

PANORAMA PLUS

MOVEMENT 1: PROLOGUE

name

phone / email

PREFACE

Panorama of the Bible is a twelve-week study of the whole of Scripture from Genesis to Revelation. The approach identifies twelve movements that comprise a comprehensive, integrated overview of the Bible while emphasizing the Panorama Timeline. The Timeline provides a linear time frame for key people, events, places, and dates of each of the twelve movements.

This series, “Panorama Plus,” takes each of the twelve movements and drills deeper over a six-week study. At completion, the Bible student will have taken the basic Panorama (12 sessions), followed up with Panorama Plus (six sessions each for twelve Panorama movements—72 sessions). The end result would be a fuller, more comprehensive, strategic grasp of the flow of the Scriptures.

This particular study is “Panorama Plus: Movement One (Prologue).” The subject matter is the theologically rich Genesis 1-11. From this bedrock of biblical material come many (if not most) of our major doctrines of the Bible. It demands our careful scrutiny.

The student will be asked to read select biblical passages for each session. Familiarity with the passage to be studied will greatly enhance each session. A list of readings can be found on page 4.

Welcome to our new journey! May we all understand that we will never “master” the Bible, but through our continued study, it may begin to “master” us. May it be so to God’s glory.

Robert V. Cupp
The Training Center
Spring 2013

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◆ NOTE TO THE STUDENT

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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Outline and Reading Assignments

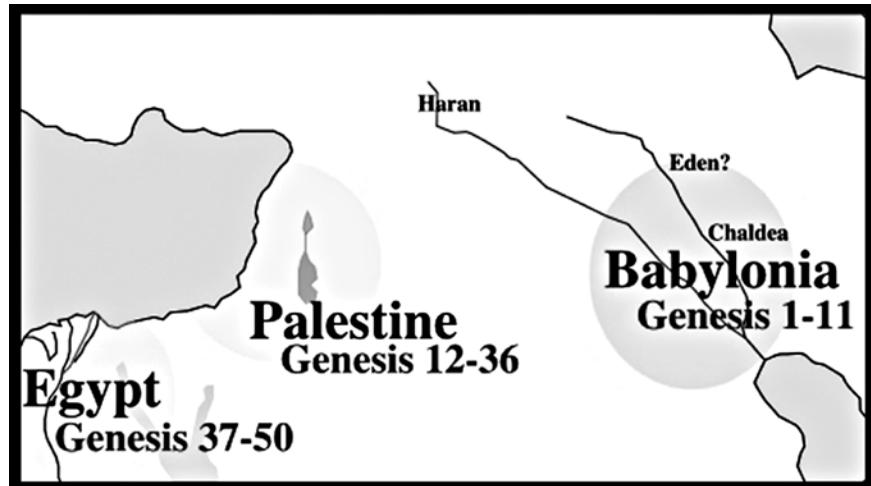
Week	Completed (a)
0 ¹	<p>A. Read Genesis 1-11 carefully. B. Review “12 Key Movements” (Page 5).</p>
1	<p>A. Read Genesis 1-2. B. Review (recite) Panorama Timeline for Movement #1 (Prologue; see page 7).</p>
2	<p>A. Read Genesis 1-2 (one sitting if possible). B. Read carefully Genesis 2.</p>
3	<p>A. Read Genesis 3-4. B. Read carefully Genesis 3.</p>
4	<p>A. Study the 2 charts (session 4, p. 49). B. Read carefully Genesis 4.</p>
5	<p>A. Read Genesis 5:1-6:8. B. Read Genesis 6:9-8:22.</p>
6	<p>A. Read Genesis 9. B. Read Genesis 10-11.</p>

Panorama of the Bible
12 Key Movements

Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption and Wanderings	Exodus - Leviticus - Numbers - Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges; Ruth
6. Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
7. Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
8. Exile	Daniel; Ezekiel (Jeremiah)
9. Return from Exile and 400 Silent Years	Ezra; Nehemiah; Esther (Haggai - Zechariah - Malachi)
10. Life of Christ	Matthew - Mark - Luke - John
11. Church Age	Acts and Epistles (Rev 1-3)
12. Final Consummation	Revelation (Daniel)

3 MAJOR GEOGRAPHICAL LOCATIONS

Book of Genesis





SESSION 1

CREATION

PART 1

SESSION 1

CREATION

PART 1

I. PRAYER / PURPOSE

II. PANORAMA “TIMELINE”

The key to a strategic grasp of the overall flow of the Bible is mastery of the Panorama Timeline. “Panorama of the Bible” divides the Scriptures into twelve movements. Each movement has an extended timeline of key people, places, events, and dates. This specific study is an expansion of “Movement 1: Prologue.”

A. Twelve Movements

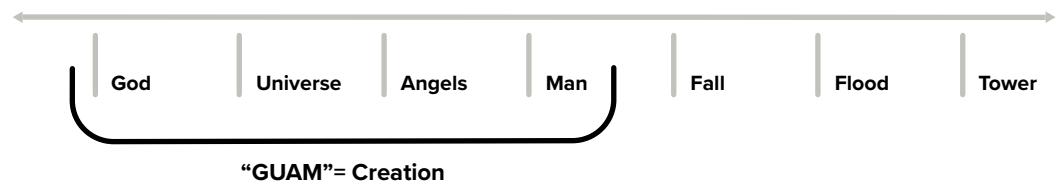
1. Refer to chart, “12 Key Movements,” page 5.
2. Focus of this present study is on Movement #1.

B. Movement #1: “Prologue” (Timeline)

1. Short Version



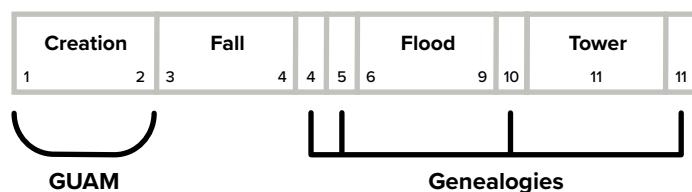
2. Expanded Version



“GUAM”= Creation

C. Movement #1: “Prologue” (Biblically)

1. Genesis 1-11 Horizontal Chart



2. Genealogies (Genesis 4, 5, 10, 11)

General Observations:

- a. Genealogies can represent “linear” continuity (person A to person B); they can also represent vertical relationship (family history) by “segmented” continuity (person A to persons B, C, D).
- b. Genealogies suggest oral traditions or ancient sources that the compiler–author uses to advance his narrative.
- c. Genealogies in Genesis track the progression of the blessing and cursing motifs (themes); e.g., see the genealogies of Genesis 4:17-24 (Cain/cursing) as compared to 4:25-26 (Adam–Seth/blessing).
- d. Genealogies need not contain every family head in order to fulfill the author’s purpose—there very well may be gaps.

◆ INSIGHT

“Comparing biblical genealogies to one another shows that there are often several generations skipped in any particular presentation... also occurs in Assyrian genealogical records. Thus, we need not think that the genealogy’s purpose is to represent every generation as our modern family trees attempt to do.”

(Walton, Genesis: NAC, 283)

III. MOVEMENT #1: “PROLOGUE” (Background)

A. Overview to Genesis (charted)

Genesis	
4 Major Events	4 Major People
Primeval History	Patriarchal History
“Creation” “Fall” “Flood” “Tower” 1 – 11	“Abram/Abraham” “Issac” “Jacob/Israel” “Joseph” 12 – 50
“Prologue” (#1)	“Patriarchs” (#2)

B. Outline of Genesis (Toledot)

◆ INSIGHT

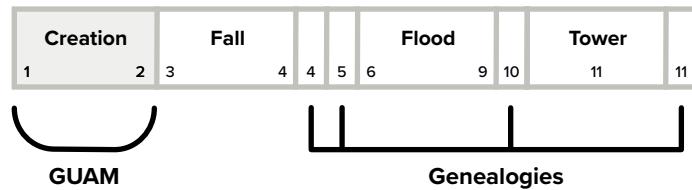
“Toledot” can be translated “generations,” “histories,” or “descendants.” In Genesis it refers to what comes after; thus an acceptable translation could be “what became of” with the biblical material that follows giving the answer.

1. Creation (1:1-2:3)

2. Toledot of the Heavens and the Earth (2:4-4:26)
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

IV. **MOVEMENT #1: “Prologue” (Biblical Development)**

A. **Creation (Context - Charted)**



B. **Creation (Genesis 1-2)**

1. **GENESIS 1:1 ESV**

In the beginning, God created the heavens and the earth.

GENESIS 1:1 AMP

In the beginning God (prepared, formed, fashioned, and) created the heavens and the earth.

GENESIS 1:1 (Sailhamer)

In the beginning God created the sky and the land.

2. **Three views of Genesis 1:1**

a. Describes an original creation of the universe. The fashioning of the earth as we know it commences with vv. 2 ff; some see a “gap” of indeterminate time between verses 1 and 2. (Proponents: Kidner, Keil and Delitzsch, Custance); (Sailhamer: verse 1 creation; verses 2 ff preparation of the land)

b. Describes the activity of what God did on the first day; verse 1 is a general statement; what follows in vv. 2-5 are specifics as to day one activities of creation. (Proponents: Luther, J. Davis, Constable)

c. Describes as a topic sentence for what follows in the entire chapter. What God specifically did in the six days of creation (vv. 2-31) is then described. (Proponents: Young, Waltke, Ross)

3. Creation vs. Philosophical Ideas

False View	Described	Creation
Atheism	No God	Affirms God's existence
Pantheism	Everything is God	God creates; is distinct from creation
Polytheism	Many gods	Creator God is monotheistic
Materialism	Matter is eternal	Matter is created
Atheistic Evolution	Eternal matter changed significantly over time	God created all and all processes
Fatalism	Impersonal, mechanistic creation without free choices	Personal God who freely chooses to create

HEBREWS 11:3

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

PSALM 90:2 NLT

Before the mountains were born, before you gave birth to the earth and the world, from beginning to end, you are God.

4. Observations on Genesis 1:3-31

- Note the number of occurrences of "God" plus a verb (begin with verse 1):

"GOD" Plus a Verb

Genesis 1 (NIV)	1. "God created" (3) 2. "God said" (9) 3. "God saw" (7) 4. "God called" (4) 5. "God made" (4) 6. "God set" (1) 7. "God blessed" (2)	Genesis 2:1-3 (NIV)	1. "God had finished" (1) 2. "God rested" (2) 3. "God blessed" (1) 4. "God had done" (1)
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b. Note the common structural pattern of each day
(the seventh day of Genesis 2:1-3 breaking the pattern):

Initiation: "God said"
Decree: "Let there be"
Fulfillment: "And there was"
Evaluation: "It was good"
Conclusion: "Evening and morning"

For example, note day 1 (1:3-5):

Initiation: "And God said" (3)
Decree: "Let there be light" (3)
Fulfillment: "...and there was light" (3)
Evaluation: "God saw that the light was good" (4)
Conclusion: "...evening and...morning—the first day" (5)

c. Six days of Genesis 1

(1) Some believe the days to be six literal days (24 hour) of successive acts of creation. This can be called "young earth" creationism. Often the following parallels are emphasized.

Corresponding Activity in the Days of Creation

Formlessness (tohu)		Emptiness (bohu)	
Day	Item Created	Day	Item Created
1	Light with Darkness	4	Lights for the day and the night
2	Sea and Sky	5	Creatures for the water and air
3	Fertile earth	6	Creatures for the fertile earth

(A. Ross, Creation and Blessing, 104)

INSIGHT

The Hebrew word, **yom**, can take on different meanings according to its usage in a given context. It can refer to a day, i.e. a twenty-four hour period. Also, it can refer to a day, i.e. daytime as opposed to night (Gen. 8:22). Yom can be used to indicate special days (Day of Atonement), eschatological (future) days such as the Day of the Lord, or an indeterminate length or long period of time. The meaning of the word alone cannot solve the "days" of Genesis 1.

(2) Some believe the days to be broad, epic spans (lengthy durations) of time. This is often called "progressive creationism."

(3) Some believe the days to not be days of creation (view #1) but rather of declaration/preparation. Thus, Genesis 1:1 speaks of actual creation while the remainder of the chapter details the preparation of the land (the garden of Eden) for the habitation of man. This is called "historical (or textual) creationism."

d. Imago Dei (sixth day, creation of man)

(1) Key biblical passage

GENESIS 1:26-28

Then God said, “Let us make mankind in (“as”) our image, in (“as”) our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

²⁷ So God created mankind in (“as”) his own image, in (“as”) the image of God he created them; male and female he created them.

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

Note: The Hebrew preposition (be), commonly translated “in,” can also be rendered “as.” This gives a different meaning to the text.

(2) Key theological chart

“Image of God” (3 views)

View	Preposition	Meaning of “image”/“likeness”
1	“in”	Man is created to be like God in some way; therefore, personality, intelligence, feeling, will, relational capacity, so forth.
2	“as”	Man is created to represent God and serves as His viceroy or agent in subduing/ruling functions.
3	“both”	Man is both like God in some ways and is God’s representative in the world.

(3) Key literary structure

(E. Merrill, Everlasting Dominion, 169)

“image” (A)	A God’s description of man’s nature (26a)
“rule” (B)	B God’s description of man’s purpose (26b)
“image” (A’)	A’ God’s creation of man (27)
“rule” (B’)	B’ God’s commission to man (28)

IMAGE OF GOD

“The fact that man is in the image of God means that man is **like** God and **represents** God.”

(W. Grudem, ST, 442)

THE REAL HUMAN

“The real human is not what we now find in human society. The real human is the being that came from the hand of God, unspoiled by sin and the fall. In a very real sense, the only true human beings were Adam and Eve, before the fall, and Jesus. All the others are twisted, distorted, corrupted samples of humanity. It is therefore necessary to look at man in his original state... a key expression used in describing the original form of humanity is that God made man in God’s own image and likeness.”

(M. Erickson, CT, 496)

- (4) Key significance (summary): mankind and the image of God
 - (a) Man in God’s image has dignity and derived majesty.
 - (b) Man in God’s image has responsibility (that is, to rule and subdue as God’s representatives).
 - (c) Man in God’s image defines who man originally was and who he was always intended to be.

5. Observations on Genesis 2:4-25

The thoughtful reader of Genesis 1-2 reads of a creation account in Genesis 1 and then a second account in Genesis 2. Constable (Notes on Genesis, 35) summarizes the relationship between the two accounts:

Creation: Genesis 1 and 2

	1:1-2:3	2:4-25
Name of God	Elohim (Strong One)	Yahweh (YHWH) (covenant - keeping One)
Purpose	Facts of Creation	God’s relationship with human creatures
Emphasis	World generally	Humankind specifically

a. Introduction: “Toledot” #1

Refer to “Outline of Genesis (Toledot),” page 9.

GENESIS 2:4

This is the account of (toledot) the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

This verse introduces “what happened to” the heavens and earth (i.e. toledot). This broader section extends through Genesis 4:26. Whereas Genesis 1:1-2:3 speaks of God who “blessed” in the initial creation account; in the first “toledot” section (Genesis 2:4-4:26), God “curses” three times (3:14, 17;4:11). Blessing and cursing are prominent in the opening chapters of Genesis.

b. Creation of man

GENESIS 2:4-7

This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.⁵ Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground,⁶ but streams came up from the earth and watered the whole surface of the ground.⁷ Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

(1) Man is material: “dust of the ground”

(2) Man is immaterial: “breath of life”

JOB 32:8

“But it is the spirit in a person, the breath of the Almighty, that gives them understanding.”

PROVERBS 20:27

The human spirit is the lamp of the LORD that sheds light on one’s inmost being.

c. Condition placed upon man

GENESIS 2:15-17

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

d. Creation of the woman

GENESIS 2:18

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

GENESIS 2:21-22 MSG

God put the Man into a deep sleep. As he slept he removed one of his ribs and replaced it with flesh. God then used the rib that he had taken from the Man to make Woman and presented her to the Man.

e. Response of the man

GENESIS 2:23

... the man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.”

NOTE 3 PRINCIPLES
(institution of marriage):

- ◆
 - a. Principle of “leaving”: mental and emotional departure from dependence upon parents to independence.
 - b. Principle of “uniting”: commitment to covenantal aspect of marriage (KJV: “cleaving” or “to stick like glue”).
 - c. Principle of “becoming one”: cultivation of intimacy in marriage.

f. Institution of marriage

GENESIS 2:24-25

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.²⁵ Adam and his wife were both naked, and they felt no shame.

TAKEAWAYS (Seven Insights)

1. The Book of Genesis can be grasped in broad outline form by one of two approaches (4 Major Events/4 Major People or the Toledot approach).
2. Movement 1 (Prologue) reflects Genesis 1-11 and four major events (Creation, Fall, Flood, Tower). This is the basic Timeline for “Prologue.”
Application Point: Committing the Timeline to memory greatly enhances the Panorama experience.
3. The creation account of Genesis 1 directly opposes most religious or philosophical explanations of reality.
Application Point: If God is sovereign over creation, is He sovereign over me?
4. Genesis 1:1 speaks of creation; evangelicals differ in their understandings of this verse.
Application Point: One should be gracious in expressing convictions; Bible-believing Christians can disagree (agreeably).
5. To be created in the “image of God” gives all mankind a certain kind of universal dignity. Sin has marred but not extinguished this image.
Application Point: What does this imply, concerning those individuals, whose lifestyles we cannot embrace?
6. Mankind is created with material and immaterial components.
Application Point: One should care for both physical and spiritual life.
7. God created the institution of marriage.
Application Point: We must not attempt to change what God has clearly instituted.

N.B.

◆
To further explore the practical dimensions of this biblical treatment, see “Divine Portrait: Framing the Art of Marriage.” on the Training Center Resource page at trainingcenternw.org/resources



SESSION 2
CREATION
PART 2

SESSION 2

CREATION

PART 2

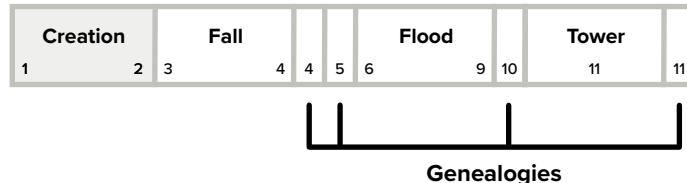
I. PRAYER / REVIEW

Reproduce the Expanded Timeline for Movement #1: "Prologue."

Prologue:

II. PROLOGUE

A. Horizontal Chart (Genesis 1-11)



B. Major Purposes (Genesis 1-11)

1. To connect the covenant-making God of Abraham/Isaac/Jacob (Genesis 12-50) to the Creator God of all (Genesis 1-11).
2. To connect the chosen nation (descendants of Abraham) to the whole of all humanity.
3. To introduce many foundational doctrines that find their beginnings in Genesis 1-11 (e.g. creation, man, fall of man into sin, sacrifice/worship, judgment, restoration, so forth).
4. To provide a "prologue" to the Book of Genesis which in itself is a prologue to the Pentateuch (Gen-Ex-Lev-Num-Deut).
5. To begin to trace the important "seed of the woman" (Genesis 3) throughout the Old Testament to the New.

III. EXPOSITION OF GENESIS 2

A. The First Sabbath

GENESIS 2:1-3

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

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. ³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Important Observations:

1. God worked six days, then established a day of rest (not because God was tired or weary but because He completed what He set out to do).
2. God made the Sabbath “holy” (i.e. set it apart from other days). It becomes a “temporal” shrine whereby God’s people can rest from their labors and contemplate (worship) Him.
3. The fourth of the Ten Commandments deals with the Sabbath.

EXODUS 20:8-11

“Remember the Sabbath day by keeping it holy.⁹ Six days you shall labor and do all your work,¹⁰ but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns.¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

4. The Sabbath was the “sign” of the Mosaic Covenant (even as circumcision was the sign of the Abrahamic Covenant).

EXODUS 31:12-13

Then the LORD said to Moses,¹³ “Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.’”

- a. Christ observed the Sabbath (born under the Law—Gal. 4:4) but did not follow man-made rules about the Sabbath (Mk. 2:23-28).
- b. At best, the “principle” of the Sabbath applies to believers, but not to a specific, required day as under Mosaic legislation. Man was not designed for non-stop labor or work; a time of rest and reflection (upon God and His works) was also needed.

◆ COMMANDMENTS

Note that the fourth commandment both connects the first three (pertaining to God) with the last six (pertaining to man). It forms a bridge between law obligations to God and man.

Additional Observations on the “Sabbath”

1. Upon completion of God’s creating (and fashioning) work, the text records significantly that God rested (ceased activity).
2. God’s Sabbath-rest theologically establishes a memorial event. Creation establishes God’s sovereignty over all He has created; the Sabbath memorializes the day of reflection/contemplation of that decisive work.
3. The Sabbath in Genesis 2 anticipates the commandment of Exodus 20. It will be linked to covenant faithfulness and covenant loyalty.
4. The Sabbath rest will effectively be a memorial observance acknowledging God’s sovereignty over all.

5. Practically, the Sabbath observance blesses man and animals with a required period of rest from labor.
6. The Sabbath as Mosaic legislation (Ex 20:8-11) is not binding on NT believers—

COLOSSIANS 2:16

“Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.”

7. The principle (timeless truth) of the Sabbath has application to our eschatological (future) rest (Heb 4:1-11). Further, it reminds us to “be still and know that I am God” (Ps 46:10 KJV). And, most importantly, it establishes a regularity to rest, contemplation, and worship of the Creator-God.

B. The First Garden

1. The creation of the first man

GENESIS 2:7 MSG

“God formed Man out of dirt from the ground and blew into his nostrils the breath of life. The Man came alive—a living soul!”

- a. The imagery is of Potter and clay (“formed”; Job 10:8-12).
- b. “Man” in Hebrew is *adam* and ground in Hebrew is *adama*; word play in the original language.
- c. “Living soul” is the Hebrew *nephesh*; it speaks of a passionate vitality for life as well as for God (Ps 42:1-2); it also speaks of moral capacity:

JOB 32:8

“But it is the spirit in a person, the breath of the Almighty, that gives them understanding.”

2. The creation of the first garden

GENESIS 2:8-9

Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.

⁹ The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Four “Gardens” of the Scriptures

Eden	Where sin entered
Gethsemane	Where Jesus prayed (“cup”)
Golgotha	Where Jesus died and was buried (Jn 19:41-42)
New Paradise	Where God will dwell with men in eternity (Rev 21:1-1)

3. The creation of “special trees”

a. Tree of life (Gen 2:9)

Suggests a tree that produces life (or perhaps, “sustains” life).

GENESIS 3:22 (after the first sin)

And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”

REVELATION 22:1-2

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ² down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

b. Tree of knowledge of good and evil (Gen 2:9)

Suggests a tree that produces ethical awareness. “Good and evil” is a merism that speaks of total or complete knowledge, the ability or power to decide for oneself what is best or what is not (regardless of God’s revealed will). As the first sin works itself out, it is demonstrated that “the primary quest of man is power, not life” (Waltke, 86).

◆ **N.B.**

The great theological question of the Bible was first posed by Lucifer/Satan (Isa 14:12-14) and will be the downfall of the first humans. “Who has the right to rule (or reign or choose)?”

C. **The First Law** (Commandment)

GENESIS 2:15-17

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

1. Man will be expected to work (to exercise rule and dominion over creation yet under God’s authority—see Gen 1:26-28).
2. Man will be expected to obey (moral freedom to choose).
3. Man will pay the penalty for disobedience (death).

ROMANS 5:12 NASB

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...

Comparison of Several Aspects of Sin

Aspect	Scripture	Transmission	Principal Consequence	Remedy
Inherited Sin	Ephesians 2:3	Generation to Generation	Spiritual Death	Redemption and the Gift of the Holy Spirit
Imputed Sin	Romans 5:12	Direct from Adam to Me	Physical Death	Imputed Righteousness
Personal Sin	Romans 3:23; 1 John 1:9	None	Loss of Fellowship	Forgiveness (cleansing)

D. The First Woman

GENESIS 2:18-23

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

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said,

“This is now bone of my bones
and flesh of my flesh;
she shall be called ‘woman,’
for she was taken out of man.”

- a. God declares “aloneness” to not be good (isolation vs. companionship).
- b. God brings animals to Adam for him to “name” (signifying authority, rule), thus highlighting no helper suitable or corresponding to Adam.
- c. God fashioned the woman from the man (“not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved” – Matthew Henry).
- d. God brought the woman to the man (the first giving away of the bride... continuing theological significance?).

ADDITIONAL INSIGHTS: CREATION OF THE WOMAN

Surprisingly, ancient Near Eastern texts have no account of the creation of the woman. However, the Scriptures describe the creation of the man in one verse (Gen 2:7) and the creation of the woman in six (Gen 2:18, 21-25)!

The creation of the woman brings the whole of creation to completeness or wholeness. The man is no longer alone; a divinely ordained “community” has been established which will eventually bring forth others (note the parallel: God exists in triune community and brought forth a heavenly court—angels; now the man and woman will bring forth children).

The woman is designated as a “helper” to the man. This does not suggest inferiority. The biblical word is used 16 of the 19 times of God in the Old Testament. In the NT the word “helper” speaks of the Holy Spirit (Jn 14:16, 26; 15:26; 16:7). The emphasis is upon the woman’s contribution not her status. However, the word does suggest man’s governmental priority (responsibility), yet both are to be mutually dependent upon each other (cf. 1 Tim 2:13).

The woman’s creation was described as “a helper suitable for him” (Gen 2:18). The meaning is “one who corresponds to”; the Hebrew word carries the idea of “equal and adequate.” Both man and woman are fully created in the image of God (cf. Gen. 1:27) and therefore are equal in standing before God.

The fact that the woman is fashioned from man foreshadows intimacy of relationship. Hebrew scholar U. Cassuto (Genesis, 1:134) comments, “Just as the rib is found at the side of man and is attached to him, even so the good wife, the ‘rib’ of her husband, stands at his side to be his helper—counterpart, and her soul is bound up in his.”

God “brought her to the man” (Gen 2:22). This is an act of divine grace. The man had done nothing to merit this gift (save being “alone”).

The man named the woman (*ishsha*) as she was taken from man (*ish*). Later, Adam names the woman “Eve” (Gen 3:20). Naming entails authority within the partnership—relationship—home. Thus far in the biblical story, God has named “light” day (Gen 1:5); Adam has named the animals (Gen 2:19). Naming suggests leadership over or responsibility for (cf. Num 30:6-8). This is a relationship established before the Fall, not as a consequence of the Fall. It does not abrogate the equality of personhood established in creation. It simply delineates role responsibility.

E. The First Marriage

GENESIS 2:24-25

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵ Adam and his wife were both naked, and they felt no shame.

- a. “Leaving”: note the priority (greater importance) of the bond of marriage over the bond of family origin.
- b. “Uniting” (KJV “cleaving”): note the covenantal commitment of the bond of marriage; uniting is the weaving together to establish oneness of mind, heart, spirit, body.
- c. “Becoming one”: note the implied monogamy between the two—the man and the woman; in addition, there certainly is an intimacy of sexual expression and more.
- d. As God’s design for marriage and the home will be progressively revealed throughout Scripture, a practical question arises. How will the man and woman relate with respect to createdness and assigned “roles” in life?

Note three prominent views:

1. Hierarchical Relationship

This view emphasizes male leadership and downplays equality of personhood. Marital relationship is “top-down” authority, often in highly-structured “hierarchy” or chain of command. In practical outworkings, this view promotes husband-authority and female subordination.

2. Egalitarian Relationship

This view emphasizes the absolute “equality” of the man and the woman in marital relationship. Roles are flexible and unfixed in Scripture. Unique, biblically-determined roles likely were consequences of the Fall, which were then erased (eliminated) in NT salvation (Gal 3:28).

3. Complementarian Relationship

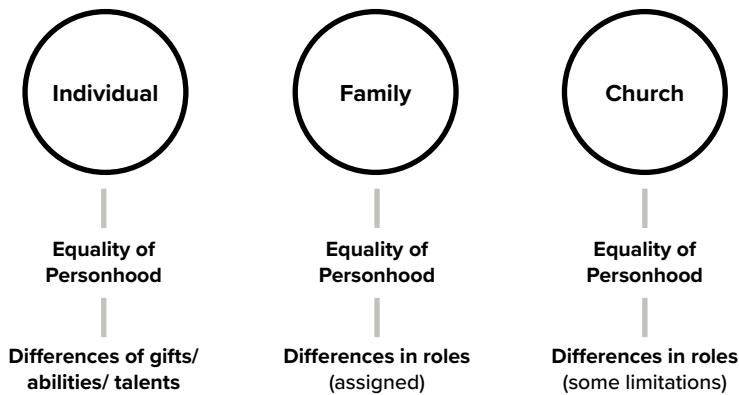
This view affirms the absolute equality of men and women as a result of creative intent by God. That is, men and women are created in the “image of God” fully and equally. The Fall does not change this equality of personhood. Further, this view embraces differentiation of biblically-defined roles. The husband has a primary “headship” role; the wife has a primary “helper” role (see page 31, “For Further Study” for an excellent resource on Complementarian Marital Relationship).

INSIGHT

“Biblical headship for the husband is the divine calling to take primary responsibility for Christlike, servant-leadership, protection, and provision for the home. Biblical submission for the wife is the divine calling to honor and affirm her husband’s leadership and help carry it through according to her gifts.”

(J. Piper, Recovering Biblical Manhood and Womanhood, 52-53.)

Complementarian Diagram of Key Relationships



(Taken from We Believe: Survey of Theology, 112)

EXCURSIS

The Biblical Institution of Marriage

The origin (genesis) of the institution of marriage finds its root in the earliest chapters of Genesis. From the creation of man as male and female (Gen 1:26-30) to the first marriage relationship (Gen 2:18-25), at least seven primary observations can be made:

1. Marriage was instituted by God for mankind to complete them. It was not discovered; it did not develop. Marriage was designed by God.
2. Marriage was intended for one man and one woman. There is no biblical room for bigamy or polygamy. The fact that Lamech married two women is not endorsed in Scripture (Gen 4:19; cf. the original intent 2:24). The Scriptures will describe multiple wives in subsequent biblical history, but at no place is the practice commended. In the case of Lamech, this first instance illustrates the progressive hardening effects of sin.
3. Marriage was designed to be heterosexual. Later in the Genesis story (Gen 19) is the account of Sodom and Gomorrah. Lot resists the men of Sodom who desire to participate in homosexual gang rape (19:5). In light of God's design for marital relationship, one writer notes, "These men have degraded the intimacy of marriage to the lowest level of sexual intercourse; they know nothing of true, intimate commitment" (Waltke, 276). In later biblical revelation, homosexuality is a capital offense (Lev 18:22; 20:13; also note Judges 19 and Jude 7). The Apostle Paul traces the spiritual source of this perversion of God's original design to failure to acknowledge God (Rom 1:20-27). Homosexual lifestyle is not permitted in Scripture; same-sex unions are not acceptable within the parameters of the Bible.

4. Marriage was designed to bring both physical and spiritual union. This union was permanent and sure. This can be seen in Jesus' treatment of divorce in Matthew 19:1-12 (where He appeals to the original design of Gen 2:22).
5. Marriage was created to be a lasting partnership of two equally significant individuals, both created equally in the image of God. Yet due to the order of creation of man and woman (and other reasons), the individuals each assume different roles. The NT refers to this as the headship of Adam, for "Adam was formed first, then Eve" (1 Tim 2:13; see also 1 Cor 11:8-9).
6. Marriage would picture other significant truths: Yahweh's relationship to Israel (Hos 2:14-23) and Christ's relationship to the church (Eph 5:22-32). This is "covenant commitment" language. Thus, the first marriage is a "covenant commitment" as well—a contract between God and the couple, a covenant also between the man and woman.
7. Marriage would be a primary vehicle to fulfill the cultural mandate of subduing and ruling the earth with the accompanying command to be "fruitful and multiply" (Gen 1:28).

For Further Study:

The Training Center has an excellent resource for personal or group study. The study is titled, "Divine Portrait, Framing the Art of Marriage." This workshop seminar (recorded live) with workbook would be invaluable for practically living out a biblical understanding of marriage—marriage as God intended it to be. For further information, go to trainingcenternw.org/resources and scroll down to find the Divine Portrait card.

TAKEAWAYS

1. Genesis 1-11 is not only a prologue to the Book of Genesis but to the Pentateuch (Five Books of Moses) and the whole of Scriptures.
Application Point: Mastery of Genesis 1-11 is greatly important to the serious student of the Scriptures.
2. Genesis 2 provides many "firsts" in the Bible: First Sabbath, First Garden, First Woman, First Marriage.
Application Point: The beginning point of many doctrines often is traced to the early chapters of Genesis—this is our starting point for theology.
3. Genesis 1 and particularly Genesis 2 speaks to male-female relationships in marriage.
Application Point: My view of marriage needs to be built upon a biblical understanding of Genesis 1-2 and other relevant passages. Cultural views are constantly changing; biblical teaching is timeless.

FIVE PURPOSES OF MARRIAGE

1. Mirror God's Image
2. Multiply a Godly Heritage
3. Manage God's Realm
4. Mutually Complement One Another
5. Model Christ's Relationship to the Church



SESSION 3

TEMPTATION AND SIN

SESSION 3

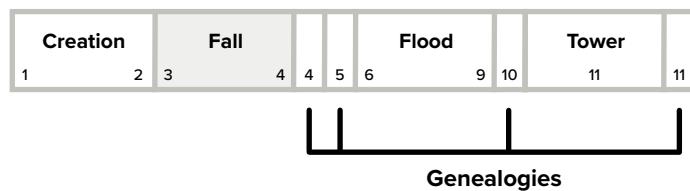
TEMPTATION AND SIN

I. PRAYER / REVIEW

A. Timeline: Short Version



B. Horizontal Chart: Genesis 1-11



C. “Toledot” Outline of Genesis

1. Creation (1:1-2:3)
2. **Toledot of the Heavens and the Earth (2:4-4:26)**
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

II. BACKGROUND TO THE FALL OF MAN

A. Importance of the “Word of the Lord”

1. Genesis 1

- a. God's creative power and His Word.

Nine times in Genesis 1 the Scriptures note “God said” in connection to His creative works.

- b. PSALM 33: 6, 9

By the word of the LORD the heavens were made, their starry host by the breath of his mouth. ... ⁹ For he spoke, and it came to be; he commanded, and it stood firm.

2. Genesis 2

a. GENESIS 2:16-17

And the LORD God commanded the man, “You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

b. Probationary Test (word of prohibition)

“There is nothing in this prohibition that suggests that God sought man’s downfall. It is a fair and simple requirement of the Creator. There is, instead, much to show that God made obedience easy. He created man without a sinful nature, placed him in an ideal environment, provided for all his temporal needs, endowed him with strong mental powers, gave him work to engage his hands and his mind, provided a life-partner for him, warned him of the consequences of disobedience, and entered into personal fellowship with him. Surely, God cannot be blamed for man’s apostasy.” (Thiessen, LST, 181)

3. Genesis 3

The serpent will cast doubt upon the word of the Lord.

GENESIS 3:1

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”

B. Theological Insights on the Fall

1. Definitions

a. Fall: “Adam and Eve’s initial sin of disobedience as a result of which they lost their standing of favor with God (Genesis 3).” (M. Erickson, CDCT, 35)

b. Fall: “The event in which Adam and Eve, the first humans, disobeyed the explicit command of God, thereby bringing sin and death onto the human race. As a consequence of the Fall, humans have become alienated from God, from one another and from the created order” (Grenz, PDTT, 50).

2. Scriptures

a. ROMANS 5:12, 14

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned... Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

- b. 1 CORINTHIANS 15:21-22

For since death came through a man, the resurrection of the dead comes also through a man.²² For as in Adam all die, so in Christ all will be made alive.

- 3. Concluding Observations (the Fall)
 - a. As a result of man's disobedience to God's clear prohibition (commandment or law), man "fell" from innocence to sinfulness.
 - b. As a result, the image of God in man was tarnished but not decimated/destroyed (1 Cor 11:7; fallen yet redeemed man still in the image of God).
 - c. As a result, man will surely die (Gen 2:17; spiritual death, eventual physical death).
 - d. As a result, man's relationship with God, others, and creation will be significantly altered.
 - e. As a result, redemption from the curse of sin is needed (man is helpless; God alone can make provision).

III. EXPOSITION OF GENESIS 3

A. The Temptation and Tragedy (3:1-7)

1. The Tempter (1^a)

GENESIS 3:1

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

- a. The origin of evil is not explained. The one who tempts must necessarily have already committed sin (or rebelled against God).
- b. The serpent was created ("Lord God had made"); in light of what he (it) will do to the woman, the serpent seems out of place in a perfect garden environment ("God saw all He had made, and it was very good"—1:31).
- c. New Testament writers will clarify the true identity of the serpent.

REVELATION 20:2

He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

JOHN 8:44 NLT

"For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies."

- d. This tempter is actually Satan possessing a serpent (snake) in order to speak through it.
- e. The temptation will come to the woman in a disguise (seemingly a snake, a part of creation over which mankind was to rule and have dominion); it will come without warning; it will come to bring confusion (not clarity) about the Word of the Lord. Note that God gave speech (Adam naming the animals) to rule over creation, but the serpent will pervert language (“did God really say”) to confuse the woman.

2. The Target (1^b-5)

GENESIS 3:1^b-5 NASB

And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” ² 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, or you will die.’” ⁴ The serpent said to the woman, “You surely will 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.”

a. Note the speech of the serpent (Satan) to the woman:

- (1) “Indeed, has God said... ?” (3:1)DOUBT
- (2) “You surely shall not die” (3:4)DENIAL
- (3) “You will be like God” (3:5)DECEPTION

b. Note the response of the woman:

- (1) She minimized God’s provision from God’s actual words, “You may eat freely” (2:16 NASB), to Eve’s retelling, “we may eat.”
- (2) She adds to God’s prohibition by adding “or touch it” (3:3); neither adding to or subtracting from God’s stated Word (command) is ever beneficial to mankind.
- (3) She weakens the force of the potential disobedience with “lest you die” (3:3) rather than God’s clear warning, “you shall surely die” (2:17 NASB). Though technically not incorrect, Eve’s response carries more of a warning note instead of a sure certainty. Subtle confusion is being introduced.

c. Note the two-fold direction of the serpent’s challenge:

- (1) “You shall not surely die” is a clear contradiction of what God said (2:17).

(2) “You will be like God” is a subtle jab at the goodness of God and the goodness of His command (i.e. God is holding something back from you; if you disobey/eat, you will appropriate divinity - be gods like God; ironically, this is a part of the fall of Lucifer to become Satan—see Isa 14:12-14).

3. The Tactic (6^a)

GENESIS 3:6^a

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom...

- a. The challenge to the Word of the Lord placed Eve in a contemplative position. Will she stand firm in what God has commanded or will she disobey? This is the essence of temptation.
- b. Temptation: “The act of inducing to sin, or condition of being induced to sin” (Erickson, 165).
- c. Note the three-fold temptation:
 - (1) “Good for food”
 - (2) “Pleasing to the eye”
 - (3) “Desirable for gaining wisdom”

INSIGHT

“This garden is Paradise: if anyone fails in this ideal setting, then there is no hope for humanity to keep faith anywhere else... Since Adam was the only human being who could have resisted temptation, his failure implies that humanity cannot keep covenant with God.”

(Waltke, 101)

Three-fold Temptation Strategy

1 John 2:16 (NASB)

For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

- (1) “lust of the flesh”
- (2) “lust of the eyes”
- (3) “boastful pride of life”
 - Relate to the first temptation of Eve (Gen 3:6)
 - Relate to the temptation of Christ (see Matt 4:1-11; Lk 4:1-13)
 - Relate to Achan’s confession:

JOSHUA 7:20-21 NASB

So Achan answered Joshua and said, “Truly, I have sinned against the LORD, the God of Israel, and this is what I did: ²¹ when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.”

4. The Tragedy (3:6^b-7)

GENESIS 3:6^b-7

...she took some and ate it. She also gave some to her husband, who was with her, and he ate it.⁷ Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

- a. The woman was deceived; the man disobeyed willfully; both have sinned. Everyone who sins breaks the law; in fact, sin is lawlessness (1 Jn 3:14).
- b. The text links their eating of the forbidden fruit to the consequence of their actions... “Then the eyes of both of them were opened” (3:7).
- c. The man (Adam) was present at the temptation event, yet did not speak or act (“gave some to her husband, who was with her”). The passivity of the man and lack of decisive leadership is telling.
- d. This rebellion breaks the implied covenant made with God (obedience would bring life and blessing; disobedience would bring death and cursing). That a covenant was made is alluded to in Hosea 6:7—“Like Adam, they have broken the covenant—they (i.e. Israelites) were unfaithful to me there.”
- e. The immediate result was a consciousness of nakedness (sinful transparency), the natural result of guilt and loss of innocence.
- f. The theological result was spiritual death (“separation” from God—cf. Isa 59:2) and the effects of sin have begun to work in the physical bodies of Adam and Eve; note that “So then through one transgression (the willful disobedience of Adam) there resulted condemnation to all men...” (Rom 5:18 NASB)

◆ **INSIGHT**

Nakedness describes someone stripped of protective clothing and “naked” in the sense of being defenseless, weak or humiliated (Deut 28:48; Job 1:21; Isa 58:7)

(Waltke, 92).

B. Confrontation and Judgment (3:18-19)

1. Confrontation (8-13)

GENESIS 3:8-13

Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.⁹ But the LORD God called to the man, “Where are you?”¹⁰ He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”¹¹ And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”¹² The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.”¹³ Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

- a. The fallen man and woman's first attempt to hide from God (3:8); later each will attempt to blame another.
- b. Note the three searching questions of God:
 - (1) "Where are you?"
 - (2) "Who told you that you were naked?"
 - (3) "What is this you have done?"
- c. The immediate effect of sin's exposure is "the blame game."
 - (1) Adam: "The woman you put here with me—she gave me... I ate it."
 - (2) Eve: "The serpent deceived me, and I ate it."

INSIGHT

These rhetorical questions are not for the purpose of God gaining information but for Adam and Eve to face (not hide) their shameful state (naked) and take responsibility ("you have done").

This will also be the pattern with Cain in Genesis 4:6-10.

Summary: Effects of the first human sin:

1. Guilt and shame (3:7)
2. Works and effort to cover sin (3:7)
3. Fear and hiding (3:8-10)
4. Excuses and blame (3:11-13)

2. Judgment (14-19)

- a. Upon the serpent

GENESIS 3:14-15

So the Lord God said to the serpent, "Because you have done this, "Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

- (1) The cursing of the serpent applies both to the snake and the one behind (speaking through) the snake; no dialogue or appeal for confession is sought.
- (2) The creature is cursed above all other animals (all of creation suffers from the Fall—Rom 8:20-21; the serpent's curse is even worse). It will "eat dust" (a description of utter defeat/humiliation—cf. Ps 44:25; 72:8-9; Mic 7:16-17).

(3) The serpent/Satan is addressed in verse 15. The offspring of the woman would be those of humanity who love/serve/put trust in God (the ultimate “seed” being Christ who would crush the head of the serpent). The offspring of the serpent would be those of humanity who remain in rebellion against God.

b. Upon the Woman

GENESIS 3:1

To the woman he said, “I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.”

- (1) The physical aspect will be pain in child-bearing.
- (2) The relational aspect will be a desire for mastery or rule or domination within the home (see Gen 4:7 for such an understanding of “desire for” in 3:16).

Four Major Views of “Desire For”

1. “Desire for” speaks of a woman’s desire to be subject to her husband’s desire (cannot do what she wishes; the man rules over).
2. “Desire for” speaks of a woman’s yearning and psychological dependence upon the man.
3. “Desire for” speaks of sexual desire even in spite of painful childbearing.
4. “Desire for” speaks of her desire to control or dominate in the relationship. This desire suggests mastery and a battle of wills. (This is the position of the writer.)

c. Upon the Man

GENESIS 3:17-19

To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.¹⁸ It will produce thorns and thistles for you, and you will eat the plants of the field.¹⁹ By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

- (1) Man's mandate to rule over creation (1:26) will now be thwarted/resisted (3:17-18).
- (2) Adam and Eve sinned by eating; now they will struggle to eat (five times "eat" or "ate" in 3:17-19).
- (3) Mankind would not live forever but now would die ("to dust you will return"). The promise of being like God has resulted in a destiny of dust, not divinity.

3. A Ray of Hope (20)

GENESIS 3:20

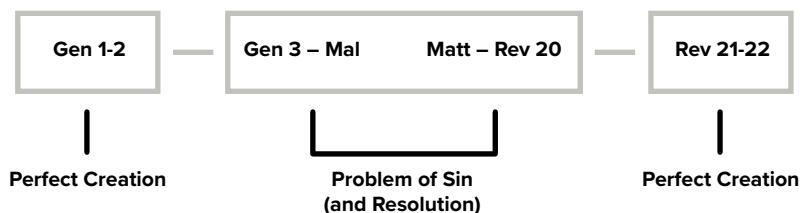
Adam named his wife Eve, because she would become the mother of all the living.

- (1) Following judgment comes hope.
- (2) The seed of the woman will commence the promise embedded in 3:15.
- (3) "Eve" means living; thus her new name signifies a name change from *'ishsha* (woman) and **her origin** (from *'ish* = man) to Eve ("living"), signifying **her destiny**.
- (4) This verse faintly anticipates a reversal some day of the effects of the Fall.

The Great Reversal

First Adam	Second Adam (Christ)
1. Natural Man	1. God-man
2. Tempted in a garden	2. Tempted in the wilderness
3. Defeated by Satan	3. Victorious over Satan
4. Brought sin, death, judgement	4. Brought righteousness, life, peace
5. Deliberately sinned	5. Deliberately died for sin
6. Created the sin problem	6. Solved the sin problem

A Long Look Ahead



4. The Aftermath of the Fall (21-24)

GENESIS 3:21-24

The LORD God made garments of skin for Adam and his wife and clothed them.²² And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”²³ So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.²⁴ After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

- a. God graciously provides garments for the couple (21).
 - (1) The couple's attempt to cover shame (after sin) was inadequate (3:7).
 - (2) God's provision physically covered their bodies and spiritually covered their shame.
 - (3) Sacrifice of the innocent, the shedding of blood, would be required to cover guilt.
 - (4) God has provided for man what man cannot provide for himself; this is an act of pure grace (not merited by the couple).

- b. God graciously **prevents** extension of life (22).
 - (1) Mankind now has experiential knowledge of good and evil (experienced both), but what man does not have is the capacity to always choose good over evil (as evidenced in the temptation).
 - (2) For man to eat of the tree of life (the tree that imparts immortality) would be to live forever **in his present state**, a fallen and sinful state.
- c. God decisively banished the couple from the garden (23-24).
 - (1) God must cleanse His garden-Temple from those who would defile it; note that Jesus cleansed the Temple (Jn 2); the future, new heavenly city (Rev 21) will be described as “Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful...” (v. 27).
 - (2) God must guard His garden-Temple; cherubim and the flaming sword (shekinah glory?) will guard the way.

INSIGHT

“In their fallenness, humans must not participate in immortality. Death is both a judgment and a release.”

(Waltke, 96).

TAKEAWAYS

1. The powerful “Word of the Lord” brought forth creation; the protective Word (command) brought necessary boundaries to the first couple.

Application Point: I have hidden your word in my heart that I might not sin against you (Ps 119:11).

2. Disobedience to God’s commandments always brings “separation” (e.g. death, cursing, loss of intimacy—fellowship).

Application Point: Let me live that I may praise you, and may your laws sustain me (Ps 119:175).

3. Yielding to temptation brings sin and separation. Resisting temptation brings life and strength.

Application Point: No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will provide a way out so that you can stand up under it (Cor 10:13).

JAMES 1:12

Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

SESSION 4

SPREAD OF SIN

SESSION 4

SPREAD OF SIN

I. PRAYER/REVIEW

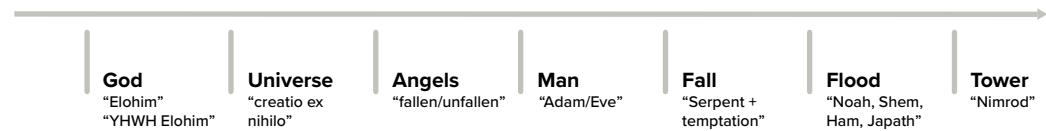
A. Movements of the Old Testament (Panorama Timeline)

Nine (9) Movements of the OT

1. Prologue	6. Kingship: United
2. Patriarchs	7. Kingship: Divided
3. Redemption/Wandering	
4. Conquest	8. Exile
5. Apostasy	9. Return from Exile

Note the logical pairings of the movements;
movement 3 is a double movement (self-contained pair).

B. Movement# 1 "Prologue"



MYTH OR HISTORICAL?

Some scholars deny the historicity of much of Genesis 1-11, particularly Genesis 3 (e.g. talking serpent?). Yet this passage on Adam and Eve is written in the same straight-forward, narrative historical style as the later patriarchs (Gen 12-50). Jesus and Paul both referred to the garden couple as true, historical figures (Matt 19:4-5; Rom 5:14); OT chronology lists Adam as historical (1 Chron 1:1). The Bible records sons with genealogies, inexplicable if Adam and Eve were not real people with real descendants. Best to see these early chapters as historical (and supra-historical, i.e., valuable beyond their space-time lives).

II. REFLECTIONS ON GENESIS 1-3

A. General Account of Creation

Genesis 1:2-4^a and the seven days

Meaningful insights:

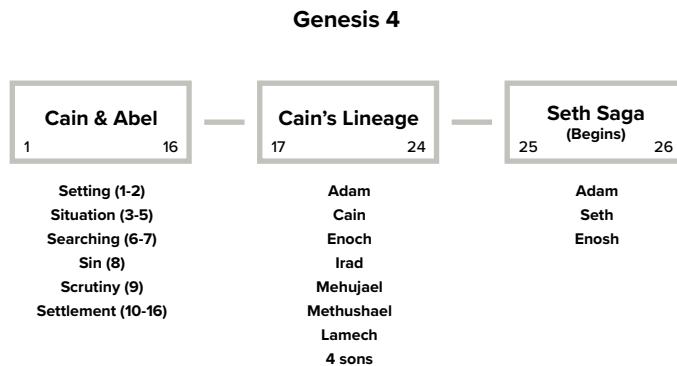
B. Special Account of Creation of Man

Genesis 2:4^b-25

Meaningful insights:

III. OVERVIEW TO GENESIS 4

A. Genesis 4 : Horizontal Chart



B. Literary Development of Cain-Abel Saga



(A. Ross, 154)

"Chapter 4 shows the spread of sin from Adam's family to the larger society that his descendants produced. Not only did sin affect everyone, but people became increasingly more wicked as time passed" (Constable, 63).

C. Dramatic Structure: Scenes of the Drama

(Cain and Abel Saga—Gen. 4:2^b-16)

A Scene 1 (narrative): Cain/Abel active; YHWH passive	vv. 2 ^b -5
B Scene 2 (dialogue): YHWH questions Cain	vv. 6-7
C Scene 3 (dialogue and narrative): Cain/Abel alone	v. 8
B' Scene 4 (dialogue): YHWH confronts Cain	vv. 9-14
A' Scene 5 (narrative): YHWH is active; Cain passive	vv. 15-16

IV. EXPOSITION OF GENESIS 4

A. Cain and Abel Saga (1-16)

1. Setting (1-2)

GENESIS 4:1-2 NASB

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.”² Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

- a. The firstborn will be Cain (whose name in Hebrew sounds like the Hebrew word for “gotten” or “acquires”—a portent of his character/disposition?); next will be Abel (Heb. means “vapor” or “breath”—a portent of his brief life?).
- b. Cain’s profession is agricultural (“worked the soil”); Abel’s profession is pastoral (“kept flocks”). Both are aspects of God’s command to rule and have dominion (Gen 1:26-30).

2. Situation: Offerings (3-5)

GENESIS 4:3-5

In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.⁴ And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,⁵ but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

- a. “In the course of time” the brothers bring an offering to God. What kind of offering is this? The Hebrew word translated offering is *minha* (which later in Mosaic Law referred to a tribute, a cereal offering of thankfulness and gratitude, i.e. a bloodless offering). However, in spite of this later meaning, if this was intended to be a sin offering (Heb 9:2), then an acceptable animal would be required.
- b. Cain brought “some” of his produce; Abel brought “firstborn” (choicest) of his flock. Cain’s sacrifice was unacceptable; Abel’s was acceptable. One man went out of his way to bring the best; the other discharged an expected duty. (Theological lesson for today?)
- c. Why Cain’s rejection? Two most common explanations are:
 - (1) Cain did not bring required blood sacrifice (there was precedent for this—see Gen 3:21).
 - (2) Cain did not offer in faith (proper heart attitude—see Heb 11:4). In fact, his obligatory offering smacks of ritualism or tokenism.

INSIGHT

By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead (Heb 11:4 NIV 84).

The debate over the kind of offering required (best? or blood?) continues. What is not debatable is the central importance of faith in worshiping God (when making any kind of offering).

3. Searching (6-7)

GENESIS 4:6-7

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

- a. This section introduces four searching questions of Cain from God:

- (1) “Why are you angry?” (6)
- (2) “Why is your face downcast?” (6)
- (3) “Where is your brother Abel?” (9)
- (4) “What have you done?” (10)

- b. Whereas Eve had to be talked into sin (by temptation), Cain will not be talked out of his sin of anger (6). Unchecked anger can lead to serious consequences; note Matthew 5:21-22a:

“You have heard that it was said to the people long ago, ‘You shall not murder, and anyone who murders will be subject to judgment.’²² But I tell you that anyone who is angry with a brother or sister will be subject to judgment...”

- c. Note the warning to Cain.

“But if you do not do what is right, sin is crouching at the door; it desires to have you...” (7)

- (1) An appeal to his God-consciousness of right and wrong.
- (2) A warning of sin’s power to destroy (master, dominate).

1 PETER 5:8 NLT

Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour.

- (3) An appeal for Cain to master (control) sin before sin masters Cain. (For a text highlighting the struggle to sin or not to sin, see Rom 7:15-25).

4. Sin (8)

GENESIS 4:8

Now Cain said to his brother Abel, “Let’s go out to the field.”

While they were in the field, Cain attacked his brother Abel and killed him.

- a. Scripture does not record Cain’s verbal response to God in audible words; the next recorded words of Cain are addressed to his brother. This is the key verse in the “Dramatic Structure” (see again p. 52).
- b. Cain attacks and kills his brother; note that the key word “brother” occurs 7 times in Genesis 4:2-11. The motive for this act is found in 1 John 3:12:

Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous.

- c. In the first sin, man and woman sin by disobeying God's word; here, in the second sin, man (Cain) sins by killing his fellow man (brother). Sin can have both vertical (Godward) and horizontal (manward) dimensions (i.e. sins against God directly or against man).

5. Scrutiny (9)

GENESIS 4:9

Then the LORD said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?”

- a. Adam sinned and tried to hide and conceal himself and his sin; Cain sinned and tried to feign innocence and avoid responsibility.
- b. The question (“Where is your brother Abel?”) is an invitation to confess and repent; sin’s grip will not allow such an admission.
- c. After the account of the Flood, retributive justice for murder will be instituted (Gen 9:5-6).

6. Settlement (10-16)

GENESIS 4:10-16

The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground.¹¹ Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand.¹² When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

¹³ Cain said to the LORD, “My punishment is more than I can bear.

¹⁴ Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.” ¹⁵ But the LORD said to him, “Not so; anyone who kills Cain will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no one who found him would kill him. ¹⁶ So Cain went out from the LORD’s presence and lived in the land of Nod, east of Eden.

a. The Lord’s judgment (10-12)

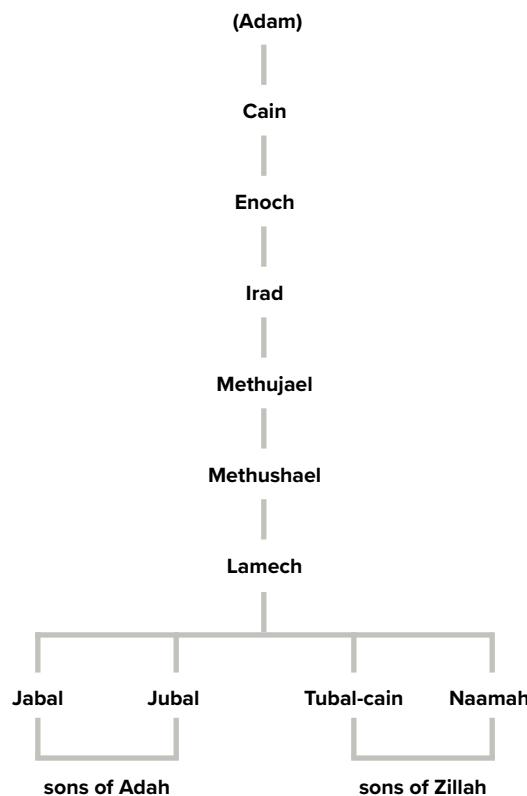
- (1) What Cain has done in secret, God reveals openly.
- (2) Cain is pronounced to be “under a curse”; wording hearkens back to the curse on the serpent (3:14).
 - (a) The earth should have been fruitful for the farmer; now, it will resist and be the focal point of Cain’s judgment. (cf. Num 16:30-35; Deut 11:6).

- (b) The land should have been his home; now he will be banished to a nomadic lifestyle.
- b. Cain's reply (to judgment) (13-16)
 - (1) "Cain responds with self-pity instead of repentance. He fears physical and social exposure but not the invisible God who has made him" (Waltke, 98).
 - (2) Cain's sin will drive him away from extended family, away from his past profession, away from God's presence, away from safety and security. Sin always has profound consequences.
 - (3) God placed a "mark" (tattoo? blemish?) on Cain as a gracious means of preserving his life. Commentators on the nature of the mark have been wide and various; the biblical text gives no detail.

B. Cain's Lineage (17-24)

A brief lineage of Cain is found in Genesis 4:17-24. The genealogy is linear (person A to B to C) and contains seven generations (counting from Adam to Lamech or beginning with Cain to the counting of the sons of Lamech as the seventh generation).

The genealogy with names follow:



Brief observations on the Cain lineage:

1. Within seven generations, the Scriptures speak of the first account of bigamy. While not condemned in Genesis 4:19, it is a deviation from the original institution commencing with Adam and Eve (Gen 2). It may very well document the growing, developing “cancer of sin” as it works itself out in the ungodly line of Cain.
2. Cain murdered his brother and bemoaned the curse/punishment placed upon him. By the time of Lamech, this descendant not only kills a man he has struggled with, but he boasts of his act (cf. 4:23-24).
3. Cain’s establishment of a “city” speaks of a settlement, whether very small or large. It anticipates the later city (cf. 11:4) with its ambitious tower to reach into heaven. Both cities may have been founded on ungodly hubris (“that we may make a name for ourselves” –11:4). It also may be significant that Cain named his city, honoring his son, rather than God (cf. Ps 49:10-12).
4. Also, note some “firsts” mentioned as civilization begins to develop (yet to what end or purpose?):
 - a. Cities (17)
 - b. Nomadic tent dwellers (20)
 - c. Music (stringed/wind) (21)
 - d. Metallurgy (primitive) (22)
 - e. Poetry (lyrical song) (23-24)

C. Seth’s Saga (Begins) (25-26)

GENESIS 4:25-26

Adam made love to his wife again, and she gave birth to a son and named him Seth, saying, “God has granted me another child in place of Abel, since Cain killed him.”²⁶ Seth also had a son, and he named him Enosh. At that time people began to call on the name of the LORD.

1. This portion of the biblical text is obviously out of chronological sequence. Most of the chapter has centered on the drama between Cain and Abel and the aftermath (and resultant genealogical record) of that basic storyline. Now, the biblical writer gives us a “flashback” to continue the story.
2. Seth (“granted” or “appointed”) is born to Adam and Eve in the hopes of producing the godly seed (refer again to the hope expressed in 3:15—offspring of the serpent [ungodly] vs. offspring of the woman [godly]).
3. At this point, only one son of Seth is mentioned, that of Enosh. The first son of Adam and Eve was eventually a murderer of his brother. The second son would likely have been the son of

promise/blessing, but he was killed. Now, Eve declares Seth to be the one to replace Abel and his intended destiny (4:25). The birth of Seth's son, Enosh, contrasts with the lack of a son by Abel; the line of blessing has not been cut off. It will proceed with the lineage of Seth.

4. Enosh ("weakness" or "frailty") represents not only the line of blessing but also the basic weakness of humanity; "As for man, his days are like grass, he flourishes like a flower of the field..." (Ps 103:15).

Abel (a brief "vapor" of a life), in faith, offered an acceptable sacrifice; Enosh (a man of "weakness"), in faith, offered an acceptable prayer ("at that time men begin to call [proclaim or pray] on the name of the Lord" – 4:26^b). A theological principle of strength through the Lord is built upon recognition of weakness in personal self.

TAKEAWAYS

1. In a sense the Garden was a "biological" Temple whereby man in innocence could worship freely and naturally. Sin destroyed that arrangement and God drove the couple out of that "Temple."

Application Point: Disobedience (sin) always drives man away from God's best.

2. The offerings of Cain and Abel instruct believers clearly.

Application Point: Bring my "best" to God and always bring it in "faith."

3. The effects of the first sin rapidly spreads like a cancerous growth. Humanity is quickly cataloged into the lineage of Cain (ungodly line; disobedience) and the lineage of Abel (godly line; obedience).

Application Point: Allowing sin to seed and root will allow sin to widely spread in my life—"I have hidden your word in my heart that I might not sin against you" (Ps 119:11).

4. Sin will not be allowed to continue unchecked (look ahead to Session 5 and 6).

Application Point: Keep short accounts with God (use 1 John 1:9 liberally in one's life).

◆ FURTHER REFLECTION

Man is born in trespass and sin (Eph 2). One man of the "godly" line was both a man after God's own heart (1 Sam. 13:14) and a man "prone to wander." That man was King David.

When this fallen man's sin with Bathsheba occurred, Psalm 32:1-5 may have been written as to what he or any believer experiences while in rebellious, unconfessed sin (see esp. vv. 3-4). Also, his formal confession of sin after being "called out" by the prophet, Nathan, is found in Psalm 51 (note esp. vv. 2-4, 7-9, 10-12).



SESSION 5

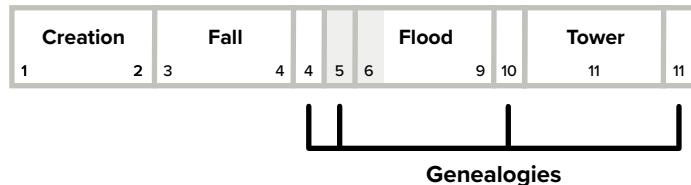
FLOOD

SESSION 5

FLOOD

I. PRAYER/REVIEW

A. Genesis 1-11: Horizontal Chart



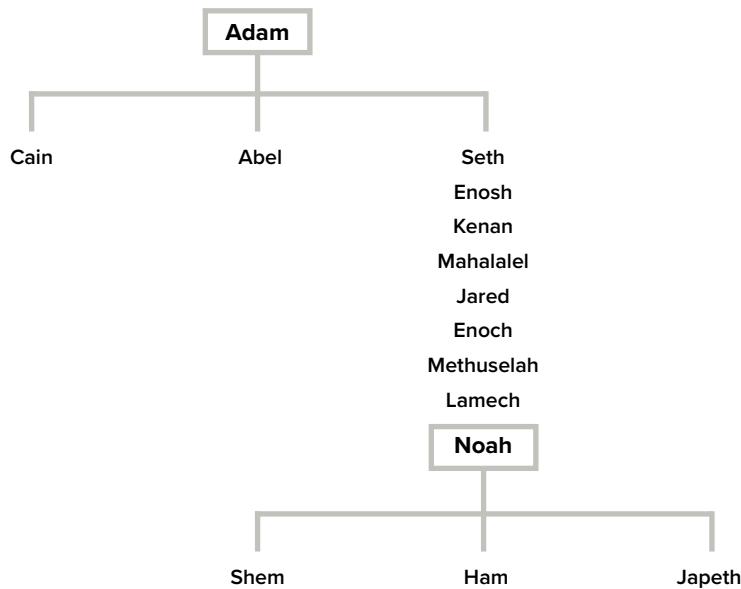
B. Outline of Genesis ("Toledot")

1. Creation (1:1-2:3)
2. Toledot of the Heavens and the Earth (2:4-4:26)
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

C. "Toledot," often translated "generations" or "account of" or "written account," can also be translated, **This is what happened to...** Thus, as we begin Genesis 5:1, our focus will be upon, "This is what happened to the lineage of Adam..." (5:1ff).

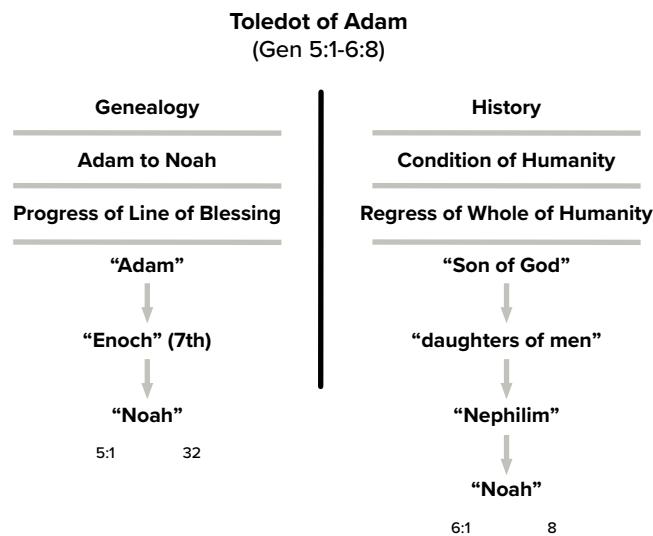
II. THE “TOLEDOT” OF ADAM: Genesis 5:1-6:8

A. Overview of the Genealogical Tree



Note that this “toledot” connects Adam to the important person of Noah. This is the godly line, the line of blessing/promise.

B. Horizontal Chart: Genesis 5:1-6:8



III. EXPOSITION OF GENESIS 5:1-32

A. Structure of Genesis 5

1. Chapter five is composed of ten paragraphs (and a prologue):
 - a. 5:1-2 **Prologue (Theological Background)**
 - b. 5:3-5 **Adam (#1)**
 - c. 5:6-8 **Seth (#2)**
 - d. 5:9-11 **Enosh (#3)**
 - e. 5:12-14 **Kenan (#4)**
 - f. 5:15-17 **Mahalalel (#5)**
 - g. 5:18-20 **Jared (#6)**
 - h. 5:21-24 **Enoch (#7)**
 - i. 5:25-27 **Methuselah (#8)**
 - j. 5:28-32 **Lamech (#9)**
 - k. 5:32 **Noah (#10)**

Compare the paragraph data with the genealogical tree (previous page).

2. Each paragraph follows a common literary technique. Note the first paragraph to illustrate:

GENESIS 5:3-5

When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth.⁴ After Seth was born, Adam lived 800 years and had other sons and daughters.⁵ Altogether, Adam lived a total of 930 years, and then he died.

- a. Name: "Adam"
- b. Age: "130 years"
- c. Birth of son: "Seth"
- d. Years after birth: "800 years"
- e. Additional children: "other sons and daughters"
- f. Total life span: "930 years"
- g. Conclusion: "he died"

With minor exceptions, this pattern follows all ten generations.

Note the inclusion of Adam's son "in his own likeness" to connect to the opening prologue (5:1-2) and the original creation of man (1:26ff). Also, the seventh generation is the introduction of Enoch. The pattern breaks at this point. Enoch is accorded the description, he "walked with God" and further, that "he was no more, because God took him away" (5:24). This is a reference to the fact that Enoch did not die but God took him. Only Elijah has a similar ending to his story (2 Kgs 2:1-12; Heb 11:5). Do these two "translations" to heaven foreshadow a future translation of the church? (cf. 1 Thess 4:13-18)

B. Observations of Genesis 5

1. The genealogies bridge from Adam to Noah, two major individuals in Israel's pre-history.
2. This genealogical line continues the outworking of the "seed of the woman" descendants; the linear descent of the future promised One has begun through these first ten descendants.
3. The notation at the end of each individual ("then he died") validates the sure word of God to man ("...but you must not eat of the tree of the knowledge of good and evil, for when you eat of it you will surely die" –2:17).
4. "Seven" is often seen as a number of perfection or, perhaps better, a number of completion—i.e. nothing lacking. Note that the seventh descendant of (and including) Adam in the "ungodly" line of Cain is Lamech, the bitter, violent bigamist who kills a man and defiantly boasts of it. Note also, that the seventh descendant of (and including Adam) in the "godly" line of promise through Seth is Enoch who "walked with God" and did not die. He was "translated" (or raptured) into heaven. The contrasts between the divergent lines is extreme (and sets the stage for the flood judgment).
5. There are good reasons to see "gaps" in these genealogies:
 - a. "Father of" can also mean "ancestor," thus not necessarily a direct person-to-person descent.
 - b. Compositional strategies of the author-compiler may be more important than strict, comprehensive detail. For example, ten generations may be given as a symbol of completeness (not comprehensiveness). Note that Matthew 1 uses a strategy of fourteen men in each of three historical eras to give the genealogy of Jesus Christ. Symmetry of 14 men, 14 men, 14 men seems more important than comprehensive listing (and scholars see evidence of gaps here as well). Purpose can be more important to the ancient mind than precision.
6. However, the lineages in Genesis 5 may be complete without gaps (cf. 1 Chron 1:1-5; yet again, did the chronicler simply use the Genesis 5 text, gaps and all?). The question is open to theological debate.

IV. EXPOSITION OF GENESIS 6:1-8

A. Refer to “Toledot of Adam” Chart

(Session 5, bottom of page 53)

B. Historical Transition (to Flood narrative)

1. Purposes of this section:

- a. It highlights the escalation of humanity's sin (cancerous effects growing).
- b. It highlights the growing sin of even the “godly line” of Seth (exception being Noah—6:9).

2. Key passage:

GENESIS 6:1-4

When human beings began to increase in number on the earth and daughters were born to them,² the sons of God saw that the daughters of humans (men) were beautiful, and they married any of them they chose.³ Then the LORD said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.”

⁴The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans (men) and had children by them. They were the heroes of old, men of renown.

This is one of the most perplexing passages in all the Scriptures. The issue revolves around the questions, “who are the sons of God?” and “who are the daughters of men?” Primary is to first identify the “sons of God.”

Note three views on the “sons of God” which follow:

a. View #1: Fallen Angels (DEMONS)

- (1) “Sons of God” often refers to angels
(Job 1:6; 2:1; 38:7 et al).

Rebuttal: Angels do not marry or reproduce (Matt 22:30).

(2) 2 PETER 2:4-5

For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment;⁵ if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others...

JUDE 6-7

And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he

has kept in darkness, bound with everlasting chains for judgment on the great Day.⁷ In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

These passages seem to identify fallen angels with the Genesis 6 incident.

Rebuttal: If angels are in view, why judge the tempted (mankind) with a catastrophic flood? Why not judge the perpetrators? Yet, there is no evidence of angelic judgment.

- (3) If God (who is Spirit) can impregnate the virgin Mary, then angels (who are spirit beings) could also impregnate women.

Rebuttal: Angels are not God; they cannot do everything that God can do.

b. View #2: Powerful, Dynastic Rulers (DESPOTS)

- (1) Ancient Near Eastern writings referred to powerful kings as “sons of God.”

Rebuttal: No evidence that the writer/compiler of Genesis borrowed this term with this nuanced meaning.

- (2) The term (“god”) is used in the Hebrew Scriptures to not only specify the one true God, but also to refer to men who serve as magistrates or administrators of justice (e.g. Ex 21:6; Ps 82:1; so forth).

Rebuttal: True, but these men are never regarded as sons of deities as Ancient Near Eastern writings occasionally do.

- (3) In a variation upon this view, A. Ross (also Waltke) suggests that demons may have indwelt or somehow controlled these dynamic, powerful leaders.

Rebuttal: This is a conclusion drawn from the text, not specifically stated.

c. View #3: Godly (?) Sethites / Ungodly Women (Canaanites?) (DEGENERATES)

- (1) The OT does refer to godly men as “sons of God” (Ex 4:22; Israel, the people, are called God’s sons).

Rebuttal: This is not a clear use of the technical, specific phrase, “sons of God.”

- (2) The context of Genesis 4-6 is the back-and-forth interchange of the godly line (Seth) and the ungodly line (Cain). The event in Genesis 6 shows that even the

godly line is deteriorating into sin (“how great man’s wickedness on the earth had become” —6:5).

Rebuttal: This does not explain the Nephilim as the offspring of the deteriorating line of Seth.

Three Views:

- (1) There are pros and cons to each major view.
- (2) The student needs to begin developing convictions concerning the best interpretation.
- (3) None of the views is without a “downside.”

C. GENESIS 6:1-4

1. Refer back to the biblical text (p. 56).
2. Additional observations:
 - a. Regardless of one’s position on “sons of God” and “daughters of men,” the degenerating nature of humanity brought eventual judgment (6:1-3).
 - b. “One hundred and twenty years” speaks of the length of time to repent (not the average span of a man’s life).
 - c. “My Spirit will not contend with man forever” (6:3); the Spirit is the giver of life:

PSALM 104:29-30 NLT

But if you turn away from them, they panic. When you take away their breath, they die and turn again to dust.³⁰ When you give them your breath, life is created, and you renew the face of the earth.

The Giver of Life will not endlessly allow man to bring sin-racked destruction on the world order. The breath of life is His to grant or recall.

- d. “The Nephilim were on the earth in those days.” Who are they?
 - (1) Demonic offspring (previous View #1)
 - (2) Powerful leaders, “heroes of old, men of renown” (6:4)
(View #2)
 - (3) Influential leaders (perhaps military) or wicked tyrants as offspring of the mixture of lines of Seth and Cain
(View #3)

D. GENESIS 6:5-8

The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.⁶ The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled.⁷ So the LORD said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.”⁸ But Noah found favor in the eyes of the LORD.

1. Universality of Sin

- a. Note the intensity: “how great man’s wickedness was”
- b. Note the extent: “on the earth”
- c. Note how pervasive: “every inclination”
- d. Note the description: “only evil”
- e. Note how habitual: “all the time”

2. Effect of man’s sin upon God

- a. The Lord was “regretted” (was grieved) (6:6).

JEREMIAH 18:10

“...and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”

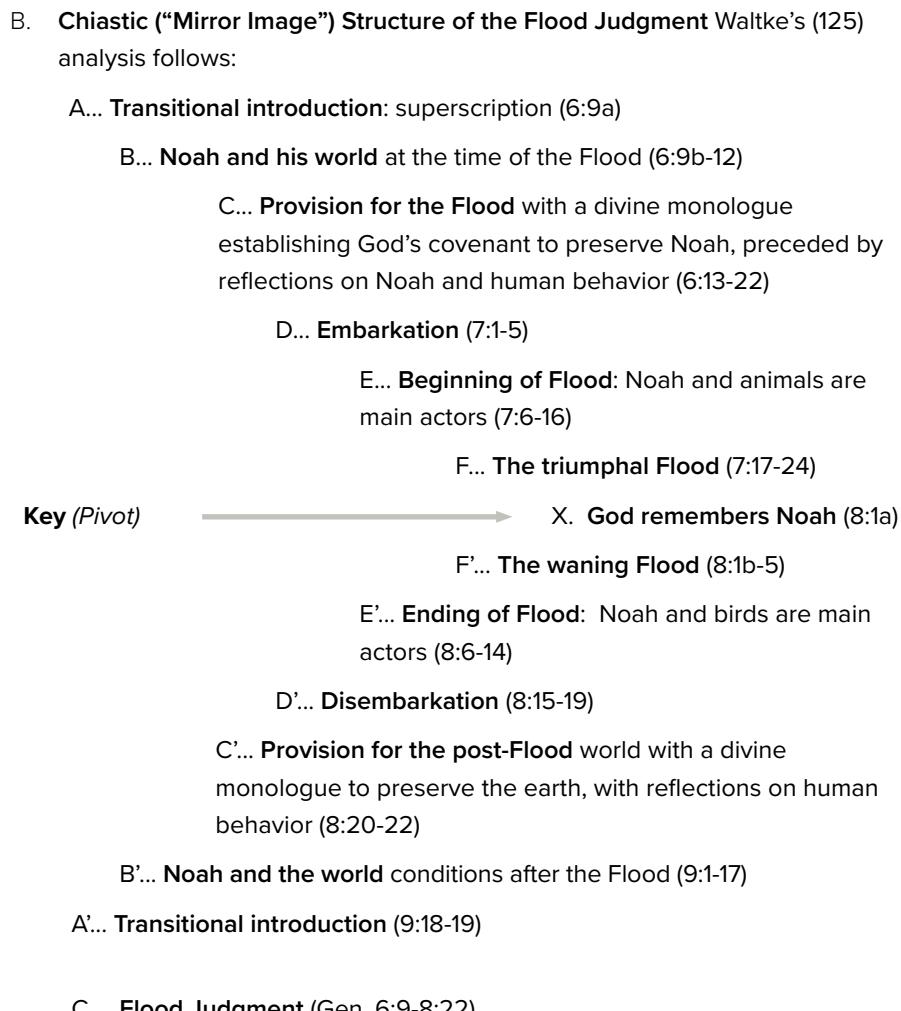
The Lord changes His actions toward man based upon changing man’s behavior before God. God is immutable in His character/nature but responsive to man’s repentant or unrepentant actions.

- b. The Lord was “deeply troubled” (filled with pain) (6:6); The Hebrew carries the idea of “indignant rage.”
- c. Therefore, judgment will come (6:7).

V. THE “TOLEDOT” OF NOAH: GENESIS 6:9-9:29

A. Horizontal Chart

Flood Judgement	Noahic Covenant	Noah’s Story & Canaan’s Curse
Build the Ark (6:14)	Be fruitful...increase...fill the earth	Drunkenness
Enter the Ark (7:1)	My covenant with you (plural)	Nakedness
Leave the Ark (8:16)	Never again	Saw (voyeurism)
6:9 8:22	9:1 17	Cursing (blessing)
		9:18 29



C. **Flood Judgment (Gen. 6:9-8:22)**

1. Build the Ark! (6:9-22)

The Biblical account of the Flood judgment contains gaps where the Bible is silent as to details. While the student yearns for more information and while theologians speculate to fill the gaps, the text simply gives us the necessary details to advance the storyline.

a. The builder (9-10)

GENESIS 6:9-10

This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.¹⁰ Noah had three sons: Shem, Ham and Japheth.

- (1) “Righteous” (piety and ethics; meets the standard of right conduct)
- (2) “Blameless” (wholehearted/complete; abstains from sin, not without sin; upright with integrity)
- (3) “Walked with God” (connector to Enoch in 5:24; Enoch’s walk saved him from death; Noah’s walk rescued him from death)

(4) Three sons: Shem, Ham, Japheth

- Introduces the story
- Connector to Adam (three sons)
- Anticipates the next “toledot” (10:1-11:9)

b. The ark (11-22)

(1) Condition of world (11-13)

GENESIS 6:11-13

Now the earth was corrupt in God's sight and was full of violence.¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

¹³ So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”

- “Corrupt” (morally; form of Hebrew word used three times in the story)
- “Full of violence” (“cold blooded and unscrupulous infringement of the personal rights of others” –Haag quoted by Waltke, 134)
- The condition of humanity’s sinfulness demands the judgment of God. Whereas man was commissioned to multiply and fill the earth and rule under God’s authority, in contrast, man has filled the earth with violence.

(2) Construction of the ark (14-16)

- “Ark” (a box or chest; in Ex 2:3-5, a “basket”)
- “Cypress” (lit. gopher, though meaning is obscure; probably pine or cypress)
- Dimensions: 450 x 75 x 45 (high)
- 1½ football fields long x almost ½ football field wide x over four stories high
- Over 1 million cubic feet of space
- Cargo capacity of 800 railroad box cars, almost 14,000 gross tons
- Three decks

(3) Covenant with Noah (17-21)

- “I am going to bring flood waters” (judgment) (17)

◆ NOAH'S TOLEDOT

“Also Noah's 'toledot' contributes to the broader concerns of early Genesis by preparing the reader for the postdiluvian (i.e. post-flood) world. This 'new world' is the setting for understanding the perpetuation of 'blessing' by the patriarchs (11:27-50:26), which is the main deliberation of Genesis.”

(Matthews, 349-50)

- “But I will establish my covenant with you” (18) (first occurrence of the word in the Bible; to be discussed more in chapter 9)
- “You are to bring into the ark...” (19-21)

(4) Character of Noah (22)

GENESIS 6:22

Noah did everything just as God commanded him.

HEBREWS 11:7

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.

GOD

“What a splended figure this man makes, a picture of solitary goodness! He was the one saint of that day. It is possible to be right with God even amidst surrounding iniquity. God is the same today as He was to Noah, and if we are willing to fulfill the conditions we too shall walk with God and please Him.”

(Thomas quoted by Constable, 83)

2. Enter the Ark! (7:1-8:14)

a. The command (invitation?... “come”) (1)

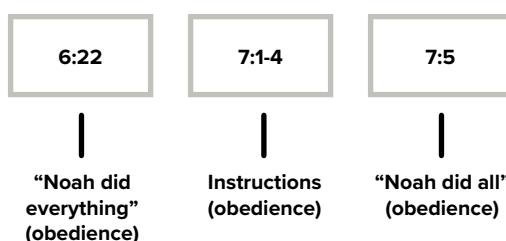
GENESIS 7:1

The LORD then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation.”

(1) “Found you (singular) righteous”

(2) One man’s obedience leads to the salvation—deliverance of humanity; compare to the future seed’s obedience (Christ) leading to man’s salvation—deliverance.

b. The inclusio (bookend structure) (2-5; also 6:22)



Instructions (7:1-4) clarify the “two of all living creatures” to be brought aboard. Also, there were to be seven of every kind of clean animal and two of every kind of unclean, a provision for food and sacrifice. The text is silent as to how Noah knew to distinguish between clean and unclean (anticipates Lev 11).

Time frame to preach (2 Pet 2:5) and build the ark was 120 years; time frame to enter the ark was seven days (7:4).

c. The chiastic (mirror) timeframe for the flood
(7:4-8:12) (suggested by Wenham, 158)

7 days ... waiting for the flood (7:4) (Divine promise)

7 days ... waiting for the flood (7:10) (Divine fulfillment)

40 days ... flooding (7:17a)

150 days ... water triumphing (7:24)

150 days ... water waning (8:3)



Two Perspectives

40 days ... waiting (8:6)

7 days ... more waiting (8:10)

7 days ... more waiting (8:12)

d. Observations

(1) “Noah was six hundred years old when the flood waters came ...” (7:6) “Noah was six hundred years old when the floodwaters came on the earth. On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark” (7:13)...“Then the LORD shut him in” (7:16).

Judgment is in God’s hands, not Noah’s. God determined who would be saved and shut the door. It will not open again until God commands (8:15).

(2) Animals, birds, creatures “came to Noah and entered the ark” (7:9). This recalls God bringing animals to Adam that Adam might “name” them (2:19-20).

(3) “But God remembered Noah...” (8:11); unlike the English meaning of “to remember,” this indicates God’s faithfulness to act upon His previous promise/commitment. For example:

GENESIS 19:29

So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

EXODUS 2:23-25

During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God.²⁴ God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob.²⁵ So God looked on the Israelites and was concerned about them.

3. Leave the Ark! (8:15-22)

a. The command: “Come out” (8:15-17)

GENESIS 8:15-17

Then God said to Noah,¹⁶ “Come out of the ark, you and your wife and your sons and their wives.¹⁷ Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number on it.”

b. The response (8:18-22)

- “So Noah came out...” (8:18).
- “Then Noah built an altar to the Lord... (8:20).

Note that Noah’s first act after the deliverance from the flood-judgment is to worship. As a response to his worship, the Lord promises not to destroy the earth again (not a lifting of the curse of 3:17 but a limiting upon future judgments until such time as the final judgment would come; cf. 1 Pet 3:20-21; 2 Pet 2:5-12).

TAKEAWAYS

1. The compiler-author of Genesis placed much emphasis on genealogies.

Application Point: People are important to God’s plan; I am important as well.

2. Consider the three views of the “sons of God” and the “daughters of men.”

Application Point: People believe on the basis of ignorance, opinion, or conviction; which view do you hold, how strongly (see previous categories), and why?

3. The flood is the first great, widespread judgment on the sin of humanity. It will not be the last (2 Pet 3:3-7).

Application Point: “Therefore, there is now no condemnation for those who are in Christ Jesus” (Rom 8:1).

For Further Reflection: "How extensive was the flood?"

The Genesis account indicates that the waters rose and “all the high mountains under the entire heavens were covered” (7:20). Many evangelicals believe that the Flood was universal (worldwide) yet some believe it was local (limited to Ancient Near East). Some of the major argument/rebuttals follow:

Universal	Local
language expressed totally (7:18-24)	language expressed the account from narrator's viewpoint
150 days for water to recede	150 days not enough for universal flood waters to recede
flood purpose was divine judgement over all mankind	flood and any other means that God chose could bring judgement to all
mountains of Ararat high (universal implications)	Ararat range (not highest peak) spoken of; could still be local



SESSION 6

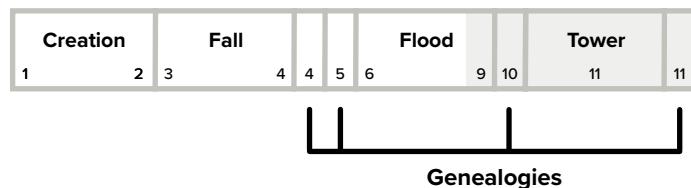
TOWER

SESSION 6

TOWER

I. PRAYER/REVIEW

A. Genesis 1-11: Horizontal Chart



B. Genesis 6:9-9:29: Flood Account

Flood Judgement	Noahic Covenant	Noah's Story & Canaan's Curse
Build the Ark (6:14)	Be fruitful...increase...fill the earth	Drunkenness
Enter the Ark (7:1)	My covenant with you (plural)	Nakedness
Leave the Ark (8:16)	Never again	Saw (voyeurism)
6:9 8:22	9:1 17	9:18 29

C. Toledot: Genesis 9-11

- Toledot of Noah (Gen 6:9-9:29)
- Toledot of Shem, Ham, and Japheth (Gen 10:1-11:9)
- Toledot of Shem (11:10-26)

II. NOAHIC COVENANT: GENESIS 9:1-17

A. Background: Covenants

GENESIS 6:18

“But I will establish my covenant with you...”

- (1) The Hebrew word for covenant is *berith* (“to cut”). This is the first occurrence in Scripture. (In Genesis 9:8-17 it occurs eight times.).
- (2) A covenant was a contract or binding agreement that ties the two parties together. Two primary kinds of covenants existed in ancient times:
 - (a) Parity Covenant: an agreement made between equals (e.g. Abraham and Abimelech—21:22-32).

- (b) Suzerainty Covenant: an agreement made between a superior (e.g. a king) and an inferior (e.g. vassal). Biblical examples of these kinds are the Noahic (6:18, 9:8-17); Abrahamic (15:18); Mosaic (Ex 19 -Num 10).
- (3) The Noahic Covenant has affinity to the royal grant covenants of the Ancient Near East whereby a deity bestows a gift, favor, or benefit upon a king.
- (4) In the Noahic Covenant, “the Lord obligates Himself to preserve Noah, throughout the imminent Flood. Noah, on his part, must build an ark to preserve life and enter it according to the Lord’s direction” (Waltke, 123). Otherwise, there is no covenant to be made. Oddly, there is a storyline tension present: will Noah do his part? Can God count upon him to do his task? Likewise, can Noah count on God? Will God actually do as He has promised? As Waltke notes, “It should now be clear that the character of the covenant partners drives the plot” (123).

B. Horizontal Chart: Genesis 9:1-8



C. Exposition: GENESIS 9:1-17

1. God's Charge to Mankind (1,7)

a. To produce Life (1,7)

GENESIS 9:1

Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth.”

GENESIS 9:7

“As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”

Verses 1 and 7 form an inclusio (bookends) for the full passage of verses 1-7. The emphasis is upon the propagation of life. The wording hearkens back to the original cultural mandate.

GENESIS 1:27-28

So God created mankind in his own image, in the image of God he created them; male and female he created them.²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish

in the sea and the birds in the sky and over every living creature that moves on the ground.”

Note that Noah is now in the place of the next “Adam” in that he is blessed to be an image bearer and as such, God’s representative with a mandate to fill and subdue the earth.

b. To preserve Life (2-6)

(1) Ruling and subduing the earth will not be easy. “The fear and dread of you will fall upon all the beasts of the earth...” (9:2).

(2) Eating meat will now be permitted with restriction.

GENESIS 9:3-4

“Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.

⁴But you must not eat meat that has its lifeblood still in it.”

- This may explain the “fear and dread” of the animal world (9:2).
- The restriction is meat that has its lifeblood still within. “The text is prohibiting not simply the consumption of blood but rather the pulsating lifeblood” (Ross, 205).
- Later, in the establishment of the Mosaic Covenant, further dietary restrictions will be given.

(3) Killing of fellow man is expressly forbidden.

GENESIS 9:6

“Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.”

- Life is sacred; man cannot indiscriminately take another’s life.
- Punishment (capital) for breaking this life-code (i.e. committing murder) will be forfeiture of life for life.
- The theological justification is found in the killing of one created in the image of God.
- Man as God’s representative will carry out the death sentence.

2. God’s Covenant with Noah (8-17)

a. Characteristics:

(1) Breadth: universal (“your descendants and with every living creature”—9:8-10)

(2) Permanence: perpetual (“everlasting covenant”—9:16)

- (3) Nature: unconditional ("I [God] will"—6:18; "I now establish my covenant"—9:9; note that there are no stipulations; God in grace has bound Himself to this unilateral agreement).
- b. Sign of the Covenant

GENESIS 9:17

So God said to Noah, "This is the sign (i.e. the rainbow) of the covenant I have established between me and all life on the earth."

The sign itself, a heavenly rainbow, is literally in Hebrew the word for "bow." The "bow" was an instrument of war. In some ancient mythologies the bow was a symbol of the hostility of the gods. Not so with the Noahic Covenant. This bow is God's celestial peace-sign that never again will such a flood judgment occur (9:15).

III. NOAH'S STORY AND CANAAN'S CURSE: GENESIS 9:18-29

A. Background to the Story (18-19, 28-29)

1. Genealogy

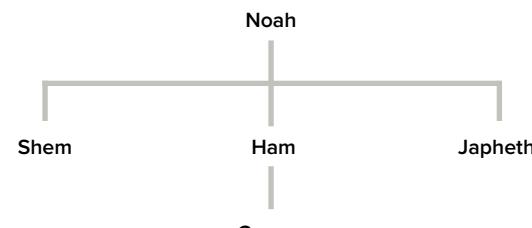
GENESIS 9:18-19

The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.)¹⁹ These were the three sons of Noah, and from them came the people who were scattered over the whole earth.

◆ INSIGHT

The covenant with Noah and the later covenant at Sinai (called Sinaitic or Mosaic) share intentional similarities. To answer the question "why?", Sailhamer notes, "The answer that best fits with the author's purposes is that he wants to show God's covenant at Sinai is not a new act of God... Once again at Sinai, as He had done in the past (e.g. here with the Noahic Covenant), God is at work restoring His fellowship with man and bringing man back to Himself... (which is) the author's development of God's restoration of blessing."

(Sailhamer, EBC, 93).



2. Summary (28-29)

a. Noah's life after the flood: 350 years

b. Noah's life in total: 950 years

"And then he died" completes the story begun in Genesis 5:28-32 (where also it is stated that Noah had sons at the age of 500; 5:32).

B. Bizarre Story (9:20-23)

GENESIS 9:20-23

Noah, a man of the soil, proceeded to plant a vineyard.

²¹ When he drank some of its wine, he became drunk and lay uncovered inside his tent. ²² Ham, the father of Canaan, saw his father naked and told his two brothers outside. ²³ But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked.

1. Theological purpose

- a. The theme of blessing and cursing continues to be prominent (9:24-27).
- b. “Out of the virtues and vices of Noah’s sons grew the virtues and vices of the families of the world” (Ross, 210).

2. Story observations:

- a. Noah’s drunkenness led to his lying down “uncovered” (exposed, naked).
- b. Ham observed the embarrassing scene but did not act prudently. “Saw” speaks of looking at searchingly, longingly (as in Song of Solomon 1:6; 6:11b); best to understand this as prurient voyeurism which would rob the drunken Noah of his private space and dignity. Note the warning of Habakkuk 2:15: “Woe to him who gives drink to his neighbors, pouring it from the wineskin until they are drunk, so that he can gaze upon their naked bodies.”
- c. Shem and Japheth act with consideration and considerable restraint, honoring their father regardless of his current condition (cf. Ex 20:12). The garment could have been Noah’s that Ham took away in order to either expose his father or to give it to his brothers. The text clearly notes that the righteous brothers did not see their father’s nakedness. The contrast of the three brothers (hubris vs piety) is deliberate and foreshadows the scattering and widespread abandonment of the common moral code.

C. Blessing and Cursing (9:24-27)

1. Cursed: Canaan (24-25)

Why curse Ham’s son, Canaan, if Ham was the guilty one? “As the youngest son wrongs his father, so the curse will fall on his youngest son, who presumably inherits his moral decadence (see Lev 18:3; Deut 9:3)” (Waltke, 150).

To curse is to pronounce divine judgment upon anyone who profaned what is sacred, but it would always be within God’s will or judgment as to whether the curse is valid (and therefore enacted as part of God’s will/judgment).

2. Blessed: Shem and Japheth (26-27)

To Shem is the blessing; it entails God's election of Shem and his descendants to fulfill the mandate (of 1:26-28) and ultimately crush the serpent (3:15; 4:26). The line of blessing/promise has been established.

Japheth's territory will be extended by God (see 10:2-5); his descendants will "live in the tents" (have a kind of fellowship) with the Shemites (Semites). Fruchtenbaum suggests, "So while the Japhethites would conquer the Jews physically, the Jews would conquer the Japhethites spiritually" (199). This of course would be a future fulfillment.

Canaan (Canaanites) was destined to be enslaved by both Jews (Semites) and Japhethites (Gentiles of later, developing history).

IV. TABLE OF NATIONS: GENESIS 10:1-32

A. Toledot # 5: Shem, Ham, Japheth

GENESIS 10:1

This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

GENESIS 10:32

These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

Note that these two verses form an inclusio (bookends) between all the genealogical listings of the three brothers.

One of the implications of these family lines repopulating the earth is the theological teaching of the commonality of all peoples; that is, there is no justification for racial or ethnic superiority of any family line.

At the end of each brother's lineage is the acknowledgment that all peoples spread out into "territories," "clans," "nations," and "languages" (see 10: 5, 20, 31).

B. Summary Table: Genesis 10

Table of Nations
(Gen. 10)

	Japheth	Ham	Shem
Lineage	10:2-4	10:6-20	10:21-31
Sons	7	4	5
Key Names	Gomer Javan	Cush Nimrod	Araphaxad Eber
Settlements (overlapping)	Turkey Greece Asia Minor	Egypt Africa W. Arabian Peninsula	Mesopotamia Arabia

C. Observations: Genesis 10

1. This is a segmented (as opposed to linear) genealogy tracing the genealogy of the three sons of Noah.
2. The line of Messianic blessing is of Shem (called Shemites or more often, Semites... thus Semitic peoples).
3. One important purpose of these genealogies is not simply to trace ancestry but political, geographical, and ethnic affiliation within these tribal peoples. Additionally, there is evidence that this is a selective list, not a comprehensive, ancestral list.
4. Two descendants receive additional scrutiny and information:

GENESIS 10:8-12

Cush was the father of Nimrod, who became a mighty warrior on the earth.⁹ He was a mighty hunter before the LORD; that is why it is said, “Like Nimrod, a mighty hunter before the LORD.”¹⁰ The first centers of his kingdom were Babylon, Uruk, Akkad and Kalneh, in Shinar.¹¹ From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah¹² and Resen, which is between Nineveh and Calah—which is the great city.

Nimrod's name means “we will rebel.” As a “mighty warrior” (tyrant, leader of aggression) he will expand his influence not by scattering out but by military aggression. He is linked to Babylon (Tower of Babel) and Nineveh, both to be historical enemies of the later nation of Israel.

GENESIS 10:25

Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan.

Peleg's name means “division.” This name and meaning may prophesy the dispersal of nations at Babel (11:1-9). Further it may demarc the elect (blessing) line of Shem from the non-elect (cf. the extended line of Shem—11:10-26).

5. The number of nations in Genesis 10 is 70. Interestingly, this corresponds to the number of Jacob's family that traveled (sojourned) to Egypt (Gen 46:26-27). The author-compiler of the Book of Genesis seems to hold forth this seed of Abraham as the “new humanity” with the patriarch-father, Abraham, as a kind of “second Adam,” or “the father of many nations” (Gen 17:5).

Also, note that Jesus sent out the “seventy” in a broader preaching mission (Lk 10:1-16). Perhaps, this number of “evangelists” corresponds and foreshadows worldwide evangelism (the Great Commission).

V. TOWER OF BABEL: GENESIS 11:1-9

A. Chiastic (Mirror) Structure (11:1-9)

A... All the earth one language (1)

B... People settle together there (2)

C... Said to each other (3)

D... Come, let us make bricks (3)

E... City and a Tower (4)

Pivot

→ X But the Lord came down (5)

E'... City and a Tower (5)

D'... Come, let us...confuse (7)

C'... Not understand each other (7)

B'... People scattered from there (8)

A'... Language of the whole earth (9)

B. Exposition

GENESIS 11:1-4

Now the whole world had one language and a common speech.

² As people moved eastward, they found a plain in Shinar and settled there.

³ They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar.

⁴ Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”

Not all of the Scripture is in strict chronological order. Biblical writers valued purpose and theme over strict time sequences. Genesis 11 explains how and why the scattering of the peoples occurred; Genesis 10 and the genealogical lists simply document the result.

From Ararat “men moved eastward” to the plain of Shinar, that is, the area later called Babylonia (a nemesis to the Israelites in their historical development).

The use of bricks suggests permanency. The grand scheme to build city and tower betrays rebellion and hubris. Babylon (Hb. “babel”) means “gate of God” and may suggest that the purpose of the tower was related to astrology and the stars, thus the first false religion (cf. Rev. 17:5). Note their driving motivation: a name, a city, a tower, a permanency.

GENESIS 11:5-10

But the LORD came down to see the city and the tower the people were building. ⁶ The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. ⁷ Come, let us go down and confuse their language so they will not understand each other.” ⁸ So the

LORD scattered them from there over all the earth, and they stopped building the city.⁹ That is why it was called Babel—because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

“But the Lord came down” is the crux of the passage. The people tried to build up toward the heavens, but God must come down to deal with prideful rebellion.

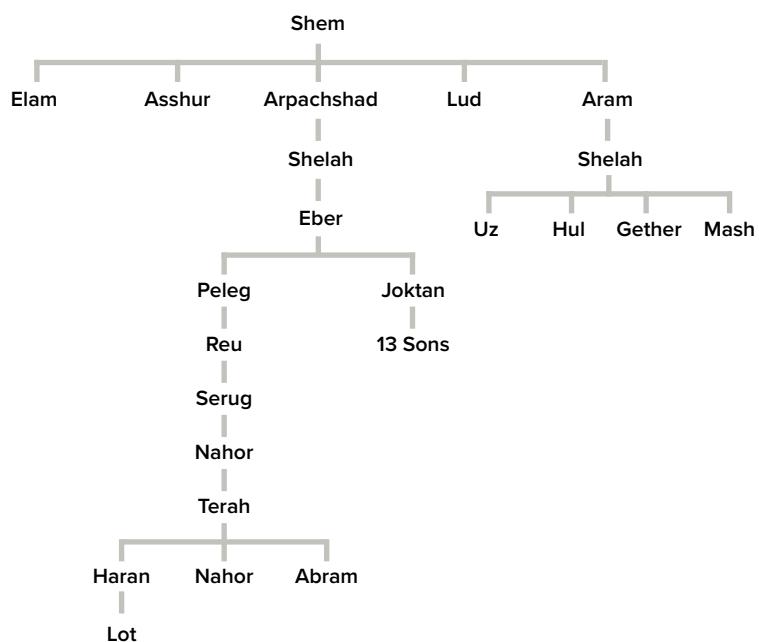
Man’s common language and rebellious spirit must be checked or “nothing they plan to do will be impossible for them” (11:6). In other words, all they plan to do, they will attempt to do without any regard to God’s intentions or commands. Rebellion has again seized the hearts of men (cf. 6:5).

C. Theological Insights on the Tower Story

1. It chronicles the beginning and reasons for the many languages on the earth.
2. It shows the development and origin of the races (with Gen 10).
3. It illustrates the sinfulness of man, the rebellious hubris of man, the need for God’s judgment to accomplish His clear mandate (be fruitful, scatter, rule).
4. It sets the stage for the story of Abraham.

VI. TOLEDOT OF SHEM: Genesis 11:10-26

A. Genealogical Lineage of Shem



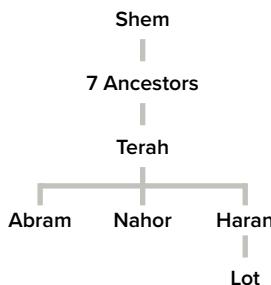
B. Observations

1. This genealogy will advance the line of blessing. The events of rebellion at the Tower do not fix man's story as one of perpetual rebellion and ungodliness. The line will eventually reach to Abram and the blessing/promise.
2. This "toledot" consists of ten names to provide transition from Flood to Abram/Abraham. Abraham will be the father of the future Israelites, the means by which God will covenant to bless all nations.
3. Note Luke 3:33 (beginning with Abraham) to Luke 3:38 (Adam, the son of God). This is the genealogy of 11:10-26. This is the outworking of the seed of the woman (Gen 3:15).

VII. TOLEDOT OF TERAH: GENESIS 11:27-25:11

A. Background

This toledot begins the important story of Abram (Abraham). The genealogical notation is brief (cf. 11:10 with 11:27ff).



B. Observations

1. The story begins with the tight-knit family in Ur (of the Chaldeans—as that area would later be called in human history). Ur was located on Euphrates River in lower Mesopotamia (near modern-day Persian Gulf). See the map on page 6.
2. At this place Abram will receive his call to leave and follow God's leadership (see Acts 7:2). He will travel to Haran (550 miles north) to the region of Paddan Aram (modern Syrian-Turkish border).
3. Abram ("exalted father") will marry Sarai ("princess"). Following his father's lead, Abram with Sarai and nephew, Lot, follow Terah from Ur to Haran (where Terah will die). Abram will not follow God's call until the death of his father, whereby he will then take Sarai and Lot to the land of Canaan. This may indicate that he was initially slow to believe or have faith in God's call upon his life. Or, it may show his sense of responsibility to care for his father (to his death) before embarking on the unknown "faith" adventure. With Abram's move to Canaan, the story of Abram (Abraham) begins. And with this move, the "Movement 1: Prologue" ends.

TAKEAWAYS

1. God commanded the first couple to be fruitful and multiply and rule over creation (Gen 1). Nearly the same mandate was given after the flood (Gen 9).

Application Point: Redeemed man has the spiritual obligation to go and make disciples of all nations (Matt 28:19-20).

2. God introduces capital punishment in the OT Scriptures (Gen 9:6).

Application Point: Life is sacred, murder is prohibited (Ex 20:13); what is your modern view of capital punishment (in light of all the Scriptures)?

3. Ham “saw” (gazed longingly) at his father’s (Noah’s) nakedness. This act disrespected his father’s personal space and dignity.

Application Point: Grown sons and daughters always have a responsibility to “honor” their parents (cf. Ex 20:12).

4. Genesis 1-11 is the prologue to the Book of Genesis and the rest of the Bible.

Application Point: Know and memorize the Panorama Timeline: Movement# 1.

Points to Ponder (End of the Study):

1. What new insight from Genesis 1-11 was most helpful to you? Why?
2. Do you think that your level of appreciation of the intricate structure and compositional strategies of the author-compiler has increased? If so, share how or give an example.
3. What impressed you most about Genesis 3 and the account of the Fall?
4. Did you gain a new insight on the Flood or the Tower event? Share your insight.

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