility... between your offspring and her offspring... head vs heel!* Thus, the stage is set for the confrontation between Satan and Christ! - "The first good news?"

*more crafty => more cursed!* (What goes around comes around!)

*"In Adams fall, We sinned all..."*

-New England Primer.

*"Human nature made to go God's way, has an inveterate tendency to listen to the temptation to go its own way, and this rebellious way must have an evil end - evil not only for the individual who sinned, but..., evil that may involve many generations in its long entail."*<sup>7</sup>

2nd - (Punishment not curse) Woman will have pain in birthing... husband will rule over... impairment of her major roles in life as the man's companion...

These curses are *descriptive* results of sin, not God's preferred or *prescribed* plan for the woman, man or the snake for that matter. It is too late for God's best plan, rebellion in the Garden has seen to that!

3rd - man must toil for his sustenance. But, man is not cursed, the ground is the recipient of the curse => the ground will resist cultivation, resulting in painful toil.

<sup>7</sup> Interpreter's Bible, Vol. I, pg. 503.



**20** Then the man—Adam—named his wife Eve, because she would be the mother of all who live. **21** And the Lord God made clothing from animal skins for Adam and his wife.

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

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

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

“the man” now becomes the proper name Adam for the first time in scriptures...

**hā’ādām** simply becomes **ādām**

And then he gives his wife a name as well...

Eve = “living” and presumes the continued fortune of the couple despite these bad things that have happened...

An act of mercy, God makes clothes for the couple... did an animal have to die for these garments?

Banishment is also an act of mercy... if they had eaten from the Tree of Life - eternal life outside of the will of God (human immortality) would have been the result!

Cherubim = a human and animal/bird composite creatures - usually associated with sanctuaries in Israel like the Ark, Tabernacle, and the Temple.

Wesley on the Fall of Humankind:

*“Here sin began; namely unbelief. “The woman was deceived,” says the Apostle. She believed a lie: She gave more credit to the word of the devil, than to the word of God. And unbelief brought forth actual sin... But, “the man,” as the Apostle observes, “was not deceived.” How then came he to join in the transgression? “She gave unto her husband, and he did eat.” He sinned with his eyes open. He rebelled against his Creator, as is highly probable,*

*Not be stronger reason moved, but fondly overcome with female charms, ... by loving the creature more than the Creator.”*

John Wesley, Sermon LVII, “On the Fall of Man, Works. pg. 217.



**4:1** Now Adam had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the Lord's help, I have produced a man!" **2** Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. **3** When it was time for the harvest, Cain presented some of his crops as a gift to the Lord. **4** Abel also brought a gift—the best portions of the firstborn lambs from his flock. The Lord accepted Abel and his gift, **5** but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

**6** "Why are you so angry?" the Lord asked Cain. "Why do you look so dejected? **7** You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

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

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

**10** But the Lord said, "What have you done? Listen! Your brother's blood cries out to me from the ground! **11** Now you are cursed and banished from the ground, which has swallowed your brother's blood. **12** No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth."

`Ish'sha has now produced an `ish

Cain ~ (a spear): a tiller of the land...

Able ~ (vanity or no purpose): was a shepherd...

This is a story of sibling rivalry! None of that exists today, does it?

Cain presented "*some of his crops*" as a gift to Lord...

Able presented the "*best portions of the 1st born lambs*" from his flock to the Lord...

Abel's gift was accepted, Cain's was not! Both brought gifts! What's up? Accepted how? (Burnt offerings?) We don't know! God looks at both the offering and the offerer! (This is a lesson for us today beloved.)

How often do we see this in the scriptures? 2nd or younger son accepted by God while older brothers passed over...

David - youngest of many

Jacob over Esau

Isaac over Ishmael

Joseph - youngest at the time...

This is an over-arching theme in the Bible! And it is worth our noting.

Original Sin motif... if you do what is right you will be accepted; but if not, Sin is crouching at the door... i.e. - sin is always present...

Cain commits the 1st ever murder - how would you like to be remembered for all eternity as the man who committed the 1st murder? Jealousy? Favoritism? An early shepherd vs farmer foray? Rejection and dejection?

Job 16:18 NLT - "[O earth, do not conceal my blood. Let it cry out on my behalf.](#)"

**Consequences of sin** (murder) -

- where is your brother?
- how do I know, am I my brother's keeper?
- Well, as a matter of fact, you are your brother's keeper!!!
- ground is cursed because of his actions... brother's blood soaked the ground!
- ground will not produce crops for him
- homeless wanderer...

**13** Cain replied to the Lord, “My punishment is too great for me to bear!

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

**15** The Lord replied, “No, for I will give a sevenfold punishment to anyone who kills you.” Then the Lord put a mark on Cain to warn anyone who might try to kill him.

**16** So Cain left the Lord’s presence and settled in the land of Nod, east of Eden.

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

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

**19** Lamech married two women. The first was named Adah, and the second was Zillah. **20** Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. **21** His brother’s name was Jubal, the first of all who play the harp and flute. **22** Lamech’s other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. **23** One day Lamech said to his wives,

“Adah and Zillah, hear my voice;  
listen to me, you wives of Lamech.  
I have killed a man who attacked me,  
a young man who wounded me.

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

Cain is oh so human. Only now after the deadly deed is done does he recognize the consequences of his actions are too much to bear! How often do we plead to God after the fact, rather than before? What if he had asked God why his offering was not accepted?

Even in punishment, God’s mercy shows forth!  
*mark on Cain?* What is this? We don’t know. Protection? Tattoo? (see Exod. 12:13, Ezek. 9:4-6)

Ezek. 9:4 **4** He said to him, “Walk through the streets of Jerusalem and put a mark on the foreheads of all who weep and sigh because of the detestable sins being committed in their city.”

God will be Abel’s brother’s keeper! He is placed under the very special care of God.

Beginnings of Civilization:

Who is Cain’s wife? Must be a sister...

Cain -> Enoch, built a city and named it after his son...

Family Tree of Adam/Cain: (See Figure 5, pg. 17)

What is the story of Lamech all about? Why is it in the scriptures? Tell us about the beginning of various vocations... certain cultural advances...

Jabal - first to raise livestock and live in tents...

Jubal - first to play musical instruments...

Tubal-cain - first to forge tools of bronze and iron. (Bronze age ~ 3000 BC, see Figure 6, pg. 17)

Naamah ~ *pleasant or beautiful*

Lamech’s song appears in poetic form:

Shows how Cain’s violence has intensified through the years. This is a boasting about killing someone for injury. (God avenged the death of Abel, Lamech takes matters into his own hand).

Contrast with Jesus - **21** Then Peter came to him and asked, “Lord, how often should I forgive someone who sins against me? Seven times?”

**22** “No, not seven times,” Jesus replied, “but seventy times seven!”

**25** Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth, for she said, "God has granted me another son in place of Abel, whom Cain killed." **26** When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the Lord by name.

The unfaithful line, which is doomed to end, has been sent away. Cain is never heard from again. Now it is time to restart the faithful line leading to Noah.

Seth ~ *seat of the body*... once again the younger son is brought forth as God's choice.

People first began to worship the Lord by name!

Figure 5

Family tree of Adam [edit]

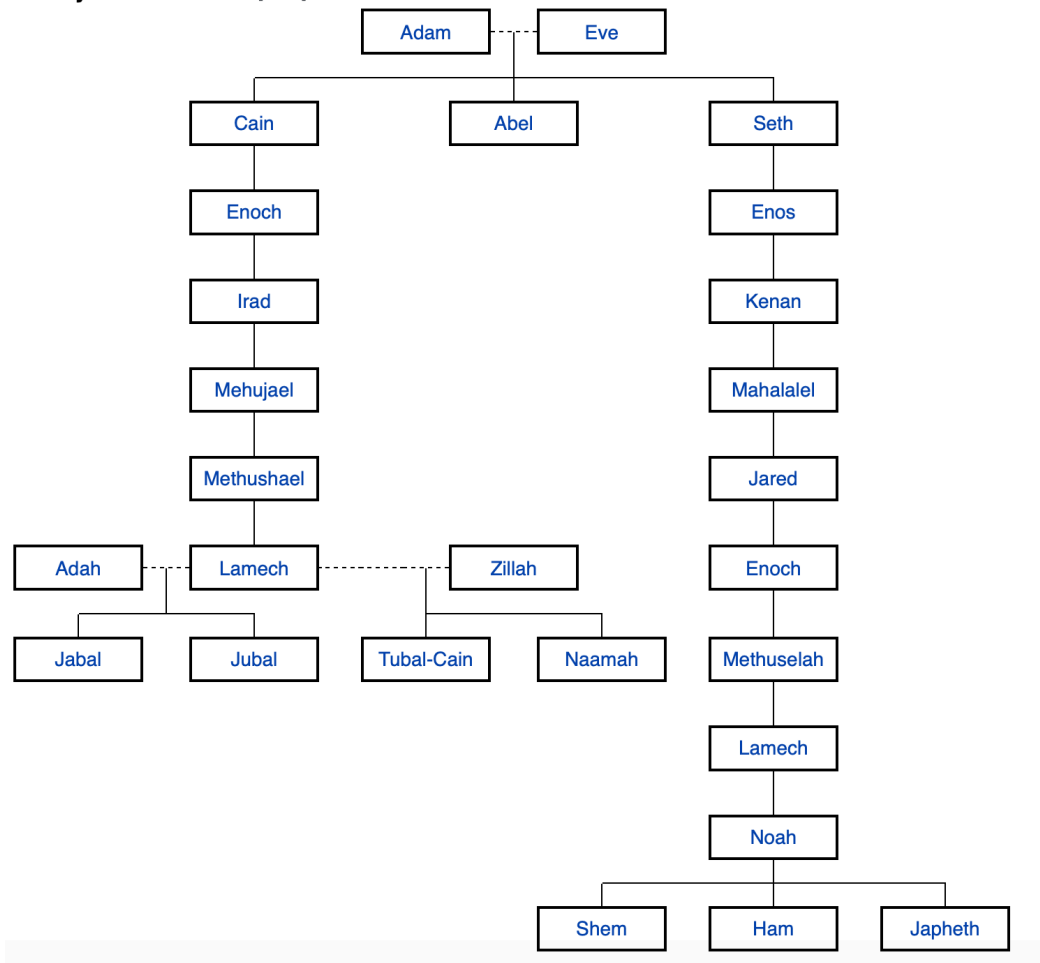
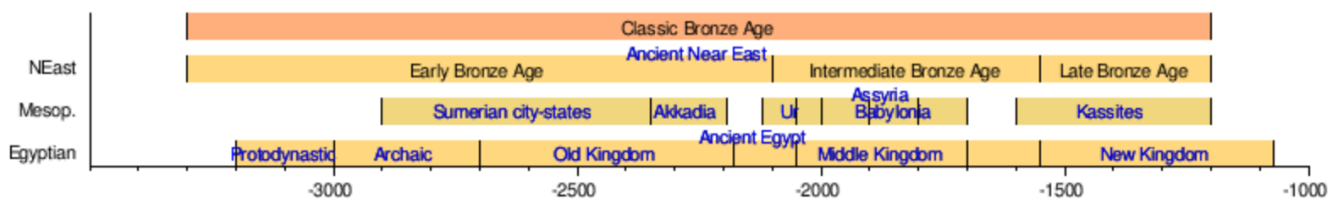


Figure 6



Main article: [Ancient Near East § Periodization](#)

**5:1** This is the written account of the descendants of Adam. When God created human beings, he made them to be like himself. **2** He created them male and female, and he blessed them and called them “human.”

**3** When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. **4** After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. **5** Adam lived 930 years, and then he died.

**6** When Seth was 105 years old, he became the father of Enosh. **7** After the birth of Enosh, Seth lived another 807 years, and he had other sons and daughters. **8** Seth lived 912 years, and then he died.

**9** When Enosh was 90 years old, he became the father of Kenan. **10** After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. **11** Enosh lived 905 years, and then he died.

**12** When Kenan was 70 years old, he became the father of Mahalalel. **13** After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. **14** Kenan lived 910 years, and then he died.

**15** When Mahalalel was 65 years old, he became the father of Jared. **16** After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. **17** Mahalalel lived 895 years, and then he died.

**18** When Jared was 162 years old, he became the father of Enoch. **19** After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. **20** Jared lived 962 years, and then he died.

### Family Tree of Adam:

Overall, this is the bridge between creation and the flood. There are ten generations between the two. (Interestingly enough, Mesopotamian traditions also feature 10 generations before the flood).<sup>8</sup>

vs. 1-2 are pretty much a repeat of 1:26-28. Again, male and female are both attributes of God (his image).

- The life spans of these men fall between 777 - 969 (Lamech - Methuselah) years. The years in the Hebrew text span about 1,656 years. Are these life spans to be taken literally? Yes, I believe so.

vs. 21 introduces Enoch. He is said to have “walked closely with God.” This is repeated in the next verse as well. What does this mean? It testifies that he had a close relationship with God in the midst of a “fallen” world.

He is said to have lived 365 years, and then “one day he disappeared, because God took him.” Is this to be taken as:

- He died at a relatively early age compared to the rest of the genealogy?  
- God literally took him directly to be with God? (See also Sir. 44:16, 1-2 Enoch, Jubilees)

**5** It was by faith that Enoch was taken up to heaven without dying—“he disappeared, because God took him.” For before he was taken up, he was known as a person who pleased God. (Heb. 11:5)

**14** Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, “Listen! The Lord is coming with countless thousands of his holy ones **15** to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against him.” (Jude 14-15)

**11** As they were walking along and talking, suddenly a chariot of fire appeared, drawn by horses of fire. It drove between the two men, separating them, and Elijah was carried by a whirlwind into heaven.

(2 Kings 2:11)

<sup>8</sup> New Interpreter's Bible, Vol. I, 1994. pg. 379.

**21** When Enoch was 65 years old, he became the father of Methuselah. **22** After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. **23** Enoch lived 365 years, **24** walking in close fellowship with God. Then one day he disappeared, because God took him.

**25** When Methuselah was 187 years old, he became the father of Lamech. **26** After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. **27** Methuselah lived 969 years, and then he died.

**28** When Lamech was 182 years old, he became the father of a son. **29** Lamech named his son Noah, for he said, “May he bring us relief from our work and the painful labor of farming this ground that the Lord has cursed.” **30** After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. **31** Lamech lived 777 years, and then he died.

**32** After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

**6:1** Then the people began to multiply on the earth, and daughters were born to them. **2** The sons of God saw the beautiful women and took any they wanted as their wives. **3** Then the Lord said, “My Spirit will not put up with humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years.”

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

Noah ~ word play on Hebrew word *niham* = relief or comfort. (Maybe rest). Why?  
Look at why his father named him such.

vs. 29 - “May he bring us relief from our work and the painful labor of farming this ground that the Lord has cursed.”

Is this a self fulfilling prophecy of what is about to happen?

Noah is the first person (in the direct lineage) to be born after the death of Adam! (Adam lived to be 930 years old). (Adam was 874 years old when Lamech, Noah’s father, was born.)  
Adam, the 1st generation, has 3 named sons.  
Noah, the 10th generation, has 3 named sons.

Lifespan concerns:

Adam - Noah = 969-777 years  
Noah - Abraham = 600-200 years  
Israel = 100-200 years  
Gen. 6:3 = 120 years  
Ps. 90:10 = 70 years

Is this an indication of the impact of sin on human lives?

Everyone else has 1 named son. Symmetry of poetic Hebrew writings.

Also interesting is that Noah is 500 years old when he is said to have 3 sons.

And then something to make you go huuuummm!

Subtitled - The wickedness of humankind!  
(See Figure 7, pg. 20)

*put up with humans...* “abide” => humans can not survive without the empowering of the Spirit.

Nephilites ~ “fallen ones” root of naphal (Heb.)  
Sons of God (or gods)?

- sons of Seth, daughters of Cain? Godly ones who sin by mixing with daughters of sin?
- Royals who accumulate women for their harems...

- divine beings of the heavenly court?

(See Job 1:6, 2:1, 38:7, Ps. 29:1) who’s offspring become famous warriors?



What is meant by “sons of God” in this passage?

מִבְּנֵי הַאֱלֹהִים אֲתֵּבְנֹתָ כִּי הָאָדָם טָבַח <sup>WTT</sup> וַיֵּרָא Genesis 6:2

To see – sons of the God(s) – D.O.Mkr – daughters – the mankind – for – beautiful...

**5** The Lord observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. **6** So the Lord was sorry he had ever made them and put them on the earth. It broke his heart. **7** And the Lord said, “I will wipe this human race I have created from the face of the earth. Yes, and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them.” **8** But Noah found favor with the Lord.

**9** This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God.

**10** Noah was the father of three sons: Shem, Ham, and Japheth.

**11** Now God saw that the earth had become corrupt and was filled with violence.

**12** God observed all this corruption in the world, for everyone on earth was corrupt.

**13** So God said to Noah, “I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

**14** “Build a large boat from cypress wood and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. **15** Make the boat 450 feet long, 75 feet wide, and 45 feet high.

**16** Leave an 18-inch opening below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

Is this statement the result of what God has just witnessed with the Nephilium? Is it something more than this?

Why? In contrast to all the good God saw in chapter 1, now all God sees is “*everything they thought or imagined was consistently and totally evil...*”

Numerous ancient flood stories have been found:<sup>9</sup>

- Epic of Gilgamesh
- Atrahasis Epic
- Sumerian
- Berossus 3rd Century BCE history

Archeological proof has been found of a major flood of the Mesopotamian region around 3000 BCE. (Known world at the time...)

God is not acting from a sudden and arbitrary impulse... *everything... consistently... evil...*

Wesley notes - “*the stream of sin was full and strong, and constant; and God saw it.*” (Notes 6:5)

Back to Noah - “*he walked in close fellowship with God.*” Just like Enoch!

God always has a righteous remnant no matter what is going on in the world... even its destruction...(See Ex. 32:9-10, 1 Kings 19:17-28, Isa. 4:3)

*All who remain in Zion will be a holy people—those who survive the destruction of Jerusalem and are recorded among the living.* (Isa. 4:3 NLT)



<sup>9</sup> Ibid, pg. 388.



**17** “Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. **18** But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. **19** Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. **20** Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive. **21** And be sure to take on board enough food for your family and for all the animals.” **22** So Noah did everything exactly as God had commanded him.

**7:1** When everything was ready, the Lord said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. **2** Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice, and take one pair of each of the others. **3** Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. **4** Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

**5** So Noah did everything as the Lord commanded him.

**6** Noah was 600 years old when the flood covered the earth. **7** He went on board the boat to escape the flood—he and his wife and his sons and their wives. **8** With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry

cubit ~ 18 inches (Thus the Ark is ~5x longer than the Mayflower)

Is this the act of a vengeful God? Vs. 7 says He will “wipe” the human race from the earth...

But the Hebrew word used here means “blot out,” or “wipe away” and is the same word used for washing away sins.

*Wash me clean from my guilt. Purify me from my sin.* (Psalm 51:2)

God gives Noah all the specifics about the ark itself and who is to be included within.

Note vs. 20 - the critters will “*come to you to be kept alive.*” God will send them to Noah, he does not have to go out and round them up.

vs. 22 - Again shows Noah’s obedience and faithfulness as he follows God’s command completely.

Nothing is said about the detail of completing the ark! Can we infer anything?

Noah = 500 years old (4:32) became father

Noah = 600 (7:6) when floods came

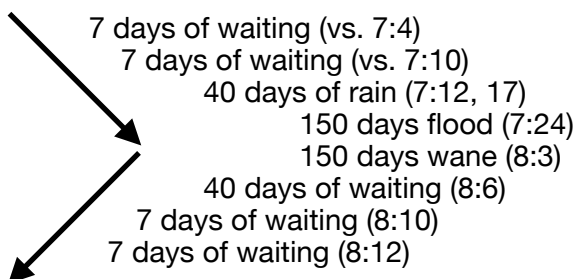
Sons had wives, so they were adults

Did it take Noah 100 years to build the ark? Probably! He had to gather all the wood, which was not easy to find in the Middle East.

*7 It was by faith that Noah built a large boat to save his family from the flood. He obeyed God, who warned him about things that had never happened before. By his faith Noah condemned the rest of the world, and he received the righteousness that comes by faith.* (Heb. 11:7)

7 pairs are the animals to be use for sacrifices and food for Noah’s family during the flood.

Yet another chiasmic poetic device by the author:



along the ground. **9** They entered the boat in pairs, male and female, just as God had commanded Noah. **10** After seven days, the waters of the flood came and covered the earth.

**11** When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky. **12** The rain continued to fall for forty days and forty nights.

**13** That very day Noah had gone into the boat with his wife and his sons—Shem, Ham, and Japheth—and their wives. **14** With them in the boat were pairs of every kind of animal—domestic and wild, large and small—along with birds of every kind. **15** Two by two they came into the boat, representing every living thing that breathes. **16** A male and female of each kind entered, just as God had commanded Noah. Then the Lord closed the door behind them.

**17** For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth. **18** As the waters rose higher and higher above the ground, the boat floated safely on the surface. **19** Finally, the water covered even the highest mountains on the earth, **20** rising more than twenty-two feet above the highest peaks. **21** All the living things on earth died—birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people. **22** Everything that breathed and lived on dry land died. **23** God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat. **24** And the floodwaters covered the earth for 150 days.

Repetition is also a Hebrew poetic device. Although this section is probably another source being used and thus doubles up the story.



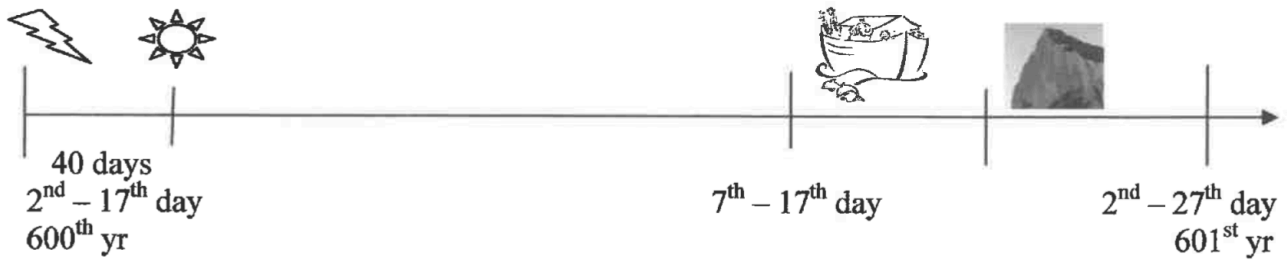
Note: that the water comes from both underground and from torrential rain. 40 days and 40 nights... another holy number in the Bible.

Note: “[Then the Lord closed the door behind them.](#)”



*22ft above the mountains?*

Figure 7

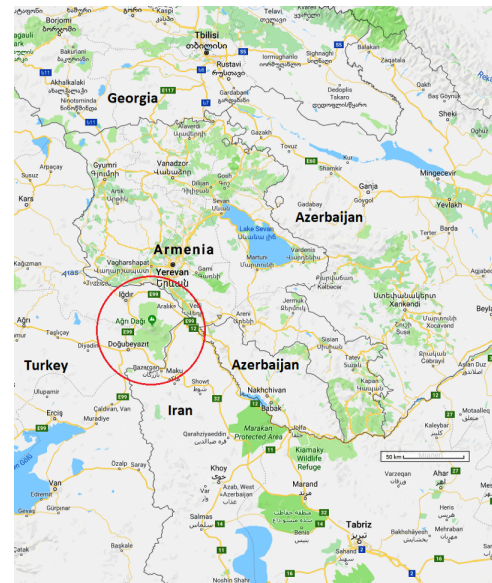


All total = 375 days onboard the Ark.

**8:1** But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede. **2** The underground waters stopped flowing, and the torrential rains from the sky were stopped. **3** So the floodwaters gradually receded from the earth. After 150 days, **4** exactly five months from the time the flood began, the boat came to rest on the mountains of Ararat. **5** Two and a half months later, as the waters continued to go down, other mountain peaks became visible.

**6** After another forty days, Noah opened the window he had made in the boat **7** and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up. **8** He also released a dove to see if the water had receded and it could find dry ground. **9** But the dove could find no place to land because the water still covered the ground. So it returned to the boat, and Noah held out his hand and drew the dove back inside. **10** After waiting another seven days, Noah released the dove again. **11** This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone. **12** He waited another seven days and then released the dove again. This time it did not come back.

God remembered Noah! This is the impetus for promise keeping and deliverance. Turning point in the story. From chaos — —> new creation.



The use of birds to find land was common practice in ancient days.

*raven* ~ going to and fro probably means it made several flights back and forth from the ark trying to find land.

*doves* ~ three different times.

*olive branch* ~ symbol of peace... i.e not chaos  
 But I am like an olive tree, thriving in the house of God. I will always trust in God's unfailing love. (Psalm 52:8)

Your children will be like vigorous young olive trees as they sit around your table. (Psalm 128:3)



**13** Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began, the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. **14** Two more months went by, and at last the earth was dry!

**15** Then God said to Noah, **16** “Leave the boat, all of you—you and your wife, and your sons and their wives. **17** Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth.”

**18** So Noah, his wife, and his sons and their wives left the boat. **19** And all of the large and small animals and birds came out of the boat, pair by pair.

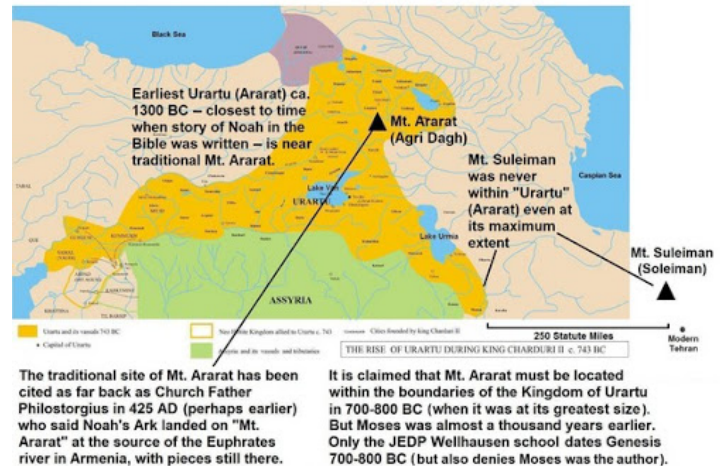
**20** Then Noah built an altar to the Lord, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose. **21** And the Lord was pleased with the aroma of the sacrifice and said to himself, “I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things.

**22** As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.”

Poetic interlude - God promises the rhythm of the natural order - disrupted by the flood - will continue from now on after the flood!

The author provides notice about varying stages of drying of the land.

#### Geographic Limits of the Kingdom of Urartu (Ararat)



God personally directs Noah and his family to disembark from the ark. Orders are given to once again “*be fruitful and multiply.*”

What is the 1st thing a man who walks with God to do after debarkation?

He builds an altar for worship of course!

*Lord was pleased with the aroma...* symbolic for God's acceptance of the sacrifice as favorable on behalf of Noah. (See Amos 5:21-23, Lev. 26:31)

**31** I will make your cities desolate and destroy your places of pagan worship. I will take no pleasure in your offerings that should be a pleasing aroma to me. (Lev. 26:31)

*... bent toward evil from childhood.* Original sin! It is real, it is part of our humanity since the fall. And unfortunately, it continued through Noah's family beyond the flood (as we are about to see).

*Covenant* is introduced: **Noahic covenant** begins with a promise from God to never again curse the ground because of humans!

This may be the end of the reign of the curse of the ground given back to Adam and Cain? No additional curses on the ground? And of course no more floods?

**Excursus on Noah and Moses Comparison:**

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**Genesis 8:15 - 20**

- Then God said to Noah (8:15)
- Come out from the ark (8:16)
- So Noah came out (8:18)
- Then Noah built an altar to the Lord (8:20)
- The God blessed Noah (9:1)
- "Be fruitful and multiply (9:1)
- "I now establish my covenant with you and with your descendants (9:9)

**Genesis 12:1 - 7**

- The Lord had said to Abram (12:1)
- Leave your country... (12:1)
- So [Abram] left (12:4)
- So [Abram] built an altar there to the Lord (12:7)
- "And I [God] will bless you" (12:2)
- "I will make you into a great nation (12:2)
- "To your offspring, I will give this land" (12:7)

It is rather clear that the author of Genesis is attempting to compare or contrast Noah and Abram. The author is showing that both men are symbols of new beginnings. Both are marked by God's promise of blessing and His gift of the covenant.

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Similar comparisons exist between the two men's altars for worship.

**Noah builds altar after the Flood:****Moses builds altar after Exodus from Egypt:**

- altars in both accounts are built after a significant salvation event by God...
- both mark the beginning of a covenant (*berit*) with God... (Gen. 9:9, Exo. 24:7)
- both outcome in a blessing from God (*barak*) from God... (Gen. 9:1, Exo. 23:25)
- central provision in both accounts is protection from "beasts of the field" (Gen. 9:2. Exo. 23:29) and from "human enemies" (Gen. 9:5-6, Exo. 23:32)
- specific provision is made for the earth to be saved from destruction... (Gen. 9:11, Exo. 23:29)
- visible sign of the covenant is the "rainbow in the clouds" (Gen. 9:13-17) and in Exodus is marked by the appearance of God's glory in the clouds on the mountain top (Exo. 24:15)
- in both covenants stipulations are given to which the people must be obedient (Gen. 9:4, Exo. 24:3)

So, again, we ask why is the author drawing such close comparisons? He wants to show that the covenant at Mt. Sinai is not a new act of God. The covenant is rather a return to God's original purposes/promises. Once again, God is restoring His relationship with humanity and bringing humanity back to Himself.<sup>10</sup>

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<sup>10</sup> The Expositor's Bible Commentary, Vol. 2. Zondervan. 1990. pg. 92

**9:1** Then God blessed Noah and his sons and told them, “Be fruitful and multiply. Fill the earth. **2** All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. **3** I have given them to you for food, just as I have given you grain and vegetables. **4** But you must never eat any meat that still has the lifeblood in it.

**5** “And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. **6** If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings in his own image. **7** Now be fruitful and multiply, and repopulate the earth.”

**8** Then God told Noah and his sons, **9** “I hereby confirm my covenant with you and your descendants, **10** and with all the animals that were on the boat with you—the birds, the livestock, and all the wild animals—every living creature on earth. **11** Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

**12** Then God said, “I am giving you a sign of my covenant with you and with all living creatures, for all generations to come. **13** I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth. **14** When I send clouds over the earth, the rainbow will appear in the clouds, **15** and I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life. **16** When I see the rainbow in the clouds, I will remember the eternal covenant between God and every living creature on earth.”

### A New World Order...

The Covenant with Noah - again, be fruitful and multiply! (In some sense, Noah is a new Adam, but because of the heart inclination to sin, this is no Eden!)

Now, not only all vegetation is given for food, but so are all small animals, fish, birds, and land animals given for food.

Prohibition - *you must never eat meat that still has the lifeblood in it...* blood = life!

Humans must drain the animals blood before eating it. (See Lev. 17:10-14, Deut. 12:15-27, Acts 15:20, 21:25).

**20** Instead, we should write and tell them to abstain from eating food offered to idols, from sexual immorality, from eating the meat of strangled animals, and from consuming blood.

(Acts 15:20)

Prohibition - life for a life, measure for measure... God declares that murderers will be directly accountable to God. (*I will require...*). This is making God’s point of view regarding human life as high value! [Does this support capital punishment? Yeah, maybe...]

Noahic Covenant was introduced in vs. 8:24, now it is Positively Stated here in 9:8ff.

The earth, including humankind and the animals, will never again be destroyed by an all consuming flood.

[clearly this does not mean no one will ever die from a flood again, it is the “all consuming” portion that is true here...]



Again, God will remember! When God remembers, good things happen!



**17** Then God said to Noah, “Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth.”

**18** The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.) **19** From these three sons of Noah came all the people who now populate the earth.

**20** After the flood, Noah began to cultivate the ground, and he planted a vineyard. **21** One day he drank some wine he had made, and he became drunk and lay naked inside his tent. **22** Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. **23** Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

**24** When Noah woke up from his stupor, he learned what Ham, his youngest son, had done. **25** Then he cursed Canaan, the son of Ham:

“May Canaan be cursed!

May he be the lowest of servants to his relatives.

**26** Then Noah said,  
“May the Lord, the God of Shem, be blessed,

and may Canaan be his servant!

**27** May God expand the territory of Japheth!  
May Japheth share the prosperity of Shem,  
and may Canaan be his servant.”

**28** Noah lived another 350 years after the great flood. **29** He lived 950 years, and then he died.

This is the sign of the Covenant - bow in the clouds!

This promise lies half way between God’s original blessing of all humankind (Gen. 1:28) and His promise to “bless all peoples on the earth...” through Abraham (Gen. 12:1-3).

### Let the Troubles begin again!

Intra-familial conflicts between members of Noah’s family begin to reflect known historical realities.

A strange bedroom scene starts it all... drunkenness and nakedness are unbecoming a man who walks with God! (See Lam. 4:21, Hab. 2:15, Exo. 20:26, 2 Sam. 6:20)

“What sorrow awaits you who make your neighbors drunk! You force your cup on them so you can gloat over their shameful nakedness.” (Hab. 2:15)

**26** And do not approach my altar by going up steps. If you do, someone might look up under your clothing and see your nakedness. (Exo. 20:26)

Why does the author stress Ham as the father of Canaan?

Because this is the beginning of enmity between Israel and Canaan!

Ham “saw” his father naked! Whether this implies any sexual act or not is questionable... Lev. 18:7-8 refers to “do not uncover your father’s nakedness,” but this really refers to having sex with his wife, not necessarily him.

However, clearly Ham violates his father’s dignity by not resolving the issue quietly. (Just cover him up!). Instead he goes out and tells the rest of the family, causing Noah embarrassment.

### Noah’s blessing (curse) over his sons:

This results in a curse over Canaan (son of Ham). Canaan is also cursed to be the servant of Shem and Japheth. This speaks to the ancient enmity between the inhabitants of Canaan and the Hebrew people. [Condemning the wickedness of Canaanites in advance!]

I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me. (Exo. 20:5)

**10:1** This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

**2** The descendants of **Japheth** were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

**3** The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

**4** The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.

**5** Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

**6** The descendants of **Ham** were Cush, Mizraim, Put, and Canaan.

**7** The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan.

**8** Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. **9** Since he was the greatest hunter in the world, his name became proverbial. People would say, "This man is like Nimrod, the greatest hunter in the world." **10** He built his kingdom in the land of Babylonia, with the cities of Babylon, Erech, Akkad, and Calneh. **11** From there he expanded his territory to Assyria, building the cities of Nineveh, Rehoboth-ir, Calah, **12** and Resen (the great city located between Nineveh and Calah).

**13** Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, **14** Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.

**The Table of the Nations:** (See Figures 8 & 9)

This is the 4th *tot/dot* listing the ancestry of Noah this time. From this list we get a panoramic view of the nations as a backdrop for the remainder of the events of the Book of Genesis and the Torah. (And all of history!)

There are 70 nations (*goyim*) listed here. The only name of significance in this grouping of **Japheth's** sons is Magog. His name shows up much later... typically as an enemy of God's people:

"Son of man, turn and face Gog of the land of **Magog**, the prince who rules over the nations of Meshech and Tubal, and prophesy against him. (Ezek. 38:2)

He will go out to deceive the nations—called Gog and **Magog**—in every corner of the earth. He will gather them together for battle—a mighty army, as numberless as sand along the seashore. (Rev. 20:8)

These nations are said to be the sea-farers... Kittim = Cyprus

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**Ham** - many names are found in scripture from this peoples group.

Cush, Seba, Sheba, Havilah, Put and Raamah are all extant elsewhere.

Then Saul slaughtered the Amalekites from **Havilah** all the way to Shur, east of Egypt. (1 Sam. 15:7)

The western kings of Tarshish and other distant lands will bring him tribute. The eastern kings of **Sheba** and **Seba** will bring him gifts. (Psalm 72:10)

While they were at Hazeroth, Miriam and Aaron criticized Moses because he had married a **Cushite** woman. (Num. 12:1)

The merchants of **Sheba** and **Raamah** came with all kinds of spices, jewels, and gold in exchange for your wares. (Ezek. 27:22)

Cush --> Nimrod = Babylonian ancestor. Again why is he mentioned? Because he is the beginning of both Babylon and Nineveh, which are all extremely important later in scriptures and the Hebrew peoples history.

Nimrod = the great hunter...

Ham also has the dubious distinction of being father to the Philistines and Egyptians!

**15** Canaan’s oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,

**16** Jebusites, Amorites, Gargashites, **17** Hivites, Arkites, Sinites, **18** Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, **19** and the territory of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.

**20** These were the descendants of Ham, identified by clan, language, territory, and national identity.

**21** Sons were also born to **Shem**, the older brother of Japheth. Shem was the ancestor of all the descendants of Eber.

**22** The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

**23** The descendants of Aram were Uz, Hul, Gether, and Mash.

**24** Arphaxad was the father of Shelah, and Shelah was the father of Eber.

**25** Eber had two sons. The first was named Peleg (which means “division”), for during his lifetime the people of the world were divided into different language groups. His brother’s name was Joktan.

**26** Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah,

**27** Hadoram, Uzal, Diklah, **28** Obal, Abimael, Sheba, **29** Ophir, Havilah, and Jobab. All these were descendants of Joktan.

**30** The territory they occupied extended from Mesha all the way to Sephar in the eastern mountains.

**31** These were the descendants of Shem, identified by clan, language, territory, and national identity.

**32** These are the clans that descended from Noah’s sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.

Ham also has the pleasure of being father to the Canaanites through his “cursed” son Canaan.

Do we begin to understand the deep seated hatred that exists in the Middle East that goes all the way back to recorded history!

They are also the settlers of both Sodom and Gomorrah... Things are not boding well for the sons of the “cursed” one.

**2** He did this to teach warfare to generations of Israelites who had no experience in battle. **3** These are the nations: the Philistines (those living under the five Philistine rulers), all the Canaanites, the Sidonians, and the Hivites living in the mountains of Lebanon from Mount Baal-hermon to Lebo-hamath. **4** These people were left to test the Israelites—to see whether they would obey the commands the Lord had given to their ancestors through Moses.

(Judges 3:2-4)

.....

**Shem** - the father of the Hebrews through Eber.

Interestingly enough, he is also the father of the Arabs, Assyrians, Persians, and Syrians. Who at one time or another have been enemies of the Hebrews.

*Elam* ~ father of the Persians...

*Asshur* ~ father of Assyrians...

*Aram* ~ father of Syrians...

*Peleg* ~ “division” during his lifetime the people of the world were divided into different language groups... Is this the Tower of Babel incident?

*Joktan* ~ father or the Arabic people...

*Uz* ~ Job was from the Land of Uz, any similarities here?

There once was a man named Job who lived in the land of **Uz**. (Job 1:1)

Uz is thought to have been near modern day Galilee? Perhaps Syria.

Thus ends the epic of Noah.

Figure 8



Figure 9





**11:1** At one time all the people of the world spoke the same language and used the same words. **2** As the people migrated to the east, they found a plain in the land of Babylonia and settled there.

**3** They began saying to each other, "Let's make bricks and harden them with fire." (In this region bricks were used instead of stone, and tar was used for mortar.) **4** Then they said, "Come, let's build a great city for ourselves with a tower that reaches into the sky. This will make us famous and keep us from being scattered all over the world."

**5** But the Lord came down to look at the city and the tower the people were building. **6** "Look!" he said. "The people are united, and they all speak the same language. After this, nothing they set out to do will be impossible for them! **7** Come, let's go down and confuse the people with different languages. Then they won't be able to understand each other."

**8** In that way, the Lord scattered them all over the world, and they stopped building the city. **9** That is why the city was called Babel, because that is where the Lord confused the people with different languages. In this way he scattered them all over the world.

**10** This is the account of Shem's family. Two years after the great flood, when Shem was 100 years old, he became the father of Arphaxad. **11** After the birth of Arphaxad, Shem lived another 500 years and had other sons and daughters.

**12** When Arphaxad was 35 years old, he became the father of Shelah. **13** After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.

**14** When Shelah was 30 years old, he became the father of Eber. **15** After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.

### The Tower of Babel:

Is this the division mentioned in Peleg's story? Most likely! Again, these first 11 chapters of Genesis are not necessarily written in chronological order all the time. No other story has been found like this in the ancient near east.

*eastward* ~ becomes a theme in scripture...

- Adam and Eve are kicked out of the garden, they move *east of the Garden*...

- Cain travels *eastward* after the Able incident and built a city there...

- now the people move *eastward* to Babylon...

- Lot chooses the land to the east...

Poetic Chiasm once again:

"All the people...spoke same language (vs. 1)  
 Found a plain... settled there (vs. 2)  
 And they said... (vs. 3-4)  
 Lord came down... (vs. 5)  
 And the Lord said... (vs.6-7)  
 Lord scattered them... (vs. 8)  
 The Lord confused their language... (vs. 9)

Is this punishment? Yes, in part for trying to be audacious! An indictment on prideful stance of such nations as Babylon... perhaps.

But, the primary failure of humans here is failure to "[Be fruitful and multiply. Fill the earth...](#)" (vs. 9:1) And this is in stark contrast to their reason for building the tower, "... [keep us from being scattered abroad](#)" (vs. 4).

So, God does exactly that!

*Babel* = confused (babble in English). Is a play on Babel ~ which means *Gate of God*! The very name they sought for themselves becomes a name for confusion, making them famous for their failure.

We humans are always trying to "make a name for ourselves." What lesson can we learn from this story.



Ziggurat found in ancient Babylon.

**16** When Eber was 34 years old, he became the father of Peleg. **17** After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.

**18** When Peleg was 30 years old, he became the father of Reu. **19** After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.

**20** When Reu was 32 years old, he became the father of Serug. **21** After the birth of Serug, Reu lived another 207 years and had other sons and daughters.

**22** When Serug was 30 years old, he became the father of Nahor. **23** After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.

**24** When Nahor was 29 years old, he became the father of Terah. **25** After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.

**26** After Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

**27** This is the account of Terah's family. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. **28** But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living. **29** Meanwhile, Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. (Milcah and her sister Iscah were daughters of Nahor's brother Haran.) **30** But Sarai was unable to become pregnant and had no children.

**31** One day Terah took his son Abram, his daughter-in-law Sarai (his son Abram's wife), and his grandson Lot (his son Haran's child) and moved away from Ur of the Chaldeans. He was headed for the land of Canaan, but they stopped at Haran and settled there. **32** Terah lived for 205 years and died while still in Haran.

### Back to our friend Shem:

This is the 5th *tot/dot* now listing the ancestry of Shem, leading to Eber the father of the Hebrew people... the line of Cain has been destroyed; but, the line of Seth continues in the faithful.

Note also that lifespans have shortened considerably across this line of ancestry. (As humanity propagates the need for these longer lifespans is diminished.)

Why is Shem's line repeated? It leads to the Hebrew people.

Adam had three named sons...

Noah had three named sons...

Terah has three named sons...

(although Adam had more sons and daughters, none others are named... Noah and Terah may have had other sons and daughters, but again none are named...)

Abram ~ *exalted father* (10th generation from Noah, Noah was the 10th generation from Adam)

So... the 10th generation from Adam, Noah, brings comfort and salvation to a suffering cosmos (earth and all creation) after the flood; while the 10th generation after Noah, Abram, receives the covenant promises of land, descendants, and blessing.

*Ur of the Chaldeans* ~ Babylon, modern day Iran and Iraq regions.

Sarai ~ meaning *princess* in Hebrew, she was unable to bear children for Abram (until God intervenes...)

Milcah ~ *queen*

Iscah ~ *to see*

Why is it important to speak about Haran's death in Ur, and then Terah's death in Haran?

Because Lot then becomes part of Abram's *bet`ab* (house of the father).

And the rest as they say "*is history!*"



Figure 10

