

THE BOOK OF GENESIS

Chapters 1-11



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THE BOOK OF GENESIS INTRODUCTION

The Hebrew title for the first book of the Bible derives its name from the first word in this Hebrew writing which is from the word “**bereshith.**” It means “*in the beginning.*” The same pattern is followed in the book of Leviticus where the Hebrew word means “*The LORD called.*”

Until the 19th century both Jewish and Christian scholars generally agreed that Moses was the author of the book of Genesis. It was also agreed that Moses wrote almost all of the first five books (Note: Although Deuteronomy 34:1-8 must have been written after he died). It was probably between 1446 and 1406 B.C. (which was during the 40 year wilderness wandering) that the Pentateuch was written. If one was to search for the dominant theme of this book, it would probably be the “*the Sovereignty of God.*”

*“Many, O LORD my God, are the wonders you
have done. The things you planned for us no one
can recount to you; were I to speak and tell of them,
they would be too many to declare.”*

Psalm 40:5

The late Dr. M.R. De Hann spoke of the book of Genesis as the “**seed plot of the Scriptures.**” He believed that there was not a single doctrine or revelation of truth revealed in the rest of the Bible which was not found in type or figure in the book of Genesis. The book of Genesis contains the beginning of many things such as:

- 1. The beginning of creation**
- 2. The beginning of man/woman/child**
- 3. The beginning of sin/sentence of judgment**
- 4. The beginning of altars**
- 5. The beginning of death**
- 6. The beginning of worldwide judgment**
- 7. The beginning of a nation(s)**

There also many **Foundational Truths** recorded in these 11 chapters.

- 1. The foundation of truth concerning God**
- 2. The foundation of truth concerning the universe**
- 3. The foundation of truth concerning man**
- 4. The foundation of truth concerning society**
- 5. The foundation of truth concerning sin**
- 6. The foundation of truth concerning the races**
- 7. The foundation of truth concerning salvation**

INTRODUCTION

There are three divisions in the book of Genesis. The first division begins with the phrase *“In the beginning God”* (1:1); the second division begins with the phrase *“Now the serpent”* (3:1); while the third division begins with the phrase *“Now the LORD had said unto Abram (Abraham)”* (12:1).

The **first division** explains the beginning in the universe and how life came to our earth. The **second division** explains how evil entered the human race as well as tracing the account of Noah’s flood. The **third division** explains the history and calling of Abram through whom the Savior of the world would come. The first division is **GENERATION**. The second division is **DEGENERATION**. The third division is **REGENERATION**.

There has been escalated assault against the Orthodox interpretation of a book of Genesis.

“In the last three decades, the pressure of “scientific opinion” has increased to the point that some biblical scholars have made sweeping concessions, abandoning a literal interpretation of the text in favor of a mythical or poetic interpretation.”

Dr. John J. Davis
“Paradise to Prison”
p.37

My prayer is as we study the first 11 chapters of Genesis that you will become strengthened in believing what God’s Word says. Caution must be exercised when viewing this book. It does not contain any doctrine in its final form. It only introduces them. Into a few short chapters God tells us where everything came from. He then uses the rest of the Bible to tell us where we’re going.

It must be noted that Genesis is not the beginning of everything. God is an eternal God. He was in existence before the world was created.

God’s Pre-Creation Activities

1. God was having fellowship with his Son (Proverbs 8:22 – 30)
2. God was creating angels (Job 38: 4,7)
3. God was choosing the elect (Ephesians 1:4; II Timothy 1:9; Revelation 13:8)
4. God was planning for a Church (Ephesians 3:8 – 11)
5. God was planning for a kingdom (Matthew 25:34)
6. God was planning for a Savior (I Peter 1:18 – 20)

I. THE SIZE OF CREATION

A. How Big is God's Creation?

1. Light Years - Scientist measure distance in the universe in what is known as "light years." Light travels the speed of 186,000 miles per second. The distance that light travels in one year is derived by multiplying the number of seconds in one year by 186,000 times. Light travels approximately six trillion miles in one year.

Our universe is made up of galaxies (groupings of stars and planets). Our galaxy is called "*The Milky Way*." The Milky Way is 100,000 light years in diameter. Astronomers estimate that about one trillion galaxies lie within the range of our largest telescopes. Each of them have billions of stars. Man has barely scratched the surface when it comes to exploring the vastness of the universe.

2. Represented Distance - Let's say that the distance from earth to the sun (93 million miles) was represented by the thickness of one sheet paper.

- a). The nearest star (4 1/3 Light Years away) would need to stack of paper 71 feet high to represent the distance.
- b). To cover our galaxy (100,000 light years) we would require a stack of paper 310 miles high.
- c). To reach the edge of the known universe we would require enough paper to reach 31 million miles high.

3. Earth, Sun, Stars - How do all these compare with one another?

- a). If the sun were hollow, 1,300,000 earth's could fit in it.
- b). The star we call "*Antares*" can hold 64,000,000 of our suns.
- c). In the constellation of "*Hercules*" there is a star that can hold 100 million Antares stars.
- d). The largest known star is called "*Epsilon*" and it could easily swallow 27 billion of our suns

I. THE SIZE OF CREATION (Contd.)

B. How Small is God's Creation?

1. It takes 25 million protons laid side-by-side to span a linear inch. There are as many protons in 2 cubic inches of copper as there are drops of water in the Atlantic Ocean.

2. It is estimated that the amount of energy released by the total destruction of even one ounce of water would be sufficient to lift 20 million tons one mile above the earth.

This invisible force within each atom varies between 10 to 50 pounds. The Bible explains how all this works.

“For by it all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

17. He is before all things, and in him all things hold together.”

Colossians 1:16,17

II. THE COMPLEXITY OF CREATION

A. The Simple Cell

1. The most simple cell discovered by scientists has been called an “*ameba*.”

2. Each protein molecule is in itself composed of about 20 amino acids made up of hydrogen, oxygen, nitrogen and carbon.

3. No laboratory has yet created a single cell according to Sir James Gray, professor of geology at Cambridge University.

4. James Watson, in 1953 discovered the structure of DNA. This molecule carries the hereditary information from the parent to its offspring. The total length of DNA in one cell is 6 feet. The total DNA content in our body would span the solar system.

“I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.”

Psalm 139:14

III. THE DATE OF CREATION

Archbishop James Ussher worked from the genealogical tables of Genesis 5 to 11 and set the date of creation to be 4004 B.C. He placed Abraham in history between 2165 to 1990 B.C. Modern scholarship has rejected his dates for both creation and the flood of Noah.

Stratified mounds in Mesopotamia and Palestine show an unbroken sequence of occupants for as far back as 7000 B.C. It is believed that primitive cultures can be placed at about 12,000 to 10,000 B.C. This would place the flood anywhere between 18,000 to 15,000 B.C.

Evolutionary geologists would place the time of life appearing to be around 100,000,000²¹ to 24,000,000 years²². Or even as low as 100,000²³ to 4,974 years²⁴. It is safe to say that some respected evolutionary scientists state that our origins go back anywhere from 5 to 20 billion years ago, while others would have us believe that it always existed.

With all the figures that are tossed about it seems evident that we must accept the fact that with the knowledge and equipment presently available that no one can fix a precise date with any certainty. It is important to understand how the scientists determine their dates.

A. By Index Fossils

“Our present day knowledge of the sequence of strata in the earth’s crust is in major part due to the evidence supplied by fossils.”

Dr. H. D. Hedberg
“Bulletin of Geological Society of America”
 April 1961

“The only chronometric scale applicable in geological history for the stratigraphic classification of rocks and for dating geological events exactly is furnished by the fossils.”

Dr. O. H. Schindewolf
“American Journal of Science”
 June, 1957

But this method is unacceptable for it assumes that evolution has taken place which has never been proven scientifically.

“Fossils are used as the only key for placing rocks in chronological order.”

III. THE DATE OF CREATION (Contd.)**B. By Radiometric Dating**

Three assumptions must be made:

1. The rock must have been contained in a closed system. Nothing inside could have been removed and nothing outside added.
2. It must initially have contained no decay component.
3. The process of decay rate must have always been the same.

There are four methods used today.

1. Uranium – Lead Method

Uranium 238 decays into lead 206, with a half life of 4.5 billion years.

Problems:

1. Uranium is easily leachable by groundwater.
2. The lead in the rock may capture free neutrons making it appear older.
3. Many volcanoes contained lead in the lava. This would cause rock formations surrounding them to be dated at billions of years.

2. Potassium – Argon Method

Potassium 40 decays into argon 40 with a half life of 1.3 billion years.

Problems:

1. Argon 40 is the gas and can easily migrate in and out of potassium materials.
2. As much as 80 percent of potassium in a small sample of iron meteorite can be removed by distilled water in 4.5 hours (Planetary Science Abstracts)
3. Scientist Melvin Cook has calculated that even if the earth were 5 billion years old, as assumed by evolutionists, no more than 1 percent of Argon 40 now found in the earth could possibly have been formed by the radioactive decay of potassium.

III. THE DATE OF CREATION (Contd.)**B. By Radiometric Dating****3. Rubium - Strontium**

Rubium 87 decays into Strontium 87 with an estimated half life of 47 billion years

Problems:

1. Rubium 87 can easily be partially leached out of a Rb-Sr system.
2. Strontium 87 can be formed by the neutron capture process.
3. “Sydney P. Clemenston, a British engineer, has analyzed the published studies of 12 volcanoes in Russia and 10 samples from other places in the world. These rocks showed ages of from 10 - 100 billion years of age when they were only 200 years old.” (*“The World that Perished”* - John Whitcomb)

4. Radiocarbon Dating Method

Is used only in determining the age of organic fossils.

Problems:

1. It is been found that shells of living mollusks have been dated with ages of 2300 years.
2. The earth had much more vegetation in its past than it does now. Therefore the amount of natural carbon has varied from the past. Organisms during that time would have been subject to only a small amount of C – 14/C - 12 ratio. Even remains of only 6000 years ago would contain no radiocarbon.
3. During the Ice Age there would be much less C -12.
4. Due to nuclear testing, the C – 14 in the earth’s atmosphere in 1972 was four times greater than in 1962.

IV. INDICATIONS OF A RECENT CREATION

A. Population Statistics

Evolutionists claim that man has been here for 1-2 million years. Dr. L. S. Leaky believes even longer. Population expert Dr. Thomas R. Malhus has found that human populations have tended to increase geometrically (doubles at equal time). This can be proven since the time of Christ as follows:

1. 300 million people at the time of Christ
2. 600 million people in the year 1650 A.D.
3. 1.2 billion people in the year 1850 A.D.
4. 2.4 billion people in the year 1950 A.D.
5. 4.8 billion people in the year 1990 A.D.

If the first man appeared one million years ago and very conservative growth rates took place, we would presently have a population of 10×2^{7000} . However no more than 10×10^0 could be crammed in the known universe.

B. Uranium Salts in the Ocean

Dr. Melvin Cook discovered that uranium salts are being carried into the oceans over 100 times faster than they are being removed. The upper limit, if no uranium existed before creation could only be 1 million not 5 billion years that the evolutionists require.

C. Amount of Water in the Ocean

Most scientist believe that ocean water has come from the earth due to volcanic action. How much time would it take to produce 315 million cubic miles of water (the total in the Ocean)? There are 600 active and 1000 dormant volcanoes today (not including those under the Oceans. A mere 70 volcanoes, (the size of the Mexican volcano Paricutin) could easily produce the amount of water presently in the oceans.

D. Absence of Meteorite Dust

Hans Petterson of the Swedish Oceanographic Institute calculated that about 14.3 million tons of meteoritic dust containing nickel settles to the earth each year. Scientist Isaac Asimov admitted that if the present rate had continued unaltered for the past five billion years there would be a layer of dust at least 182 feet thick over all the earth. The influx of nickel and silicon to the ocean via the river systems indicate the earth to be less than 10,000 years old.

IV. INDICATIONS OF A RECENT CREATION (Contd.)**E. Volcanic Activity**

The known amount of lava encrusted in the continents could easily have occurred in 10,000 to 15,000 years even with the assumed increased activity of the past.

F. Decay of the Earth's Magnetic Field

Dr. Thomas G. Barnes, professor of Physics to the University of Texas, has carefully studied measurements of the earth's magnetic field for the past 135 years. He found that the earth's magnetic field has been decaying exponentially during that time with a half life of 1400 years. Therefore, the field was 2 times as strong 1400 years ago; it was 4 times as strong 2800 years ago; and 32 times as strong 7000 years ago.

G. Growth of the Coral Reefs

Anyone who has studying the active coral reefs suggest that date of 9000 years for their growth.

The fact is that it takes more faith to believe in the evolutionary theories with their extensive time line than to believe in the Biblical account of creation by a Sovereign God. We should never feel compelled to forsake our beliefs because of the constant barrage of humanistic theories. They are simply trying to avoid facing the fact that there is a God of Creation. This also means that the rest of the Bible must be accepted and followed. This brings sinful man into an encounter with God whether he likes it or not.

Note: *Most of this information was derived from H. L. Willmington's book titled "Basic Stages of the Book of the Ages (Old Testament) pages 14-32.*

THE BOOK OF GENESIS
Genesis 1:1

1:1 - “In the beginning, God created the heavens and the earth.”

“The first sentence in the divine canon sets us in the presence of Him who is the infinite source of all true blessedness. There is no elaborate argument in proof of the existence of God . . . God reveals himself.”

C.H. Mackintosh
“Genesis to Deuteronomy”
p. 17

Chapter 1 through to 2:3 is a wonderful, majestic opening for both the Hebrew Torah and the Christian Bible. It introduces us both to God the Creator as well as man whom He created. It begins the Pentateuch or Torah of the Hebrew Bible.

The Torah is “*a unique combination of story and command that makes a fundamental statement about what God expects by saying as forcefully as possible what the people of God is.*”

G. W. Coats

There is an interesting pattern that develops in this opening chapter. We find in 1:1 that seven words are used in the Hebrew. When we go to 1:2 there are 14 words (2 x 7). While there are 35 words written in 2:1 – 3 (7 x 5). The number seven (at its multiples) seems to dominate the opening chapter. For example, “**God**” is mentioned 35 times, “**earth**” is mentioned 21 times, “**heaven/firmament**” is used 21 times while the phrases “**and it was so**” and “**God saw that it was good**” each occur seven times.

The phrase “**in the beginning**” relates to two words, one being with the word “**head**” while the other is the word “**first.**” It was a Hebrew word that was used to specify the beginning of a particular period such as the beginning of a year (Deuteronomy 11:12) or the beginning of the reign of a king (Jeremiah 26:1). The context of Genesis 1 suggests the beginning of time itself, not to a particular time within eternity (Isaiah 40:21).

The first subject of the book of Genesis and of the Bible is God. The word God is the second most frequent noun used in the Old Testament. It is plural in form but singular in meaning. It is not a personal name like that of Yahweh or El Shaddai. But it is the word that is mostly used as the proper name given to the Creator of the world.

LESSON 1

1:1 - “God created the heavens and the earth.” - This could be one way of showing a distinction between the abode of God and the home of men. But it seems more likely to denote the universe as a whole. It is evident from the context of this word that it was the origin of something great and of eternal value which only God could bring into existence. It precluded the use of any existing material. God created all things out of nothing.

“The God who gives life to the dead and calls things that are not as though they were.”

Romans 4:17

“God . . . calls into existence what has no being.”

New Berkeley Bible

“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.”

Hebrews 11:3

This is a very difficult concept for scientists to accept. No one can explain miracles. You cannot produce a miracle in a laboratory just for the sake of proving a theory. We’re very limited in our knowledge of the universe. Due to the fact that God is omniscient, man will never be able to come close to an understanding of whom God is or how He works.

“‘For my thoughts are not your thoughts, neither are your ways my ways,’ declares LORD. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”

Isaiah 55:8,9

*“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!
34. Who has known the mind of the Lord? Or who has been his counselor? Or who has ever given to God that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen.”*

Romans 11:33–36

1:1 - “God created the heavens and the earth.”

I. THE PARADOX OF EVOLUTION

In contrast to all I’ve said thus far are the greatest opponents of the Christian teaching on creation - evolutionists. It brings us to one of the strangest paradoxes ever propounded in the history of science. I’m speaking of course, to a theory that is so barren of scientific proof and yet is accepted as scientific fact. The very basis of scientific discovery is through experimentation and observation. Since the origin of the universe, life itself and every form of organism cannot be proven true or false through scientific experimentation, we must understand that evolution has no foundation to stand upon. Consider what natural science really is.

“The systematic observation and correlation of present physical relationships and natural processes involving the properties of matter, the forces of nature and the phenomena of life.”

Dr. Henry Morris
“Many Infallible Proofs”
 p. 249

Therefore, one must come to the logical conclusion that the theory of evolution is not based upon science but is rather a religious philosophy of origins that has been formulated to exclude God from its calculations. The following quotes from Sir Julian Huxley (a renowned evolutionist) brings out the focus of these unregenerated minds.

“The first point to make about Darwin’s theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun.”

Sir Julian Huxley
“Issues in Evolution”
 p. 41

“Darwinism removed to the whole idea of God as the creator of organisms from the sphere of rational discussion. Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life. . . . I think we can dismiss entirely all idea of the supernatural overriding mind being responsible for the evolutionary process.”

Ibid, p.45

1:1 - “God created the heavens and the earth.”

II. THE PROBLEM OF MUTATIONS

One question that simply must be addressed in the evolutionary theory is found within the study of present natural processes. We need to ask whether these processes tend to develop higher forms, lower forms or preserve existing kinds of life forms.

This brings us to the study of mutations. A mutation is a definite change in the genetic structure, either in the structure of the chromosomes or in the structure of the DNA molecule. A mutation, or any combination of mutations, will definitely have a heritable effect on the organism. If it proves to be beneficial it will presumably be preserved by natural selection according to the evolutionists.

“It must not be forgotten that mutation is the ultimate source of all genetics variation found in natural populations and the only new material available for natural selection to work on.”

Dr. Agassiz
Professor of Zoology at Harvard
“*Populations, Species and Evolution*”
Harvard University Press, 1970
p. 103

“Mutation provides the raw materials of evolution.”

Dr. Francisco J. Ayala
Rockefeller University
“*Teleological Explanations in Evolutionary Biology*”
Philosophy of Science, Vol. 37
March 1970, p. 3

Yet this same writer goes to say that most new mutations are nearly always harmful to the organism. This is an accepted fact by the scientific community.

“It is probably fair to estimate the frequency of a majority of mutations in higher organisms between one in 10,000, and one in a million, per gene and per generation.”

Ibid, p.2

1:1 - “God created the heavens and the earth.”

II. THE PROBLEM OF MUTATIONS (Contd.)

“The most important actions that need to be taken, however, are in the area of minimizing the addition of new mutagens to those already present in the environment. Any increase in the mutational load is harmful, if not immediately, and certainly to future generations.”

Christopher Wales
p. 107

III. THE LAWS OF THERMODYNAMICS

A. The First Law of Thermodynamics

Within any proper study of science we must take into account the laws that govern this earth and can be proven scientifically. The First Law of Thermodynamics states that as far as empirical observation has shown, there is nothing now being created anywhere in the known universe.

“What has been will be again, what has been done will be done again; there is nothing new under the sun.

10. Is there anything of which one can say, ‘Look! This is something new?’ It was here already, long ago; it was here before our time.”

Ecclesiastes 1:9,10

“I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it so that men will revere him.”

Ecclesiastes 3:14

Therefore, the principal of conservation of mass and energy, which embraces everything in the physical universe, will remain as created by God until He decides to change it.

1:1 - “God created the heavens and the earth.”

III. THE LAWS OF THERMODYNAMICS (Contd.)

B. The Second Law of Thermodynamics

The Second Law of Thermodynamics states that there is an increasing entropy or disorder within creation. It is a firmly proven universal law of science which governs all processes and to which there is no exception. Only God is not subject to this law of entropy (James 1:17; Psalm 102:27; Malachi 3:6). Yet this was not the way God originally wanted things to be. God did not originally create the world to decay and rot away. This law only came into effect after sin entered the world through the fall of Adam.

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all have sinned --”

Romans 5:12

Science can prove that entropy existed in the past and continues to exist but it cannot explain why outside of God. There is an interesting contrast shown within Scripture.

Scripture	Dying Things	Undying Things
Psalm 102:25-27	Heaven and Earth	God
Psalm 103:14-17	Man	God’s Mercy and Righteousness
Isaiah 40:28-31	Young Men	Those who wait on the Lord
Isaiah 51:6	Earth & its inhabitants	God’s Salvation
Hebrews 12:26-28	Earth and Heaven	God’s Kingdom
I John 2:17	World & its Lusts	Those who do God’s will
Matthew 24:35	Heaven and Earth	Christ’s Words
Psalm 37:35-37	Wicked Men	Upright Men
I Peter 1:24,25	All Flesh	Word of God
Romans 8:21,22	Whole Creation	Children of God

1:1 - "God created the heavens and the earth."

III. THE LAWS OF THERMODYNAMICS (Contd.)

B. The Second Law of Thermodynamics (Contd.)

This Second Law of Thermodynamics is temporary. A day is coming when many of these things will be banished forever.

1. "No more curse"	<i>Revelation 22:3</i>
2. "No more death"	<i>Revelation 21:4</i>
3. "No more tears"	<i>Revelation 21:4</i>
4. "No more sorrow"	<i>Revelation 21:4</i>
5. "No more crying"	<i>Revelation 21:4</i>
6. "No more pain"	<i>Revelation 21:4</i>
7. "No more regrets"	<i>Isaiah 65:17</i>
8. "No more exile"	<i>Isaiah 65:22</i>
9. "No more trouble"	<i>Isaiah 65:23</i>
10. "No more hurting"	<i>Isaiah 65:25</i>
11. "No more destruction"	<i>Isaiah 65:25</i>
12. "No more decay"	<i>Isaiah 66:22</i>
13. "No more unrighteousness"	<i>II Peter 3:13</i>
14. "No more sea"	<i>Revelation 21:1</i>
15. "No more temple"	<i>Revelation 21:22</i>
16. "No more night"	<i>Revelation 21:25</i>
17. "No more sinners"	<i>Revelation 21:27</i>

As a Christian we can stand upon the Word of God no matter what sceptics have to say. They may appear to be brilliant minds at this point in time, but some day they will all stand speechless before the Creator of all things. Then they will have to admit how foolish they've been. Never feel that you must give into a carnal/secular mind when you can stand with full assurance upon the Word of God.

THE BOOK OF GENESIS
Genesis 1:1-2

One of the most common theories used today to support biblical evolution comes from what is called the “**Gap Theory**” or “**Ruin – Reconstruction Theory.**” It has been taught for centuries, but was resurrected in 1814 A.D. by Thomas Chalmers. Other supporters of this theory include George H. Pember, C. I. Scofield, Dakes Bible, and Unger’s Bible Handbook. The most recent scholarly and lengthy defense to date is by Arthur C. Custance in his book titled “*Without Form and Void*” which was published in 1970.

I. GAP THEORY

This theory asserts that in the dateless past God created a perfect heaven and earth. The earth was inhabited by a pre-Adamic race and ruled by Satan, who dwelt in the garden in Eden. Those who teach this state that Satan desired to be like God and eventually rebelled (Isaiah 14). At this point sin entered the universe, and God’s judgment came in the form of a great flood followed by the darkening of the sun. The loss of heat produced the global ice age. All plant, animal, and human fossils they propose date from this great flood and are genetically unrelated to plants, animals and humans on the earth today.

A. Arguments for this Theory are:

1. They teach that the word “*was*” (*Heb. - “hayetha” in 1:2*) should actually be the word “*became*” or “*had become*” thus permitting a profound change of thought.
2. The phrase “*without form (Heb. - “tohu”) and void (Heb. - “wabohu”)*” represents an evil condition, the result of divine judgment, not of creation since this is true in Isaiah 34:11; Jeremiah 4:23 f.
3. It is asserted that darkness is evil because “*God is light, and in Him is no darkness at all.*” (*I John 1:5*).
4. There is a distinction in the first chapter between “*created*” (*Heb. - “barah”*) and “*made*” (*Heb. - “asaph”*) thus permitting the possibility that things can be re-created.
5. The phrase “*replenish the earth*” (*1:28*) implies that the earth was once filled but now had to be filled again (replenished or re-filled).

I. GAP THEORY (Contd.)**B. Refutations for this Theory are:****1. “Was” or “Became”**

- a). The textbook on Hebrew Grammar opposes it
- b). The sentence structure is the same as Jonah 3:3. Nineveh did not **become** a great city after Jonah entered it. The structure does not suggest sequence of action.
- c). The Hebrew Word “*hayetha*” is found 264 times in the Pentateuch; 258 times translated “*was*”; while only 6 times translated “*became*” (Genesis 3:22; 19:26; 21:20; Exodus 7:19; 8:17; 9:10). The context **clearly shows** the change of state occurred.

2. “Without Form or Void”

- a). “*Tohu*” does not have an evil association but rather means “*emptiness*” (Job 26:7; Deuteronomy 32:10).
- b). Isaiah 45:18 does not denote judgment.
- c). Isaiah 34:11; Jeremiah 4:23 only indicate judgment because of the context.

3. Darkness is Evil

- a). God made the darkness (Psalm 104:19–20). Therefore darkness cannot be evil.
- b). The Spirit of God “*hovered*” (carries with it the thought of safeguarding or protecting) over all the earth when it was dark.

4. “Created” or “Made”

- a). The words are used interchangeably in Genesis chapter 1. God “**created**” (*Heb. - bara*) great creatures of the sea (1:21) and He “**made**” (*Heb - asaph*) wild animals (1:25).

I. GAP THEORY (Contd.)

b). “Let us **make** man in our image . . .” (1:26), “So God **created** man in his own image.” (1:27).

5. “Replenish the earth”

a). The verb in the Hebrew text (“**malek**”) simply means “**to fill**” not to re-fill.

6. Consider also the Following:

a). The gap theory must redefine the “**very good**” of Genesis 1:31. This theory would place Adam very late in time so that he would have had to be walking on billions of dead creatures (including dinosaurs) over which he never would have exercised any dominion.

Furthermore, the “**very good**” world would already have become the domain of fallen Satan or “**the god of this world**” (II Corinthians 4:4).

b). The Gap Theory suggests that carnivorous and other animals were living and dying before the fall of Satan. But can death prevail in a sinless world? Doesn’t the Bible indicate that the “**groaning and travailing in pain**” of the animal kingdom is a result of the Edenic curse which came after Adam’s fall (Romans 8:20 – 22). Death came after Adam’s sin. (Romans 5:12).

c). All the animals and plants of the first world were destroyed and fossilized , therefore, leaving no genetic relation to the living things of our present world. How can anyone explain the vast amount of identical forms to our modern types?

d). This theory would leave us with essentially no clear word from God (only one verse) to detail the “original perfect world.” We would be left only to evolutionary geologists to fill in the blanks.

How does this theory explain Exodus 20:11 that says within six days (not before the first day) did God make “the heavens, the earth, the sea and **all** that in them is.”

e). This theory also places the 3 chapter account of Noah’s flood into an insignificant comparison to a 1 verse theory. One has to assume that Noah’s flood was localized in order to give a full emphasis upon the pre-Adamic catastrophe.

II. THE BIG BANG THEORY

The chief spokesman for this theory is George Gamow. He taught that approximately 5-15 billion years ago all matter in the universe was concentrated in a huge ball. It had a density of 100 trillion times that of water. When this starry circle reached critical point it suddenly exploded, and, 30 minutes later, the known universe began. All stars, planets, and galaxies were condensed from the hydrogen gas and dust promoted by the explosion.

“To say something began from something else which began from something else does not really answer the question of where matter came from in the first place . . . There is nothing wrong with theory in itself as long as it is not accepted as factual when no proof exists . . . It is understandable that he (unregenerate man) would construct such a theory but it is irresponsible scientific scholarship for him to pass it off as fact to those who are undiscerning.”

Theodore H. Epp
“The God of Creation”
 p.17,18

III. DAY OR AGES

Another very heated debate revolves around the discussion of whether God created all things through “literal days” or during “ages of time.”

A. Day (Heb. - yom)

The word “*day*” is used in four ways in the first two chapters of Genesis.

1. The 12 hour period of daylight as opposed to night (1:14,16).
2. A solar day of 24 hours (1:14).
3. The period of time that began with the creation of light on the first creative day (1:5)
4. The entire six day creative period (2:4 - “ *in the day that the LORD God made the earth and the heavens.*” - *KJV*).

III. DAY OR AGES (Contd.)**B. Several Theories are Used**

1. The Day -Age Theory - This theory teaches that the days are long periods of time without any known duration. The ages correspond with a geological time column (simple lower strata to complex to higher strata).

a). Refutation**i). Creation**

- 1st day - earth
- 4th day - sun and moon
- 3rd day – land plants, fruit trees
- 5th day - birds and fish
- 5th day - insects

ii). Evolution

- sun & moon before the earth.
- marine life before
- birds came from reptiles that came along after fish
- very early; before reptiles

ii). If the theory is true, there would be extensive times of darkness as well as light.

iii). Genesis teaches a perfect creation while evolution teaches pain and struggle for existence.

iv). Even when the word “*day*” (*Heb.* - “*yom*”) designates something other than a 24 hours period, it nonetheless refers to a period of specific duration.

III. DAY OR AGES (Contd.)

B. Several Theories are Used (Contd.)

2. The Literal-Day-with-Gaps Theory - The days of creation need not be taken consecutively but may be understood as separated by long ages of time.

a). Refutation

i). The book of Genesis records not only the beginning of creation activity but also the completion of it on each and every day.

3. The Revelatory Day Theory - This theory teaches that creation was **revealed** in six days not **performed** in six days. God reveals the unknown future by visions, so it is logical that He revealed the unknown past by visions.

a). Refutation

i). There is no linguistic evidence to believe that Genesis chapter 1 is a series of revelations rather than a historical narrative.

4. Theistic Evolution - This theory believes that God used the process of evolution to produce what we see today. In other words, creation and evolution worked hand in hand.

a). Refutation

i). Prehistoric events can never be proven satisfactorily through scientific experimentation.

ii). There are three significant Hebrew words used in the creation account in the book of Genesis. The first word is **“bara”** which is translated **“created”** (Genesis 1:1, 21,27; 2:3,4). The second Hebrew word is **“asah”** which, although is sometimes used interchangeably with **“bara”**, is most often used to describe things produced out of existing material. The third word is **“yatsar.”** This word means **“to shape or to mold as a potter does his clay.”** The Hebrew word is translated **“formed”** in Genesis 2:7.

III. DAY OR AGES (Contd.)**B. Several Theories are Used (Contd.)**

iii). Evolutionists have never been able to discover the missing link between the highest form of animal life and man. In fact, they have never been able to find links between nothing and matter, between matter and animal, or between animal and man - there are no links!

5. The Literal Day Theory - The only logical choice is to accept what the Bible teaches. A number of specialized expressions such as **“light and darkness”**, **“day and night”**, **“evening and morning”**, require such an interpretation as does the numerical adjectives with **“yom”** throughout the narrative (cf. Exodus 20:11).

“We will never be able to learn all there is to know about God nor how He created the universe out of nothing; the important thing is that we take Him at His word and accept the fact that He did, by miraculous work, create the heavens and the earth.”

Theodore H. Epp
“The God of Creation”
 p.37

“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Isaiah 55:8,9

Note: *Most of the information in this lesson was derived from Theodore Epp’s book titled “The God of Creation” as well as H. L. Willmington’s book titled “Basic Stages of the Book of the Ages (Old Testament).”*

THE BOOK OF GENESIS
Genesis 1:3-26

Each of the creation days begins with the announcement, “*And God said.*” The Psalmist wrote,

“For he spoke, and it came to be; he commanded, and it stood firm.”

Psalm 33:9

The writer of the Book of Hebrews declared,

“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.”

Hebrews 11:3

“First of all you must understand that in the last days scoffers will come, scoffing and following their own evil desires.

4. They will say, ‘Where is this ‘coming’ he promised? Ever since our father’s died, everything goes on as it has since the beginning of creation.

5. But they deliberately forget that long ago by God’s word the heaven existed and the earth was formed out of water and by water.”

II Peter 3:3-5

“Having excluded God, the unregenerate mind has nothing to turn to but chance and long ages to explain the existence of present-day living matter. But if the evolutionist is honest with himself, he has to admit that his theory of perpetual beginnings finally comes to a dead-end street.”

Theodore H. Epp
“The God of Creation”
p.17

I. THE FIRST DAY (Creation of Light 1:3-5)

The Holy Spirit moved (**Heb.** - “*vibrated*”) upon the earth. From His omnipotent vibrating energy, God set forth waves of power. Creation was energized. The earth (created in verse 1) began to rotate on its axis. Both energy and matter were now present. Three basic force fields came into existence . . .

- 1). Gravitational
- 2). Electromagnetic
- 3). Nuclear

Light was formed. This was not sunlight (see verse 16) but rather some fixed source of light outside of the earth. The evening and morning refer to an astronomical day of 24 hours.

II. THE SECOND DAY (Separating the Waters 1:6-8)

The water was in the form of a vast blanket of invisible water vapor, translucent to the light. It would produce a marvelous greenhouse effect, which would maintain mild temperatures from pole to pole, preventing air mass circulations and resultant rainfall. It would also filter out harmful radiation from space (once the sun was created) thus reducing the rate of harmful somatic mutations in the living cells.

The word “*firmament*” or “*expanse*” comes from the Hebrew root word “*raqa*” which means “*to beat; to stamp; to spread out.*” The noun can bear the meaning of “*an expanse as in the case of vast space.*”

Both Dr. John Whitcomb and Dr. Henry Morris suggested this divine act explains the long life of mankind as described in the early chapters of Genesis chapter 5. It also provided a water source for the great flood of chapters 6-9. One closely attested theory suggests that this explains the following recent discoveries as well.

A. Arctic - Areas of the Arctic were inhabited at one time by animals whose natural habitat is tropical or semitropical.

1. Large mastodons have been found in Arctic regions.
2. Elephants were found in the new Siberian Islands.

B. Frozen Animals - Many animals were found frozen suddenly, with undigested foods still in their mouths.

III. THE THIRD DAY (Creation of Plant Life - 1:9-13)

Evolutionists say that life began in the sea, but God says that it began on the land. Here the waters were gathered and the land masses were arranged into their continents (“*the dry*”). This word “*seas*” was used in a broad sense to include all bodies of water, even the inland lakes and rivers.

A. Grass - would mean that which is green, grows green or has sprouts.

B. Plants - seed bearing

1. Bear fruit
2. Bear fruit that enclose a seed
3. Bear fruit above or below the ground

This creative act would have made this vegetation in its fully mature state, already bearing fruit, nuts, or cones. Each fruit was created to reproduce after its own kind. God saw that it was good. The word used for “*kind*” is (*Heb.* - “*min*”) which does limit variations. The word has similar thoughts to a species, genus or family. Practically never is variation possible outside of the biologic family. The evolutionary dogma that all living things are interrelated by common ancestry and descent is refuted by these Biblical statements.

IV. THE FORTH DAY (Creation of Sun, Moon, and Stars - 1:14-19)

There was a difference between the light of the first day and light of the fourth day. Here God created “*light givers*” (*Heb.* - “*ma-or*”) or generators of light in comparison to the intrinsic light of the first day.

It therefore did not take billions of years for the light from the stars, moon and sun to reach the earth. The light trail was created on the first day, then on the fourth a continued source was created. This sun and moon are both light givers although the moon reflects the light generated by the sun.

A star can be much larger than our sun but it is simply made of hydrogen and helium as compared to the complexity of our earth. No one has ever seen or has any facts to prove that a star or galaxy has ever evolved.

These bodies of light were used to denote “*seasons*” as well as days and years. This shows again that the earth was rotating on its axes. They were used for “*signs*” but man has corrupted God’s good intention into Zodiac signs. God meant for them to serve as an easy recognition of advancing seasons and years. These heavenly bodies were made even for a greater purpose (read Psalm 8:3).

V. THE FIFTH DAY (Creation of Fish and Foul - 1:20-23)

Animal life was not the product of some electrical discharge. Rather, the waters suddenly were abundant with creatures. Every creeping thing was created including marine animals, invertebrates, vertebrates, and reptiles. The word “*life*” occurs first in this verse. This is the word usually rendered “*soul*.” Plants do not have real life or a soul (consciousness) but both animals and men do.

Great whales or sea monsters - This word is most often translated “*dragon*.” These probably included the many varieties of extinct dinosaurs (brontosaurus, tyrannosaurus, etc.). The great blue whale can attain a length of 110 feet and weigh 300,000 pounds which is heavier and longer than a Boeing 737 jet.

VI. THE SIXTH DAY (Creation of Man - 1:26-31; 2:7-25)

A. Adam (the First Man) - He was the highlight of God’s creation. Albert Einstein believed that even the most brilliant genius only uses 1/10 of 1 percent of his total brain capacity. Adam was at least 1000 times superior in comparison to today’s intellectual geniuses. We are probably 97 percent blind to the total color scheme displayed in nature and 98 percent deaf to many wonderful sounds. Adam was created in such a way that his five senses were working perfectly. He even communicated with the animals according to Genesis 3:1,2. Some have compared him to Dr. Doolittle as well as the 6 Million Dollar Man. This stands in direct opposition to much of the evolutionary teaching that is promoted in our schools. Let’s look into some of the “**proof**” that the scientists are promoting.

B. Neanderthal Man - This fossil was found in the Neander Valley, near Dusseldorf, Germany by Johann C. Fuhlrott. This find consisted of the skull and several bones. He is portrayed as a semi-standing brutish subhuman. Many scientists now believe that he was a man who suffered from rickets, caused by a deficiency of vitamin D. This condition usually brings about the result of softening the bones and producing malformation.

“It is now known that the Neanderthal man was fully erect and in most details was indistinguishable from modern man, his cranial capacity even exceeding that of modern man. It is said that if he were dressed into business suit, and would walk down one of our city streets, he would be given no more attention than any other individual. Today he is classified Homo Sapiens - full human.”

Dr. Duane T. Gish
“Evolution, the Fossils Say No”
 p. 145-46

VI. THE SIXTH DAY (Creation of Man - 1:26-31; 2:7-25) (Contd.)

C. Cromagnon Man - This find took place in Cromagnon, France by Louis Lartet. It consisted of fragments of four skeletons.

D. Java Man - Also known as Pithecanthropus erectus or the erect ape man. This find took place in Trinil, Java (East Indies) in 1891, by Eugene Dubois, a Dutch physician. This find consisted of a single skull cap. This skullcap was very low-vaulted, (low, sloping forehead) with heavy brow ridges. The cranial capacity was estimated by Dubois to be about 900 cc. or about two thirds the size of modern man. The fact is though, that it is virtually impossible to determine the cranial capacity from a skullcap alone.

A year later they found a thigh bone (femur) within 50 feet from where the skull had been discovered along with two molar teeth. Dubois believed they all belonged together and dated back about ½ million years! He did not reveal, however, until 31 years later that he had also found two obviously human skulls at the same time and at the same level at nearby Wadjak. These cranial capacities were 1550-1650 cc. which was somewhat larger than the present human average.

Most of the evolutionists of his day were convinced of the validity of this 500 thousand-year old creature. If he had revealed the truth of his complete find, there never would have been an acceptance that the missing link had been found. But prior to his death, Dubois sadly concluded that his Java Man was actually the remains of a large gibbon! Later tests by the French Institute of Human Paleontology (Dr. Boule & Dr. Vallois) came to the conclusion that the skull cap was that of either a gibbon or chimpanzee. The two molar teeth were believed to be from an orang and the premolar was that of a man.

E. Heidelberg Man - This find took place at Heidelberg, Germany, in 1907, by Otto Schoetensack. This find consisted of a lower jaw.

F. Piltdown Man - Also known as Eanthropus dawsoni or “Dawn Man.” This find consisted of a skull and a few teeth. It was discovered in Piltdown, England, in 1912 by Dr. Charles Dawson (a medical doctor and amateur paleontologist) along with the help of Arthur Smith Woodward (Director of the Natural Museum of London). There were a few experts (Dr. Boule and Dr. Henry Fairfield Osborn) who felt that the association of this jaw was closer to an ape than a human. Soon the consensus of the world’s greatest authorities was that there was indeed a genuine link in the evolution of man.

In the 1950's a new method was discovered to determine the age of bones by measuring the amount of fluoride absorbed by the bone from the soil. It was determined that there was practically no fluoride in the bone and thus it was not a fossil at all. It was dated at about 2,000 years old, not 500,000 years old as once believed.

VI. THE SIXTH DAY (Creation of Man - 1:26-31; 2:7-25) (Contd.)**F. Piltdown Man (Contd.)**

A critical examination was undertaken and it was discovered that the bones had been treated with iron salts to make them look old and scratch marks on the teeth proved they had been filed. This forgery had succeeded in fooling the world's greatest experts for 50 years in spite of their intense scrutiny.

G. Peking Man - Also known as *Sinanthropus pekinensis*. This discovery took place at Choukoutien which is located about twenty-five miles from Peking, China. During the time period of the 1920's and 1930's, paleontologists unearthed fragments of about 30 skulls, 11 mandibles (lower jaws) and about 147 teeth. There were also a few very fragmentary limb bones discovered.

Dr. Davidson Black, Professor of Anatomy at Union Medical College in Peking, China declared that one of the teeth gave evidence to a manlike creature. They made claims from the fragments found in both a lower and upper cave. Very little Attention was given to the fact that fossil remains of ten human individuals of modern type were discovered at the upper level where the Peking Man fragments were also found.

The fact is that between 1941-1945 that all the material except two teeth disappeared and has never been recovered. We are therefore left with the descriptions given by the investigators (all of whom were evolutionists and totally committed to idea that man evolved from animal ancestry). If the evidence was brought into a court of law today, it would have to be ruled as hearsay and inadmissible.

It is believed by many notable paleontologists that *Sinanthropus* consisted of skulls of either large macaques (large monkeys) or large baboons that had been killed and eaten by workers at an ancient quarry

H. Nebraska Man - Also known as *Hesperopithecus*. This find was exactly one tooth. It was immediately declared by Dr. H. F. Osborn of the American Museum that they had found the missing link. He even placed it at the bottom of the tree of man's ancestry. Dr. William K. Gregory, curator of the American Museum of Natural History and professor of paleontology at Columbia University once called it, "The Million Dollar Tooth."

In 1927 the final conclusion was that it was neither a manlike ape or an apelike man, but rather an extinct peccary, or pig.

VI. THE SIXTH DAY (Creation of Man - 1:26-31; 2:7-25) (Contd.)

J. East Africa Man - Also known as Zinjanthropus. It was found in 1959 in Olduvai, Tanzania by Dr. Louis S.B. Leakey. The find consisted of a skull cap and a few bone fragments. The National Geographic Magazine (who had sponsored the excavation) sensationalized the story. The find was dated between two to four million years of age thus making it the oldest “link” every found. Richard Leakey published evidence after his father’s death that included both the southern ape and East Africa Man were long-armed, short-legged knuckle-walkers, similar to the extant African apes.

In 1969 Richard Leakey discovered a skull near Lake Rudolph in Kenya, East Africa. In early 1973, young Leakey gave a lecture in San Diego describing his latest results. He stated that his convictions that due to the latest finds, we can eliminate everything we have been taught about human origins.

THE BOOK OF GENESIS

THE FIRST MAN Genesis 1:26-2:25

Have you ever wondered what Adam looked like? Did he have the same structural and facial features as we do? How long ago did he live? Was he really the first man or were there others before him?

I. THE ORIGIN OF MAN (2:7, 21-25)

A. Major Theories

1. Evolution - This theory asserts that all living organisms arose from one simple living cell. The origin of that cell is traced to the accumulation of chemical and protein elements brought together over a long period of time by unknown chance factors. The evolutionary time period is stated to be somewhere between 5 – 20 million years ago.

2. Theistic Evolution - This theory attempts to harmonize the Holy Scriptures and evolution. It asserts that God ordered and directed the evolutionary process. He may have directly produced the first life forms, but beyond that He merely superintended the process of evolution.

3. Special Creation - This is the biblical-oriented viewpoint. It asserts that God, through a series of supernatural acts, produced the world and all life forms in a relatively brief period of time. It interprets the biblical account of creation literally rather than parabolically, symbolically or mythologically.

B. Modern Man

Contrary to common opinion, there is much evidence that modern man lived at the time of the hypothetical and very doubtful ape-like ancestors.

“In 1971 Dr. Leaky and his co-workers found three jaw bones, leg bones and more than 400 man-made stone tools. The specimens were dated at 2.6 million years.

Dr. Leakey further described the whole shape of the brain case as remarkably reminiscent of modern man, lacking the heavy and protruding high eyebrow ridges and thick bones characteristic of Homo erectus.

These fossils surprisingly show that man’s unique bipedal locomotion was developed at least 2.5 million years ago.”

I. THE ORIGIN OF MAN (2:7, 21-25) (Contd.)

B. Modern Man (Contd.)

Here is excellent evidence that modern man, anatomically existed prior to the Neanderthal man, prior to Homo erectus, prior to Australopithecus (2 – 3 million years ago long armed, short legged knuckle walker with the brain size of only 500 cc.

One evolutionist recently admitted,

“It may be that we did not evolve from any of the previously known human types, but descended in a direct line of our own.”

Ronald Shiller
“Readers Digest”
Aug 1973

There is still no evidence to support the assumed evolutionary descent of man from an ape-like ancestor. Creationists believe that the “missing link” is and will be permanently missing. There are no intermediate or transitional forms between any of the other basic kinds of animals in the fossil records.

C. Languages and Races

It is in the realm of social sciences that the difference between evolutionists and creationists is most important. One of the most difficult questions for evolutionary biologists and anthropologist is found in attempting to answer the question of the origin of races. If all mankind had the same ancestry, and no one race is better than the other, then how did they ever get so different in appearance?

The problem is that mutations are harmful, not helpful. Mutations spreading through a small, inbreeding population would most likely destroy the population long before the imaginary beneficial mutations would ever occur.

The wide DNA changes would require a small sub-population to become isolated from the main population and forced to populate by in-breeding. How would it be possible to force a population to split off from the main group and adopt a totally new lifestyle and language? The biggest difference between groups of people is not racial distinctions but rather language. The evolutionary model is incapable of explaining the origin of human language as distinct from animals. Man is the only species that can communicate abstract ideas.

“ The oldest language that can reasonably be constructed is already modern, sophisticated, and complete.”

I. THE ORIGIN OF MAN (2:7, 21-25) (Contd.)**C. Languages and Races (Contd.)**

Man is the only one who can acquire knowledge and skills in one generation and pass those on to the next generation. Animals have certain instinctive skills, but they remain the same generation after generation. Some animals acquire great knowledge but this cannot be passed on to their pedigree.

D. Other Problems

1. Of all the 20 amino acids used in producing life's proteins, **all** are left-handed.
2. Some proteins service structural materials and others as enzymes. Enzymes speed up needed chemical reactions in the cell, without them the cell would die. 2,000 enzymes are needed for the cell's activity. The chance of these enzymes being in a cell in proper proportion is one chance in $10^{40,000}$.
3. What came first the chicken or the egg?
4. Evolutionist cannot explain how the photosynthesis process evolved (plants take CO_2 and produce O_2).
5. How did the one trillion complex cells in our bodies evolve?

E. Created in God's Image

1. Man's tri-like makeup (body, soul, spirit - I Thessalonians 5:23; Hebrews 4:12)
2. God and man knows the difference between good and evil - self consciousness.

F. God Created Man from the Dust of the Earth

1. When the Scriptures say that God formed man it means to mold or shape a particular substance as in pottery (Isaiah 29:16; 49:5).
2. It means literally "*from a lump of earth*".
3. The dust has never symbolize an animal or ape-like creature in Scripture. Dust is inanimate and lifeless.

THE BOOK OF GENESIS

THE FALL OF MAN

Genesis 3:1-24

This is one of the most important chapters found in Scripture. You cannot understand the Bible without understanding this chapter. God's plan of salvation is uniquely woven into this text.

Some say that this account is a fable because animals that talk often appear in fables. But unlike other fables this story is utterly serious; grounded in reality. The writers of the New Testament regard it as history (Romans 5:12 ff.; II Corinthians 11:3; I Timothy 2:13,14).

I. THE TEMPTER (3:1)

God originally created the serpent more crafty than any other beast. The word “**Àrum**” means “*crafty, shrewd, sensible, clever, prudent, sly, cunning.*” Satan used this creature as a tool or an instrument of deception. We are told to be “*as shrewd as snakes and as innocent as doves*” (Matthew 10:16). The cleverness of the snake was amazing to Agur the son of Jakeh as recorded in his oracle (Proverbs 30:18,19). It was probably due to its nature that Satan used it. This snake became possessed by Satan who is “*the father of lies*” (John 8:44) and can appear as “*an angel of light*” (II Corinthians 11:13 – 15).

II. THE TEMPTATION (3:1b-5)

A. Doubt God's Word

There were three ways that Satan attacked Eve and still attacks today.

1. **Doubt** - “*did God really say . . .*”
2. **Distortion** - “*you must not touch it*”
3. **Denial** - “*you shall not die*”

The doubt was used to bring into question God's fairness. It was designed to draw attention to God in such a way as to attack His credibility. Eve was inclined to agree with the attack. Eve made several bad mistakes. Eve was deceived but not naive.

B. Distortion of God's Word

1. She forgot to say that they could eat freely . . .
2. She failed to name the tree of prohibition
3. She added to God's prohibition – “*you must not touch . . .*”
4. She weakened God's warning of punishment - “*lest you die*” - God said they “**would**” not “**might**” die (2:17; cf. 3:3,4).

II. THE TEMPTATION (3:1b-5) (Contd.)**C. Denial of God's Word**

Satan did not challenge the purpose/design of the tree or of God's right to restrict man from its fruit, but he rather denied God's punishment in the face of the direct disobedience. The first doctrine of the Bible to be denied was that of divine judgment (Galatians 5:16–21; Ephesians 5:3–18; Colossians 3:5-9). Many cults today continue to oppose this Biblical teaching.

Satan clearly understood that their eyes would be opened, but he cleverly stayed away from telling them that this new understanding would cause them to recognize wickedness and rebellion. God is the only one who can handle knowing about sin but yet remaining sinless. Their eyes were open to the fact of sin and therefore they paved the way for their own destruction.

III. THE FALL (3:6)**A. EVE**

1. **Listened** to Satan
2. **Responded** to Satan
3. **Yielded** to Satan

She could have resisted Satan and he would have had to flee (James 4:7). She could have also sought counsel from God or from her husband.

B. Achan (Joshua 7:21)

1. **Saw** - Joshua 7:21
2. **Coveted** - Joshua 7:21
3. **Took** - Joshua 7:21

C. David (II Samuel 11)

- | | |
|---|---------------------|
| 1. Gazed upon Bathsheba (II Samuel 11:2-4) | 1. Desired |
| 2. Desired to meet her | 2. Demanded |
| 3. Took her | 3. Delighted |
| | 4. Demised |

GAZING ----- DESIRING ----- SINNING

III. THE FALL (3:6) (Contd.)**D. Jesus (Luke 4:1-3)**

1. Bread/stones ⇒ **Jesus listened to but also spoke the Word**
2. Showed all the kingdoms of this world ⇒ **Jesus responded with the Word**
3. Throw yourself down ⇒ **Jesus did not yield because of the Word**

Some writers incorrectly suggest that the “*eating of the forbidden fruit*” was a representation of having sexual intercourse. This cannot be true because . . .

1. God sanctioned their marriage and commanded them to have sexual intercourse
2. Eve sinned first – without Adam

Eve was deceived (I Timothy 2:14); Adam wasn't. Adam chose to be separated from God not from Eve. Therefore “*death was passed onto all men, for all have sinned*” (Romans 5:12).

IV. THE RESULTS OF THE FALL (3:7-24)

NOTE: The first occupation mentioned in the Bible was that of a gardener (2:15) followed by a seamstress using fig leaves. This is man-made religion – attempting to clothe ourselves apart from God's righteousness (Isaiah 64:6).

A. A Sense of Guilt

Satan didn't tell them what they would see. They saw good and evil from the standpoint of someone separated from God. They knew how to act good; but were unable to do so; they knew evil and were unable to resist it (Romans 7:19). This is human depravity at its worst.

Man has continued to cover up his sin and guilt. It shows the foolishness of today's cover-ups (education, church membership, baptism, tithing, confirmation, good works, etc.)

B. Separation from God

God's presence now brought fear instead of a joyful anticipation. They tried to hide from God (Psalm 69:5; Matthew 10:26; Revelation 6:15 – 17). Even though mankind tries to hide from God, He continually pursues them into order to confront the issues that they face and help them find the remedy. This is a picture of God's concern for a lost human race. “***Where are you?***” 1. I'm in guilt 2. I'm in separation 3. I'm in fear 4. I'm in distress. Yet man has refused to accept responsibility for his actions. Sin has blurred our perspective and prevents us from clearly assessing our guilt.

IV. THE RESULTS OF THE FALL (3:7-24) (Contd.)**B. Separation from God (Contd.)****1. Effects on the Serpent (3:14,15)**

The whole animal kingdom was placed under the Edemic curse (Jeremiah 12:4; Romans 8:19-21). But the serpent was given a special judgment. It appears that his mode of mobilization changed – he was forced to crawl on his belly. This judgment will continue into the millennium (Isaiah 65:25) as a grim reminder of the effects that sin has upon our lives.

The gospel message is tucked into this Scripture. Here the ongoing conflict of Satan and God is passed onto the people of God as well as the followers of Satan (Acts 13:10; I John 3:10). The “*seed of the woman*” clearly points to Jesus, the Messiah (Revelation 12:1-6; Galatians 3:16,19) who came to destroy the works of the devil (Hebrews 2:14; I John 3:8). Christ would deliver a spiritual death blow to Satan, but He would also suffer physical death himself. Satan will ultimately suffer from a permanent blow while Christ’s was only temporary.

2. Effects on Women (3:16)

There were three results mentioned here.

- a. Pain, sorrow, toil and labor were to accompany childbearing. It was to be greatly increased from its previous level.
- b. The wife will have a deep natural attraction to her husband (Hebrew lit. “*to run after, or violently crave*”)
- c. To be ruled by her husband. Because of sin, authority must prevail; one based upon love (Ephesians 5:24,25; I Corinthians 11:3)

3. Effects on Men (3:17–20)

- a. There would be sorrow in farming. Later Lamech cried out for relief through his son Noah (Genesis 5:29).
- b. Man became mortal
- c. Eve became “*the mother of all living.*” (against evolutionary theory)

IV. THE RESULTS OF THE FALL (3:7-24) (Contd.)**B. Separation from God (Contd.)****4. Effects on Nature (3:18)**

- a. Paradise became a wilderness. Roses had thorns. Tigers became meat eaters. The 2nd Law of Thermodynamics came into effect (our world is a wound-up clock slowly running down).
- b. Garments of animals were made to cover Adam and Eve. Soon after it became apparent (Genesis 4:4) that animal sacrifices were acceptable to God. Man was separated spiritually from God.

There is no doubt that chapter 3 of Genesis brought about a change that God never wanted to happen. He was not taken off guard by these events. Yet He recognized that His beautiful creation would suffer incredible pains because of a single act.

We need to see what sin will do to thwart the will of God. There is always a consequence of sin. Hopefully, we can clearly see the end result of our actions upon not just ourselves but also upon others.

THE BOOK OF GENESIS

CAIN AND ABEL

Genesis 4:1-26

Even though Adam and Eve were told to multiply and fill the earth, it was not until after the fall and expulsion from the garden of Eden that they had children. This chapter unfolds the beginning of the great conflict between the seed and of the serpent and the seed of the woman (Genesis 3:15).

I. THE FIRST CHILDREN (4:1,2)

4:1 - The word “*knew*” used in the KJV is a euphemism for sexual intercourse. It may be that Eve believed Cain was the promised seed that would crush the serpent’s head (3:15) but instead he became the seed that would strike at our Lord’s heel. The word “*Cain*” means “*to acquire or get; gotten.*” She proclaimed “*I have gotten a man with the help of the LORD*” (a play on words). She recognized the LORD’s help in giving her this child.

*“Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.
18. He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.”*

James 1:17, 18

4:2 - “*Abel*” means “*vanity, breath, vapor, nothingness.*” This may indicate, prophetically speaking, a weakness or a recognition that God had indeed made the seed of mankind “*subject to vanity*” (Romans 8:20). The Psalmist said that “*Man is like a breath, his days are like passing shadow.*” (Psalm 144:4 cf. Job 7:16).

II. THE FIRST OFFERING (4:3-7)

4:3,4 - There is no reason to believe that one son was favored over the other. Even though we raise them the same way it is often difficult to understand how our children develop diverse attitudes and actions. It was due to their diverse attitudes toward God that a sibling rivalry was created.

As soon as they had received the result of their labors, they brought in what appeared to be appropriate offerings. Have you ever wondered why God only accepted Abel's sacrifice? There is no indication that an animal sacrifice was more acceptable than an offering of plant life. (cf. Leviticus 2:1,2; 3:1–5). It was not the type of sacrifice that brought about the problem. It was rather the attitude of the Cain's heart.

Cain had a careless attitude toward God. Cain brought "*some of the fruits of the soil.*" But Abel brought "*fat portions from some of the first born of his flock.*" Cain offered a sacrifice in an attitude of rebellion in which God refused to accept. Scriptures clearly show that God will reject even the most perfect sacrifice if it is offered through an apostate heart (Isaiah 1:11-13; Hosea 6:6; Micah 6:6–8).

There have been many other suggestions offered. It may be that he offered a sacrifice that had been cursed by God. It may be that it was bloodless. It may have been the first modernist view – thinking it to be a more refined or cultured sacrifice.

“He presented “*an unbloody sacrifice*” simply because he had no faith. Had he possessed that divine principal, it would have taught him even at this early moment, that “*without shedding of blood there is no remission*” (Hebrews 9) . . . Cain was a sinner, and, as such, death stood between him and Jehovah; but, in his offering, there was no recognition whatever of this fact, – there was no presentation of a sacrificed life, to meet the claims of divine holiness, or to answer to his own true condition as a sinner.”

C. H. MacIntosh
 “*Genesis to Deuteronomy*”
 p. 38

It seems that Cain's approach to God in worship was one that indicated his light-heartedness. The book of Hebrews 11:4 shows us that Abel offered his sacrifice by faith and not as a mere formality.

II. THE FIRST OFFERING (4:3-7) (Contd.)

“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 (Abel) still speaks, even though he is dead.”

Hebrews 11:4

“No doubt reason might say, what more acceptable offering could a man present in that which he had produced by the labor of his hands and the sweat of his brow? Reason, and even man’s religious mind, may think thus, but God thinks quite differently; and faith is always sure to agree with God thoughts. God teaches, and faith believes, that there must be a sacrificed life, else there can be no approach to God.”

C. H. MacIntosh
“Genesis to Deuteronomy”
 p. 38

One writer gives ten reasons why Cain’s offering was not accepted.

1. He deliberately turned his back on God’s revealed will
2. He set up his own will in defiance of God’s will
3. He denied his own fallen nature by the kind of offering he brought.
4. He ignored God’s sentence of condemnation.
5. He denied he was a guilty sinner who was morally separated from God because of the judgments of God.
6. He ignored God’s demand for atonement for sin, which was to be by death of a sacrificial substitute.
7. He insisted on approaching God on the ground of personal worthiness.
8. He went on his own way and selected an offering which commended itself to his own thinking.
9. He offered to LORD the fruit of the ground, which the LORD had cursed.
10. He treated God as if He were one like himself thinking God could except the sin-stained fruit of a cursed earth.

Theodore H. Epp
“The God of Creation”
 p.201

II. THE FIRST OFFERING (4:3-7) (Contd.)

4:5 - Cain's countenance or "*glance*" fell (cf. Isaiah 3:9) and he became bitterly angry. God will often use a tragedy to expose our inner heart. Cain's pride and resentment surfaced. There are times when God will use another person's actions to declare that works are inadequate as a means to entering into God's presence. Cain would have to follow the way of his brother (his younger brother) which he was probably too proud to do!

Abel, being a prophet, most likely discerned his brother's weakness and warned him about it as all other Old Testament prophets did. It became intolerable for Cain. We don't know for sure how God indicated his favor or disfavor but possibly fire came from heaven and consumed the sacrifice that God was pleased with (cf. Genesis 15:17; Leviticus 9:24; I Kings 18:24,38). Genesis is more interested in the fact of the divine approval than how the approval was shown.

4:6,7 - Notice that it was God once again that came to the sinner; not the sinner to God. The Lord asked Cain to justify his anger (cf. Jonah 4:4). If Cain had chosen to accept the right way, he would have been accepted (lit - "*lifted up*"). His guilty conscience had caused his countenance to fall.

What were the sins crouching upon Cain?

1. Anger (James 1:19–21)
2. Jealousy (II Corinthians 11:1–3)
3. Hatred (Romans 12:9, 19–21)
4. Fear (Romans 8:12-17)
5. Defiance (I Samuel 17:45)

The word "*crouch*" comes from a Hebrew word used to describe "*a demon waiting at the door of a building to pounce upon some unexpected inhabited.*"

III. THE FIRST MURDER (4:8-15)

4:8 - I John 3:12 explains why the murder took place. (cf. Luke 11:47 – 51). The seed of the serpent quickly struck at the seed of the woman.

4:9 - Cain's answer was both . . .

1. An arrogant lie - "*I don't know.*"
2. The sarcastic question - "*and I my brother's keeper?*" (cf. Ezekiel 3:17-19)

He thought he could coverup his wicked deed. God questions us in order to give us an opportunity to repent.

III. THE FIRST MURDER (4:8-15) (Contd.)

4:10 - Abel's blood cried out for vengeance (Revelation 6:9,10) but Christ's blood speaks of forgiveness and reconciliation (Hebrews 12:24). How many Abels have we tried to kill? How many of God's prophets have we tried to silence? The blood of the victims continue to cry out for justice.

4:11,12 - The curse brought two lifelong results

1. The ground would withhold its crops
2. He would become a fugitive (restless; wanderer; vagabond)

Because Cain polluted the ground, all future attempts to cultivate it by him were futile.

4:13 - His confession was an unrepentive complaint. The way of the transgressor is hard (Proverbs 13:15; Acts 9:4,5).

4:14 - Cain went out from God's presence which most likely indicates that he had an apostate heart. Those "*whom he feared might kill him*" were either . . .

1. Wild beasts (rabbi interpretation)
2. His own children
3. Other descendants of Adam and Eve (Genesis 5:4)

4:15 - It may be better translated that God produced a sign *for* Cain not *on* or *in* Cain. Why did God let him live? (cf. Genesis 9:6). Why did God let David live? (cf. II Samuel 12:13). We must let God be God.

IV. THE FIRST SETTLEMENTS (4:16,18)

4:16 - The road of Cain is crowded with people wanting to start over. The word "*Nod*" means "*wandering, flight, exile.*"

4:17 - Cain named his first son "*Enoch*" which means "*dedication, concentration, and initiation.*"

Where did Cain get his wife? At least one of Adam's sons had to marry one of Adam's daughters (Genesis 5:4). There were no mutant genes so generations could follow this pattern without creating medical problems. Once this practice became dangerous, it was no longer allowed.

IV. THE FIRST SETTLEMENTS (4:16,18) (Contd.)

Long before Cain died there would have been a great population on the earth. By the time of the deluge after creation (1656 years according to Ussher), would put the world population around seven million based upon conservative figures.

The evolutionists teach that the sign of the emergence from the “*stone age*” to a civilized society was due to the development of urbanization. The Bible states that the first city was built by a descendant of the first generation after Adam.

4:18 - It has been noted that some of the names which appear in the list of Cain’s descendants (4:18 – 22) also appear in the list of Seth’s descendants (5:6 – 32). These are two distinct genealogical lists.

V. THE FIRST OCCUPATIONS AND CRAFTS (4:19-24)

4:19 - Lamech was the first one to violate God’s pattern for marriage. The name “*Adah*” means “*ornament or adored*” while “*Zillah*” means “*shady or talking*” or perhaps “*shade or shelter.*” Women’s names are seldom listed in the Bible. The next time we read of a female name is that of Sarah who lived 2,000 years later. From this point on we begin to see the lineage of Cain taking the law into their own hands.

4:20 - Jabal was named as one who lived in tents and raised livestock.

4:21 - Jubal was named as one of the first musicians who played upon a “*harp (lyre)*” and a flute. The lyre consisted of a sounding board across which strings were stretched. Some versions use the word “*organ*” to describe the flute. Flutes are still used today throughout the near East by shepherds.

4:22 - Tubal-Cain is the first one mentioned who was involved in forging metals. Some believe that this craft ceased for a period of time after the great flood. Archaeological excavations in the area of Anatolia have indicated an early use of iron. The area of Palestine does not show any wide scale use of iron until the middle of the 13th century B.C.

4:23,24 - The first record of poetry is that of the Song of Lamech. It is a sad commentary to the state of marriage at that time. Lamech was basically warning his wives to keep in line or else they would be killed as he did to two other men. He was following the way of Cain.

VI. THE FIRST SUBSTITUTE

4:25 - The name “*Seth*” can mean “*the appointed one, the compensation, or the substitute.*” It seems to suggest that Seth was the son to take the place of Abel who had been slain. Seth was now going to be the one who would be used to bring forth the promised seed (Genesis 3:15).

4:26 - We are told that Seth had a son whom he called Enosh. The name “*Enosh*” means “*frail or weak.*” Once again we see the contrast between the promised seed and the seed of Cain. God continues to use the weak things of this world to confound the wise. It is not usually the mighty that He calls but rather those who recognize their weakness and therefore understand their need of God.

This may well be the first record of corporate worship in the Scriptures. It is when man recognizes his need of God that worship takes on its true meaning. Worship is an acknowledgment of One who is greater than ourselves.

This final verse offers each of us an answer to the tragic events that continue to confront our generation as well.

THE BOOK OF GENESIS

FROM ADAM TO NOAH

Genesis 5:1 - 32

If we were to follow Ussher's calculations without placing any gaps of time we would come to the conclusion that there was 1656 years from the creation of Adam to Noah's flood. The average age of the patriarch's were approximately 912 years (excluding Enoch who only lived for 365 years).

Some have found it difficult to accept that mankind was so advanced at this early time, but the Bible says (5:1) that this was "*the book*" or "*the written account*" of Adams line. This was not an oral transmission. It seems like Adam himself wrote chapters 2,3, and 4. Noah probably originally wrote chapters 5:1b - 6:9a.

It's interesting to note that the record of Cain's descendants stopped with the deeds of Lamech (the seventh generation from Adam). Also Adam died during the lifetime of Enoch who was also the seventh generation from Adam. Adam therefore kept up with Cain and his offspring until his death.

I. LONG LIFE (5:1-30)

Many have tried to argue that these people couldn't live as long as the Bible records.

A. Their Argument:

1. Each name was a list of dynasty not an individual.
2. The word "*year*" really means "*month.*"

B. Our Answer:

1. There is no indication in the text that a dynasty was meant.
2. If the year means month . . .
 - A. Seth had Enosh at 105 months (9 years old)
 - B. Enosh had Kenan at 90 months (7.5 years old)
 - C. Kenan (Cainan) had Mahalalel at 70 months (5.83 years old)
 - D. Mahalalel had Jared at 65 months (5.42 years old)

There are several explanations given to answer the reason for man's long life.

1. The ravage of sin had not yet taken its toll.
2. The tropical climate eliminated much of the sun's destructive properties due to the body of water in the firmament.

I. LONG LIFE (5:1-30) (Contd.)

Taking the record at face value . . .

1. Adam lived until Lamech (Noah’s father) was 56 years old.
2. Noah was born only 14 years after Seth’s death.
3. Both Enoch and Lamech were out lived by their fathers.
4. There were only seven men in the lineage of the pre-flood patriarch’s (before Noah - II Peter 2:5).

Why did Methuselah live 969 years? (5:27)

His name means literally *“when he is dead then it shall come (or it shall be sent).”* The question quickly arises about what the *“it”* is and when it would happen? The only way to determine the correct answer would be to compare Scripture.

1. Methuselah’s age was 969 years	(5:27)	969
2. Methuselah had Lamech at 187 years	(5:25)	<u>-187</u>
3. Methuselah lived 782 years after Lamech	(5:26)	782
4. Lamech lived 182 years and had Noah	(5:28,29)	<u>-182</u>
		600
5. Noah lived 500 years before having a son	(5:32)	<u>-500</u>
6. Noah was 600 years old when the flood came	(7:6)	100
7. Therefore, 100 years passed until the flood	(7:6)	<u>-100</u>
		0

In other words, Methuselah lived until the year of the flood. Some would say he died in the flood. But remember the meaning of his name, *“When he is dead (in the year the flood) then it (the destructive flood) shall be sent.”*

This tells us that God never wanted to destroy the earth. The longest living man proves it (cf. II Peter 3:9; I Timothy 2:4). God is longsuffering; not delighting in the destruction of people.

II. THE LINEAGE OF ENOCH (5:9-28) - Not all the tomb stones of Chapter 5 are engraved with the epitaph’s of the dead. Enoch, like Elijah the prophet, never saw death (Hebrews 11:5) because God took him (Genesis 5:24). Both Enoch and Noah *“walked with God”* which denoted an intimate fellowship with the LORD (cf. Jude 14,15; II Kings 2:3,5,9,10).

It needs to be noted that there are two different Enoch’s mentioned in the Scripture. One was born to Cain (Genesis 4:17). The other was born to Jared (Genesis 5:18). Some commentators say that the name *“Enoch”* means *“teacher.”* This goes to show that there are two types of teachers (II Timothy 4:3,4 cf. John 3:2,10).

III. THE LINEAGE OF NOAH (5:29-31) - Noah lived in extremely difficult days. His name means “*rest*” or “*to lie down*” or “*comfort*” (cf. 5:29). His father probably hoped that Noah would be used to break the punishment of God’s curse. Wickedness was “*cleansed*” by the flood waters, yet a greater fulfillment would come. Through his seed sinful man would be justified (see Romans 5:9).

IV. THE LINEAGE OF SHEM (5:32) - Shem is the first of Noah’s sons mentioned because it was through his seed that the promised Messiah would come. Japheth was the oldest (10:21) while Ham was the youngest (9:24). Chapter 5 begins to unfold the godly lineage which would eventually bring the Messiah to this world.

THE BOOK OF GENESIS

THE SONS OF GOD

Genesis 6:1-4

In seeking to identify the sons of God it is important that we are aware of the context. The background to this chapter has been the development of the lineage of Cain and Seth. The descendants of Cain rebelled against God, while the Sethites walked with God. The righteous genealogy of Seth concluded in Genesis 5 with Noah and his three sons.

There are three main explanations as to whom the sons of God represent.

I. THE LINEAGE OF SETH

I believe that the term “*sons of God*” refer to the godly line of Seth who looked upon the Cainite women, lusting after them, and taking them as wives. This sin brought about judgment because of the unholy alliance (believers with unbelievers).

A. Proofs

1. It is supported by other respected writings. The Chaldee renders it “*sons of great men*” or “*grandees.*” Pagnius renders it “*sons of princes.*” Brentius renders it “*the sons of God.*”
2. One of the reasons for judgment was the disobedience of marrying unbelievers and very likely the lustful act of polygamy.
3. It carries on the continual thought of the natural sons of God being considered from 4:25 – 5:32.
4. Any reference to heathen legends with their mythological adventures should have no bearing upon biblical records.
5. The angelic interpretation introduces a mythological as well as polytheism into Scripture which the Torah systematically opposes.
6. Scripture would have to be found contradicting itself if the sons of God were angels (Matthew 22:30). Genesis 6:2 emphatically states that they took wives indicating a marital union. There is no suggestion that this would be an adulterous irregularity but rather a permanent union.
7. The closing words “*whichever they liked best*” or “*any of them they chose*” show a lack of sound judgment in choosing a suitable wife.
8. If these were angels, the women would not have had an opportunity to refuse.
9. If all mankind was punished because of this act, it must have been quite widespread.
10. An earlier case shows the punishment was handed out to the evil agent first (Genesis 3:14,15).

I. THE LINEAGE OF SETH (Contd.)

A. Proofs (Contd.)

11. Certain older translators were nearer to the truth than the LXX rendering the word "*Nephilim*" which means "*they who fall upon.*"
12. If the writer wished to express the "*sons of God*" as angels he could have used the term "*messengers of God*" or "*messengers of LORD.*"

II. FALLEN ANGELS

This view believes that fallen angels looked upon the earthly women, lusting after them and having sexual relationships with them producing an offspring of giants. The reason for their beliefs and my refutations are as follows.

A. The Old Testament frequently uses the term "*sons of God*" in reference to angels (Job 1:6; 2:1; 38:7).

A. Refutation:

1. Scripture also clearly indicates that the term "*sons of God*" refer to believers of God in the Old Testament (Hosea 1:10; Exodus 4:22,23; Deuteronomy 14:1; 32:5; Psalm 73:15).
2. The judgment that was later appointed (the flood) along with its time period of grace (Genesis 6:3) would have had no effect upon the angels. Therefore, God would have failed to punish all the guilty parties. Angels sinned as well and only mankind would have been punished!
3. This is the first mention of "*angels*" in Scripture. If these were fallen angels, it would be a very abrupt introduction of angels in a most unnatural manner.
4. It would argue in support of apocryphal writings (cf. - Book of Enoch 6:1,2).
5. There is no reference to "*angels*" in the Book of Job which is considered to be the first written book of the Bible.
6. The term "*sons of God*" when referring to angels has never had the connotation of fallen angels.

II. FALLEN ANGELS (Contd.)

B. New Testament writings show a close parallel of thought (II Peter 2:4,5; Jude 6,7).

B. Refutation:

1. The Jude passage deals with fornication while the Genesis 6:2 passage is dealing with marriage.
2. The standing expression of the verb “*take*” and the noun “*wife*” throughout the Old Testament always refers to a marriage relationship. Yet Christ specifically stated that angels cannot marry (Matthew 22:30; Mark 12:13; cf. Luke 20:34,35).
3. The antecedent (preceding thought) of Jude 6 can be properly found with “*the certain men*” of verse 4 (cf. Also “*themselves*” of verse 7).
4. If these were fallen angels the act of preaching to them would be useless. We would expect the Lord’s preaching or heralding to bring about results. Scripture never records an angel repenting.
5. If Genesis 6:1-4 speaks of the fall of angels, then there would have to be two “*falls*” recorded in Scripture.

C. Angels may assume human bodies with the appearance and the form of human beings (Genesis 19:1-5). In Matthew 22:30, our Lord was merely explaining that angels do not reproduce themselves in the same manner as humans do.

C. Refutation:

1. See note on B 1.
2. If angels were capable of fornication, they would also be capable of marrying which creates the problem listed in B 2.
3. There is nothing to indicate that the action did not bring about a permanent marriage relationship.

D. The presence of angels on earth may thus be accounted for in (Genesis 6:4). The term “*Nephilim*” means “*fallen ones*.”

D. Refutation:

1. The term “*Nephilim*” also occurs in Number 13:33. It comes from the root word “*to fall*” on others. It is best thought of in the area of strength and powers like military men - not necessarily giants.
2. The “*Nephilim*” were on earth before the assumed act of fornication and marriage.

II. FALLEN ANGELS (Contd.)

E. The women in the line of Seth would be as much the daughters of men as the women of the Cainite line.

E. Refutation:

1. The concept of the godly line has already been established (Genesis 4:26).
2. The concept of sonship based upon the election of God was a common Old Testament teaching (Exodus 4:22; Deuteronomy 14:1; 32:5,6,19; Hosea 1:10; Isaiah 1:2; 11:1; 43:11; Jeremiah 31:20; Psalm 73:15).
3. The writings of the Pentateuch continually warn against intermarriage of believers and unbelievers (Genesis 24:3,4; 27:46; 28:1-3).

III. THE DYNASTIC RULERS OF THE CAINITE LINE

This view interprets the “*sons of God*” as the line of Cainite dynastic rulers.

A. Both the Aramaic Targum and the Greek translation of the Symmachus seem to support this interpretation.

A. Refutation:

1. There is no evidence that a monarchical system of rulers had been established in the line of Cain.

B. Magistrates and administrators of justice are often called “*elohim*” or god. (cf. Exodus 21:6; 22:8,9,28; Psalm 82:1,6)

B. Refutation:

1. It is difficult to explain why something as familiar as kingship should be expressed so indirectly.

C. Strong parallels between Biblical motifs and Sumero Babylonian antediluvian traditions.

C. Refutation:

3. There is no evidence that “*sons of God*” was borrowed from contemporary literature.

III. THE DYNASTIC RULERS OF THE CAINITE LINE (Contd.)

D. Kings are often referred to in the ancient Near Eastern literature as sons of deities.

D. Refutation:

4. No scriptural writer ever considered kings as deities or sons of deities.

THE BOOK OF GENESIS

PREPARING FOR THE FLOOD

Genesis 6:5-10

The Scriptures tell us that where sin abounds, grace does much more abound. This truth can be seen as we consider the various interpretations of verse three.

1. 120 years of grace would continue until the judgment of the flood (c. f. -- I Peter 3:20)
2. Man's lifetime would be only be 120 years generally (i.e., -- life span)

6:5 - "*The LORD saw how great man's wickedness on the earth had become*" - The description of the earth's condition was that it was very wicked. How would you compare the description of our present world? Several things become very clear.

1. Wickedness had achieved its greatest point.
2. Evil intent was prevalent.
3. Violence was full.
4. People were full of corruption.

God is not one to repent of His ways (I Samuel 15:29). But He will repent (change His mind) toward man when man has totally changed his attitude toward God. God never changes His purpose. If we did a comparison of the conditions prior to the flood to those found today, would we be surprised with the similarities (Luke 17:26, 27)?

1. Preoccupation with physical appetites (Luke 17:27)
2. Rapid advances in technology (Genesis 4:22)
3. Grossly materialistic attitudes and interests (Luke 17:28)
4. Uniformitarian philosophies (Hebrews 11:7)
5. Inordinate devotion to pleasure and comfort (Genesis 4:21)
6. No concern for God in either belief or conduct (II Peter 2:5; Jude 15)
7. Disregard for the sacredness of the marriage relationship (Matthew 24:38)
8. Rejection of the inspired Word of God (I Peter 3:19)
9. Population explosion (Genesis 6:1,11)
10. Widespread violence (Genesis 6:11,13)
11. Corruption throughout society (Genesis 6:12)
12. Preoccupation with illicit sexual activity (Genesis 4:19; 6:2)
13. Widespread words and thoughts of blasphemy (Jude 15)
14. Organized satanic activity (Genesis 6:1-4)
15. Promulgation (propagate) of systems and movements of abnormal depravity (Genesis 6:5,12)

6:5 - *“and that every inclination of the thoughts of his heart was only evil all the time.”* - This was not the temporary state of wickedness but rather a continual one. It was not a case of only a few individuals being guilty but all mankind being guilty, with few exceptions. Most of us can clearly see that the conditions that prevailed in the days of Noah are rapidly growing in our day and age. There is good reason, therefore, to believe that these present times are those which will immediately proceed the return of the LORD Jesus Christ.

6:6 - *“The LORD was grieved that he had made man on the earth, and his heart was filled with pain.”* - The word *“grieved”* reveals that God was lamenting because of the misery that their sinful actions had brought.

When God is said to have repented of His actions, we are not to think that He acted improperly in regard to sin and righteousness. It was not that God now hated the very creation He had made. He is able to hate sin and yet love the sinner. God understands when man reaches a point when he enters apostasy and will no longer turn around. Even though man becomes wicked, God still grieves or regrets that He must destroy him.

6:7 - *“So the LORD said, “I will wipe mankind, whom I have created, from the face of the earth”* - God does not take delight in destroying the wicked (Ezekiel 33:11). As the creator, He has the right to make decisions over life and death. Our life is always in His hands (Revelation 1:18). He wants us to choose life yet our actions often choose death (Romans 3:23). The word used for *“wipe”* or *“destroy”* is also translated *“blot out”* in other versions.

- *“men and animals, and creatures that move along the ground, and birds of the air – for I am grieved that I have made them.”* - We must realize that the consequences of our sin affect more than just us (Romans 8:22).

There are at least six lessons we should learn from the first portion of Genesis 6.

1. Mankind is utterly corrupt.
2. Mixed marriages produce spiritual decline (I Kings 11:1,2; Numbers 25:1,2).
3. God must and will punish the evil doer.
4. God’s grace has its limits.
5. A soul that goes to hell does so by rejecting the mercies of God.
6. God will always keep the righteous in the midst of unrighteousness.

6:8 - *“but Noah found favor in the eyes of LORD.”* - The words *“found favor”* is also translated *“grace.”* It is the first time it is used in the Scriptures. Grace is the free, unmerited favor of God toward sinful man. Noah received the grace of God while others did not because he was obedient (Hebrews 11:7; Hebrews 3:12-15).

6:9 - *“This is the account of Noah. Noah was a righteous man, blameless among the people of his time,”* - A righteous life can expect a righteous reward (Genesis 7:1). When the Bible speaks of Noah being *“blameless”* it is not saying that he had no flaws but rather that he was *“complete and mature.”* Noah found grace not based upon his works but rather upon his faith in God (Hebrews 11:7). The wickedness of others did not blemish Noah’s character. Noah did not compromise his standards to gain acceptance of his peers.

- *“and he walked with God”* - Psalm 1 describes the contrast between Noah and the people of his day even though the Psalmist never intended to do so. Noah understood that if you walk with God you’ll not fulfill the lust of the flesh (Galatians 5:16). It shows of those who walk with God will stand. It also shows that those refuse to walk with God will perish.

Comparing Hebrews 11:7 we find several truths that should not be overlooked.

1. Noah’s faith was the basis of his daily activity (Romans 1:17)
2. Noah’s faith motivated him into action - he built an ark
3. Noah’s faith was characterized by a reverential trust in both the promises and the warnings of God.
4. Noah’s faith affected others - he saved his household
5. Noah’s faith condemned the ungodly world around him.

6:10 - *“Noah had three sons: Shem, Ham and Japheth”* - Some teach that Noah possibly had other sons before these were born. There is no indication in Scripture that he did. It is unlikely because they would have been destroyed in the flood.

THE BOOK OF GENESIS

PREPARING THE ARK

Genesis 6:11-22

6:11 - *“Now the earth was corrupt in God’s sight and was full of violence.”* – the word used for *“corrupt”* comes from a word which means *“spotting of a garment, or a pot (Jeremiah 13:7; 18:4)”* Mankind has taken the beautiful earth that God has created and have brought it to ruin. No wonder scholars today believe that we are so close to the end of this age. Our natural resources of are being depleted, many species have become extinct, and violence and corruption fills our land.

God had intended the animals and man to fill the earth (1:22,28), but violence filled it instead. The word used for *“violence”* denotes any antisocial unneighborly activity. Most often it involves the use of brute force, but it can also indicate the exploitation of the weak by the powerful or the poor by the rich (Amos 6:1–3). It is a cold blooded unscrupulous infringement of personal rights most often motivated by greed and hate and often making use of violence and brutality.

6:12 - *“God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.”* - The last time we saw the words *“God saw”* was in 1:31 and it was *“very good.”* God was therefore pleased with his creation, but now shocked by its corruption.

6:13 - *“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.’”* - God chose to destroy the earth before it destroyed itself. Both man and animals were to be destroyed. Only those who found safety in the ark were to be saved. The favorite principle of biblical law was clearly instituted, that the punishment would fit the crime (Genesis 9:6; Exodus 21:23 -25). Their wickedness had ruined the earth therefore they and the earth were to be destroyed.

6:14 - *“So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out.”* - The only other time the word *“ark”* is used, is in Exodus 2:3,5, where the word signifies the basket of bulrushes in which the baby Moses was placed. The exact meaning of the *“gopher or cypress wood”* is unknown, although a coniferous wood that was suitable for shipbuilding must have been meant.

The word used for *“pitch”* is believed to be some form of *“bitumen”* much like that now found in the oil sand projects in Northern Alberta. Coating the wood both inside and out would prevent leaking from the incredible forces that were expected to beat against the structure.

6:15 - *“This is how you are to build it; the ark is to be 450 feet long, 75 feet wide and 45 feet high.”* - A Dutchman by the name of Peter Janssen, built an ark two-fifths the size of the Genesis ark and found it to be very seaworthy.

How Big was Noah’s Ark?

The ark was 450 feet long 75 feet wide and 45 feet high. It had a deck totaling 97,700 square feet, or the equivalent to more than an area of 20 standard college basketball courts. Its total volume was around 1,500,000 cubic feet and the gross tonnage exceeded some 14,000 tons. It was not until 1884 A. D. that this huge of a boat was exceeded by modern man. Today the Queen Mary ocean liner has a total length of 1018 feet, so the ark was half its size.

It is important to note the ratio of the length to the breadth of the ark which was 300 to 50 or **6:1**. The giant ocean liner Queen Elizabeth has a ratio of 8.6 to 1. It was built for speed. In 1844, I. K. Brunel designed a ship called the “Great Britain” with dimensions 322 feet by 51 feet by 32 ½ feet. These are almost exactly the ratios of the ark. Generations of ship builders have come to realize that a 6:1 ratio is almost unsinkable.

7:16 - *“Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.”* - The most obscure remark in the flood story is found in the phrase *“to within 18 inches of the top.”* It either means 1). Leave the gap of 18 inches between the roof and walls or, 2). Have the roof overhang the walls by 18 inches.

The *“door”* is a very important part of the ark (7:16). It was the only way in or out. It is very similar in thought to the Tabernacle of Moses, Solomon’s temple, and the quote of John 14:6.

It is noted that there were three *“decks.”* One writer has noticed that if each deck were further divided into three parts, there would be three decks the same height as the Tabernacle and three sections on each deck the same size as the Tabernacle courtyard. There is a parallel between the place where God appears in His glory and the place where people are preserved.

6:17 - *“I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.”* - The word for *“I”* is emphatic which means *“I myself; I and I alone; I even I.”* God was about to do this by Himself. The only part of creation that may have been spared from destruction could have been the water creatures and fishes.

6:18 - *“But I will establish my covenant with you, and you will enter the ark – you and your sons and your wife and your sons’ wives with you.”* - This is the first time that the word *“covenant”* is used in scripture. God was about to ratify the covenant He had made with Noah. The blessing of the covenant was a deliverance from the worldwide flood. The curse of the covenant was the destruction of everything else.

6:19 - *“You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.”* - God’s heart is not only to give life but to keep life intact. It is the enemy that comes to kill, steal and destroy.

6:20 - *“Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.”* - Noah was about to be used in much the same manner as Joseph would at the end of the book (Genesis 45:7; 50:20) to preserve life.

How Did Noah Possibly Gather all Those Animals from Remote Areas?

The Scriptures make it clear that it was God who brought the animals to the ark (Genesis 7:8 – 9). In addition, it is believed that prior to the flood the continents of the earth were not separated by vast bodies of water as they are today.

How Did Noah Possibly Pack all Those Animals on Board?

According to Dr. Ernest Mayr, the leading American systematic taxonomist, the following estimates would be fairly close:

Mammals.....	3500
Birds.....	8600
Reptiles and Amphibians.....	5500
Worms	25,000

For all practical purposes it would be safe to say that there were no more than 35,000 individual vertebrae animals on the ark. By using the average number of railway livestock companies who ship animals we are left with something to compare with. A car load of cattle is 25, while a car load of pigs is 75 and sheep about 120. This means that about 240 animals the size of sheep could be accommodated in two standard two-deck stock cars. Two trains hauling 73 such cars would be ample room to carry 35,000 animals. The ark had the carrying capacity equivalent to 522 stock cars of this size.

The question often comes up about whether dinosaurs were on the ark or not. Rhodesian bushmen have left paintings in caves dating back to 1500 B.C. which appear to be paintings of a brontosaurus. Dinosaur footprints were found on the same strata with human footprints in Glen Rose, Texas. There were dinosaur eggs found off the coast of Madagascar about 1000 years ago.

Many scientists are beginning to conclude that dinosaurs such as the tyrannosaurus rex were unable to rip and tear apart meat. They conclude that they were most likely vegetarians.

Reginald Daly wrote about the 1968 discovery of a human foot track dug out of the middle Cambrian strata, which according to evolutionists, was half a billion years before apes had evolved into man.

Therefore, the chances are good that a young pair of these huge reptiles may well have been aboard the ark. Consider what the oldest book of the Bible writes on this matter (*Job 40:15 – 24 - “behemoth”* - perhaps a land dinosaur; *41:1 – 34 - “leviathan”* - perhaps a sea dinosaur.

6:21 - “You are to take every kind of food that is to be eaten and store it away as food for you and for them.” - It has been suggested that God could very well have used hibernation to keep the need for food at a minimum.

6:22 - “Noah did everything just as God commanded him.” - This should emphasize to us the importance of obeying every word that God gives to us whether we understand it or not. Obedience brings life not death. Other examples in the Bible prove to us that obedience is what God expects from His people (Matthew 28:20).

THE BOOK OF GENESIS

SEVEN DAYS BEFORE THE FLOOD

Genesis 7:1-10

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.’”* - As we come to Genesis 7, the ark has been finished, the supplies have been stored, and now God calls the living cargo into the ark. The 120 years of God’s grace has now ended (6:3). This is God’s gracious call to His obedient few to escape the upcoming danger of the inevitable storm. Noah did not enter the ark until God told him to, once again indicating complete trust and obedience.

- There is no mention of Methuselah or any of the true Sethites because they would have already died. The rest of the earth’s population refused to heed the message that Noah preached (Matthew 24:38,39). Anyone who expects a worldwide revival prior to the time of Christ needs to think again. As conditions worsen, people’s hearts will become hardened not softened.

- Noah was considered to be *“righteous in this generation”* due to his faith in God (Hebrews 11:7), not by any righteousness of his own. He was justified by his faith alone. Faith is the only way of obtaining righteousness before God (Romans 3:21–25). Noah dared to believe God, therefore, God imputed (added to his account) righteousness to him. This same faith is needed to believe. Salvation only comes through faith in Jesus Christ, and no other way (John 14:6; Ephesians 2:8,9).

7:2 - *“Take with you seven of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate,”* - This reiterates what God had spoken in Genesis 6:19,20. Only clean animals could be used in sacrifices (8:20). Therefore, additional clean animals were required to maintain their species after one was sacrificed. Birds were also let out to reconnoiter (explore) the earth (8:7–12) which would have broken up the pairs and ended the species. God would never allow the clean animals to go extinct when they had to be used for sacrifices.

7:3 - *“and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth.”* - The literal translation is *“seven seven”* of every clean animal. This can mean three pairs plus one additional. It can also mean seven pairs of clean animals. If there were about 15,000 species of birds, then the ark would have had 210,000 birds in it.

7:4 - *“Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”* - God often spares His people during times of destruction (Isaiah 26:20,21; Revelation 3:10; 7:4-8; II Thessalonians 2:6-9). **Enoch**, who was translated so that he would not see death, was ***a type of the church***, which will be raptured before the tribulation begins. **Noah**, who was preserved in the midst of the judgment, ***is a type of Israel***, whom God will preserve during the time of the great tribulation on earth.

God granted seven more days for repentance. He is slow to anger. Yet He also needs to punish disobedience. The world shunned the message given and continued in their temporary security and sensuality. They put off repentance. God gave a Sabbath of days for the people to change their heart. It is very dangerous to expect that one who has been careless with their soul during times of health and prosperity will softened their heart which has been deceitful from sin when they see death approaching.

7:5 - *“And Noah did all that the LORD commanded him.”* - Faith and obedience go hand in hand. Noah never questioned the commandment of God.

7:6 - *“Noah was six hundred years old when the floodwaters came on the earth.”* - God always has the right time to complete His work. Six is the number of man. It is appropriate that all mankind were destroyed on the day that Noah turned 600. The only thing that spared Noah and his family from being destroyed in the flood was his faith in God.

Apart from creation, the flood is the only event in primeval history that is dated. His sons were somewhere within 100 years old. During their lifetime they built the ark.

7:7 - *“And Noah and his sons and his wife and his sons’ wives entered the ark to escape the waters of the flood.”* - The number 8 in the Bible represents new beginnings, as well as the resurrection. Once again it is appropriate that there were 8 in total who were given a new beginning of life. They would no longer find themselves opposed by those who were wicked and violent. There were no stowaways on the ark as there will be none in heaven. Those who entered the ark proved their faith in God.

7:8 - *“Pairs of clean and unclean animals, of birds and of all creatures that move along the ground,”* - God once again kept His word by bringing the animals to Noah (6:20). The only thing that was not mentioned was marine life. Scientists in the 19th century were dismayed when they found rocks yielding skeletons of marine animals, ocean fish and shells of mollusks on top of high mountains. A whale skeleton was found on top of Mount Sanhorn on the Arctic Coast. More than four billion fish averaging six to eight inches in length died on a four square mile bay bottom off the California coastline. These can only be explained by a worldwide flood that covered every mountain.

7:9 - *“male and female, came to Noah and entered the ark, as God had commanded Noah.”* - Noah did not have to go out and get the animals. They came in as God called them, just as He said He would.

God’s people today are hearing His voice to prepare for a worldwide judgement once again. Those who refuse to respond to His voice will perish in the destruction to follow.

7:10 - *“And after the seven days the floodwaters came on the earth.”* - When God gives us a specific time, we need to listen to Him. When God gives us a “period,” don’t try to change it to a “question mark.” Once again the Bible makes it clear that the floodwaters came upon the earth, not in just an isolated area, but over the entire earth. No one and nothing escaped the judgment that God brought upon the earth.

THE BOOK OF GENESIS

THE WORLDWIDE FLOOD

Genesis 7:11-24

“We believe that most of the difficulties associated with the Biblical record of the Flood are basically religious, rather than scientific. The concept of such a universal judgement on man’s sin and rebellion, warning as it does of another greater judgement yet to come, is profoundly offensive to the intellectual and moral pride of modern man and so he would circumvent it if at all possible.”

Henry Morris and John Whitcomb
“The Genesis Flood”
 p. xxii

Unbelievers find it difficult to accept the fact of original sin and its consequences. It is difficult for the unregenerated mind to believe that man is continually going further into the depraved condition of sin. The flood speaks plainly about God’s sovereignty in the affairs of men and the processes of nature. It also warns prophetically of the impending judgment yet to come.

7:11 - “*In the six hundredth year of Noah’s life, on the seventeenth day of the second month, on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.*” God will only speak for so long before fulfilling His warnings (Hebrews 12:25,26,29). The animals that were entering the ark were a final warning, but the people refused to change their hardened hearts. The Book of Proverbs (1:24-33) gives us a serious warning not to reject the grace of God. Today is the day of salvation (II Corinthians 6:2); tomorrow may very likely be too late.

It is imperative for unbelievers to accept the free gift of salvation before it is eternally too late. Jesus made it clear that those in Noah’s generation did not heed the warnings until the flood came and took them away (Matthew 24:39). It is not that Jesus cast them aside but rather that they never came to Him (John 6:37).

Was it a Local or Worldwide Flood?

There are at least fifteen evidences of a worldwide flood, not just a local one.
(From - *“The God of Creation”* - Theodore H. Epp)

1. The Middle East does not normally have high levels of rainfall. This area has many deserts indicating a lack of rainfall.
2. If it was just a local flood, the ark would have floated down a local river into an open sea. The ark was hedged in by mountains and surrounded by deserts. The closest ocean is the Indian Ocean with the Arabian Sea as its nearest point (1500 miles away from Mount Ararat).
3. Many Biblical statements speak of a worldwide flood (i.e., - 7:19, 22,23).
4. God chose to destroy man and beast not just **FROM** the earth but rather **WITH** the earth (6:13)
5. The water did not just cover some of the hills and mountains, but rather all of them (7:19,20)
6. The continuous downpour (40 days and nights) along with the fountains of the deep being broken up is impossible under current conditions (7:11; 8:2).
7. A local flood would not have maintained its level for over a year (371 days - 7:11; 8:13,14)
8. The water level reached a height of 22.5 feet above the highest hills (7:19,20). Local floods could never do that.
9. Had the flood been only local, many land animals could have escaped the range of the flood (7:23).
10. God promised that He would never again send such a flood (8:21; 9:11-15). There have been many local floods since that time.
11. Both the Hebrew and Greek languages reserve a special word for the Genesis flood (Hebrew - *“mabbul”*; Greek - *“kataklysmos”*).
12. Various conditions existed after the flood indicating a worldwide catastrophe. The rainbow indicated atmospheric conditions because the canopy was now gone. Distinct seasons now existed (8:22). After the flood enmity existed between man and animal (9:2). After the flood man began to eat meat (9:3).
13. Other Biblical writers support the teaching (Psalm 59:9; 104:6; II Peter 2:5; 3:5,6,20; Hebrews 11:7).
14. Jesus Himself said that it was worldwide (Luke 17:26,27; Matthew 24:37-39).
15. Fossils that were produced by the worldwide flood are found everywhere in the world not just in a localized area. Animals are found at all altitudes - even those they are not normally found there.

7:12 - *“And the rain fell on the earth forty days and forty nights.”* Not only did it rain for this long period of time, this account also takes up 1/3 of the first 11 chapters of Genesis. The word used for *“rain”* is commonly used to denote a heavy winter rain.

7:13 - *“On that very day Noah and his sons, Shem, Ham and Japheph, together with his wife and the wives of his three sons, entered the ark.”* - Prior to the day of the flood these eight were the only ones who would heed the call of God to repent. We are called today to be a reconciler (II Corinthians 2:5:19) unto those whom God places into our lives. Just like the days before the flood, scoffers will come on the earth who are willingly ignorant and will pay the price for their disobedience with their very lives (II Peter 3:3-7). This is a sad commentary on what happens when man knowingly turns away from God’s will (II Peter 2:5; Luke 17:26,27).

7:14 - *“They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.* - The roll call of animals is almost a refrain of that found in Genesis 1. God left the naming to Adam at the time of creation and now left the names of every living creature and bird out because of the space it would have required. It was not important enough for God to name them all as to mention that they ALL were included from each and every kind.

7:15 - *“Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.”* - The only way for these animals to survive was to enter the ark. There is no indication that ANY animals died while they were on the ark.

7:16 - *“The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.”* - The great stream of male and female creatures entered the ark guided by the invisible hand of God. Noah was not responsible for shutting the door. God was. Therefore, God was the One who ultimately excluded those who would not repent and enter the ark during His time of grace. They may have wanted to enter after the water began to rise, but they were too late. God always has an appointed time that He will not change.

7:17 - *“For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth.”* From here to the end of the chapter the phrase *“on the earth”* and *“waters”* occur six times. This is the first stage of the flood (7:12). Never before had rain been poured out upon the earth and never since has it occurred for such a long period of time and with such intensity.

7:18 - *“The waters rose and increased greatly on the earth, and the ark floated on the surface of the water.”* The next stage emphasizes the water taking over the earth by using the words *“increased greatly”* which means *“to triumph over.”*

7:19 - *“They rose greatly on the earth, and all the high mountains under the entire heavens were covered.”* - This verse should make it very clear that this was a worldwide flood. Since sin was universal, the judgement of sin also had to take in the entire world. God’s covenant with Noah after the flood also indicates a worldwide destruction (Genesis 9:9-11). These *“high mountains”* are believed to have become much higher during the incredible forces that upheaved the earth during the flood time.

7:20 - *“The waters rose and covered the mountains to a depth of more than twenty feet.”* - The waters once again triumphed over the earth. The water became deep enough to submerge the high mountains. Not only were they submerged but the mountain heights were exceeded by 22 feet (7 meters). The ark would be able to drift over even the highest mountain without touching them .

7:21 - *“Everything that moved on the earth perished – birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind.”*

“Never before had fossils existed, nor have conditions been favorable since the flood. At the time of the flood, animals and plants were trapped and buried in the swirling sediments. Under the ordinary processes of nature today, fossils are not being formed because when animals and plants die they decay. However, the worldwide flood caused a rapid burial in the sediments, and under tremendous pressure fossils were formed. The Genesis flood provides an explanation for the fossil graveyards and sedimentary rocks found today.”

Theodore H. Epp
“The God of Creation”
 P. 150

7:22 - *“Everything on dry land that had the breath of life in its nostrils died.”* - The destruction was complete. Those within the ark were saved, while those outside the ark all died. God’s word was once again fulfilled (6:7). God had breathed life into His creation (2:7) and now He removed it so that everything died. His gift of life was now removed.

7:23 - *“Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark.”* - God’s wonderful creation did not simply die, it was wiped out by torrential forces.

7:24 - *“The waters flooded the earth for a hundred and fifty days.”* - These 150 days would have included the 40 days that it took the water to reach its greatest height. At the end of 150 days the waters began to recede. It took over a year for the land to once again become dry (8:14).

Jehovah not only brought a flood upon the earth but He also had the power to reverse its action and destruction so life could once again reproduce (Psalm 104:1-9, 30). He wants to be known as a God that brings life, not death.

THE BOOK OF GENESIS

THE TIME OF REDEMPTION

Genesis 8:1-12

Up to this point the narrative concerning Noah has focused around the judgment of God. The focus now changes to the redemption of God.

There are four major views concerning the Genesis flood.

1. The Nihilistic View - This is a view of total unbelief. This view does not except the biblical record. It is held by atheists, humanists, rationalists and evolutionists. They offer no answer to the evidence of sudden, massive deposits of silt and great depressions of the earth by water. They also ignore the fact that over 80 cultures, mostly independent of each other, have legends and traditions relating to a great flood in ancient days. They are willingly ignorant of the past evidence because they fear what will occur in the future.

2. The Tidal Wave View - – This view accepts most of the details found in the Bible, except they believe the land was covered as a result of a series of tidal waves. Tidal waves rise quickly but also recede quickly. The water prevailed on the earth for 150 days before subsiding. No tidal wave could produce such a condition.

3. The Local Flood View – Unfortunately this view has received its greatest support from Christians attempting to harmonize the Bible and science. It is an unnecessary compromise. Adherents to this view believe that the Euphrates River overflowed its banks.

4. The Universal Flood View – This is also known as the great catastrophe view. It maintains that the canopy of water above the earth (1:6,7) was the source of enormous amounts of water that fell on the earth during the 40 days of continual downpour (7:11,12). The remainder of the water produced as the fountains of the great “*deep*” were broken (Genesis 1:2; 7:11) causing the waters to rise for 40 days (vv. 7:17,18), after which it maintained its height for 110 days, or a total of 150 days (7:24; 8:3).

8:1 - *“But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded.”* - Not only does He remember but He also acts. He remembered Abraham after destroying Sodom (Genesis 19:29); He remembered Rachel (Genesis 30:22); He remembered Israel (Exodus 2:24; 6:5). This is the first time God is said to have remembered someone. Those who remember God shall certainly be remembered by Him no matter how desolate their condition may be.

The word used for “*wind*” is the same as that used in Genesis 1:2. This word is often translated “*Spirit*.”

8:2 – “*Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky.*” - The word used to describe “*had been closed*” is a word meaning to “*seal or block.*” The water was literally restrained or blocked causing the flood to cease. God not only has the key to unlock judgment, but He also has the power to stop it. He can bring both desolation and deliverance. God’s deliverance usually takes place over a matter of time. Although He brought prompt death He prefers to bring about prolonged life.

8:3 – “*The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down,*” - It took 150 days for the waters to begin to recede. The word used for “*recede*” is the same as that which took place at the Red Sea as well as the Jordan River (Exodus 7:17, 24; Joshua 4:18).

8:4 – “*and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.*” - We know from this verse that the waters had receded more than 20 feet (7:20). This took exactly 5 months (the number of grace) from the start the flood (7:11). According to the Jewish Jubilee’s calendar, the ark came to rest on Friday (the day our Lord was crucified).

There is a Mount Ararat located about 200 miles north of Nineveh. It is about 17,000 feet high. At its foot is the city called “*Naxuana*” or “*Nakhichevan*” (meaning “*here Noah settled*”) which the townspeople claim to have the tomb of Noah.

The word for “*rest*” could very well be a play on the word “*Noah.*” The “*mountains of Ararat*” refer to a mountainous plain not a specific mountain. The word “*Ararat*” is the Hebrew term for “*Urartu*” which today is considered to be Armenia, part of eastern Turkey, southern Russia, and northwestern Iran. The biblical text does not give a precise location.

8:5 – “*The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.*” – It took 74 days for the rest of the mountain tops to be seen. Someone has calculated that the water was receding about 15 feet per day.

8:6 – “*After forty days Noah opened the window he had made in the ark*” – If “*forty days*” is not a rounded off number, then Noah opened the window on a Sunday. It may have been located on the roof, not allowing Noah to see the waters receding. Prior to the electronic era, birds were often used to discover if land was close.

8:7 – “*and sent out a raven, and it kept flying back and forth until the water had dried up from the earth.*” – The raven could find no resting place on land initially. It would only be able to find temporary rest on objects floating on the surface the water. The raven is an unclean bird (Leviticus 11:15; Deuteronomy 14:14). After making its escape, the raven found rest on some floating carcass or debris. It never returned to the haven of the ark. It’s not surprising that it failed to bring good news (Romans 10:15).

“Observe here, that although God had told Noah particularly when the flood would come, even to a day, (7:4) he did not give him a particular account by revelation, at what times and by what steps it would go way. The knowledge of the former was necessary to his preparing the ark; but the knowledge of the latter would serve only to gratifying his curiosity, and the concealing it from him would be the needful exercise of his faith and patience.”

Matthew Henry
“Commentary on the Holy Bible”
 Genesis to Esther; p. 27

8:8 – *“Then he sent out a dove to see if the water had receded from the surface of the ground.”* – The dove is a white, clean animal, often used in sacrifices (Leviticus 1:14; 12:6). The dove is a symbol of a renewed mind, which amidst desolation, seeks and finds rest in the safety of God’s love. The carnal mind (represented by the raven) can rest and feed on everything but Christ. The dove has also been used as a symbol of Israel (Hosea 7:11; 11:11). It may be that Noah waited seven days between sending the raven and the dove (cf. 8:10).

8:9 – *“But the dove could find no place to (rest) set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark.”* - The dove is not an aggressive bird like the raven. The dove found no *“mānôa ḥ”* (resting place). It looked for another Noah (rest) outside the ark, but found none, so it returned to the Noah it knew. We likewise, will find no rest until we return to our Prince of Peace. Noah reached out and brought the dove back into safety. A righteous man has regard for the life of animals (Proverbs 12:10).

8:10 – *“He waited seven more days and again sent out the dove from the ark.”* - It is very likely that Noah observed the Sabbath of days while he was kept in the safety of the ark.

8:11 – *“When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth.”* - Olives do not grow in high elevations. The Olive Tree commonly grows in Palestine and is the source of invaluable oil as well as regarded as a symbol of beauty and fertility. It also symbolized Israel (Jeremiah 11:16). The dove carrying an olive branch is the modern symbol of peace. The dove completed the mission it was sent on. The raven is a bird of prey; the peacock is a bird of pride; while the dove is a bird of peace. Only the dove could bring a message of rest, hope, peace and joy. No wonder the Holy Spirit is symbolized by the dove (Matthew 3:16).

8:12 – *“He waited seven more days and sent the dove again, but this time it did not return to him.”* - By not returning the third time, the dove sent back a message of hope.

THE BOOK OF GENESIS

LEAVING THE ARK

Genesis 8:13-22

Noah entered into a much different world than he escaped from. There is evidence that the oceans grew by approximately 30 percent due to the water previously contained in the canopy surrounding the earth as well as the water that came from the fountains of the deep. Scientists have concluded that if the water now stored as glacial ice on Greenland and Antarctica were released, our sea level would rise by 150 feet worldwide.

The thermal vapor blanket no longer existed. Winds and storms were now possible which would include both rain and snow. The greenhouse effect was no longer in existence.

The topography was much more rugged after the flood (Job 38:8 -- 11). Mountain ranges were formed and land structures were changed considerably (Psalm 104:8,9; Jeremiah 5:22). Presently we have oceans that reach a depth of 30,000 feet and mountains that reach up to 29,000 feet. Non-Christian geologists are still baffled with the find of older rocks on top of younger rocks.

The general environment became harmful. Human longevity changed due to the fact of harmful radiation no longer being filtered out from the once existing canopy.

8:13 – *“By the first day of the first month of Noah’s six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry.”* - Nearly two months (57 days) past between Noah’s looking out of the ark seeing that the earth was drying until it was dried up enough to walk upon.

8:14 – *“By the twenty seventh day of the second month the earth was completely dry.”* - By comparing 7:11, we see that it took over a year for the earth to dry after the flood (Psalm 18:16).

8:15 – *“Then God said Noah,”* - This is the first time in over a year that God spoke to Noah. Noah and God most likely would have communicated in prayer, but we have no record of God verbally speaking to him in over 370 days. What do we do when God doesn’t speak; when He appears silent? It can become a sincere test of a person’s faith.

8:16 – *“Come out of the ark, you and your wife and your sons and their wives.”* - The last time God spoke was recorded in 7:1. He told Noah to go into the ark. Now He speaks to him, to come out of the ark. It is important to know that Noah and his entire family survived the terrible upheaval caused by the flood. It should tell us to listen closely and obey every word that God tells us. Our lives as well as those we love may depend upon it.

8:17 – *“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 upon it.”* - Not only did Noah and his entire family survive, but also every bird, animal, and living creature that entered the ark. Mankind and nature were once again told to be fruitful and multiply as they were told on the fifth day of creation (1:22). Now that they had been preserved, it was time to reproduce.

8:18 – *“So Noah came out, together with his sons and his wife and his sons’ wives.”* - Just as there is a time to embark on the plans of God, there is also a time to disembark as God directs us. In doing so, we can go on to the next plan He has in store for us.. It was now time to unload the ark. This was the reverse order of what took place in the loading of the ark

8:19 – *“All of the animals and all the creatures that move along the ground and all the birds – everything that moves on the earth – came out of the ark, one kind after another.”* - We must remember that the main reason for the massive size of the ark was to contain and thereby save all of the animals.

8:20 – *“Then Noah built an altar to the LORD and, taking some of all of the clean animals and clean birds, he sacrificed burnt offerings on it.”* - This is the first mention of an altar (lit. “A place for the offering of slain animals”) in the Bible.

“The sons of Adam had built no altar for their offerings, because God was still present on the earth in paradise, so that they could turn their offerings and heart’s towards that abode. But with the flood God had swept paradise away, withdrawn the place of His presence, and set up His throne in heaven, from which He would henceforth reveal Himself to man.”

Keil & Delitzch
“Commentary on the Old Testament”
Volume 1, p. 150

The first significant act done by Noah was an act of worship. This verse gives us another reason why God spared Noah and his family. He was not only a man of obedience but also one of worship. This is why God found him righteous in the midst of an unrighteous world.

The sacrifice that Noah offered was one to gain propitiation from God not a sacrifice of thanksgiving. Noah’s stock of cattle was small and he had taken careful steps to preserve them, yet he did not hesitate to sacrifice out of the little he had. Serving God out of our need has a way of reproducing itself. We never waste what we offer to honor God through a pure heart.

8:21 – *“The Lord smelled the pleasing aroma and said in his heart: ‘Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done.’”* - This is the only time the Bible records that God actually smelled a sacrifice. David prayed that he would (I Samuel 26:19) and Amos declared that God will not smell the offerings of the disobedient (Leviticus 26:31; Amos 5:21 – 22). For God to smell the sacrifice is to imply that He accepted it.

“In the sacrificial flames the essence of the animal was resolved into vapor; so that when man presented the sacrifice in his own stead, his inmost being, his spirit, and his heart ascended to God in the vapor, and the sacrifice brought the feeling of his heart before God. This feeling of gratitude for gracious protection, and of desire for further communications of grace, was well pleasing to God.”

Keil & Delitzsch
“Commentary on the Old Testament”
 Volume 1, p. 151

God’s judgment upon the earth was never intended to change the depraved nature of sin in the heart of man. Man needed the grace of God (Psalm 78:35-39) and always will. God’s anger had rested upon a world of sinners, so it was appropriate for His love to now rest upon the remnant of believers that were protected. In God’s grace He offers salvation to all of mankind, but this does not mean that He will forever withhold judgment from those who reject Him.

8:22 – *“As long as the earth endures, seed time and harvest, cold and heat, summer and winter, day and night will never cease.”* - This verse implies that the earth will not always remain (Revelation 20:11). The earth is mortal just like man. There is a time that it will pass away.

From this time on there were four seasons of the year different from what previously took place (Genesis 1:14). The existence of sin always brings us to the place that things will never be the same. Our earth will never return to the greenhouse effect that it once had unless God intervenes. Some believe this may take place during the millennium only to be destroyed once again forever at the battle of Gog and Magog (Revelation 21:1).

THE BOOK OF GENESIS

GOD'S BLESSINGS AND BOUNDARIES

Genesis 9:1-7

9:1 – *“Then God blessed Noah and his sons, saying to them, ‘Be fruitful and increase in number and fill the earth.’* - This is the third blessing of God toward His creation (Genesis 1:28; 5:2). It is also the third time that man was told to *“be fruitful and increase or multiply”* (Genesis 1:28; 8:17). As was emphasized in Genesis 1:28, the word *“replenish”* or *“fill”* does not necessarily mean *“refill.”* The common meaning in both Hebrew and English is simply to *“fill.”* It is emphasized once again in Genesis 9:7.

The element of subduing the earth or having dominion over it is omitted in Genesis 1:28. The simple reason is that Adam forfeited his right and those following him because of his sin. Only Jesus Christ was able to regain that authority (Isaiah 9:6,7; Psalm 8:5,6; Luke 1:31 – 33). Even though Satan usurped his power over the earth, and will reach his climax of power through the Antichrist (I John 5:19), Jesus will one day overcome him (Psalm 2:6–9)

9:2 – *“The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands.”* - This is a reaffirmation of Genesis 1:26,28. Yet Adam was to **subdue** all that God created while Noah had to **dominate** them through fear and dread. The beautiful harmony that once existed in the Garden of Eden prior to the fall was destroyed by Adam’s single act of sin (Genesis 3:15). This inborn fear of animals causes them to avoid seeking man’s presence. This is true even of ferocious animals.

The initial result of Adam’s sin was also broken fellowship with God (Genesis 3:8), along with fear (Genesis 3:10). It repeated itself between man and animal. There is coming a day when Christ will rule upon the earth, that peace will once again rule between man and beast (Isaiah 11:6-9).

9:3 – *“Everything that lives and moves will be your food. Just as I gave you the green plants, I now give you everything.”* - This is the first time that man was authorized to become a meat eater. No doubt meat had been eaten before this time out of a rebellious attitude. Some writers suggest that the new rigorous environment required added protein from meat which may not have been abundantly available in other foods. Man’s diet was altered to adjust to the new conditions.

Many people in our generation are emphasizing the benefits of a vegetarian diet. There is nothing wrong with choosing either as long as it does not become a legal requirement to obtain righteousness or salvation (Colossians 2:16-23; Romans 14:1–8,15–23; I Timothy 4:3).

9:4 – *“but you must not eat meat that has its lifeblood still in it.”* - There was one restriction placed upon the eating of meat. All of the blood was to be drained from the meat before eating it. The Mosaic Law also reinforced this truth (Leviticus 17:11) as well as the Council of Jerusalem in the New Testament (Acts 15:19,20). The shedding of blood was to be the manner through which eternal life would be secured (Hebrews 9:22,25, 26; 10:4,12).

Those who respect life and the Giver of all life, have no difficulty staying away from eating blood. Many pagan worship ceremonies still include the partaking of blood in direct defiance of God’s Word. Satan worship considers animal and human blood to be part of its highest order of worship. It is in complete rebellion to God’s known will.

9:5 – *“And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.”* – No sin shows greater defiance for life than homicide. Three times God says that He will demand an accounting for those who reject His law (cf. – Psalm 9:13 [12]; Ezekiel 33:6).

Even an animal that takes the life of a man is to suffer a consequence of death (Exodus 21: 28 – 29). It should be noted that this is the first time that the Scriptures use the term *“fellow man”* or *“brother”* since the time of Cain (Genesis 4:8 – 11).

9:6 – *“Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.”* - Due to the fact that man was made in the image of God, God would not permit either man or beast to take another person’s life without paying the ultimate penalty – a life for a life.

The purpose of God’s clear instruction was founded upon justice. When today’s lawmakers turn away from capital punishment, they are essentially claiming to be wiser than God. Precautions must be taken to insure that no one who is innocent is executed. God will hold government leaders and law enforcers responsible for acts of brutality (Romans 13:3,4). One of the 10 Commandments clearly states that we are not to kill (Exodus 20:13). The word specifically refers to murder. Jesus stated, *“all who draw the sword will die by the sword”* (Matthew 26:52).

Punishment that fits the crime is seen to be a deterrent in the Word of God (Deuteronomy 19: 19,20; II Chronicles 24:22). When a fitting penalty is not speedily executed, crime increases (Ecclesiastes 8:11). Those who argue whether capital punishment is indeed a deterrent to further crime, must realize that God’s main purpose of this stringent law was to instill the fact that life made in the image that God is always to be highly valued. We are not animals. We did not evolve from animals. We should not act like them.

Since God had promised never to destroy the earth through a flood, He erected a barrier against the supremacy of evil. He also set the foundation for civil government to be established as a means of carrying out His will.

9:7 – *“As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”* - Instead of destroying one another we should be increasing as we live in a peaceful environment (cf. - Genesis 1:20; 8:17).

In bringing about the restoration of the world, God placed not just **His Blessing** but also **His Boundaries** over the will of man. Anyone who believes that God is not about to change our will have somehow been influenced by a man-based teaching. Mankind does not like his will to be altered. But God’s Word constantly goes against the grain of our hardened hearts.

We so often want the **Blessings of God** without the **Boundaries of God**. It simply will not happen. We need to see both as flowing from the gracious heart of our Saviour.

THE BOOK OF GENESIS

GOD'S COVENANT SET IN THE SKY

Genesis 9:8-17

9:8 – *“Then God said Noah and to his sons with him”* - God spoke to Noah as the new (second) head and father of the race of mankind as well as of his three sons. Noah and his sons represented all of mankind for generations to come. If our nation is ever to become wise, the heads of the families need to hear and obey the voice of God. When God speaks, He is able to do everything He says. He keeps to His Word.

9:9 – *“I now establish my covenant with you and with your descendants after you”* - The word used for ‘*establish*’ or ‘*confirm*’ is used to ratify legal agreements already initiated. The covenant was not made until Noah, as the representative of the new humanity, had through a sacrifice, admitted his sin and signified his hope of salvation (8:20,21).

Through faith and grace we can receive many things that we have no right to claim on our own. We must learn to wait in patient hope for God’s wonderful timing. He loves sharing unconditional covenants with those who please Him.

9:10 – *“and with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on earth.”* – Man’s sin has brought a corresponding effect even upon the animal kingdom (Romans 8:22). Notice that God separates man from all the other creatures of His creation. Man never evolved from them, therefore, God always distinguishes between them.

9:11 – *“I will establish my covenant with you: Never again will all life be cut off by waters of a flood; never again will there be a flood to destroy the earth.”* - To cutoff life is a frequent threat found in the law of Moses (Leviticus 7:20; 17:4). In the place of the *“Thou shalt nots”* God chose to once again extend His grace and mercy by extending His love for life.

“This is the covenant I *will* make in those days, saith the Lord; I *will* put my law in their hearts; I *will* write them in their minds; I *will* be merciful to their transgressions; I *will* remember their sins no more; I *will* dwell in them; I *will* walk with them.” It is this *“I will”* which Noah now hears, and to which at this stage God adds *“a token”* set in heaven.”

Jukes
“Types of Genesis”

9:12 – *“And God said, ‘This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come’* - When God makes a sign with man He is usually reminding man of His presence as well as man’s obligation to remain true to His Law. But this time the sign was a reminder of God’s promise. God uses a variety of ways to teach His church - visible signs as well as by His Word.

– *“for all generations to come”* is literally *“for generations of eternity.”* God doesn’t leave us with vague expectations or general notions but rather by clear signs that last for generations upon generations.

9:13 – *“I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.”* - Men have often found their last refuge and hope in looking up toward the God of heaven who never disappoints our faith. The rainbow is an index that the sky is not completely overcast, since the sun shines through the shower. It is thus a fitting token. The dark clouds have unleashed their fury and have caused fertility to once again reign supreme.

“Shining upon a dark ground, . . . it represents the victory of the light of love over the fiery darkness of wrath. Originating from the effect of the sun upon the dark cloud, it typifies the willingness of the heavenly to penetrate the earthly. Stretched between heaven and earth, it is as a bond of peace between both, and, spanning the horizon, it points to the all-embracing universality of the Divine mercy.”

Keil & Delitzch

9:14 – *“Wherever I bring clouds over the earth and the rainbow appears in the clouds”* - There is no clear proof that the rainbow ever existed before this time although without the normal rainfall it most likely never had appeared.

Only God could have thought of the wonderful way of blending the emotion sensed at the sight of a dark cloud followed by a beautiful rainbow. We so often focus on the clouds and forget that a rainbow often follows.

9:15 – *“I will remember my covenant between me and you and all living creatures of every kind. Never again will waters become a flood to destroy all life.”* – When man looks upon the rainbow to recall the promise of God, God also looks upon it to remember and to perform what He has promised to do. It becomes a focal point of our faith as we meet with the faithfulness of God. God has used many ways to draw us to Himself.

9:16 – *“Whenever the rainbow appears in the clouds, I will see it and remember the ever lasting covenant between God and all living creatures of every kind on the earth.”* - This is a slightly different phraseology than that of vv14-15 yet this time it is considered as *“ever lasting.”* One writer suggests that it was to last until it would no longer be needed.

The rainbow was to be a heavenly memorial. We would never have known that God had appointed such a sign if it were not for the inspired record of the Bible. The Revelation of God’s Word is often needed to teach us the significance of God’s wonderful creation. It is like an open book for us to read.

9:17 – *“So God said to Noah, ‘This is the sign of the covenant I have established between me and all life on the earth.’”* - God includes both man and every type of living thing upon the earth in His promise. We need to ask for eyes to see what He has to show us each and every day. It takes a child of God to see the sign of the Father. Others may be captivated by fear in seeing the approaching storm. Children of God need to recognize the **promise** in the midst of the **peril** which will lead us to **peace**.

THE BOOK OF GENESIS

THE SONS OF NOAH

Genesis 9:18-29

9:18 – *“The sons of Noah who came out of the ark were Shem, Ham and Japheth, (Ham was the father of Canaan.)”* - We all trace our genealogy back to Noah and his three sons. This has caused a great deal of argument about how mankind has become so different in looks (colour of skin, slant of eyes; bone structure; etc.). This must have an answer in science through the study of DNA structures. This will probably make better sense as scientists unveil this hidden truth. The Bible is silent upon the issue. We should not be quick to give Biblical answers to something that God has not chosen to explain. God must have His reasons for leaving this area uncharted in the Scriptures. It can be studied and discovered in other areas that compliment the Bible.

9:19 – *“These were the three sons of Noah, and from them came the people who were scattered over the earth.”* - This verse gives proof that Noah and his family indeed obeyed the command to be fruitful and replenish the earth. It also gives support to the fact that there was a dispersal of mankind throughout the world.

9:20 – *“Noah, a man of the soil, proceeded to plant a vineyard.”* - Noah’s ancestors were raised on the most basic of all foodstuffs (Genesis 3:18-19; 4:2). The food line of agriculture began to expand at this time. It is interesting that the vine originally comes from Armenia which is the area where we believe the ark landed.

Lamech must have believed that his son Noah (which means *“comfort”*) would bring comfort in spite of the curse placed upon the land (Genesis 5:29). Isn’t it often the case that God’s blessings can be turned into a curse simply by misusing it either in its intended use or with overindulgence?

9:21 – *“When he drank some of its wine, he became drunk and lay uncovered inside his tent.”* - Commentators differ as to whether Noah who was once found righteous and blameless (Genesis 6:9) and had survived the flood had now become an inebriated drunkard. Wine is seen in two ways throughout Scripture. It is first of all seen as a gift from God (Psalm 104:15). Every burnt or peace offering had to have wine accompanying the sacrifice (Numbers 15:5-10). It was encouraged to be purchased for consumption during festive occasions (Deuteronomy 14:26-27). The vineyard was considered as one of the symbols of the nation of Israel (Isaiah 5:1-7; Mark 12:1-11).

There are also many indications of the danger of wine. The Nazarite vow included the abstinence of any alcohol, including wine (Numbers 6:3,4). The priests were forbidden to drink wine when officiating in the Temple. Wine and strong drink caused their visions to become impaired (Isaiah 28:7). A death sentence awaited any who chose to disobey (Leviticus 10:9).

Even the laity were warned about the dangers of drinking too much wine (Isaiah 5:22; Proverbs 21:17; 23: 20 – 21, 29 – 35). The apostle Paul gave us some words of wisdom (I Corinthians 10:23, 31 – 33) which could spare many an argument over what is right or wrong to eat or drink.

9:22 – *“Ham, the father of Canaan, saw his father’s nakedness and told his two brothers outside.”* – Throughout history as well as in today’s societies, honouring parents is the duty of children no matter what age they become (Ephesians 6:2,3; Deuteronomy 27:15-26). The Bible supports any attempt of a son to tactfully cover-up a father’s folly. Gossip that leads to disgrace is warned against in Scripture (Proverbs 17:9). A number of other passages disclose the dangers and punishment for those who exposed the nakedness of another (Habakkuk 2:15; Lamentations 4:21).

9:23 – *“But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s nakedness. Their faces were turned the other way so they would not see their father’s nakedness.”* - Although the act of Ham was mentioned briefly, the kind and meritorious deed of Shem and Japheth was described with greater detail. There is no need to believe that this was Noah’s garment that they used to cover him with. It would have been difficult to walk backwards without looking upon the nakedness of their father. They probably walked backwards until they saw the feet of their father before covering him with the garment they were carrying.

9:24 – *“When Noah awoke from his wine and found out what his youngest son had done to him,”* - It is a bit surprising that Ham was called his *“youngest son”* since the order of their names is usually Shem, Ham, Japheth. Words in Hebrew tend to begin with the shorter word followed by the longer. The record of Genesis 10:21 may play a part in one’s interpretation of the youngest son.

9:25 – *“he said, ‘Cursed be Canaan! The lowest of slaves will he be to his brothers.’”* - This is the first time in Scripture that any man has uttered a curse. Questions have been raised as to why Ham’s youngest son was cursed instead of Ham himself. Three possible explanations may offer an answer. **First**, it is noted that Noah could not take back the blessing that he gave to Ham in Genesis 9:1. **Second**, it may have been an element of a mirroring punishment. Since Noah’s youngest son had sinned, Ham’s youngest son would receive punishment for his father’s wickedness as well. **Third**, Ham’s poor attitude may reflect the later behaviour of the Egyptians and Canaanites which were his descendants (Genesis 10:6; Leviticus 18:3).

Ham’s descendants would become slaves of slaves. Although there are many a fulfilment of Shem’s descendants showing dominance over the Canaanites, it is difficult to find proof when it comes to the descendants of Japheth.

9:26 – *“He also said, ‘Blessed be the LORD, the God of Shem! May Canaan be the slave of Shem.’* - This is an unusual way of expressing of blessing. In reality God is being blessed for creating Shem.

9:27 – *“May God expand the territory of Japheth, may Japheth live in the tents of Shem, and may Canaan be his slave.”* - We now come to the end of the words of Noah. This appears to be a play on the word *“Japheth”* which means *“may he enlarge.”* There are a number of historical proofs of this league taking place. The Scriptures only records a few of them (Genesis 10:22 with 14:4; Genesis 14:1,9 with 10:5).

There is a threefold repetition of the curse which emphasized the fact that it would be fulfilled without question.

9:28 – *“After the flood Noah lived 350 years.”* – Within the genealogy in Genesis the flood is the only event used to mark the passage of time apart from the birth and death of humans. It therefore held significant place within the mind of God. It was not just a story - it was a historical event that has left a number of clear signs to prove to anyone who may still question its authenticity.

9:29 – *“Altogether, Noah lived 950 years, and then he died.”* – This means that Noah lived to an age of just 17 years younger than the oldest man recorded in the Bible. In other words, Noah and Methuselah were contemporaries.

THE BOOK OF GENESIS
FROM SHEM TO ABRAHAM
Genesis 10:1-32

This is the most detailed account of the origin of nations. Jewish chronology is considered to be one of the most dependable of any race worldwide. Here we have 70 fountains from which all mankind streams out of.

JAPHETH (10:2-5) - To Japheth was allotted the isles of the gentiles, which would include that of Britain today. The name “*Japheth*” means “*enlargement*” and truly his boundaries were enlarged. Not only did he gain Europe, but also Asian minor, Asian North of Taurus. He is also often given the land area that includes the Americas.

HAM (10:6) - The name “*Ham*” means “*burnt or black.*” Ham was given the area that includes Northeastern Africa, and the hot southern regions of Asia. Cush included the Nile region. The name “*Mizraim*” means “*two Egypts*” which referred to the upper and lower portions of Egypt. Put is generally considered to be modern Libya.

Among the famous offspring of Ham is one called Nimrod. He was a man who could not rest until he gained control over his neighbour. Nimrod was a *hunter*. Through his skill the balances of wild animals were kept steady. Nimrod became a violent invader of his neighbours rights and properties. He used force and violence to gain victory. Nimrod was also a *great ruler*. He laid the foundations of a later monarchy. Nimrod was also a *great builder*. He was most likely the architect in the building of Babel. After the confusion of tongues he went to the land of Assyria and built the city of Nineveh.

Several things stand out about his ambition. **First**, his ambition was boundless. **Second**, his ambition was restless. He was never satisfied. He had four cities under his command but was not content until he had four more. **Third**, his ambition was expensive. Even though the cost would be staggering to be in charge of so many cities, expense could not hold him back. **Fourth**, his ambition was daring. His name signifies rebellion against God.

Another notable offspring of Ham was Canaan. The name “*Canaan*” means “*land of purple*” which was because it was a major exporter of purple dye which was used by royalty. It was the Canaanites that Joshua was told to destroy before taking their land. This land became known as the Promised Land. It was eventually divided up among the 12 tribes of Israel. It should also be noted that from the Canaanites came a group known as the Jebusites. King David overcame them (II Samuel 5:6 –10; Judges 19; 10-11; I Chronicles 11:4). This land area also became known as Palestine which was named after the Philistines who occupied it. Note also that Sodom and Gomorrah came from the offspring of the Canaanite clans.

SHEM (10:21-29) - The Semites were given the finest regions of the upper and middle Asia. Shem became the father of all the children of Eber. Later in history (Genesis 14:13) Abram came to be known as a "**Hebrew**" which finds its root in the name "**Eber**". Even though the Hamites increased in number over the Semites, the family of saints became more honourable than the family of nobles.

This single chapter has one of the most valuable records of antiquity. It explains the origin of the nations of the world. This account is not found or duplicated anywhere in the known world as found in the Holy Bible.

THE BOOK OF GENESIS

THE TOWER OF BABEL

Genesis 11:1-9

11:1 – *“Now the whole world had one language and a common speech.”* - The *“whole world”* represents all the inhabitants of the world. *“One language”* is literally *“one lip.”* Since all mankind originally came from One Father, it would make sense that they spoke His language (cf. John 8:44). They originally had a unity in speech.

11:2 – *“As men moved eastward, they found the plain of Shinar and settled there.”* - Adam and Eve also had to travel eastward (Genesis 3:24; 4:16) as result of God’s judgement. The actual course was more in the direction of southeast.

11:3 – *“They said to each other, ‘Come, let’s make bricks and bake them thoroughly.’ They used brick mortar instead of stone, and tar for mortar.”* - How soon men forget the judgment of God and return to their former ways. Judgment (like the flood) is never intended to remove the sinful inclinations found in our human will based upon the depravity within our rebellious hearts.

The Hebrew words for *“make bricks”* *“of stone”* and *“build ourselves”* contain the consonants n, b, l, which spell *“mix up”* (vs.7) or *“Babel.”* Baked bricks become hardened stone.

11:4 – *“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 and not be scattered over the face of the whole earth.’* - They intended to establish a name for themselves; to gain a reputation; to set up a memorial (Isaiah 63:12,14; Jeremiah 32:20). They also wanted to unify their position. God told the people to be fruitful and multiply and fill the whole earth - man chose to reject God’s command and conjugate into one area.

The two main reasons for the building of the tower of Babel failed. This is so often the case when man tries to build something without God’s direction. What man attempted to prevent was overturned by heaven’s intervention. We can only find unity between each other and entrance into heaven by obeying the Word of God. Every futile effort to bypass God’s perfect will eventually end in frustration and disaster.

“Consequently the undertaking, dictated by pride, to preserve and consolidate by outward means the unity which was inwardly lost, could not be successful, but could only bring down the judgement of dispersion.”

Keil & Delitzsch
“Commentary on the Old Testament”
 Vol. 1, p. 173

We have built too many towers that have fallen. There are many more yet to fall. Unless we change our pattern, we will witness worse disasters on an increasing scale. We have seen many disasters since the beginning of the industrial revolution. The present scale of increases is alarming to those who have been studying the trend.

11:5 – “But the LORD came down to see this city and the tower that the men were building.” - It is ironic that the tower which was intended to reach heaven was so far away that God came down to get a better look. God must often see our greatest efforts as futile from His vantage point. Ivory towers of men will all fall during the time of God’s final judgement (Revelation 18:2,17, 21). The main temple in Babylon was later called “*Esagil*” which meant “*the house with the raised head.*” It seems from history that we never learn from history.

Excavations in this area have discovered “**Birs Nimrod,**” which is regarded as the Tower of Babel by the local Arabs. Heroditus describes the “**Tower of Belus**” at Babylon as composed of eight towers, place one upon the other, and the lowest was a square building about 800 feet on each side and 100 feet in height.

11:6 – “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.’” - There is a difference in being one people instead of one nation. A nation is a political entity with common institutions, laws, land and language.

God understands when mankind reaches dangerous limits. Ungodly unity will always be quenched when it reaches a height above what God will tolerate.

11:7 – “Come, let us go down and confuse their language so they will not understand each other.” - We find that going down to earth was a prelude to judgement both at Sodom and at Babel. The opposite parallel took place on the Day of Pentecost. The early church spoke in tongues so that those gathered understood in their own language the “*wonderful works of God.*” This brought about a dispersion of the church in power to reach the world with the gospel.

“As the confounding of tongues divided the children of men, and scattered them abroad, so the gift of tongues, bestowed upon the apostles, Acts 2, contributed greatly to the gathering together of the children of God, which were scattered abroad, and the uniting of them in Christ, that with one mind and mouth they might glorify God (Romans 15:6).”

Matthew Henry
“Genesis to Esther”
 p. 35

11:8 – *“So the LORD scattered them from there over all the earth, and they stopped building the city.”* - Conservative numbers suggest that the world’s population would have been around 30,000 at this time. From this point on the nations of the world were formed and became divided against each other. This may help to explain why there will continue to be nations rising up against other nations in spite of their desire to bring about a One World Government. God will eventually gather the nations that are His and separate those which are not (Matthew 25:31,32).

Here we see the frustration of the plans of man. Towers cannot rise and cities cannot be built if its citizens cannot communicate with each other. God has many effective means to baffle and defeat the projects of proud men that set themselves against His will. It is always best to stop building anything that God is against (Proverbs 21:30; Isaiah 8:9,10).

11:9 - *“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.”* - The Babylonians understood the name *“Babel”* to mean *“the gate of the god.”* The Hebrew definition was *“mixed up, confused.”*

“The tower of Babel was intended to be a monument to human effort: instead it became a reminder of divine judgment on human pride and folly. Similarly, the multiplicity of languages and man’s dispersal across the globe points to the futility of man setting himself against his creator.”

Gordon J. Wenham
“Genesis 1 – 15”
 pp. 241 – 242

May we learn to be very selective in joining in on the plans of men who have not sought after God (Proverbs 1:14,15). Temporary accomplishments are not always successes.

THE BOOK OF GENESIS
FROM SHEM TO ABRAHAM

Genesis 11:10-26

When we put Genesis 5,11, and Matthew 1 together we have the entire genealogy of Jesus Christ. We begin to see not only the Son of Abraham, but also the Son of man, and the Seed of the woman.

The Holy Spirit chose to quickly move from one name to another by simply noting their ages. It is observed that at this point the length of a man's life began to decrease and they also gave birth earlier in life.

A few notable computations show us that Adam lived until Methuselah was 243 years old. Shem was about 100 years old when Methuselah died. Shem lived almost as long as Abram. He died when Isaac was about 50 years old.

It is not surprising that Abraham found tribes, talents, and kingdoms just 365 years after the flood. This was comprised of just 11 generations. If each family consisted of 8 children, the 11th generation would consist of 25,165,824 individuals. If we reckon 10 children as the average number, the 11th generation would contain 292,968,750.