

Bible Survey

Genesis

What is the point you desire to show? Summarize Genesis accordingly.

Just thinking out loud...

Since God is sovereign, possessing omniscience, wisdom and all knowledge, we are compelled to believe that man's redemption from sin was the chief means of manifesting His glory and the sole purpose of creation. The saints, for all eternity will worship and glorify Him not only as created beings but as the redeemed people of God.

OR

God's chief purpose in creation was to manifest His glory by creating and redeeming a people for His own sake.

Genesis lays the groundwork by showing us creation and the fall, and His work toward redemption.

Series Outline

Sermon

Genesis

The Generations of the Heavens and the earth, 2:4-4:26

Fall, 2:4-4:26

These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.
Genesis 2:4

Verse 4 begins with the phrase... *These are the generations of...*

It is a phrase that continues through the book of Genesis, and it seems to be Moses' way of drawing distinct changes in the narrative. They are followed by a narrative until the next generation.

The next time this phrase is used is in chapter 5.

So we'll call this section, "The Generations of the Heavens and the Earth," and it will speak primarily of the fall and its outcome.

Moses seems to be offering a contrast between God's tender care for Adam and Eve in chapter 2 and man's condition following the serpent's deception in chapter 3.

God's Tender Care, 2:4b-25

With the intent of communion

In their commentary, "Exploring the Old Testament," authors Samuel Schultz and Gary Smith point out that...

"Throughout the first unit of this account of creation the name of "God" (Elohim) is used... whereas beginning at chapter 2:4b the composite name "Lord God" (or "Jehovah God" in the asv) occurs. The former word portrays God in His relationship to the universe and all contained therein as the great Creator. The latter term speaks of God in His relationship to mankind as the One who lovingly cares and provides for them. While human beings appear only toward the end of the account in Genesis 1, it is immediately clear that they are the center of interest beginning with chapter 2:4b."¹

A people who elevates the value of an animal to equal to or greater status than man is a people who have lost sight of the creator and of creation.

A corrupt understanding of our origin will always lead to gross corruption.

God created man in His image and in His likeness with the intent of communing with Him, and in so doing sharing His pleasures, basking in His glory. All of creation declares the glory of God, but man stands apart from the rest of creation.

Without reading too much into it, we might note here that man's special place in creation had nothing to do with his own goodness,

¹ Samuel J. Schultz and Gary V. Smith, [Exploring the Old Testament](#) (Wheaton, IL: Crossway Books, 2001), 15.

worth or innate glory. Any goodness, worth or glory is imparted, not intrinsic. Man's special place in creation was established upon God's own volition.

The description of God forming Adam is interesting. He did not just speak Adam into existence. Rather, He formed him out of the dust of the earth that He had just created. This was unique and distinct from the rest of the living creatures. This also distinguishes man from God in a visible way. Man is of earth below and God is from above.

The Apostle John explained that...

³¹ He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. ³² He bears witness to what he has seen and heard, yet no one receives his testimony. ³³ Whoever receives his testimony sets his seal to this, that God is true. ³⁴ For he whom God has sent utters the words of God, for he gives the Spirit without measure. ³⁵ The Father loves the Son and has given all things into his hand. ³⁶ Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. John 3:31–36

Later in the gospel, Jesus speaks to the religious leaders and says...

²³ "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ I told you that you would die in your sins, for unless you believe that I am he you will die in your sins." John 8:23-24

So although man was created in the image of God and given dominion over the earth, He remains a man of the earth and God is

the God of the heavens. Communion with God, even before the fall required God condescending to man to walk with him.

How this would have played out had man not sinned, we will never know. What we DO know is that God created man with the intent of communing with him. This, by no stretch of the imagination means that God was lonely.

What it means is that God is pleased to reveal His glory with His creation in a way that His creation can relish in His presence.

Creation for man, man for creation

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground— ⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. ⁸ And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. Genesis 2:5–9

Verse 5 seems to indicate further that creation was made for man and man for creation... *there was no man to work the ground.*

JUST A NOTE that we discover that work preceded the fall and that it is not to be considered to be a curse but rather a blessing given to us in creation.

But the chapter seems to describe the great pleasure God had in providing for the welfare of man.

First, God prepared a place especially for Adam & Eve.

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground—⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. ⁸ And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. Genesis 2:5–9

Second, within that garden He gave man instruction in labor. He was to work the ground and keep it.

There is something strangely special in man being formed... of dust from the ground and then being blessed to work and tend that same ground from which he was taken.

This was where and how Adam was to fulfill God's purpose for him in having dominion over creation.

Third, God provided a pattern of labor and rest.

¹ Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. Genesis 2:1–3

Here, a pattern is set for man, and while we are not under the Mosaic or creations sabbath law, we can observe because that is how God created the earth.

Jesus said... "The Sabbath was made for man, not man for the Sabbath. Mark 2:27

This also gives a sense of eschatological sabbath rest. That is, there is, even at creation a sense of one day entering into the true rest of the Lord that transcends the material world.

Fourth, God provided everything needed for physical life and nurture.

And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. Genesis 2:9

Fifth, God provided the means by which Adam could live in obedient faith and dependence on Him.

¹⁶ And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:16–17

God was not tempting Adam and Eve to sin. God was giving opportunity for them to live in obedient faith. If they would trust God's goodness and faithfulness to them, they would remain in the state of constant, unbroken provision for life and godliness.

By the way, while it is true that God does not tempt us to sin (James 1:12-15), He does test us. For example, the context of James 1 is trials and testings... God may allow or even bring

trials into your life, but it is not with the intent of making you trip up and fall into sin. The instruction is to count it all joy when you fall into divers temptation and trials. The result of counting it all joy is endurance. But if you, because of your trials become angry with God or fall into self-pity or sinful anxiety, or in some way, because of your testing fall into sin, it is not because God tempted you to do so. You sinned, not because of the trial. You sinned because the trial revealed the sin in your heart. You do so of your own will, but God still put that trial there.

¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. ¹³ Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. ¹⁴ But each person is tempted when he is lured and enticed by his own desire. ¹⁵ Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. James 1:12–15

So with Adam and Eve, God provided the means by which they could live in obedient faith and dependence on God... and in that obedient faith they would find joy and contentment. And they could have enjoyed it for all eternity. We might assume they enjoyed it for a period of time, but eventually they entered into sin.

Sixth, God provided a helper that would compliment him as he served the Lord in faith.

¹⁸ Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." Genesis 2:18

²¹ So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." ²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵ And the man and his wife were both naked and were not ashamed. Genesis 2:21–25

The beauty of this relationship is seen in Adam first recognizing his need for a woman, and second by the purity and innocence between them (25).

By the way, not only did God create woman to serve as a *helper fit for him*, He also appointed man to care for and lead the woman.

We are introduced here to a complimentary relationship. That is, both were created beings who, in God's eyes as well as their own, were equal in nature.

This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man [Adam] when they were created. Genesis 5:1–2

And yet, it was to Adam that God spoke regarding the tree of the knowledge of good and evil.

It was Adam's role to lead His wife, to protect her and to care for her. Eve made a choice of her own volition but it was Adam who failed her. Rather than correcting her, he watched her give in to

Satan's deceit to eat the fruit. And then, without hesitation, ate it along with her.

By the way, Andrew pointed out last week that here in the garden, before the fall God established marriage as a portrait of His Son and His bride, the church... that would not begin for another few millennia.

Eighth, God provided the means to multiply and replenish the earth with more image bearers.

²⁸ And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." Genesis 1:28

Again, we are introduced to complimentary roles between man and woman... a man cannot replenish the earth without a woman and a woman cannot replenish the earth without a man... those who represent Him are to fill the earth with image bearers...

Ninth, God provided a communion with Himself in the whole of life.

⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. Genesis 3:8

It is implicit that *the Lord God walking in the garden* was a common occurrence. Adam and Eve lived in the presence of their divine creator and God.

One final note about this...

Many assert that, implicit in this chapter is the earthly temple of God...

You might find it interesting to look into on your own, but there are a few things they point to that brings them to this conclusion... the "plan of Eden is a prototype of the tabernacle and the temple. This narrative is meant to preview the priesthood and the holy of holies in the Israelite tabernacle and temple.

"God built the world as a cosmic temple... His own image in this temple... represents God's presence, power, authority, reign in Christ's stead."²

"Just as the temple was the place of God's unique presence experienced by the priests, so Eden was the place where God walked with Adam.

"Adam is depicted as a priest with respect to his task, namely, "to work" and "to keep" the garden, which is the priest's task in the temple

"The cherubim assumed Adam's function to guard the tree of life (Gen. 3:24), which became memorialized in the tabernacle (cf. Exod. 25:18-22).

"The "tree of life" (Gen. 2:9) was probably a model of the lampstand in the tabernacle (Exod. 25:31ff)."³

² "Were Adam and Eve Priests in Eden? | BibleProjectTM." n.d. BibleProject. Accessed March 26, 2022. <https://bibleproject.com/blog/were-adam-and-eve-priests-eden/#:~:text=for%20all%20eternity>.

³ "Summarizing the Biblical-Theological Case for Eden Being a Temple-Garden." 2016. Reformed Forum. July 30, 2016. <https://reformedforum.org/summarizing-biblical-theological-case-eden-temple-garden/>.

Sin Enters the World, 3

The stark contrast between the close of chapter 2 and the opening statement of chapter 3 depicts the somberness of the matter.

James Smith in his commentary, "The Pentateuch" tells us that...

"In the literary treasures of the ancient Near East no close parallel to the Fall narrative of Genesis 3 appears. This is not altogether unexpected. No fall was possible in pagan mythology because man was created evil by evil gods. He never experienced a state of innocence from which to fall. The situation, however, is quite different in the Bible. The Fall of man from an original state of purity is the silent hypothesis of the whole Biblical doctrine of sin and redemption.¹ The historicity of Genesis 3 is vital to the Christian view."⁴

Serpent

The serpent is introduced in this chapter. The scripture identifies him as *the devil and Satan, the deceiver of the whole world* in Revelation 12:9, but here, he is introduced simply as, *The serpent... who was more crafty than any other beast of the field*. We are then told that *the LORD God* made him.

Of interest to me is what seems to be a common response among commentators of this chapter regarding the serpent. One commentary wrote,

"Here is another conundrum. The text informs us that the serpent was 'more crafty than any of the wild animals the LORD God had made.' ... this leaves us unprepared for the remainder of the

¹ H. Bavinck, *The International Standard Bible Encyclopaedia*, s.v. "Fall," II, 1092.

⁴ James E. Smith, [*The Pentateuch*](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 65.

narrative. As much as any Israelite of Moses' time, we are surprised to read of a talking serpent."⁵

I honestly wonder if I'm missing something. We've just read about the creation of all that exists by the Word of our sovereign God. It seems the idea of a talking serpent is pretty easy to accept.

I like what Albert Baylis says about this...

A greater dilemma here. "Not only does the serpent talk, but it reasons—to a degree that is convincing to a human! Beyond all this, the serpent knows about the prohibition. And, the serpent is already bent toward evil purposes—how so in a good creation?

"No answers to this dilemma are provided. We are forbidden by the passage to make the scene mythical. We seem forbidden by the conversation to make the serpent one of God's good creatures and nothing more. It is clear from the narrative that a sinister mind is at work in the serpent. Our account of the entrance of sin into human experience assumes an already fallen intelligence—devilishly so!"⁶

Deception

We are reminded throughout the scriptures to guard ourselves against the schemes of the devil...

Put on the whole armor of God, that you may be able to stand against the schemes of the devil. Ephesians 6:11

Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. 1 Peter 5:8

We would not be outwitted by Satan; for we are not ignorant of his designs. 2 Corinthians 2:11

⁵. Baylis, Albert H. 1996. *From Creation to the Cross : Understanding the First Half of the Bible*. Grand Rapids, Mich.: Zondervan, 43.

⁶. Ibid., 43-44.

Here in Genesis 3, we are made privy to Satan's scheme to deceive Eve. It can be clearly seen that on the superficial level, he caused Eve to question what God had actually said. Second, he caused Eve to question that God was actually good.

I suggest that it can be summed up this way. He caused Eve to view her God and her circumstances from a subjective view rather than from an objective.

Eve fell into Satan's trap as soon as she began to consider God's Word through her own reality, and her circumstances based upon how she felt.

The lie her mind told her was that God was withholding from her what was best; God was unkind to her. The reality was that

...the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:15–17

The lie she believed was based upon what she saw with her eyes...

...when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Genesis 3:6

The lie she believed was that eating this fruit was the means to gain wisdom apart from her Creator...

Subjective reasoning based upon feelings and human reasoning always leads you to act independentantly of the Lord.

It is foolish for us to believe that Satan no longer uses this scheme against us...

James Smith sees the serpents deceit from a three pronged view...

"Contemplation followed temptation (3:6). Eve studied the tree. It appealed to her in three ways. Physically the tree was appealing for it was "good for food." Because it was "pleasing to the eye," the tree had aesthetic appeal. Intellectually the tree enticed Eve because she saw that it had the potential "for making one wise." Every temptation appears to have one or more of these three appeals. This is what the Apostle John referred to as "the lust of the flesh, the lust of the eyes and the pride of life" (1 John 2:15–17).

Eve surrendered to the temptation. She partook of the forbidden fruit and thus committed the first act of human rebellion against God. Eve immediately gave the fruit to her husband, and he, offering no resistance, joined his mate in transgression. Chronologically, Eve ate first; but theologically Adam is declared to be the original sinner. He was the head of the race and was responsible for its actions."⁷

Notice that the serpent lied about Eve dying should she eat of the fruit (4), but he spoke the truth when he told her her eyes would be opened, and she would be like God, knowing good and evil (5).

What he left out was that this consciousness, knowing right from wrong was an act of rebellion and would rob her of her innocence and separate her from God.

Verse 6 serves as a warning for husbands, men in leadership and men in general...

⁷ James E. Smith, [The Pentateuch](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 68.

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband **who was with her**, and he ate.

While Eve was deceived, Adam **who was with her** made a conscious choice to follow the lead of his wife. Certainly, she transgressed, but Adam did so knowingly.

PERHAPS DON'T GET INTO THIS (but just in case)

¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control. 1 Timothy 2:11–15

“The consequences of partaking of the fruit were not as expected. Six indications of guilt can be seen in the narrative. [In the NOTES, Figure 2]

1. “The eyes of their mind were opened (as Satan had promised) but they saw themselves as frail mortals, not gods. “They saw that they were naked” (3:7). Before the Fall they were innocent (2:25); now they were guilty. Why their sense of shame focused on their nakedness is not entirely clear.
2. “They manifested a kind of cleverness, but not the God—like wisdom which they had sought. They sewed fig leaves together and made aprons for themselves (3:7).
3. “They now knew good and evil, but not the way God does (3:22). A sick man has a knowledge of suffering which differs

from the insight of the physician who treats him. So God who is omniscient knows all about evil. Man, however, knows evil by experience.

4. "They lost their fellowship with God. When they heard the sound of God walking in the garden they hid themselves. Mistrust, fear and guilt replaced trust and free communion with God. One of the effects of Adam's sin was that he forgot that God is omnipresent and omniscient.
5. "They experienced an embarrassing confrontation with God (3:9–13). The questions God asked were pedagogic, i.e., they were designed (1) to make man assess his sinful condition; and (2) lead him from shame to guilt and then to repentance. "Adam, where are you?" (v. 9). "Who told you that you were naked?" (v. 11). "Have you eaten of the tree?" (v. 11). "What have you done?" (v. 13). God interrogated Adam and Eve, not Serpent. For that Evil One there was no hope. In fact Serpent said absolutely nothing in the presence of God."⁸

Judgment & Promise

The Woman (3:16)

¹⁶ *To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."*

Her punishment had three dimensions.

⁸ James E. Smith, [*The Pentateuch*](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 68–69.

1. Physically she would experience multiplied pain especially as it is associated with childbirth. As desirable as it is to have a child, the physical suffering of childbirth serves as a reminder that we live in world fallen into sin.
2. Emotionally, the woman's desire would be for her husband. The wording here is identical to that which the Lord spoke to Cain in 4:7. It reads, *If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.* The idea, to the best of my understanding, is an innate desire to govern and control her husband.
3. Subjection to her husband (cf. 1 Tim 2:14). She who sought to control her husband by leading him into temptation would now be the one controlled.

NOTE that through the ministry of the Holy Spirit, willingness to be under the subjection to the headship of the husband is not a curse, but rather a blessing.

The Man (3:17–19)

¹⁷ And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

The sentence on the man was equally severe. He had yielded to the love of a creature in preference to that of God; now the creation would turn against him. He had eaten forbidden fruit; now the earth would refuse him necessary food. He had disobeyed God; now the earth over which he had been given dominion would disobey him. Five aspects of his punishment are apparent.

1. Because of man the ground would be cursed (3:17).
2. Adam would have to toil for his food (3:17). In this toil he would experience misery.
3. The uneatable products of the earth would be multiplied thus making it difficult to cultivate the eatable herbs (3:18).
4. Continuous toil would have to be expended throughout life (3:19). The picture here seems to be of the sweat of the brow mingling with food at meal times. The words "you will eat" which appear three times in the sentence of the man are full of promise. Man's life would be difficult, but he would survive, at least for a time.
5. Ultimately the earth would reclaim Adam's body. He would return to the ground from which he was taken (3:19).

Notice in passing that *creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility... and the whole creation has been groaning together in the pains of childbirth until now. (Romans 8:19-22)*. Creation too is in need to be set free from its bondage to corruption and will one day be renewed.

The Serpent (3:14–15)

¹⁴ *The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."*

For the Serpent, God announced judgment with no mercy. Immediately he would be cursed above both domestic and wild animals. In this context the word "from" means, "apart from." The serpent would crawl on his belly and eat dust.

Whether this is a literal curse on the beast or a metaphor referring to Satan is unclear.

There is however, a direct judgment upon Satan himself.

Genesis 3:15, 20–21

¹⁵ *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."*

A ray of light shines through the darkness of Genesis 3. Here is a promise of salvation and here is faith in that promise.

Enmity

Genesis 3:15 has been called the Protevangelium, the first Gospel. This first Messianic prophecy comes in the context of a curse upon Serpent.

I don't know if this *enmity between the serpent and the woman* is necessarily the idea that women hate snakes. Nor am I convinced

that it means “she would never again be the pushover she had been in the garden.”

In the reading of the verse, it seems to indicate a two pronged affect. First, with the promise of the head crusher coming through the seed of a woman, the woman giving birth, possibly to the head crusher, would always be a threat to Him. Satan would always be waiting, anticipating and attempting to thwart the possible birth of this deliverer.

This may be the intended portrait depicted in Revelation 12:4...

And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. Revelation 12:4–6

Thus we have the Pharaoh’s edict to destroy all Jewish males born in Egypt in Moses’ day, or the destruction of the Jews as a whole by Haman in Esther, or the killing of babies under two years of age by Herod in the time of Jesus’ birth.

The second aspect, and perhaps with greater emphasis...

“...the battle would continue between the seed of woman and the seed of Serpent. That the word “seed” here is figurative is obvious from the fact that women do not literally have seed. The seed of woman would embrace all those who share the woman’s enmity toward the Devil, i.e., righteous mankind. The seed of the Devil would include all who yield to the Evil One without so much as a skirmish, i.e., wicked mankind. **God was assuring the serpent that a righteous remnant of mankind would resist with God-given might the evil designs of the children of the Devil.**

“The struggle between the two seeds would reach its climax in a confrontation between the serpent himself and a single

representative of the seed of woman. The serpent will strike at the heel of this champion of righteousness. He will thereby inflict great pain upon him. Ultimately, however, the representative of the seed of woman would crush the serpent's head, i.e., deal him a mortal blow. That Genesis 3:15 refers to the victory of Messiah over Satan is the teaching of Galatians 4:4–5 and 3:15ff.

Faith in the Promise (3:20–21)

²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the Lord God made for Adam and for his wife garments of skins and clothed them. ²² Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" ²³ therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. Genesis 3:14–24

"Adam took note of the hints of hope in the midst of the divine pronouncement of punishment. He demonstrated his faith in the promise of God and the future of the race when he renamed his wife Eve (*chavvah*), i.e., one who continues to give life (3:20). Thus was Adam expressing his faith that Eve would produce offspring as promised in 3:15. This faith implies repentance.

"God expressed his acceptance of Adam's faith by clothing the sinners with skins. Those skins served to remind them of the sin they had committed. Some think this clothing foreshadowed the robe of Christ's righteousness which God provides to guilty sinners. Be that as it may, the action of God in providing garments taught

Adam and Eve that (1) their sense of shame after the Fall was appropriate; (2) the beasts of the field might lawfully be used for the benefit of mankind; and (3) their bodies would need to be protected from cold and injury outside the garden.”⁹

The Two Seeds, 4-5

The murderous act of Cain remains under the section of “The generations of the heaven and the earth,” begun in chapter 2.

Chapter 5 introduces Seth, and begins the new section of “The generations of Adam.”

In these two, we find the seed of the serpent and the seed of the righteous...

Birth, 4:1-2

It seems here that Moses introduces us to the two seeds mentioned in chapter 3. The seed of the serpent and the seed of the woman. The righteous seed and the unrighteous seed.

¹ Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.”

² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.

“[Cain’s] name means “acquisition, possession.” He received this name... because it reminded Eve of something she had said at his birth: “I have gotten... a man from Yahweh” (i.e., with the help of Yahweh). Here as in most places where Biblical names are explained sound similarity rather than etymology is the principle employed.

⁹ James E. Smith, [The Pentateuch](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 70–73.

Eve's comment at the birth of Cain expressed her thanksgiving at being delivered from the pains and dangers of pregnancy. Her use of the name Yahweh indicates that she regarded this birth as a token of the faithfulness of God in allowing "seed of woman" to be born. Whether or not she expected this particular child to be the Crusher of Genesis 3:15 cannot be determined.¹⁰

Offering, 4:3-5

No indication of a vocation higher than the other...

³ In the course of time Cain brought to the Lord an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The Lord said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

No indication that the offering requiring bloodshed was the cause of God's approval (although we might be safe to assume it to be because of progressive revelation).

⁴ By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. Hebrews 11:4

¹⁰. James E. Smith, [The Pentateuch](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 76.

Verses 5b-7 give insight to Cain's heart condition. It SEEMS the primary issue with Cain's offering was not merely the offering, but more so that he himself was unrighteous.

⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The Lord said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it." Genesis 4:5-7

Verse 7 gives insight to a chief characteristic of sin awaiting opportunity to enslave.

Verses 6-7 continues a pattern shown with Cain's parents and throughout the whole of scripture, that is, the mercy and grace extended to the wicked.

Murder, 4:8-15

⁸ Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹ Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" ¹⁰ And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. ¹¹ And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." ¹³ Cain said to the Lord, "My punishment is greater than I can bear. ¹⁴ Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." ¹⁵ Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him.

The first murder...

Cain is identified in 1 John 3 as *of the evil one* (seed of the serpent)... righteousness...

¹¹ For this is the message that you have heard from the beginning, that we should love one another. ¹² We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. ¹³ Do not be surprised, brothers, that the world hates you. 1 John 3:11–13

The voice of your brother's blood is crying to me from the ground, 10.

Speaking to the religious leaders, Jesus said,

⁴⁹ Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' ⁵⁰ so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, ⁵¹ from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation. Luke 11:49–51

I would suggest that the meaning of the *this generation* in verse 50 speaks not of the generation present at the time of Jesus but rather, the descendant of the serpent... the seed of the serpent.

"generation (n.)

"... 'race, people, species; progeny, offspring; act of procreating' ... from genus 'race, kind'""¹¹

This echos the cry of the martyrs in Revelation 6

⁹ When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. ¹⁰ They cried out with a loud voice, "O Sovereign Lord, holy and

¹¹ "Generation | Etymology, Origin and Meaning of Generation by Etymonline." n.d. www.etymonline.com. Accessed March 31, 2022. <https://www.etymonline.com/word/generation>.

true, how long before you will judge and avenge our blood on those who dwell on the earth?" ¹¹ Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. Revelation 6:9–11

God's kindness, 15ff

¹⁵ Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him. Genesis 4:15

Again, God's kindness is seen in that He marks Cain for the purpose of his protection, 15.

¹⁶ Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

Figure 2:1

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. ¹⁹ And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰ Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. ²³ Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. ²⁴ If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." ²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." ²⁶ To Seth also a son was

born, and he called his name Enosh. At that time people began to call upon the name of the Lord. Genesis 4

A pivotal statement... Cain went away from the presence of the Lord...

4:16-24 is the account of Cain's heritage culminating in Lamech's statement of mockery of God's goodness.

I have killed a man for wounding me, a young man for striking me. If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.

MY understanding of this statement is that God sparing Cain from immediate death allowed him to continue to live and to enjoy the blessings of common grace and to be a father of generations who would follow him.

In Lamech's eyes, the "curse" of God was "not that terrible" when seeing it on a horizontal plain, therefore, his response to murder was, "What's the big deal?" Perhaps I will be blessed even more than Cain had been.

So Cain's seed is seen here, and continues until the flood as the seed of the serpent.

The closing verses of the chapter introduces another son of Adam named Seth, who then had a son named Enosh.

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord. Genesis 4:25-26

It is unclear exactly what it means that *people began to call upon the name of the Lord*, EXCEPT that Seth's seed SEEMS to trace distinctly from Cain's to be the righteous seed of the woman.

The Book of the Generations of Adam, 5:1-6:8

¹ *This is the book of the generations of Adam. When God created man, he made him in the likeness of God.* ² *Male and female he created them, and he blessed them and named them Man when they were created.* ³ *When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.* ⁴ *The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.* ⁵ *Thus all the days that Adam lived were 930 years, and he died.*

Once again we see the phrase, *This is the book of the generations...*

Moses is shifting the focus of the narrative...

Seth, the seed of the woman, 1-32

¹ *This is the book of the generations of Adam. When God created man, he made him in the likeness of God.* ² *Male and female he created them, and he blessed them and named them Man when they were created.* ³ *When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.* ⁴ *The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.* ⁵ *Thus all the days that Adam lived were 930 years, and he died. Genesis 5:1–5*

“Genesis 5 opens with a beautiful reminder of the great truths concerning the creation of man. Moses reminded his readers of (1) the stupendous miracle of man, viz., that he was created by ‘elohim in a day; (2) the supreme importance of man, viz., he was created in the likeness of God; (3) the supreme distinction in man, viz., he was created male and female; (4) the special blessing of man; and (5) the significant name of man, viz., Adam. That God gave man this name was not narrated in the earlier account.

“Genesis 5 sketches the early history of the family of faith. These patriarchs lived long lives. Their average age (excluding Enoch) was 912 years. Again with the exception of Enoch, each biography concludes with the solemn toll of a funeral bell. From Adam onward death had dominion (Rom 5:11) thus fulfilling the garden threat, “Thou shalt surely die!” “¹²

This short portion introduces us to what seems to be the righteous seed of Seth, the third son of Adam that we meet.

The Bible does not mention any other children of Adam and Eve, but we must assume that they had others. Both Cain and Seth took for themselves wives, which had to come from Adam. Considering it was 130 years before Seth is mentioned, it is possible, although not explicit in the text that there were many other children birthed by Adam and Eve.

The Lord chose to speak specifically of these two generational lines to describe the trajectory of the righteous and of the wicked.

¹² James E. Smith, [The Pentateuch](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 81.

What we know is that by the time that God flooded the earth, the righteous seed was down to one. Eight, if you include Noah's family in the equation.

⁶ When Seth had lived 105 years, he fathered Enosh. ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died. ⁹ When Enosh had lived 90 years, he fathered Kenan. ¹⁰ Enosh lived after he fathered Kenan 815 years and had other sons and daughters. ¹¹ Thus all the days of Enosh were 905 years, and he died. ¹² When Kenan had lived 70 years, he fathered Mahalalel. ¹³ Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴ Thus all the days of Kenan were 910 years, and he died. ¹⁵ When Mahalalel had lived 65 years, he fathered Jared. ¹⁶ Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷ Thus all the days of Mahalalel were 895 years, and he died. ¹⁸ When Jared had lived 162 years, he fathered Enoch. ¹⁹ Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰ Thus all the days of Jared were 962 years, and he died. ²¹ When Enoch had lived 65 years, he fathered Methuselah. ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not, for God took him.

⁵ By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. ⁶ And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. Hebrews 11:5-6

²⁵ When Methuselah had lived 187 years, he fathered Lamech. ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of Methuselah were 969 years, and he died.

²⁸ When Lamech had lived 182 years, he fathered a son ²⁹ and called his name Noah, saying, “Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands.” ³⁰ Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹ Thus all the days of Lamech were 777 years, and he died. ³² After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth. Genesis 5

Whether Lamech was looking for the promised “seed” is not indicated. He did see in Noah however, some sort of deliverer who would relieve the world from the curse... *from the painful toil of our hands.*

Chapter 6, Mingling

¹ When man began to multiply on the face of the land and daughters were born to them, ² the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³ Then the Lord said, “My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.” ⁴ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. ⁵ The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶ And the Lord regretted that he had made man on the earth, and it grieved him to his heart. ⁷ So the Lord said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸ But Noah found favor in the eyes of the Lord. Genesis 6:1–8

There are varied opinions as to *the sons of God* were.

Some propose that they refer to the angels cast out of heaven with Satan, and that this depicts the cohabiting between the fallen angels and the women on the earth. These are serious Bible students who consider the term *sons of God* as used in Job 1:6; 2:1; 38:7 to refer to Satan and his angels. Then in conjunction with Peter's reference in 2 Peter 2:4 to the Lord not sparing the *angels when they sinned* they make a good argument. You might also read 1 Peter 3:18-20.

In the context of the immediate passage and those around it, I suggest that it refers to the unrighteous seed of Cain cohabiting with the righteous seed of Seth.

However you might interpret this passage, there are some key statements that are made.

Verse 3... *Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."*

Once again, God extends his kindness and mercy to the wicked...

¹⁸ *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ¹⁹ in which he went and proclaimed to the spirits in prison, ²⁰ because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.*
1 Peter 3:18–20

⁷ *By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith. Hebrews 11:4–7*

Verse 5... *The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.*

Verses 7-8... *So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them. But Noah found favor in the eyes of the Lord.*

These are the generations of Noah, 6:9-9:29

God's grace, 5-10

⁵ *The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶ And the Lord regretted that he had made man on the earth, and it grieved him to his heart. ⁷ So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." ⁸ But Noah found favor in the eyes of the Lord. Genesis 6:5–8*

⁹ *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. ¹⁰ And Noah had three sons, Shem, Ham, and Japheth. Genesis 6:9–10*

God keeps His promise of a righteous seed by extending grace to Noah. I don't believe we can separate 6:8 from 6:9... nor do I believe it would be accurate to place them in reverse order.

Verse 8 tells us that *Noah found favor (grace in the KJV) in the eyes of the LORD*, and then...

Verse 9 describes Noah as a *righteous man, blameless in his generation. Noah walked with God.*

God's grace WAS NOT bestowed upon Noah because He was righteous, blameless and walked with God.

Rather, Noah was righteous, blameless and walked with God, because he *found favor in the eyes of the LORD.*

This is a testimony to God's faithfulness to His promise not Noah's goodness.

When the LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually (6:5), He was not from heaven, looking desperately on earth for one righteous person He could use to fulfill His promise.

It was His grace upon Noah that set Hims apart to Himself from the vile world in which He lived.

Noah did this; he did all that God commanded him. Genesis 6:22

6:11, Now the earth was corrupt in God's sight, and the earth was filled with violence.

¹¹ Now the earth was corrupt in God's sight, and the earth was filled with violence. ¹² And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. ¹³ And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. Genesis 6:11–13

One cannot read the Bible without taking note that sin in the heart of man makes him violent toward one another and toward God. Although this is demonstrated in but a few people in the Bible, you can be certain that the capacity toward violence is within the heart of every man born in sin.

6:14, *Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch.*

It's interesting to note that word translated *pitch* here is translated elsewhere as "ransom," and is from the root word translated "atonement."

Henry Morris points out that...

"While the New Testament word "atonement" implies reconciliation, the Old Testament "atonement" was merely a covering (with many applications). As the pitch was to make the Ark watertight, keeping the judgment waters of the Flood from reaching those inside, so, on the sacrificial altar, "it is the blood that maketh an atonement for the soul" (Leviticus 17:11), keeping the fires of God's wrath away from the sinner for whom the sacrifice was substituted and slain."¹³

Covenant, promised, 6:17b-18

6:17b-18, *Everything that is on the earth shall die.* ¹⁸ *But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.*

¹³. "Atonement." n.d. www.icr.org. Accessed March 31, 2022. <https://www.icr.org/article/9264>.

Although, God established covenant type parameters with Adam in the garden, this is the first time that covenant is mentioned in the scriptures.

Covenant, explained, 8:13-22

¹³ In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry.

¹⁴ In the second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵ Then God said to Noah, ¹⁶ "Go out from the ark, you and your wife, and your sons and your sons' wives with you. ¹⁷ Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth." ¹⁸ So Noah went out, and his sons and his wife and his sons' wives with him. ¹⁹ Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

²⁰ Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹ And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. ²² While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." Genesis 8:13–22

Covenant, established, 9:1-17

¹⁸ The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) ¹⁹ These three were the sons of Noah, and from these the people of the whole earth were dispersed.
Genesis 9:18–19

The Generations of the Sons of Noah, 10:1–11:9

Table of Nations, 10

“This passage [Genesis 10] is called the Table of Nations because its list explains the origin of most of the peoples of the ancient Near East. The names correspond to biblical names for major people groups, tribes, and regions.

“The list does not cover all the nations of the earth. Rather, it covers the groups most relevant for biblical history. The listing is also symbolic, as the number of descendants listed for Shem, Ham, and Japheth totals 70. The Table of Nations explains how Noah’s three sons multiplied into the nations of the world known to the author of Genesis.”¹⁴

“The geographic and ethnic distribution of the human race is described in chapter 10. Japheth and his sons moved westward toward Spain via the Caspian and Black Seas (10:2–5). The sons of Ham

¹⁴. John D. Barry et al., [Faithlife Study Bible](#) (Bellingham, WA: Lexham Press, 2012, 2016), Ge 10:1–32.

migrated southwestward to Africa (10:6–14), while the Semites (10:21–31) occupied the area north of the Persian Gulf.”¹⁵

Verse 32...

These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood. Genesis 10:32

The Tower of Babel

NOTE that the the Table of Nations and their dispersement over the face of the all the earth is the result of Babel.

¹ Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. ⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.”

⁵ And the Lord came down to see the city and the tower, which the children of man had built. ⁶ And the Lord said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” ⁸ So the Lord dispersed them from there over the face of all the earth, and they left off building the city. ⁹ Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth. Genesis 11:1–9

¹⁵ Samuel J. Schultz and Gary V. Smith, [*Exploring the Old Testament*](#) (Wheaton, IL: Crossway Books, 2001), 18.

So it seems there were three issues, one building upon the other. First, their refusing to *be dispersed over the face of the whole earth* was in direct disobedience to God's command in 9:1

And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. Genesis 9:1

Second, their desire to *make a name for ourselves* alludes to an attempt to live independently apart from God.

"So the tower pointed to man's attempt to glorify and fortify himself. The structure was a monument to lack of faith in God's promises and to disobedience to his command to spread over the earth."¹⁶

Bob Utley suggests...

"The people of Mesopotamia were astral worshipers (i.e. heavenly lights were gods). These towers were raised platforms to observe the night sky. They were the place where the gods were worshiped and encountered."¹⁷

Third, God said, *this is only the beginning of what they will do.*

²⁴ *The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,* ²⁵ *nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.* ²⁶ *And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,* ²⁷ *that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us,* ²⁸ *for " 'In him we live and move and have our being'; as even some of your own poets have said, " 'For we are indeed his offspring.'* Acts 17:24–28

¹⁶ James E. Smith, [The Pentateuch](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 104.

¹⁷ Robert James Utley, [How It All Began: Genesis 1–11](#), vol. Vol. 1A, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2001), 127.

The Generations of Shem, 11:10ff

“The record of the developments during the age of beginnings is finally narrowed down to the Semites (11:1–32). By means of a genealogical listing of ten generations, the record focuses attention upon Terah, who migrated from Ur to Haran. A climax is reached upon the introduction of Abram, whose name is later changed to Abraham (17:5). He became the father and founder of a chosen nation, Israel. Within that nation were the hopes of universal blessing and for the fulfillment of the messianic promises (Gen. 22:15–18; cf. Matt. 1:1, 2). The rest of the Old Testament is principally the history and literature of God’s chosen people, Israel.¹⁸

¹⁸. Samuel J. Schultz and Gary V. Smith, [*Exploring the Old Testament*](#) (Wheaton, IL: Crossway Books, 2001), 18–19.

Flood, 6:9-9:29

Nations, 10:1-11:26

Abraham, 11:27-

Isaac

Jacob

Joseph

"Structure

"The book of Genesis is a pie that may be cut in more than one way, depending on the perspective and interests of the reader. Perhaps the most fascinating structural device is the so-called Toledoth formula. The phrase has been translated a number of different ways including "these are the generations," this is the

family history," and "this is the account." Following this first occurrence, the narrative divides into the following sections: 'these are the generations of' Adam, Noah, Noah's sons, Shem, Terah, Ishmael, Isaac, Esau (the formula is given twice in this section, 36:1 and 9), Jacob. Thus the book of Genesis has a prologue (1:1-2:3) followed by ten episodes. The person named is not necessarily the main character but the beginning point of the section that also closes with his death. This device, accordingly, provides a sense of unity to the book of Genesis that cuts across the hypothetical sources discussed in the previous section.

"A second approach to the structure of Genesis considers the book's transitions in terms of content and style. In the first place, it is possible to divide the book into two subsections: Genesis 1:1-11:32 and 12:1-50:26. The former is the Primeval History and covers the time between creation and the tower of Babel. These chapters cover an indeterminably long period of time in the far distant past. The second part of Genesis is characterized by a slowing down of the plot and a focus on one man, Abraham, and his family for four generations. These chapters are often called the patriarchal narratives and follow the movements of the people of promise from Abraham's call in Genesis 12:1 to the death of Joseph at the end of the book. Both of these divisions of Genesis begin with a creation initiated by the word of God. In Genesis 1:1 God calls the universe into existence by the power of his word; in Genesis 12:1 God calls a special people into existence by the power of his word (Brueggemann, 105).

"A further subdivision can be made within the second part of Genesis between the patriarchal narratives and the Joseph story.

The former are episodic, short accounts of the events in the lives of Abraham, Isaac, and Jacob. The Joseph story (Genesis 37; 39-50) is a connected plot, which recounts how Abraham's family came to Egypt in the first place. The story continues in the book of Exodus. It provides the transition between a family of seventy to seventy-five people that went down into Egypt and a nation that, four hundred years later, is poised on the edge of the Exodus."¹⁹

"The Bible must be interpreted Christocentrally. There is no other way for a Christian to understand it. There are at least three basic senses in which we may see Christ in the Bible as we survey its contents: (1) Christ is the theme of both testaments of the Bible, (2) Christ is the theme of each of the eight sections of Scripture, and (3) Christocentric themes and truths may be found in each of the sixty-six books of the Bible. Like a puzzle, once the overall picture (theme) is understood, it is much easier to put all the pieces together. The overall picture in the Bible is the person of Christ. Once we see this, all the parts of testaments and books will fit more easily in place. We can see Christ as the theme of the Bible by examining the way Christ unites it in each of these senses."²⁰

"The first five books of the Bible lay the foundation for the coming of Christ in that God here effects the *election* (Genesis), *redemption* (Exodus), *sanctification* (Leviticus), *direction* (Numbers) and the *instruction* (Deuteronomy) of the Jewish people through whom He will bring into the world its two most treasured gifts, the Living Word (Christ) and the Written Word (Scripture). It is the

¹⁹ Dillard, Raymond B., and Tremper Longman III. 1994. *An Introduction to the Old Testament*. Grand Rapids, Michigan: Zondervan, 48.

²⁰ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 19-20.

foundation for this task which is laid by God in the first five books of the Old Testament."²¹

"Following the fourfold topical arrangement of the Old Testament, we see that each section has a particular relationship to the people of Israel: Law—their *moral* life, History—their *national* life, Poetry—their *spiritual* life, Prophecy—their *messianic* (and future) life."²²

"The Origin of Nations (Genesis 1-11).

"The creation of man (1-2).

"The corruption of man (3-5).

"The destruction of man (6-9).

"The dispersion of man (10-11).

²¹ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 21.

²² Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 32.

Observation & Commentary

On the Scriptures

"The religion of the Bible is a frankly supernatural religion... God has intervened extraordinarily, in the course of the sinful world's development, for the salvation of men otherwise lost."²³

"God did not... withdraw Himself from concernment with men. Rather, He began at once a series of interventions in human history by means of which man might be rescued from his sin and, despite it, brought to the end destined for him. These interventions involved the segregation of a people for Himself, by whom /God should be known, and whose distinction should be that God should be "nigh unto them" as He was not to other nations (Deut. iv. 7; Ps cxlv. 18). But this people was not permitted to imagine that it owed its segregation to anything in itself fitted to attract or determine the Divine preference; no consciousness was more poignant in Israel than that Jehovah had chosen it, not it Him, and that Jehovah's choice of it rested solely on His gracious will. Nor was this people permitted to imagine that it was for its own sake alone that it had been singled out to be the sole recipient of the knowledge of Jehovah; it was made clear from the beginning that God's mysteriously gracious dealing with it had as its ultimate end the blessing of the whole world (Gen. 12:20-3; 17:4-6, 16; 18 18; 22 18; Romans 4:13), the bringing together again of the divided families of the earth under the glorious reign of Jehovah, and the

²³ Warfield, Benjamin B. (1948) 2020. *The Inspiration and Authority of the Bible*. Phillipsburg, NJ: P & R Publishing Co., 71.

reversal of the curse under which the whole world lay for its sin (Genes 12:3)."²⁴

"The religion of the Bible thus announces itself, not as the product of men's search after God, if haply they may feel after Him and find Him, but as the creation in men of the gracious God, forming a people for Himself, that they may show forth His praise."²⁵

"The religion of the Bible presents itself as distinctively a revealed religion. Or rather, to speak more exactly, it announces itself as the revealed religion, as the only revealed religion; and sets itself as such over against all other religions, which are represented as all products, in a sense in which it is not, of the art and device of man."²⁶

"The sovereign Lord of history is intimately involved in the affairs of mankind, and the Scriptures record the panoramic story of His plan to bring redemption to the earth and ultimately to make all things new in Christ. The God of the Bible is both the Creator and the Redeemer, and the cross is portrayed as the central event of history. The Old Testament anticipates the work of Messiah in many ways, and the New Testament points back to Jesus as the Author and Perfecter of faith (Hebrews 12:2). He is the Alpha and the Omega, the First and the Last, the Beginning and the End (Revelation 22:13). Indeed, Christ claimed to be the Key to the Scriptures the One of whom the entire Old Testament spoke (Luke 24:44-46).

²⁴ Ibid., 71-72

²⁵ Ibid.

²⁶ Ibid.

"God chose to reveal Himself in a progressive way, and His written Word gradually unfolded more and more truth about His person and work. It has been said that the New is the Old concealed, and the Old is the New revealed. The thirty-nine books of the Old Testament provide the foundation upon which the superstructure of the twenty-seven books of the New Testament is built."²⁷

"HOW DO WE STUDY THE OLD TESTAMENT (BIBLE) Some Basic Interpretive Principles:

A. The Bible is written in normal human language:

1. God is not hiding truth.
2. God has accommodated Himself to our ability to understand.

B. The key to proper interpretation is the original inspired author's intent. This is found in the plain meaning of the terms as used by the author and understood by the original hearers. Therefore, to properly interpret a passage one must take into account the following info:

1. the historical setting;
2. the literary context;
3. the genre (type of literature);
4. the grammar (syntax);
5. the contemporary meaning of words;
6. the textual design of the author.

C. All the Bible is inspired (2 Tim. 3:16), therefore, the best interpreter of the Bible is the Bible. We call this "the analogy of faith" or parallel passages:

1. we look for the clearest passage;

²⁷Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, xi-xii.

2. we look for God's overarching intent;
 3. we look for truth presented in paradoxical pairs.
- D. How does one distinguish the cultural and transitory from the transcultural and eternal truth?:
1. Is the OT truth confirmed by a NT author?
 2. Is the Bible uniform in its presentation of this truth?
 3. Is the truth clothed in obvious cultural terms?"²⁸

On the Old Testament

"The Old Testament was originally divided into two sections: the Law and the Prophets (see Matthew 7:12; Luke 16:16, 29, 31). This was later expanded into a threefold division of the Law, the Prophets, and the Writings (Luke 24:44). All thirty-nine books in our Old Testament are contained in the twenty-four books of the Hebrew Bible.

"The Greek translation of the Old Testament arranged the books in the four divisions that we use today: Law (5); History (12); Poetry (5); and Prophecy (17). The five Books of the Law can be combined with the twelve historical books...

"The seventeen historical books trace the entire history of Israel from its inception to the time of the prophet Malachi. In the Pentateuch Israel was chosen, redeemed, disciplined, and instructed. The remaining twelve historical books record the conquest of the land, the period of the judges, the formation of the united kingdom, and the division of the kingdom into the

²⁸ Robert James Utley, [Old Testament Survey: Genesis–Malachi](#) (Marshall, TX: Bible Lessons International, 2000), 10.

North (Israel) and the South (Judah). Each kingdom was taken into captivity but many of the people eventually returned.

"The five poetical books focus on a right relationship with God as the basis for a life of meaning, skill, and beauty.

"The seventeen prophetic books have a two-pronged message of condemnation (because of Israel's iniquity and idolatry) and consolation (future hope in spite of present judgment). Often at great personal cost these men refused to dilute God's strong words."²⁹

"How to Approach the Old Testament

"God always acts in conformity to His nature

"All history is in God's sovereign control

"Israel was God's divinely called and favored nation

"God wanted to use Israel as His channel of communication to the rest of the world

"Redemption is the key subject of the Old Testament revelation

"The Old Testament constantly points forward to the coming Saviour and King, who is Jesus Christ

"Miracles in Old Testament times were one of God's ways to reveal Himself

"There is a progression of revelation in the Bible

"The Old Testament is God's voice to us today, ancient as the book is."³⁰

²⁹ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 1.

³⁰ Jensen, Irving L., and Samuel J Schultz. 1995. *Jensen's Survey of the Old Testament*. Chicago Moody Publishers, 42-47.

Christ in the Scriptures

“‘Abraham rejoiced to see My day.’ ‘Moses wrote of me.’ ‘David called [Me] Lord’ (John 8:56, 46; Matt. 22:45). We have in these words of our Saviour abundant authority for seeking Him in the Old Testament, and also a confirmation of the truth of the Scriptures themselves.”³¹

In the Pentateuch

“

Genesis, general

“Genesis is in many respects the most important book in the Bible. Almost all the truths of God’s revelation are contained here in germ.

“In the beginning Time
“God created the heavens Space
“And the earth Matter
“And the Spirit of God Force
“Moved Motion”³²

“Thus God prepared our planet to become the home of man, and, above all, the scene of His supreme revelation of redemption through Christ Jesus.

“Genesis gives—

“*The beginning of the Human Race.*

“*The origin of the Sabbath.*

³¹ Hodgkin, A M. 1989. *Christ in All the Scriptures*. Westwood, N.J.: Barbour Books, 1.

³² Hodgkin, A M. 1989. *Christ in All the Scriptures*. Westwood, N.J.: Barbour Books, 9-10.

"The origin of Marriage.

"The beginning of Sin and Death.

"The beginning of Grace.

"The beginning of the Chosen Race." ³³

"This book provides the foundation for the entire Bible in its history and theology. Its first eleven chapters give a sweeping survey of primeval events: God's work of creation, the fall of man, the judgment of the Flood, and the spread of the nations. There is a sudden shift in chapter 12 as God singles out one man through whom He would bring salvation and bless all nations. The remainder of Genesis traces the story of Abraham and his descendants Isaac, Jacob, and Joseph." ³⁴

"Genesis is the book of beginnings. Its fifty chapters sketch human history from creation to Babel (chapters 1-11) and from Abraham to Joseph (chapters 12-50). The first eleven chapters introduce the Creator God and the beginnings of life, sin, judgment, family, worship, and salvation. The remainder of the book focuses on the lives of four patriarchs of the faith: Abraham, Isaac, Jacob, and Joseph, from whom will come the nation of Israel and ultimately the Savior, Jesus Christ." ³⁵

"The literary structure of Genesis is clear and is built around eleven separate units, each headed with the word *generations* in the phrase 'These are the generations' or 'The book of the generations': (1) Introduction to the Generations (1:1-2:3); (2) Heaven and Earth (2:4-4:26); (3) Adam (5:1-6:8); (4) Noah (6:9-9:29); (5) Sons of Noah (10:1-11:9); (6) Shem (11:10-26); (7)

³³ Hodgkin, A M. 1989. *Christ in All the Scriptures*. Westwood, N.J.: Barbour Books, 11-12

³⁴ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 4

³⁵ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 5

Terah (11:27-25:11); (8) Ishmael (25:12-18); (9) Isaac (25:19-35:29); (10) Jacob (37:2-50:26)."³⁶

"Genesis divides neatly into three geographical settings: (1) the Fertile Crescent (1-11); (2) Israel (12-36); (3) Egypt (37-50).

"The setting of the first eleven chapters changes rapidly as it spans more than two thousand years and fifteen hundred miles, and paints the majestic acts of the Creation, the Garden of Eden, the Noahic Flood, and the towering citadel of Babel.

"The middle section of Genesis rapidly funnels down from the broad brim of the two millennia spent in the Fertile Crescent to less than two hundred years in the little country of Canaan. Surrounded by the rampant immorality and idolatry of the Canaanites, the godliness of Abraham rapidly degenerates into gross immorality in some of his descendants.

"In the last fourteen chapters, God dramatically saves the small Israelite nation from extinction by transferring the 'seventy souls' to Egypt so that they may grow and multiply. Egypt is an unexpected womb for the growth of God's chosen nation Israel, to be sure, but one in which they are isolated from the maiming influence of Canaan.

"Genesis spans more time than any other book in the Bible; in fact, it covers more than all sixty-five other books of the Bible put together."³⁷

"The theme of Genesis is God's choice of a nation through whom He would bless all nations.

³⁶ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 6

³⁷ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 7.

"Over two thousand years are covered in Genesis 1-11, but this represents only one-fifth of the book. By contrast, four-fifths of Genesis (12-50) covers less than three hundred years. It is clear that Genesis is highly thematic, concentrating on the course of God's redemptive work. Genesis is not a complete or universal history.

"Genesis was written to present the beginning of everything except God: the universe (1:1); man (1:27); the Sabbath (2:2-3); marriage (2:22-24); sin (3:1-7); sacrifice and salvation (3:15, 21); the family (4:1-15); civilization (4:16-21); government (9:1-6); nations (11); Israel (12:1-3). It was also written to record God's choice of Israel and His covenant plan for the nation, so that the Israelites would have a spiritual perspective. Genesis shows how the sin of man is met by the intervention and redemption of God."³⁸

Genesis, specific

"The greatness of God is indicated in the process by which he chose to bring the universe into existence. All that exists could have been brought into being in one millisecond by one command of the Almighty. God chose, however, to employ process in the work of creation. The sense of God's wisdom, majesty and power is thereby enhanced. The goodness of every aspect of the universe is thus underscored. A certain hierarchy in the created order thereby becomes evident."³⁹

"Christ in Genesis—Genesis moves from the general to the specific in its messianic predictions: Christ is the Seed of the woman (3:15),

³⁸ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 7.

³⁹ James E. Smith, [*The Pentateuch*](#), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 50.

from the line of Seth (4:25), the son of Shem (9:27), the descendant of Abraham (12:3), of Isaac (21:12), of Jacob (25:23), and of the tribe of Judah (49:10).

"Christ is also seen in people and events that serve as types. (A 'type' is a historical fact that illustrates a spiritual truth.) Adam is 'a type of Him who was to come' (Romans 5:14). Both entered the world through a special act of God as sinless men. Adam is the head of the old creation; Christ is the head of the new creation. Abel's acceptable offering of a blood sacrifice points to Christ, and there is a parallel in his murder by Cain. Melchizedek ('righteous king') is 'made like the Son of God' (Hebrews 7:3). He is the king of Salem ('peace') who brings forth bread and wine and is the priest of the Most High God. Joseph is also a type of Christ. Joseph and Christ are both objects of special love by their fathers, both are hated by their brethren, both are rejected as rulers over their brethren, both are conspired against and sold for silver, both are condemned though innocent, and both are raised from humiliation to glory by the power of God."⁴⁰

"Genesis is not so much a history of man as it is the first chapter in the history of the *redemption* of man. As such, Genesis is a highly selective spiritual interpretation of history. Genesis is divided into four great events (1-11) and four great people (12-50).

"The four great events: (1) Creation, (2) Fall, (3) Flood, (4) Nations.

"The four great people: (1) Abraham, (2) Isaac, (3) Jacob, (4) Joseph."⁴¹

⁴⁰ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 8.

⁴¹ Wilkinson, Bruce, and Kenneth Boa. 1983. *Talk thru the New Testament*. Nashville: T. Nelson, 8-9.

"Of Adam's sons, Cain drops out, and Seth is taken; of Noah's sons, Ham and Japheth drop out, and Shem is taken; of Terah's sons, Nahor and Haran drop out, and Abram is taken; of Abraham's sons, Ishmael drops out, and Isaac is taken; of Isaac's sons, Esau drops out, and Jacob is taken; and of Jacob's sons, Judah is elected to be the line of the Messiah (chapter 49:10). *Beneath and behind the historic redemption is the eternal election.* (Scroggie, 1:22)."⁴²

"Structure

"The book of Genesis is a pie that may be cut in more than one way, depending on the perspective and interests of the reader. Perhaps the most fascinating structural device is the so-called Toledoth formula. The phrase has been translated a number of different ways including "these are the generations," "this is the family history," and "this is the account." Following this first occurrence, the narrative divides into the following sections: 'these are the generations of' Adam, Noah, Noah's sons, Shem, Terah, Ishmael, Isaac, Esau (the formula is given twice in this section, 36:1 and 9), Jacob. Thus the book of Genesis has a prologue (1:1-2:3) followed by ten episodes. The person named is not necessarily the main character but the beginning point of the section that also closes with his death. This device, accordingly, provides a sense of unity to the book of Genesis that cuts across the hypothetical sources discussed in the previous section.

⁴² Jensen, Irving L., and Samuel J Schultz. 1995. *Jensen's Survey of the Old Testament*. Chicago Moody Publishers, 81.

"A second approach to the structure of Genesis considers the book's transitions in terms of content and style. In the first place, it is possible to divide the book into two subsections: Genesis 1:1-11:32 and 12:1-50:26. The former is the Primeval History and covers the time between creation and the tower of Babel. These chapters cover an indeterminably long period of time in the far distant past. The second part of Genesis is characterized by a slowing down of the plot and a focus on one man, Abraham, and his family for four generations. These chapters are often called the patriarchal narratives and follow the movements of the people of promise from Abraham's call in Genesis 12:1 to the death of Joseph at the end of the book. Both of these divisions of Genesis begin with a creation initiated by the word of God. In Genesis 1:1 God calls the universe into existence by the power of his word; in Genesis 12:1 God calls a special people into existence by the power of his word (Brueggemann, 105).

"A further subdivision can be made within the second part of Genesis between the patriarchal narratives and the Joseph story. The former are episodic, short accounts of the events in the lives of Abraham, Isaac, and Jacob. The Joseph story (Genesis 37; 39-50) is a connected plot, which recounts how Abraham's family came to Egypt in the first place. The story continues in the book of Exodus. It provides the transition between a family of seventy to seventy-five people that went down into Egypt and a nation that, four hundred years later, is poised on the edge of the Exodus."⁴³

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"Following the fourfold topical arrangement of the Old Testament, we see that each section has a particular relationship to the people of Israel: Law—their *moral* life, History—their *national* life, Poetry—their *spiritual* life, Prophecy—their *messianic* (and future) life."⁴⁶

"The Origin of Nations (Genesis 1-11).

"The creation of man (1-2).

⁴⁴ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 19-20.

⁴⁵ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 21.

⁴⁶ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 32.

"The corruption of man (3-5).

"The destruction of man (6-9).

"The dispersion of man (10-11).

"The Election of the Chosen Nation (12-50).

"The main theme of Genesis is the election or choice of a nation through whom God would bless all nations. The first eleven chapters trace the history of the nations as they turned away from God. After the nations had turned from God (1-11), God turned from dealing with the nations as such and chose one nation (beginning with Abraham) through whom He would bless all nations (12-50).

"The origin of the nations begins with the creation of heaven and earth (1) and especially of man (2). But man failed God's test and sinned, bringing death and judgment on himself (3). Following in his father Adam's steps, Cain started an evil civilization (4) which ultimately brought wickedness and violence which filled the earth and precipitated the Flood (6-9). Meanwhile, God was fulfilling His promise to bring a Savior (3:15) by developing a godly line of people through Seth, from whom came Noah and his blessed son Shem (9). After the Flood descendants of Noah through Ham developed a wicked kingdom centered around the tower of Babel, which God had to judge by scattering them abroad (10-11). Thus the history of the nations ends in their abortive attempt to unify without God and to forge a world kingdom motivated by their own vanity."⁴⁷

⁴⁷ Geisler, Norman L. (1977) 2005. *A Popular Survey of the Old Testament*. Twenty-ninth. Grand Rapids, MI: Baker Academic, 41-43.

"The Old Testament is mainly history, but it is sacred history. That is, it reveals especially how God moves in and through the lives of people and the courses of nations. We might also say that the Old Testament is redemptive history, for 'God actively directs human history for the purpose of redeeming men to Himself.' (J. Barton Payne, *The Theology of the Older Testament*, p. 3). The Holy Spirit inspired the writers of the Old Testament to record what would adequately reveal that redemptive purpose. Thus, the writers have much to say about such crucial facts as these:

"God is the sovereign Creator.

"Man is a sinner in need of salvation.

"God is holy, and He judges sin.

"God is love, and He offers salvation to sinful man.

"A Saviour would be born to die for the sins of man.

"Man is saved by faith, not by works.

"Israel was sovereignly chosen to be God's channel of the redemptive message to the world.

"All history will culminate at the throne of the sovereign Lord."⁴⁸

⁴⁸ Jensen, Irving L., and Samuel J Schultz. 1995. *Jensen's Survey of the Old Testament*. Chicago Moody Publishers, 17.