



THE BOOK OF
GENESIS
STUDY NOTES

Lake Wylie Baptist Church | Fall, 2023

Introduction

I. Introduction to the LWBC Community Women's Bible Study

- a. Why another Bible study?
- b. Overview of Daily & Fall Schedule
 - i. Daily Schedule
 1. 9:00 – 9:15 AM – Coffee & Conversation
 2. 9:15 – 10:00 AM – Teaching
 3. 10:00 – 10:10 AM – Break, Q&A
 4. 10:10 – 10:40 AM – Teaching
 5. 10:40 – 11:00 AM Q&A/Discussion & Dismissal
 - ii. **The Primeval World: Genesis 1-11** Fall 2023
 1. 9/14 – Introduction to Genesis & Critical Issues
 2. 9/21 – Genesis 1:1-25 (Creation Days 1-6)
 3. 9/28 – Genesis 1:26-31 (Creation of Man & Woman)
 4. 10/5 – Genesis 2:1-3 (Sabbath Rest)
 5. 10/12 – Genesis 2:4-24 (Male & Female)
 6. 10/19 – Break
 7. 10/26 Genesis 3:1-7 (The Temptation & Fall of Man)
 8. 11/2 – Genesis 3:8-24 (The Curse & Mercy of God)
 9. 11/9 – Genesis 4 (The First Murder)
 10. 11/16 – Genesis 5, 6 (A Record of Death, Judgment Foretold)
 11. 11/23 – Break
 12. 11/30 – Genesis 7:1-8:19 (Judgement Poured Out)
 13. 12/7 – Genesis 8:20-10:32 (Noahic Covenant & Noah's Descendants)
 14. 12/14 – Genesis 11 (Babel)

II. Approaching Genesis

- a. "The material under investigation determines the rules by which you interpret it."
- b. Genesis is a book.
- c. Genesis is a section in a larger book.

- i. The Pentateuch is a Single Book
 - ii. "Pentateuch" means "five-part book"
- d. Genesis has an author.
 - i. Our task is to answer the question, "Why did the author write this?"
 - ii. We have understood Genesis when we have discerned what the author intended to communicate and accomplish.
 - iii. Genesis has both a human and a divine author who never contradict one another.
 - iv. The human author of Genesis relied on a variety of material.
 - v. Since Genesis is composed of language, it must follow the rules of the language in which it is written.
 - vi. Readers are not free to do or say whatever he or she pleases about the meaning of a text.
- e. Genesis is not merely a record of God's self-revelation in history, Genesis is itself God's self-revelation.
 - i. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness. (2 Timothy 3:16, ESV)

III. Critical Issues

- a. Author
 - i. Internal Evidence
 - 1. Technically Anonymous
 - 2. Many references to Moses writing. (Ex. 17:14; Num. 33:2, Ex. 24:4)
 - ii. External Evidence

1. *⁷Only be strong and very courageous, being careful to do according to all the law that **Moses** my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. ⁸This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Joshua 1:7, 8, ESV)*
 2. References to the “Book of Moses” (2 Chon. 25:4; Ez. 6:18; Neh. 13:1)
 3. *Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled (Luke 24:44, ESV)*
- iii. Our study assumes Moses to be the primary author. It is possible that Ezra edited portions of the Pentateuch in his own day. (Deut. 34:10)

b. Date

- i. Genesis has two histories.
 1. The first is the time period in which Genesis was written.
 2. The second is the time period(s) which Genesis records.
- ii. Written during the Exodus and the initial stages of the conquest of Canaan. As you read through the second half of the Pentateuch it becomes clear that Moses was not writing primarily for those who came out of Egypt, but rather for the instruction of the second post-exodus generation who were beginning the conquest of Canaan. The events of the Exodus and the giving of the Law are written as something which occurred in the past.
- iii. Genesis has two histories.
 1. The first is the time period in which Genesis was written. (1446 – 1410 B.C.)

2. The second is the time period(s) which Genesis records.
(Creation – Death of Jacob ~1859 B.C.)

c. Composition & Documentary Hypothesis

- i. Beginning in the 17th century (Spinoza), the traditional view of Mosaic authorship has been challenged.
- ii. These challenges culminated in the 19th century when J. H. Wellhausen publish a book arguing that the Pentateuch was composed of four basic sources (J, E, D, P) and its composition spanned the entire history of Israel.
- iii. While virtually no one today holds Wellhausen's view, many critical views have arisen.
- iv. The author (Moses), under the inspiration of the Holy Spirit, selected pre-existent source material, arranged, and adapted it, while adding his own comments, in order to produce a coherent and meaningful whole.

d. Background of the Events Recorded in Genesis

i. Cosmic or Global Events

1. Creation (4004 B.C.)
2. Fall
3. Flood (2349 B.C.)

ii. Isolated Events

1. Noah's drunkenness
2. Jacob's trickery

iii. Historic Events

1. Famine in Egypt (1707 B.C.)

iv. Chronology of Genesis

1. Covers a span of time longer than the rest of the Bible.
2. The first 11 chapters cover close to 2,000 years beginning with creation and concluding with Abraham.
3. The book then slows down to cover 4 generations of Abraham's family.

v. Geography of Genesis

1. Genesis moves from all of creation to focus on the "land" which God promised to Abraham and concludes in Egypt.

vi. Paying attention to these chronological and geographical shifts raises several questions such as:

1. Why does the author shift from global events like creation to isolated events such as Yahweh's care of Hagar?
2. Why does the author focus on the wanderings of a single family in the Near East?

e. Occasion

- i. Instruction for those who would enter Canaan.
- ii. Prepare us for the Messiah.

f. Purpose:

- i. The God of the covenant is Israel's Creator.
- ii. Israel is heir to a divine covenant promise.
- iii. Israel's failure to live up to God's promises was preceded by similar human failures.
- iv. God's promises remain certain in spite of Israel's failure.

g. Structure of Genesis

i. "Toledoth" formula

1. The Hebrew phrase *'ellēh tōlē dōt* occurs eleven times (2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9 [may be part of the same section signified by 36:1]; 37:2).
2. 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."
3. Thus, Genesis would have a prologue followed by 10 episodes.

ii. Primeval History & Abraham

1. The major thematic shift in the book occurs between chapters 11 and 12.
2. The scope of the book narrows from the entire cosmos in Genesis 1:1 down to the life and family of Abraham in 12:1.

h. Genre

i. Variety of Genre

1. Highly structured creation narrative. (chap. 1-2)
2. Episodic Narrative (Abraham, Isaac, Jacob)
3. Genealogy (chap. 5)
4. Battle Report (chap. 14)
5. Poetry (chap. 49)

ii. Though Genesis contains a variety of genre, the literary unity of the book is preserved in the narrative (historical) plot line from the creation of everything to the creation of Israel as a covenant people.

iii. The author of Genesis intends you to read the book as a theological-history.

i. NT Use of Genesis

i. Genesis 1-11

1. Creation (Gen. 1, 2) & New Creation (Rev. 21-22)
2. First Adam (Gen. 2-3) Last Adam (1 Cor. 15:45)
3. Messianic Promise (Gen. 3:14-15) Christ as Fulfillment (Rom. 16:2)
4. Abrahamic Covenant (Gen. 15) Christ as Fulfillment (2 Cor. 1:20; Rom. 9:8)
5. Abraham's Faith (Gen. 22) Model for Christians (Heb. 11:8-19)
6. Joseph's life (Gen. 50:20) foreshadows Christ (Acts 2:22-24)

Discussion

1. Tell us about yourself and your family.

2. What makes you excited about studying Genesis? What do you hope to get out of this time together?

3. What questions do you have about the book of Genesis?

2

THE CREATION OF THE WORLD

Genesis 1:1-25

Main Idea of the Text: The God who covenanted with Abraham is the same God who spoke all things into existence in six days.

READ THE TEXT

Genesis 1:1-25

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. God Creates & Transforms Creation (1:1-2)

a. God sovereignly creates everything that exists. (v. 1)

- In the beginning, God was already there. (v. 1)
 - "God" used some 35 times in chapter one alone.
 - This passage, this book, is about God.
- "Created" (Hebrew: *bārā*) used in Scripture exclusively for the activity of God.
- "heavens and the earth" is an expression meaning the entirety of creation.
- All of this occurs, "In the beginning," referring to the first step in a project.

b. Creation is initially chaotic (v. 2)

- The earth was formless, meaning landmasses were unformed.
- The earth was empty which means plants and animals did not fill ecosystems.

- iii. The earth must be transformed by the shaping of landmasses, and filling with people in order for creation to be complete & good.
- iv. The oceans were a dark-covered abyss.
- c. Yet, even the chaos of creation is under the care of the Spirit of God.

II. God Creates, Shapes, & Fills Creation by His Word (1:3-25)

- a. Genesis 1:3-25 is highly structured literature.
 - i. *“And God said...”*
 - ii. *“and there was”*
 - iii. *“God called”*
 - iv. *“And there was evening, and there was morning...”*
 - v. *“And God saw that it was good.”*
- b. The creative week of shaping and filling the earth is 6, 24-hour periods.
- c. God creates by the means of his Word. “And God said”
- d. Day One: God Creates Light (1:3-5)
 - i. We are not told the source of this light.
 - ii. This is the first of three “separations” in the creation week.
 - iii. Light is highly symbolic for the rest of Scripture.
 - iv. The meaning of the term “day” (*yôm*) has received various interpretations. It must mean a 24-hour period. See Exodus 20:8-11 & Deuteronomy 5:12-15
 - v. God names “Day” & “Night” Naming is significant.
- e. Day Two: God Creates the Heavens (1:6-8)
 - i. Commentators debate whether this refers to earth's atmosphere or simply the clearing away of dense water vapor so that the waters of the oceans are separated from the clouds above.
 - ii. God names the firmament “Heaven.”
- f. Day Three: God Creates Dry Land & Plants (1:9-13)
 - i. God creates “land” and divides them from the waters.

- ii. God makes the land fertile simply by speaking to it. Vegetation prepares the land for living (ensouled) creatures.
 - iii. God names the dry land "Earth."
 - iv. This completes the first set of three days in which God made the heavens, the earth, the seas.
- g. Day Four: God Creates the Sun, Moon & Stars (1:14-19)
 - i. "separate the day from night." This is the second of three "separations"
 - ii. The heavenly lights function as God's servants, ruling over the day and night. Their movements govern the seasons.
 - iii. It is likely that the celestial lights are revealed and named on day three, but created on day one (1:1 & 1:3)
 - iv. "God said, 'Let the lights in the expanse be for the separating...'" (Sailhamer)
 - v. Day four begins a second set of three in which God fills the heavens.
- h. Day Five: God Creates Sea Creatures & Birds (1:20-23)
 - i. The second set of three continues as God fills the skies and the seas.
 - ii. Ancient people were terrified of sea monsters. This passage reminds us that God created and rules over them.
 - iii. God blesses the creatures and commands them to reproduce and continue filling the earth.
- i. Day Six: God Creates Land Animals & Humans (1:24-31)
 - i. The second set of three concludes as land animals fill the forests, plains, mountains, and deserts. And human beings are placed in the Garden.
 - ii. More detail are given to day six than any other, highlighting the importance of humanity in the creative week.
 - iii. Day six reveals both the culmination and the goal of creation. God creates humans to enjoy and rule over the created world as his vice-regents. God looks at all of his creation and declares it to be, "very good." (1:31)

APPLY THE TEXT

1. The Sovereignty of God Over Creation
 - a. God exists apart from & prior to creation.
 - b. Every that exists is under God's control.

- c. The Flood of Genesis 6-8 is a reversal of God separating the waters below and above. In that deluge, God sovereignly “unmakes” all things, except for those he rescues. (2 Peter 3:5-7)
2. The Goodness of Creation & God's Design
 - a. Various world religions either denigrate or deify the material world.
 - b. The first century heresy of Gnosticism argued that matter was inherently evil and salvation meant escape into a purely spiritual realm. Modern eastern religions make similar claims.
 - c. Epicureanism argued that we ought to enjoy our earthly lives because they are all that is. Modern materialism/secular naturalism makes similar arguments.
 - d. Christianity alone among the world religions tells of the goodness of the material world, it's corruption due to human sin, and a future resurrection and renewal of the material cosmos.
3. The Origin of Creation
 - a. Ancient Mesopotamian and Canaanite creation myths tell of creation arising out of the battles of deities. (e.g. Enuma Elish, Epic of Gilgamesh)
 - b. Canaanites believe that Baal was the fertility god who died/or was imprisoned each autumn resulting in the death of plants, only to be resurrected or released each Spring when new plants came.
 - c. Genesis reminded the Israelites that everything came from God. The God who brings order out of chaos in Genesis 1:1-2, is the God who covenanted with Abraham, Isaac, and Jacob. He is the same God who redeems his people from Egypt. This is the foundation of Israel's monotheism which made them unique among the nations.
4. The Picture of God as Redeemer
 - a. When Israel disobeyed God, the land became uninhabitable, and they were sent into exile. (Jeremiah 4:23-27)
 - b. Throughout the Old Testament, the promises of redemption often allude to God's creative work. (Isaiah 9:2)
 - c. At the baptism of Christ (Matt. 3:13-17) the Spirit of God hovers over the waters of the Jordan symbolizing that the ministry of Christ represents the dawn of the new creation.

3

THE CREATION OF MAN

Genesis 1:26-31

Main Idea of the Text: God created us, male and female, in his own image to glorify him.

READ THE TEXT

Genesis 1:26-31

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. **Humans Are Made in God's Image (1:26, 27)**

- a. The Hebrew word for "image" means "to carve," or "to cut."
- b. The Hebrew word for "likeness," simply means, "to be like."
- c. These two words refer to the same reality: humans are made to be very much like their Creator-God.
- d. "The two words together tell us that man is a representation of God who is like God in certain aspects." – Anthony Hoekema
- e. Genesis doesn't elaborate on the specifics of the *imago dei*, but the text gives us clues:
 - i. Dominion – Man is like God in that he exercises dominion and authority.
 - ii. Community – God exists in community ("Let us make man..." Gen. 1:26). Therefore, mankind's being made as male and female reflects a likeness to God.
- f. God's creation of humankind switches from the third person ("Let there be") to the first person ("Let us make.")

II. Humans Are Special Creations of God, Distinct from Other Living Creatures (1:26-30)

- a. While other creatures are made “according to its own kind,” humans are made in the likeness of God.
- b. Human beings are given dominion over the other living creatures and plants.

III. Genesis Presents the First Humans as Historical Figures, Not Myths

IV. Humans are Made as Male & Female

- a. While the author of Genesis does not highlight the creation of the other living creatures as gendered pairs, he chooses to highlight this quality in humans.
- b. This leads us to think of “gender” as more than mere physical dimorphism. Which is why, although God has revealed himself in masculine pronouns, he has also described himself with both masculine and feminine qualities.
- c. Male and female are equally bear the *imago dei*.

V. As a General Rule, God Expects Men and Women to Marry and Bear Children (1:28)

- a. The “cultural mandate” is for human beings to fill and subdue the earth.

APPLY THE TEXT

1. Man, as a Creature, is Dependent Upon God.

- a. *You are the Lord, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them (Neh. 9:6)*
- b. “To be a creature means that I cannot move a finger or utter a word apart from God.” – Anthony Hoekema
- c. If our personhood is emphasized over our creatureliness we exalt ourselves and man take the place of God.

2. Man, as a Person, Possesses Relative Independence

- a. *choose this day whom you will serve* (Josh. 24:15)
- b. "To be a person means that when my fingers move, I move them and when words are uttered by my lips, I am uttering them." – Anthony Hoekema
- c. If creaturehood is stressed over personhood we become deterministic and cannot hold people personally responsible for their actions.

3. We Ought to Care for Humans Above All Other Creatures

- a. "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." (Genesis 9:6)
- b. Because every human bears the *imago dei*, every human, regardless of developmental level, race, age, or physical fitness possesses inherent dignity and worth.
- c. Only Biblical anthropology provides a foundation for objective "human rights."

4. God Has No Need of Humans

- a. God is totally independent. He does not need anything that he created. This attribute of God is often call *aseity* (from the Latin words *a se*, meaning "from himself") (Acts 17:24-25; Ps. 50:10-12)
- b. God created humans for his own glory. (Isa. 43:7; Eph. 1:11-12)
- c. Therefore, our purpose in life is to glorify God. (1 Cor. 10:31)

5. We ought to Encourage Young Men and Women to Marry and Bear Children.

- a. Infertility rates are cratering globally.
- b. Climate Worship has taught a generation to disobey God's command to "fill the earth."
- c. Sadly, even evangelicalism has often mishandled marriage & singleness. Singleness is not normative.

“The load, or weight, or burden of my neighbour's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner—no mere tolerance or indulgence which parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour he is holy in almost the same way, for in him also Christ vere latitat—the glorifier and the glorified, Glory Himself, is truly hidden.”

Discussion

- I. According to Scripture, what should be the major purpose of your life? How can we glorify God in all of our own personal commitments and goals?

- II. How does an understanding of the *imago dei* influence the way we treat other human beings, especially those of different ethnicity, age, or who are weak or unattractive?

4

SABBATH *Genesis 2:1-3*

Main Idea of the Text: Having Completed His Creative Work, God Celebrates Creation and Consecrates the Seventh Day.

READ THE TEXT

Genesis 2:1-3

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. God Completes Creation (2:1)

- a. Chapter break at 1:31/2:1 is awkward.
- b. The seventh day is radically different than the first six:
 - i. No introductory, "Then God said..."
 - ii. No closing refrain, "there was evening... morning"
 - iii. Seventh day is consecrated "made holy"
- c. "all their host." Everything in the universe is complete.

II. God Ceases from & Celebrates His Work (2:2)

- a. *šābat*, often translated "rest" literally means "cease."
 - i. If God does not tire, why rest?
 - ii. God rested because he was satisfied.
- b. "his work" occurs 3 times emphasizing that creation is God's work alone, and true rest can only come from him.
- c. Because God "works," the dignity of human work is elevated.

- i. Work is given to humanity before the Fall. (Gen. 2:15)
- ii. Work is cursed because of the Fall. (Gen. 3:17-19)

III. God Consecrates the Sabbath (2:3)

- a. While God blesses animals and humans within creation, the Sabbath is the only day which God assigns a blessing along with a sanctification.
- b. To sanctify/make holy means to set apart exclusively for God.

THEOLOGICAL EXCURSUS ON REST: Hebrews 3 & 4

The pattern of work and rest (*šābat*) laid down in the Creation-week is a redemptive theme woven through the rest of Scripture which points to and culminates in Christ. This is most clearly seen in Hebrews 3 & 4 which presents several interpretive challenges.

Textual Outline of Hebrews 3-4:

- I. Weary Christians Must Consider Christ as We Hold Fast (Hebrews 3:1-6)
- II. Remember the Faithless Generation Who Perished in the Wilderness (Hebrews 3:7-19)
- III. Even Those Who Entered Haven't Received the Ultimate Rest from God (4:1-10)
- IV. We Enter the Ultimate Rest of God through Christ Our High Priest (4:11-16)

Theological Outline of Hebrews 3-4:

- 1. In the Mosaic Covenant, the People are Commanded to Work 6 Days and Rest on the 7th. (Exodus 20:8-11; Exodus 31:12-18; Deuteronomy 5:12-15)**
 - a. Longest of the 10 Commandments
 - b. Sunday being the first day of the week, the Jewish Sabbath is from sundown on Friday through sundown on Saturday.
- 2. In the Conquest of Canaan, Rest Becomes Symbolic of Freedom from Slavery in Egypt. (Deuteronomy 12:8-9; Psalm 95:6-11)**
- 3. In the New Covenant, Christ is Lord of the Sabbath and His Finished Work Results in Our Eternal Rest. (Mark 2:27, 28; Matthew 11:28, 29; Colossians 2:16, 17; Hebrews 4:11-16)**

APPLICATION

- I. Sabbath Reminds us of our Creatureliness.
- II. Sabbath Forces Us to Trust God to Provide for Our Needs.
- III. Sabbath Breaks the Idolatry of Personal Achievement.
- IV. Sabbath Allows for Devotion & Reflection Upon God.

Discussion

- I. According to the Scriptures, how ought we think about work and rest?

- II. Because creation is under a curse, work is toilsome and easily becomes an idol in our heart. In what ways are we tempted to build a name for ourselves through our work rather than receiving our identity from Christ?

- III. What would it be like for you to completely cease all of your regular work for 24 hours? No conference calls. No mopping. A full stop. What would you be anxious about?

- IV. How does the finished work of Christ give us deep inner rest?

From the 1680 Orthodox Catechism:
Lesson 39 (Q. 115-116)

Question 115:

What is the fourth Commandment?

Answer:

Remember that thou keep holy the Sabbath Day: six Days should thou labor, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God, in it thou should do no manner of Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor they Cattle, nor the Stranger that is within thy Gates: for in six Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the seventh day, and hallowed it.

Question 116:

What is God's will for you in the fourth commandment?

Answer:

First, that the gospel ministry and education for it be maintained, (a) and that, especially on the festive day of rest, I regularly attend the assembly of God's people (b) to learn what God's Word teaches, (c) to participate in the sacraments, (d) to pray to God publicly, (e) and to bring Christian offerings for the poor. (f) Second, that every day of my life I rest from my evil ways, let the Lord work in me through his Spirit, and so begin already in this life the eternal Sabbath. (g)

(a) Deut. 6:4-9, 20-25; 1 Cor. 9:13-14; 2 Tim. 2:2; 3:13-17; Tit. 1:5
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(b) Deut. 12:5-12; Ps. 40:9-10; 68:26; Acts 2:42-47; Heb. 10:23-25

(c) Rom. 10:14-17; 1 Cor. 14:31-32; 1 Tim. 4:13

(d) 1 Cor. 11:23-25

(e) Col. 3:16; 1 Tim. 2:1

(f) Ps. 50:14; 1 Cor. 16:2; 2 Cor. 8 & 9

(g) Isa. 66:23; Heb. 4:9-11

5

MALE & FEMALE

Genesis 2:4-25

Main Idea of the Text: God created men and women as distinct and complimentary genders for the purpose of glorifying him by fulfilling the cultural mandate.

READ THE TEXT

Genesis 2:4-25

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. **“Male” & “Female” Come from God. (1:27; 2:7; 2:22)**

- a. The record of the creation of man and woman in the garden is not another, divergent tradition of creation; it is a rehearsing of the creation of man and woman that establishes their nature and place in God's world. (Ross, Creation & Blessing)
- b. Male & Female Bodies are designed by God. (2:7; 2:22)
 - i. Both bodies are special creations, not evolutions.
 - ii. Adam's body come from the earth. (2:7)
 - iii. The woman's body is “made” = “fashioned with artisanship” (2:22)
- c. Male & Female Callings are Given by God. (2:15; 2:18)
 - i. Man is to “work” and “keep.”
 1. Work: to cultivate as a gardener.
 2. Keep: to protect as a sword-bearer.
 - ii. Woman is to be a suitable “helper,” or “partner.”
 1. Not good for man to be alone. (2:18)
 2. “Suitable” = “fit for”
 3. “Helper” does not equal “inferior.”

II. Male & Female Share Similarities (1:27, 28)

- a. Both equally made in God's image. (1:27)
- b. Both equally called to tasks of the cultural mandate. (1:28)
- c. Both equally redeemed by grace through faith in Christ. (Gal. 3:26-28)

III. Male & Female Possess Contrasts Which Complement One Another

- a. Man is created before the woman. (2:7, 18)
- b. Adam bears a unique responsibility to represent humanity as a whole. (Gen. 2:7; Romans 5:12)
- c. Adam is made to till and tend (Gen. 2:15) whereas Eve is made to be Adam's helper (Gen. 2:18, 20).
- d. Man is incomplete without the woman. (2:18)
- e. Adam is to be fruitful but cannot without Eve.
 - i. Though both are called to the tasks of dominion and fruitfulness, the two tasks play to biological differences between man and woman. Generally speaking, men are advantaged in the task of dominion because of their greater strength, while women are more advantaged in the task of being fruitful, multiplying and filling the earth.
 - ii. What both lacked, the other supplied.
- f. Adam is created from the dust (Gen. 2:7) whereas Eve is made from Adam's own flesh. (Gen. 2:21-22)

APPLY THE TEXT

1. While culture shapes customs related to gender, God alone defines human biology and gender roles.
2. Differentiated roles were corrupted, not created by the Fall.
3. The rest of the Bible reveals the nature of manhood and womanhood while rooting these differences in creation.
 - a. I Corinthians 11:3-16 (especially v. 8-9, 14)
 - b. Ephesians 5:21-33 (especially v. 31-32)
 - c. I Timothy 2:11-14 (especially v. 13-14)
4. Men and women are to clarify the differences between the genders.
 - a. Men and women are to wear distinct attire. (Deut. 22:5)
 - b. Men alone ought to fight in battle. (Deut. 3:18)
 - c. Women alone can bear children. (Gen. 3:20; 4:1, 2)
 - d. Older men and women are responsible to instruct younger men and women respectively. (Titus 2)

THE DANVERS STATEMENT ON BIBLICAL MANHOOD & WOMANHOOD

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Purposes

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the Biblical view of the relationship between men and women, especially in the home and in the church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this Biblical view in the appropriate spheres of life.
5. And thereby

—to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,

—to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,

—and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).

2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 1. In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 2. In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 1. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 2. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).

8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

6

THE TEMPTATION & FALL

Genesis 2:8-9, 16; 3:1-7

Main Idea of the Text: Adam and the woman disobey God by believing the lie of the serpent.

READ THE TEXT

Genesis 2:8-9, 16; 3:1-7

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. The Trees & the Command (2:8-9; 16)

- a. The tree of life and the tree of knowledge stood together in the middle of Eden.
- b. The tree of life means it was source of continual life.
- c. The tree of the knowledge of good and evil gave an exceptional knowledge which God had prohibited.
- d. First command of the Bible, which comes with a blessing and a curse. (i.e., Covenant of Works)
- e. "Where can you taste the joy of obeying unless He bids you do something for which His bidding is the only reason?" – Lewis, Perelandra

II. The Serpent Engages the Woman, Questioning God's Command (3:1-3)

- a. The serpent questioned the woman about God's commandment. (3:1b)
 - i. Revelation 12:9 identifies the serpent as Satan.

- ii. The temptation comes in disguise, in the form of a creature over whom the woman ought to have exercised dominion.
 - iii. The text is uninterested in the snake or the nature of the snake. The focus is on the words being spoken.
- b. The woman explained what God had said, but made significant changes. (3:2-3)
 - i. She disparaged the privileges God had given. (3:2-3a)
 - 1. Instead of “freely eat,” the woman said, “We may eat.”
 - ii. She added to the prohibition (3:3b)
 - 1. The Lord said nothing about touching the tree.
 - iii. She minimized the penalty for disobedience (3:3c)
 - 1. “You shall surely die,” vs, “Lest you die.”

III. The Serpent Denied the Penalty for Sin, Raising Doubts About the Integrity of God (3:4-5)

- a. The serpent denied the Word of the Lord (3:4)
 - i. When Satan saw the woman had not retained the precise command, he denies the penalty of death.
 - ii. The original lie and temptation is that there is no punishment for disobedience.
- b. The serpent cast doubt on the integrity of God (3:5)
 - i. Satan not only raises doubts about God's penalty, but also his motives.

IV. When the Woman Concentrated on the Forbidden Tree with All Its Appeal to Her Senses, She Disobeyed the Lord and Ate from the Tree and Gave to Her Husband to Eat (3:6)

- a. Until now in the narrative, the expression “saw that it was good” has only been used of God.
- b. The appeal of the forbidden fruit to the senses was sufficient to draw the woman into sin (3:6a)
 - i. Practical: It was good for food.
 - ii. Aesthetic: It was pleasing to look at.
 - iii. Spiritual: It would make one wise.

iv. 1 John 2:16

- c. The woman ate and gave also to her husband (3:6b)
 - i. Adam was likely standing by her side.
 - ii. He needed no clever arguments. He willfully disobeyed.

V. The Man and the Woman Suffered the Consequences of their Disobedience, Namely, the Knowledge of Sin (3:7)

APPLY THE TEXT

1. God's People Must Have Wholehearted Trust in the Goodness of God and the truthfulness of his Word.
2. Satan, not God or Humans, is morally responsible for the origin of evil.
3. Because of Adam's disobedience as our federal head, all descendants of Adam and Eve are born with innate moral corruption. (Rom. 5:12-21; 1 Cor. 15:21-22; Ps. 51:5; Eph. 2:3)
4. True Wisdom is Gained, Not By Self-Guided Experience, But by Fear of the Lord.

Discussion

1. What connection can be made between desire and disobedience?
(James 4:1-3)

2. Why is the doctrine of sin so important in understanding human behavior?

3. What was the serpent really accusing God of in the text? How does trusting God's goodness, especially during painful experiences, affect our lives?

4. How can we know, without a shadow of doubt, that God is good and loving?

THE CURSE & MERCY OF GOD

Genesis 3:8-24

Main Idea of the Text: The Lord draws a confession of sin from Adam & Eve, pronounces a curse upon creation, and promises the final defeat of sin and Satan.

READ THE TEXT

Genesis 3:8-24

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. The Lord Confronts Adam & Eve (3:8-13)

- a. Adam & Eve hide, attempting to delay their confession.
- b. The Lord isn't ignorant of Adam's whereabouts. (v. 9)
- c. Adam announces his shame. (v. 10, 11)
- d. Adam & Eve both make excuses for their disobedience. (v. 12, 13)
 - i. Adam blames God for Eve.
 - ii. Eve blames God for the serpent.

II. The Lord Pronounces the Curse (3:14-19)

- a. Structure of the text highlights the role of the serpent as the origin of temptation in the world.
 - i. Interrogation of the Man
 1. Interrogation of the Woman
 - a. Pronouncement of Curse on the Serpent
 2. Pronouncement of Curse on the Woman
 - ii. Pronouncement of Curse on the Man
- b. The Lord curses the serpent. (v. 14-15)
 - i. Perpetual conflict between good and evil.
 - ii. Offspring of the woman will crush the serpent (v. 15)

- iii. No redemption is offered for the serpent, only death.
- c. The Lord curses the woman. (v. 16)
 - i. Pain (physical & emotional) in childbearing.
 - ii. Subjugation/Usurpation
- d. The Lord curses the man. (v. 17-19)
 - i. Labor cursed.
 - ii. Only death ends the toil.

III. The Lord Provides a Covering (3:21)

- a. Adam names "Eve." (v 20)
 - i. This naming is a sign of faith that the Woman will bear the serpent-crushing child.
- b. The Lord makes a covering for their shame which contrasts with the covering they had made for themselves.
 - i. Self-made vs. divinely made and given.
 - ii. Tree only had to give leaves vs. an animal which gave its life.

IV. The Lord Exiles Adam & Eve (3:22-24)

- a. God prevents their eternal living under the curse by exiling them from the tree of life and & the garden.
- b. Angelic guards.

APPLY THE TEXT

1. The Male & Female Responsibilities to "Subdue & Fill" are Cursed

- a. Adam's strength lies in his ability to subdue creation, but now the ground will not yield easily to his efforts.
- b. Adam was to make things abundant and grow with Eve at his side. But because the ground is cursed his outward orientation is so demanding that he will show Eve less attention and companionship. In other words, the sinful tendency of men is to be preoccupied outside their relationship with their wife (either by work or play)
- c. Eve's strength lies in her ability to be fruitful & fill, but now childbearing will be full of fear and mortal danger.

2. Husband/Wife (Male/Female) Relationship Strain

- a. Eve was made to be a helper for man (Gen. 2:18), but now that relationship is made a curse.
- b. "Desire" used twice in the Bible. (Gen. 4:7; Song of Solomon 7:10)
- c. This desire is an unhealthy infatuation & desire to control men.
- d. In response to a controlling wife, men often becoming domineering.
- e. "God's curse on the man draws him unwholesomely away from the woman, even as God's curse on the woman draws her unwholesomely toward the man. This is why most marital counseling sessions are some variation on this theme: Wife—"You don't pay any attention to me." Husband—"You are too demanding and nag too much." God has cursed the marriage relationship with a poisonous desire for control by the woman and a self-absorbed focus outside the relationship by the man." (Richard Philips, The Masculine Mandate)

3. Keep Short Accounts

- a. The focus of the passage is on Adam's hiding, alienation of the man and woman, their excuses, eventual confession, and the Lord's provision.
- b. The only way to heal strained marriages is through honesty, humility, confession, and forgiveness.

4. The Salvation of the Lord is Monergistic, Not Synergistic

- a. Adam & Eve do not contribute to their own salvation, they only confess their sin.
- b. God alone provides the means of salvation.

5. The Entire Passage Points Forward to Christ

- a. The motifs in this chapter—toil, sweat, thorns, the conflict, the tree, death, dust, and the seed—all will be reflected in the experience of the Christ, who became the curse, sweat great drops of blood in bitter agony, wore a crown of thorns, hung on a tree until he was dead, and was placed in the dust of death. (Ross, Creation & Blessing)

Discussion

1. What are some excuses we make for our sin?

2. Why do we find confession of sin so difficult?

3. Point out some differences between the coverings that Adam and Eve made and the covering that the Lord provided to them.

8

THE FIRST MURDER

Genesis 4

Main Idea of the Text: Sin spread from the family to the society, yet some remain faithful.

READ THE TEXT

Genesis 4

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

Cain & Abel

I. The Lord's Rejection of Cain's Offering Angers Cain (4:1-5)

- a. Eve praises God for helping her create a man. (v. 1-2)
- b. Though it isn't clear from the outset, two separate lines of humanity are presented.
- c. Cain tills the ground, Abel is a shepherd.
- d. Apparently, at the end of a growing season, Cain and Abel bring the products of their labor to the Lord.
 - i. Abel, "brought the fattest of the firstlings of his flock." (c.f. Lev. 22:17-25)
 - ii. In contrast, Cain's offering is simply referenced as duty.
 - iii. These are "offerings," not "sacrifices."
- e. The issue with Cain & Abel was not "what" they brought, but the heart with which they offered.
- f. "The Lord had regard for Abel... but for Cain..." (v. 4, 5)

II. The Lord Warns Cain, but Cain Murders His Brother (4:6-8)

- a. Cain is envious of the Lord's regard for Abel. (v.6)
- b. While Eve had to be talked into her deceit, Cain cannot be talked out of his anger. (Kidner, Genesis, p. 74)

- c. The sin crouching at the door reminds us of the enmity between good and evil (3:15)
- d. Cain murders Abel in premeditates hatred. (v. 8)

III. The Lord Questions Cain Regarding Abel's Murder, but Cain Denies Responsibility (4:9)

- a. Just as he did with Adam and Eve, the Lord comes to the guilty to interrogate. Just as he knew where Adam was in Genesis 3, the Lord knows where Abel is. Yet, he desires a humble confession.
- b. Cain denies knowledge of the murder and any responsibility.

IV. The Lord Punishes Cain, Yet Shows Mercy (4:10-16)

- a. "What have you done," similar to 4:13
- b. The Lord's curse is nearly the reverse of 3:17.
 - i. "Curse is the fertile soil because of you"
 - ii. "You are cursed from the fertile soil."
- c. Cain will be an endless wanderer.
- d. Speculation about the mark placed upon Cain is futile. The point is that God hates blood revenge.
- e. "Nod" is the word for fugitive. He lived in the land of wandering fugitives.
- f. Cain began with the Lord, but ended a wanderer.

The Beginning & Corruption of Society

V. Cain's Line Continues, Alters God's Institutions, Developed Civilization, & Scorned Life. (4:17-24)

- a. Cain's physical line continues with the birth of Enoch and builds a city as a possible act of defiance. (v. 17)
- b. First time the genre of genealogy appears in Scripture (v. 18)
- c. Lamech alters God's institution of marriage, becoming the first bigamist. (v. 19)
- d. The descendants of Lamech develop civilization. (v. 20-22)
 - i. Jabal – tentmaker
 - ii. Jubal – music (lyre, pipe)
 - iii. Tubal-cain – smithy
- e. Lamech murders a young man, and boasts of his sin through song. (v. 23-24)

VI. A Godly Line Continues from Adam Which Worships the Lord (4:25-26)

- a. While there were likely godly descendants and evil descendants in both the lines of Cain and Seth, the text contrasts these two families.
- b. Eve bears another child in faith. (v. 25)
- c. The faith of Eve (and presumably Adam) continues in the line of Seth. Though Cain's line pioneered civilization, Seth's pioneered right worship.
- d. "To call" can mean both "summoning" and "proclaiming." Therefore, Seth's line not only prays to the Lord, but also proclaims his true name to the earth.
- e. Even the earliest humans knew the name "Yahweh" (the LORD) (v. 26; c.f. Ex. 3:14)

APPLY THE TEXT

- 1. Christ is the true and better Abel, whose blood cries out, not for our condemnation, but our acquittal. (Hebrews 11:4; 12:24)**
 - a. Thus, the Bible speaks of two kinds of blood and their voices before God: one of these is millionfold, and its message is accusation, while the other is the blood of the One, and it brings healing. (Von Rad, Biblical Interpretations in Preaching, p. 22)
- 2. While there is nothing wrong with cultural advancement, it must always be done without vainglory.**
- 3. The foundation of a godly society is worship of the Lord which results in the honoring of his institutions.**

9

A RECORD OF DEATH & JUDGMENT FORETOLD

Genesis 5-6:8

Main Idea of the Text: Death passes to every generation and wickedness increases, bringing God's judgment on the earth.

READ THE TEXT

Genesis 5, 6

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. The Genealogy of Genesis 5 Links the Stories of Adam & Noah (Genesis 5)

- a. God created human beings in his image. (5:1)
- b. Adam fathered Seth in his own image. (5:3)
- c. "and he died" is the refrain of Genesis 5.
- d. Enoch, the seventh from Adam, walked with God and escaped death. (5:21-24)
- e. "Noah" means relief or comfort. Humanity hopes for relief from the curse. (5:28-31)

II. Humankind Multiplies, as Does Wickedness (6:1-4)

- a. While humanity was to multiply and fill the earth, now that man is fallen, evil is multiplying and filling the earth.
- b. Angels overstepped their bounds and took human wives, giving birth to ancient heroes.
 - i. Four predominant interpretations of the "Sons of God"
 1. Sethites

2. fallen angels
3. Lesser gods within the pantheon
4. Despots or powerful rulers

c. Evidence for Fallen Angels

- i. Oldest view – Jews held this view in the second century B.C., earliest Christian view.
 - ii. “sons of God” normally translated as angels elsewhere in the OT. (Job 1:6; 2:1; 38:7; Dan. 3:25)
 - iii. NT authors allude to Gen. 6 in reference to fallen angels. (1 Pet. 3:19-20; 2 Pet. 2:4; Jude 6)
- d. Big Idea – Humankind, desiring to be god, and angels, leaving their proper habitation (Jude 6), beget children who are giants (physically and socially).
- e. Regardless of the identity of the “Sons of God,” or “Nephilim,” the main idea of the passage is that the “might men of renown” were mere mortals, not gods. The children of Israel ought not fear Canaanite warlords as if they are deities.
- f. Is the Lord “striving” or “abiding” with man? Both.
- g. What is the meaning of the “120 years?”
- i. A countdown to the flood?
 - ii. Shortened lifespan?

III. Seeing the Wickedness of Mankind, the Lord was Grieved and Determined to Destroy All Living Creatures from the Earth Except Noah (6:5-8)

- a. All of men and women's thoughts were evil (6:5)
 - i. This wickedness must include the illicit unions of v. 1-2
- b. The description of the Lord's grief is anthropomorphic. (6:6)
 - i. God does not have passing emotions like humans. Rather, statements of emotion applied to God are statements of divine evaluation.

- c. God will “blot out” mankind. (6:7)
- d. Noah finds favor (6:8)
 - i. Noah finds favor (grace) because of his righteous life. (6:9)
 - ii. Hebrews 11:7
 - iii. God is under no obligation to give grace.

APPLY THE TEXT

- 1. The “and he died,” of Genesis 5 points us forward to John 11:25**
- 2. Resist the temptation to “explain away,” uncomfortable passages.**
 - a. Jonah & the fish
 - b. Star which led the Magi
 - c. Virgin birth
- 3. Rightly ordered emotions allow us to grasp truth.**

Discussion

1. What are some "difficult" Bible passages that you struggle to understand/believe?

2. Why do people struggle with God's decision to judge all the earth in Genesis 6?

10

JUDGMENT POURED OUT

Genesis 6:9-8:22

Main Idea of the Text: God judges the wickedness of men while saving a remnant through Noah.

READ THE TEXT

Genesis 6:9-8:22

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

- I. **Noah, A Righteous Man, is Instructed to Build an Ark Because God will Judge the Earth. (6:9-22)**
 - a. See note on structure.
 - b. Noah stood out as righteous in a wicked world. (6:9-12)
 - i. The highlight of this section is the contrast between what the righteous do and what the wicked do.
 - ii. Therefore, the focus is less on why God flooded the world and more on why God saved Noah. Noah walked with God. (5:22-24)
 - c. God informs Noah of his plan of judgment, telling him to build an ark. (6:13-22)
 - i. V. 13 – God determines to make an end of those who have filled the earth with violence.
 - ii. V. 14 – God instructs Noah in how his family will be spared.
 - iii. The only other “ark” like this in the Old Testament is the basket in which the baby, Moses, was placed. (Ex. 2:3)
 - iv. The details given show us the meticulous detail of Noah’s obedience. He observed all God had told him.

- v. V. 18 – God explains why Noah will be spared.
- vi. V. 19-21 – God instructs Noah in the requirement to bring animals to repopulate creation.
- vii. V. 22 – Noah is characterized by obedience.

II. Noah, Along with His Family & Animals, Enters the Ark as the Flood Begins (7:1-24)

- a. Noah obeyed God. He, his family and the animals entered the ark. (7:1-9)
 - i. V. 2 – “Clean Animals” – anachronistic? No. Apparently God had given instructions on sacrifices before the Mosaic Covenant.
 - ii. V. 5 – Once again, Noah’s obedience highlighted.
 - iii. 4x we are told those who were saved were those who had done “as the Lord commanded.” (6:22; 7:5, 9, 16)
- b. The Lord brought a great flood on the earth, and every living thing was destroyed. (10-24)
 - i. The flood narrative shows God’s power and freedom over his creation, to judge and to save. His hand is not forced.

III. The Flood Subsides & Those on the Ark Disembark into a New Creation (8:1-22)

- a. Noah and his family could not disembark until the “new creation” was inhabitable. (8:1-19)
 - i. V. 1- God “remembering” implies movement towards Noah. In other words, “God faithfully kept his promise.”
 - ii. God’s rescue of Noah foreshadows his rescue of Israel at the Red Sea. His dealings in the past prefigure his dealings in the future.
 - 1. God “remembered his covenant” (Ex. 2:24)
 - 2. God “sent a strong east wind to dry up the waters before his people” (Ex. 14:21)
 - 3. So that they “went through on dry ground.” (Ex. 14:21-22)
- b. Noah offered sacrifices which pleased the Lord. (8:20)

- c. The Lord was pleased with Noah's sacrifice and promised to never destroy the earth again through a flood. (8:21-22)

Parallelism of Structure in Genesis 6-8 (Allen ross)

- A God resolves to destroy the corrupt race (6:11–13).
- B Noah builds an ark according to God's instruction (6:14–22).
- C The Lord commands the remnant to enter the ark (7:1–9).
- D The flood begins (7:10–16).
 - E The flood prevails 150 days, and the mountains are covered (17:17–24).
 - F God remembers Noah (8:1a).
 - E' The flood recedes 150 days, and the mountains are visible (8:1b–5).
- D' The earth dries (8:6–14).
- C' God commands the remnant to leave the ark (8:15–19).
- B' Noah builds an altar (8:20).
- A' The Lord resolves not to destroy humankind (8:21–22).

Discussion

1. What truths do you think Moses was trying to teach the children of Israel in this narrative? What lessons would be especially helpful for them?

2. If the focus of the flood narrative is the faithful obedience of Noah to all of God's instructions/law, what are some ways we can cultivate similar faithful observance?

3. Read 2 Peter 3:3-7. How will the final judgment compare/contrast with the flood?

THE NOAHIC COVENANT & NOAH’S DESCENDANTS

Genesis 9:1-10:32

Main Idea of the Text: God established a covenant with all creation through Noah requiring man to maintain the cultural mandate (Gen. 1:28), protect innocent human life through threat of death, with the promise that God would not flood the earth again.

PREAMBLE on COVENANTS (Taken from The Mystery of Christ by Sam Renihan)

- “By virtue of being a creature, man owes complete obedience to God. By virtue of being Creator, God is owed man’s complete obedience. In this natural Creator-creature relationship, God does not owe a reward to man for his obedience.”
- “Covenants, therefore, are not natural arrangements.⁵ Covenants involve the distribution of benefits, either freely promised or conditioned on some action, that otherwise would not be available to the creature, such as confirmed eternal life, the land of Canaan, kingship over Israel, or salvation in the blood of Christ.”
- “Covenants function as the legal basis upon which God interacts with man in a given kingdom. Covenants establish the boundaries of a kingdom, appoint federal heads, grant promises, impose laws, define the offspring of the federal head, and specify all other pertinent and necessary details of how God will exercise His dominion through the federal head and his offspring.”

THE KINGDOM OF CREATION	THE KINGDOM OF ISRAEL	THE KINGDOM OF CHRIST
Covenant of Works	Abrahamic Covenant	Covenant of Redemption
Noahic Covenant	Mosaic Covenant	Covenant of Grace
	Davidic Covenant	

“So, the kingdom of creation depends on Adam and later on Noah, the kingdom of Israel depends on Abraham, Moses, and the line of David, and the kingdom of Christ depends on Jesus Christ.”

READ THE TEXT

Genesis 9:1-10:

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. God Reaffirms the Cultural Mandate to Noah & His Descendants (9:1-4)

- a. The unity of the passage is the value of life.
- b. Restatement of the Cultural mandate from Genesis 1:28
- c. God gives creation as a gift to Noah, just as he did with Adam. (9:2-3)
- d. Humans are allowed to eat any living thing. (9:3)
- e. God Prohibits Eating Living Animals. (9:4)

II. God Prohibits the Shedding of Innocent Human Blood (9:5-7)

- a. The violation of shedding blood will be punished by God (9:5)
- b. Anyone who sheds blood would be put to death. (9:6)
- c. The reason for the death penalty is that human life is not cheap. Humans bear the image of God. (9:6) c.f. Romans 13:1-4
- d. The flood event saved the lives of Noah and his family, but not their souls. It did not change the heart of man. And the new creation that Noah and his family entered remains cursed by sin. The face of the earth may be less full of wickedness, but the heart of man remains just as full as ever. (Renihan, The Mystery of Christ, pp. 92-32)
- e. A death penalty, justly deserved and prescribed, is an act of God's judgment on the murderer and an act of deliverance for the society in which that murderer committed his crime. (Renihan, The Mystery of Christ, pp. 96)

f. Restatement of the Cultural Mandate (9:7)

III. God Promises to Never Again Destroy the Earth with a Flood, Sealing His Promise with the Rainbow. (9:8-17)

- a. God makes his promise with all creation. (9:9-10)
- b. The promise is to never again destroy the earth with a flood (9:11)
- c. God seals the promise with the sign of the rainbow. (9:12-17)
- d. The “bow” is the word for “battle bow.”

IV. Noah Became Drunk, Ham Acted Inappropriately, Shem & Japheth Rectified the Situation (9:18-29)

- a. Noah's sons identified as the three fountainheads of the nations. (9:18-19)
- b. Noah plants a vineyard and gets drunk. Ham dishonors his father, while Shem and Japheth honor Noah. (9:20-24)
- c. Noah utters an oracle about the descendants of his sons. (9:25-29)
 - i. Oracle is less a curse of an individual, and more of a forecasting oracle of the future of Ham's line.

V. Noah's Descendants Recorded (10:1-32)

- a. The Sons of Japheth (10:2-5)
- b. The Sons of Ham (10:6-20)
- c. The Sons of Shem (10:21-31)
 - i. “It is significant that another genealogy of Shem is repeated after the account of the building of Babylon (11:1–9), and there the line is continued to Abraham through the first son of Eber, Peleg (11:10–26). In arranging the genealogy of Shem in this way, the author draws a dividing line through the descendants of Shem on either side of the city of Babylon. The dividing line falls between the two sons of Eber, that is, Peleg and Joktan. One line leads to the building of Babylon and the other to the family of Abraham.” (Sailhamer, *The Pentateuch as Narrative*)

- d. "From these the nations spread abroad on the earth after the flood." Preparing for chapter 11, and recalling Genesis 1:28 (Fruitful & Multiply)

APPLY THE TEXT

- In the Noachic Covenant, human societies therefore have two basic and related jobs: to preserve life, and to preserve the family. Mankind is to be fruitful and multiply. Society, man looking out for man, should promote human fruitfulness and multiplication. And that multiplication takes place in the context of families. As a result, any society or government that corrupts the family or murders the innocent is a government in direct treason and disobedience to the God of the universe. They are abusing the sword entrusted to them by turning it on the innocent, rather than the guilty. (Renihan, *The Mystery of Christ*, pp. 96)
- The Noachic Covenant has no expiration date in this age. All peoples in all times, since Noah, are obligated to obey the stipulations of this covenant.
- Societies which practice abortion and euthanasia are in open rebellion to the Noachic Covenant.
- Societies which wither explicitly criminalize bearing children, or implicitly discourage the bearing of children through social beliefs/pressure are in open violation of the Noachic Covenant.
- O Love that Will Not Let Me Go – George Matheson "I trace the rainbow through the rain." "That image of the rainbow in the Noah story is not like a little bow you might wear in your hair. It's the word for battle bow. The picture that God gives us that he will never destroy the world again by a flood is a battle bow cocked and aimed at himself. And what the cross says is that battle bow has been loosed, but not on us. So, when trials come we don't just try to keep our head up we grab hold of the covenant promises, which are all yes and amen in Christ." – Kevin Twit

Discussion

1. Is the story of the flood and the Noahic Covenant a story of: God's wrath; God's mercy; God's justice; God's redemption? Why?

2. Aside from abortion & euthanasia, what are some other way our culture devalues human life?

3. What lessons can we learn from the story of Noah's drunkenness and the response of his sons?

12

BABEL & THE END OF PRIMEVAL HISTORY

Genesis 11

Main Idea of the Text: Defying the cultural mandate (Gen. 1:28), humanity seeks to build a name for itself and God scatters the people over the earth.

READ THE TEXT

Genesis 11

OBSERVE THE TEXT

- What do we see?
- What questions do we have?

STUDY THE TEXT

I. Introduction: The Entire Race Had One Language (11:1)

- a. The section focuses on God's action to scatter the people by confusing their language.
- b. Babylon (first mentioned in 10:10) is in mind in this passage with the naming of Babel.
- c. "So two great lines of the descendants of Shem divide in the two sons of Eber (10:25). One ends in Babylon, the other in the Promised Land." (Sailhamer, Pentateuch as Narrative)
- d. Babylon was a pride of the ancient world (Hanging Gardens, rebuilt by Nebuchadnezzar)
- e. See below on extrabiblical material.
- f. Given all of this information, the Genesis record is a polemic and satire against Babylon, which the ancient world adored.

II. Man's Plan to Defy God's Mandate (11:2-4)

- a. A group of humans settle in Shinar

- b. Shinar is an uncertain Middle-Eastern location often associated with Babylonia/Babylon (50 miles south of Baghdad)
- c. The people decide to make bricks and build a city/tower that reaches to the sky.
- d. Purpose:
 - i. to “make a name for ourselves”
 - ii. “lest we be dispersed.”
- e. Babel’s sins were hubris and a rejection of the cultural mandate.

III. God’s Action to Thwart Man’s Plan (11:5-8)

- a. The Lord knows both man’s actions and intentions.
- b. Though they tried to build a tower into the heavens, the Lord “came down” to see what they were doing.
- c. The Lord confounds their speech.
- d. The people leave off building the city.

IV. Epilogue: The Confusing of Languages Scatters Humans Across the Earth (11:9)

- a. The first 11 chapters of Genesis show that primeval humanity continually rebelled against the Lord, and in each case, God judged.
- b. How does primeval history end, before the Abraham narrative begins? God scatters the people across the earth.
- c. In distinction to the flood narrative, the Babel story offers no sign of hope or God’s mercy. The next step in the Genesis arc is a person: Abram.
- d. There is no clothing for the naked sinner, no protective mark for the fugitive, no rainbow in the dark sky. The primeval age ends with judgmental scattering and complete confusion. The blessing is not here; the world must await the new history. (Allen Ross, Creation & Blessing)

- e. The lesson for Israel is clear: the nation who swells with pride and rebels against God will be scattered.

V. The Genealogy of Shem Leading to Abram (11:10-32)

- a. Two big differences from the genealogical record in Genesis 5:
 - i. Genesis 11 does not give the total years.
 - ii. Genesis 11 omits the “and he died” formula.
- b. This genealogy stresses a movement away from death towards promise.
- c. Shem’s name is a play on the word Hebrew word “name,” and he is connected to Abram who will have a “great name.” Genesis 12:2

APPLY THE TEXT

1. Nations which dishonor the Lord don’t last. “Better division than collective apostasy.” (Kidner, TOTC)
2. Scattering and gather/return become a central prophetic theme.
3. Zephaniah 3:9-11 is the promise of Babel’s reversal. Acts 2 is when that prophesy begins to take effect.
4. The implication of all this is that God is regathering people from the nations into one community that is unified, not in their rebellion, but obedience; not for their glory, but the Lord’s.

Babel Outside of the Biblical Narrative:

Akkadian Enuma Elish, tablet 6, lines 55-65.

“When Marduk heard this,
Brightly glowed his features, like the day:
“Construct Babylon, whose building you have requested,
Let its brickwork be fashioned. You shall name it ‘The Sanctuary’.”
The Anunnaki applied the implement;
For one whole year they molded bricks.
When the second year arrived,
They raised high the head of Esagila equaling Apsu.
Having built a stage-tower as high as Apsu,

They set up in it an abode for Marduk, Enlil, [and] Ea.
In their presence he was seated in grandeur.”

Discussion

1. What did you learn this semester?

2. What challenged you the most this semester?
