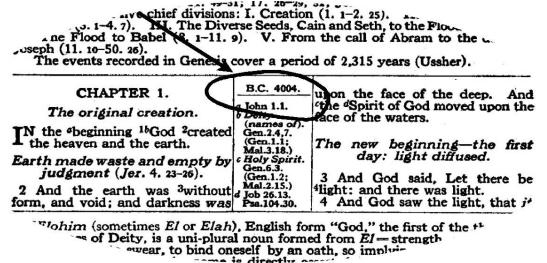


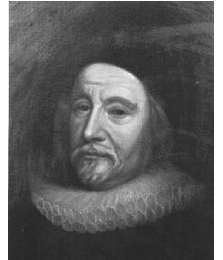
## INTRODUCTION

### WHAT THE BIBLE SAYS AND DOES NOT SAY.

Were the “heavens and the earth” created in 4004BC? The “Bible” says so. In 1950 my parents gave me a leather bound Scofield Reference Bible for Christmas. Right there, at Genesis 1:1, in the margin, it says, very clearly, “B.C.4004.” It also says, above the line, that Genesis covers a period of 2,315 years according to Ussher. If you go the following website, you will find his picture and a short biography.<sup>1</sup>



What he (Ussher) is **really** known for is his chronology of creation. Using the Book of Genesis, he painstakingly followed the series of "begats" back in time and determined that the universe was created in the year 4004 BC, on October 23. (Refinements by others further pinpointed this to 9 a.m., London time, or midnight in the Garden of Eden.) This chronology was inserted in the margins of many editions of the Authorized Version of the Bible ("King James Version") in the 19th century, and has been used as "proof" of the fallacy of evolution, molecular biology, astrophysics and many other scientific endeavors in the 20th century.



Ussher probably did more harm to the Biblical view of creation than anyone. Even very conservative Bible scholars today deny the dates as given by Ussher. Only the “KJV Only” people believe it.

On the other hand, there are some very liberal translations of the Bible that lead Christians away from the truth. The only way to come a real truth about the creation are these:

- The “Creation Account” only accounts for a minuscule amount of the Bible, do not exaggerate it.
- Find out the “Creation Account” really says - in the original text.
- Listen to Astrophysicists and don’t put them down without considering what they have to say.
- Compare the “Creation Account” with other parts of the Bible, “Comparing Scripture with Scripture.”
- Have an open mind and a God filled heart.

One thing I strongly urge you **not** to do is it try to compromise. There are those who admit to evolution but claim it was God’s way of creating the earth. This is the worse approach to all.

Finally,

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*Every Scripture passage is inspired by God. All of them are useful for teaching, pointing out errors, correcting people, and training them for a life that has God's approval. They equip God's servants so that they are completely prepared to do good things.*

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2 Timothy 3:16-17 (GW)

Therefore,

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<sup>1</sup><http://ifaq.wap.org/science/ussner.html>

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The people of Berea were more open-minded than the people of Thessalonica. They were very willing to receive God's message, and every day they carefully examined the Scriptures to see if what Paul said was true.

Acts 17:11 (GW)

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So, we shall begin a detailed study of what the Bible actually says about creation. We shall use some specific guidelines in this study.

1. They will be based on the original Hebrew Text (i.e. The BHS (Biblia Hebraica Stuttgartensia) (c) Copyright 1998-1999, iExalt, Inc.)
2. They will be interpreted by the most conservative and well used Hebrew helps:
  - a. Keil & Delitzsch's commentary on the Hebrew Old Testament (abbreviated K&D). This is a well respected work consisting of almost an entire shelf full of texts (it's on my computer)
  - b. The Brown-Driver-Briggs Hebrew and English Lexicon, by F. Brown, S. Driver, and C. Briggs. (Abbreviated BDB). This is also a very respected work of over 1100 pages of definitions of Hebrew words.
  - c. On occasion, "A Concordance of the Septuagint" by Morrish, "The Septuagint, Samuel Bagster & Sons, (abbreviated LXX), and the Greek New Testament (United Bible Society, Fourth Edition) to compare "Hebrew Scriptures" with "Greek Scriptures."

Other references will be noted when cited. Some of the photos (cover and elsewhere) are courtesy of the National Space Science Data Center (<http://nssdc.gsfc.nasa.gov>).

This study will contain an usually large amount of Hebrew in it (for a non Hebrew educated audience). This can not be avoided if an accurate understanding is to be obtained.

## SOME NOTES ON HEBREW POETRY

Let's take a look at a passage in Isaiah

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Now it will come about that instead of sweet Instead of a belt, a rope; Instead of well-set hair, a plucked-out scalp; Instead of fine clothes, a donning of sackcloth; And branding instead of beauty. Your men will fall by the sword, And your mighty ones in battle. And her gates will lament and mourn; And deserted she will sit on the ground.	perfume there will be putrefaction;
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For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!"

In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel.

Isaiah 3:24-4:2 (NASB)

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The verses in chapter three are indented. Those in chapter four are not. Chapter three is poetry, Chapter four is prose. A considerable part of the Old Testament is written in poetic style. In addition

to the poetic books, (Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs), many of the prophetic books are written in Hebrew poetry or parts of them are. Scholars, as they learn more of the origins of the Hebrew language, find there is more poetic themes in the Bible than formerly thought. Some forms are more obvious than others. Some are controversial as to whether or not they are poetic.

One clue is the use of poetic words and word forms. English does not have many poetic word forms other than words like "loveth" etc. While English poetry relies heavily on meter and rhyme, Hebrew poetry does not rhyme and there are questions as to whether it originally had any meter. While our poetry consists of words that rhyme, Hebrew poetry consists of thought that "rhyme" The second verse will express the same though as the first but with emphasis; the second verse will contrast with the verse for emphasis.

Hebrew prose is used to describe history, facts, data and other things like we use English prose for. Poetry is used when the writer wishes to rise above the limitations of the language and express much higher concepts. The part of Genesis we will be looking at is not regarded as Hebrew poetry - yet many of the words used are poetic words and, for that reason, we should expect to rise about the mere literal meaning of the text and look for the spiritual content. In addition, a careful study of the text reveals (to me anyway) a primitive form of Hebrew Poetry (as does the account of the Flood). Part of the evidence is the threefold description of the creation (Genesis 1:3-13, Genesis 1:14-30, and Genesis 2:3-25) with each part being an enlargement and more specific than the former.

With these thoughts, let us begin by considering some preliminary topics.

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## DAY

יום אחד

ONE DAY

וַיְהִי־בֹקֶר

MORNING WAS AND

וַיְהִי־עֶרֶב

EVENING WAS AND

Before commencing on the study, there are several things connected with the text we need to understand.

### WERE THE DAYS OF CREATION 24 HOURS LONG?

A study of the Hebrew word for “day” reveals little. The word is יוֹם (yom). The Jewish people celebrate “Yom Kippur” each year - New Years Day. Below are several definitions of the word.

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*. . . from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term).*  
Strong's Concordance “Day”

1. day, opposite to night,
2. Day as division of time : a. working-day,
3. Day of Yahweh, chiefly as time of his coming in judgment, involving often blessedness for righteous (i.e. a specific period of time involving many days)

Brown, Driver, and Briggs

*Our word is the "most important concept of time in the OT by which a point of time as well as a sphere of time can be expressed." The word is also common in Ugaritic. It can denote: 1. the period of light (as contrasted with the period of darkness), 2. the period of twenty-four hours, 3. a general vague "time," 4. a point of time, 5. a year (in the plural; 1 Samuel 27:7; Exodus 13:10, etc.)*

Theological Wordbook of the Old Testament

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Each of these sources go into more detail. Other sources say about the same thing, namely “day” may be used in four senses:

- 1: 12 hours, 6 A.M. to 6: P.M. = “Daytime”
- 2: 24 hours, midnight to midnight?
- 3: A period of time with a beginning and end, that is, a specific period of time longer than 24 hours
- 4: Some special day.

In other words, it is used the same way as our word “day” is used in English and no inference to the preceding question may be made from this word.

The phrase “So the evening and the morning were the [n<sup>th</sup>] day” gives more credence to the concept of a 24 hour day. Keil & Delitzsch takes them as 24 hour periods of time.

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*But if the days of creation are regulated by the recurring interchange of light and darkness, they must be regarded not as periods of time of incalculable duration, of years or thousands of years, but as simple earthly days. It is true the morning and evening of the first three days were not produced by the rising and setting of the sun, since the sun was not yet created; but the constantly recurring interchange of light and darkness, which produced day and night upon the earth, cannot for a moment be understood as denoting that the light called forth from the darkness of chaos returned to that*

darkness again, and thus periodically burst forth and disappeared. The only way in which we can represent it to ourselves, is by supposing that the light called forth by the creative mandate, "Let there be," was separated from the dark mass of the earth, and concentrated outside or above the globe, so that the interchange of light and darkness took place as soon as the dark chaotic mass began to rotate, and to assume in the process of creation the form of a spherical body. The time occupied in the first rotations of the earth upon its axis cannot, indeed, be measured by our hour-glass; but even if they were slower at first, and did not attain their present velocity till the completion of our solar system, this would make no essential difference between the first three days and the last three, which were regulated by the rising and setting of the sun.

K&D, "Day"

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Yet, even by their admission, there is a problem when there was no Sun or Moon to mark the days and nights until the fourth day, how could they be periods of twenty-four hours? Also their thought of the world not revolving until God started on Day One is a bit absurd. I should point out, however, that Keil and Delitzsch are respected scholars.

I personally, but not dogmatically assert they were not twenty four hour periods. I also personally, but not dogmatically assert that they were not eon's of time but must have been of relatively short duration (i.e. months, a few years, etc.). I take them as being more poetic than technical.

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וַיֹּאמֶר אֱלֹהִים  
GOD SAID AND

GOD SAID

Eight times in Chapter One, we have the words "God said." There is an old question, "When a tree falls in the forest and no one is around, does it make any noise?" (i.e. if there is no one to hear, there is, by definition, no noise). So, in a similar manner, how can God "Speak" if there is no one to hear? I am quite sure that God does not talk to himself!

God said . . . And there was . . . His speaking caused something to happen, someone to hear and respond. Who would that be?

וַיַּעַשׂ אֱלֹהִים אֶת-  
... THE GOD MADE AND

GOD MADE

---

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***In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.***

John 1:1-5 (NKJV)

... and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

Ephesians 3:9 (NKJV)

*He [Christ] is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.*

Colossians 1:15-17 (NKJV)

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These three passages indicate that it was Christ who performed the work of creating and fashioning the heavens and the earth. Note that the first words in John 1:1 are identical to the words in the LXX. I would take it from this that Christ was the one who heard “God saying.” It was Christ who performed the act.

Next, note the following. Six times in this chapter we have

וַיֵּרָא אֱלֹהִים כִּי טוֹב  
GOOD THAT GOD SAW AND

GOD SAW

“God saw that it was good.” God did not have to “see” it was good - God is omniscient. I take this to mean the Holy Spirit then observed the result.

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*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are **spiritually discerned**.*

1 Corinthians 2:14 (NKJV)

*In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed with the Holy Spirit of promise**,*

Ephesians 1:13 (NKJV)

*And do not grieve the Holy Spirit of God, by whom you were **sealed for the day of redemption**.*

Ephesians 4:30 (NKJV)

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You have heard of the “Good Housekeeping Seal of Approval.” Underwriter’s Laboratories put a seal on appliances that are safe to use. The Holy Spirit performed his usual task of looking out for mankind and to see if it is good for man or not.

Thus we would have the following:

God (the Father) spoke it.

Jesus Christ performed it.

And the Holy Spirit confirmed it.

Thus we have the Trinity involved in the creation.

Finally, when it came to man, the wording is different.

“Let us make man . . .”

The creation of man was a “joint effort” between the three persons of the trinity. This we shall look at in detail later.

## HEBREW

Let’s stop for a short lesson in Hebrew. The Hebrew alphabet consists of 22 letters:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

These are all “consonants.” Technically, a few of them fall into a category somewhat like vowels except they have no sound of their own. All Hebrew words (supposedly) have a three-letter root (i.e. the form you would find in a dictionary). Well,  $22 \times 22 \times 22 = 10,648$  possible combinations. Just as ZQP is not an English word, it follows that not all combinations of Hebrew letter are meaningful. The actual number of actual words is 8000 or less. Strong’s Concordance lists 8672 words but this is inflated - it shows, for example, verbs separate from nouns with the same root.

With so few words, each word has to serve a number of meanings. The exact meaning has to come from its context. If it is a poetic word, the range of meaning must be considered to be broader than a prosaic word. The first two verses of Genesis One contain 3 or 4 poetic words. The remainder of the chapter has more. This is a definite indication that we must rise above the “mundane” meaning of the text and seek the meaning it was meant to have, the meaning with regard to God’s relationship with the earth in general and man specifically.

Most Hebrew names have meaning but since names usually do not appear in context, it is often not possible to determine the meaning of a name.

One other point that is not nearly so important in the creation account but should be mentioned for the sake of completeness.

The Hebrew language has no tenses - in the sense we think of them (past, present, future). The Greek has many. But Hebrew has only two forms for a verb: Perfect and Imperfect. Perfect would seem to indicate “past actions” since, if the action is complete (perfect) it must be done and in the **past**. If the action is incomplete (imperfect) it must still be going on in the **present**. This, however, is not always the case. In certain constructions, it is just the opposite! There is, then, no wonder we find the following.

---

That I may proclaim with the voice of thanksgiving,  
 And tell of all Your wondrous works.  
 Lord, I have loved the habitation of Your house,  
 And the place where Your glory dwells.

Psalm 26:7-8 (NKJV)

proclaiming aloud your praise  
 and telling of all your wonderful deeds.  
 I love the house where you live, O Lord,  
 the place where your glory dwells.

That I may proclaim with the voice of thanksgiving,  
And declare all Thy wonders.

O Lord, I love the habitation of Thy house,  
And the place where Thy glory dwells.

Note the differences here.

	NKJV	NIV	NASB
Verse 7	Future	Present	Future
Verse 8	Past	Present	Present

As you may see, they each have a different translation of the tenses in the two verses. These kind of differences occur most often in poetic literature which obscures the clues as to the proper tense.

We shall not have problems with tense in Genesis One.



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OUTLINE OF GENESIS ONE  
(BASED ON THE INTERPRETATION  
OF THE HEBREW TEXT)

- 1: THE FIRST CREATION - THE HEAVENS AND THE EARTH (Verse 1:1)
  - 2: THE DEVASTATION (Verse 1:2)
  - 3
    - A: THE FORMATION OF LIGHT AND DARKNESS, DAY AND NIGHT (Verses 1:3-5, Day 1)
    - B: THE LIGHTS TO RULE THE DAYS AND NIGHTS, THE SUN, THE MOON AND STARS (Verses 1:14-19, Day 4)
  - 4
    - A: THE FORMATION OF THE SKY (FIRMAMENT) AND THE SEAS AND CLOUDS (Verses 1:6-8, Day 2)
    - B: THE FORMATION OF BIRDS FOR THE SKY AND FISH AND SEA CREATURES (Verses 1:20-23, Day 5)
  - 5
    - A: THE FORMATION OF THE EARTH AND VEGETATION (Verses 1:9-13, Day 3)
    - B: THE FORMATION OF ANIMAL LIFE ON THE EARTH TO EAT THE VEGETATION (NOT EACH OTHER). (Verses 24-25)
  - 6:
    - A: THE SECOND CREATION - MANKIND TO RULE OVER THE ANIMAL KINGDOM AND TO EAT OF THE VEGETATION (ALONG WITH THE ANIMAL LIFE) (Verses 1:26-30)
    - B: THE CREATION OF MANKIND IN DETAIL (VERSES 2:4-25)
  - 7:
    - A: THE END OF A VERY GOOD DAY (Verse 1:31, Day 6)
    - B THE END OF A PERFECT DAY (Chapter 2:1-3, Day 7)
- 
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Note that this outline is not in the same order as in the text. I see in this a rude beginning of Hebrew Poetry in which the structure, rather than meter and rhyme, is the basis. The second three “days” are “echos” of the first three, with more detail added. Even more detail will be provided in Chapter Two where we deal with the creation of Man specifically and in detail.

### THE FOSSILS

What are we to do with the fossil evidence that has been found? What about the dinosaur bones? What about the bones of early man? There are two schools of thought on this. Obviously, only one is correct.

Some say, "Well, if God could create the earth with the rivers and valleys and lakes and seas and so on, He could also have created it with all these things in place and thus we really need not worry about them." Others insist that time remains unchanged and so, if these things date back before man, then they must have been here first. This leads many to the conclusion that each day is an eon of time.

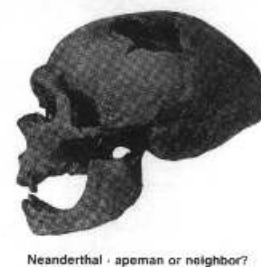
Some people like to ask the question, "What is the one thing that God can not do?" They say the answer is that he can not sin. This is true but a more complete answer is that he can not violate his own nature (a more concise way of saying it). To be specific with regard to the above, God does not do anything unless there is a reason for it. Did God put all these fossils in the original creation to confuse scientists? To convince scientists that Christians are wrong? God is not willing that any should perish, not even the scientists! So why would he mislead these people?

We will settle the question when we get into the text. For now, the one things that we ought to answer here is with regard to the various "men" who have been found. I shall give the account of one of the more recent of these "men."

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Neanderthal man is a story by itself. When the first discovery was made about 1856, science at last thought it now had the overwhelming evidence it needed to show the intermediate stage between man and ape. Texts today still faithfully illustrate this famous beetle-browed, bent-kneed, subhuman slob. There was only one apparent slight drawback. Its brain on the average was more than 13% larger than the brain of modern man. It was still considered, however, to be the perfect illustration of an important step in the evolutionary sequence of man. Neanderthal man was still cited as the most compelling proof of evolution just a few decades ago (*Time* , 6/21/1968, p.34).



The famous names of early evolutionary theory made much of Neanderthal man, and texts published today still reflect their views. Haeckel proposed to solve the world riddles once and for all with Neanderthal man. Lyell and Huxley pointed confidently to the Neanderthal skull as evidence that there had been a low-caste, half-human creature, intermediate between man and ape (de Santillana, 1969, p.71; *Victoria Institute* , 1866, 2:72).

It is interesting that *Time* , May 17, 1971, proclaimed that the primitiveness of Neanderthal was unwarranted. Except for physical ailments, he could walk the streets today and be unrecognized. One writer commented that in later centuries historians may declare all of us insane, because the incredible blunder about Neanderthal man was not detected at once and was not refuted with adequate determination. <sup>2</sup>

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To date, no one has found any acceptable evidence. An old skull can be almost anything - a deformed man, an unknown ape, or, in some cases, even a hoax!

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<sup>2</sup> <http://www.rae.org/ch08tud.html>

## CHAPTER ONE

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In the beginning God created the heavens and the earth.

Genesis 1:1 (NKJV)

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[בראשית] = [ראשית]+[ב] = [BEGINNING]+[IN]

The Hebrew letter ב (beth) is one of several Hebrew prepositions consisting of only one letter which is attached to the word it modifies. It means “IN.” The word ראשית (rasheth) is a feminine noun which is, quite apparently based on the word ראש (rosh) which means “head,” “top,” and a lot of similar meanings. This word thus means “start” or “beginning.” So we have “In beginning . . .” This is not proper English unless “beginning” is a verb but the Hebrew word is a noun. Thus we have to insert something:

1. In a beginning
2. In the (or some) beginning
3. In The Beginning.

The sense that it is used here is the second one, there is no emphasis on “the” as if this were some special point in time. It is just a beginning.

What happened in this particular beginning?

[ברא] = [(HE) CREATED]

This is a 3<sup>rd</sup> person, masculine singular noun in the Qal stem and Perfect tense. In this form it is used only here and in verse 27. ברא (bara) thus means “he created” In verse 27 we will find it with reference to the creation of man. In other forms (tenses, persons, etc.) it is found in 29 other places and almost all of them are in the Psalms and the Prophetic Books of Isaiah (mostly) Ezekiel and Malachi. In as much Psalms is definitely written in Hebrew poetry as is most of Isaiah and the other prophets, we would conclude this to be a poetic word and hence have a larger meaning than it might in prosaic form. It is important to note that, other than in verse 27 dealing with man, it is never used in the “creation account.” Why? Because God only created two things: (1) The universe (including the earth) and mankind! Nothing else was “created” by God. God formed and fashioned many things but created only two.

Think of the ramifications of this. Is there life out in outer space? Well, maybe there is some form of animal life, but not man, God only created one mankind. But, let us return to verse 1. The verb means “he created (3<sup>rd</sup> person masculine singular). We do not translate the pronoun if the subject of the verb is named, as it is here. Hence “created” is the translation.

[אלהים] = [ELOHIM or GOD]

אלהים (elohim) is a masculine plural common noun (technically). It appears in the Old Testament over 2600 times.

One of those places is below.

---

Among the **gods** there is none like You, O Lord; Nor are there any works like Your works.

So, then, at least as far as this verse is concerned, it is plural, “gods.” But, what about this?

Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold!

Exodus 32:31 (NKJV)

The word here is אלהי (elha). The מ (meem) is missing. In Hebrew, the “eem” ending indicates masculine plural. So, why is the translation not, “In the beginning the gods created . . .?”

The answer is that, except for a few exceptions like Psalm 86:8 (above) אלהים (elohim) is translated “God.” (Note the capital G! It becomes a name (of sorts). How does this come about? In verse 2 we will find the word מים (meem) which is water - a masculine plural noun. מי (mee) is the masculine singular form of the word except - it is never found in Hebrew writing. Water is always plural. Why? Let’s consider an example:

- 1: Pour water into a glass.
- 2: pour half of it out.
3. What do you have?

Do you have “half a water?” You might say you half a glass half full of water, but not “half a water.” No matter how little or how much you have, water is water and is hence plural. You simply can not have just one water! To the Hebrew mind, God is too big to be just “one god.” He has to be addressed using the plural form to account for His greatness. So we now have

“In the beginning (some beginning) God created , , ,

[שמים] [ה] [את] = [HEAVENS] + [THE] + [direct object marker]

First to note is that את (ath) has no meaning, in the normal sense. It is a grammatical device which denotes the object of a verb. We do not translate it. השמים is two “words,” שמים (shmaeem - plural?) and ה (“he”, the definite article) = “the.”

Now with respect to the “heavens.” In verse 8 we have “heaven” (singular) but it is the same word. Why? The answer is the same as for “water.” There is no singular form of the word for “heaven” “Heaven” and “Heavens” are the same. I believe we use “heavens” plural in English sometimes because Paul told us there were three of them.

I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven.

2 Corinthians 12:2 (NKJV)

[הארץ] [ה] [את] [ו] = [EARTH][THE] + [object marker][AND]

Here we have את with a ו (waw) in front of it. It is still the object marker (the second object in this case). What about the ו (waw)? It has numerous meanings, one of which is as a conjunction, “and” and is always affixed to the word following it.

הארץ = ארץ (aretz), again with the definite article, is “earth.”  
There is a Hebrew word, תבל (tebel) which is sometimes translated “world.”

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Who gave Him charge over the earth? [ארץ]  
Or who appointed Him over the whole world? [תבל]

Job 34:13 (NKJV)

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They are fairly synonymous but ארץ usually refers to the planet.

So, finally we have it. “In the beginning (some beginning) God created the heaven(s) and the earth.

Since the Earth is part of the universe, I believe I would translate this verse as follows: “In the beginning (of God’s preparing a man for a companion), God created the heavens and, in particular, the Earth.” How did He do it? You will have to ask Him.

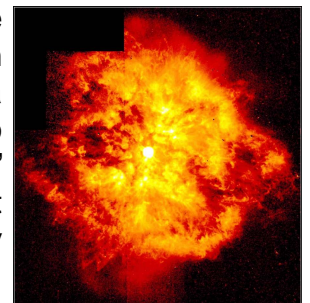
A newspaper reporter is supposed to ask the five W’s - Who, What, When, Where, and Why.

Who: God	What: the Universe
When: ?	Where: ?
Why: ?	

It is impossible to say where the universe is. Why God did it is the subject of the Bible. So we are left with the when? One simple answer to this is in 4004 B.C. That is what Bishop Usser determined and that is what a lot of misled “King James Only” Fundamentalists insist on. The problem is that he was not one of the inspired writers of the Bible. He was wrong!

Since there is no indication of when He did it, we may as well agree with the astrophysicists on the when. It was a very long time ago.

The photo to the right might resemble what it looked like to begin with (it is the beginning of a new galaxy). Astrophysicists have extrapolated how the creation of the universe came about back to the very second it came into being. When a group of them (mostly atheists) on a panel was asked to go back one second to when there was no universe and describe what was “there” (wherever “there” might be) their surprising answer was, “you will have to ask the theologians that question!” They were right. Science can tell you what happened (or what they assume happened) but they can not say why or what the cause was.



We close this verse with an elaboration on the “who” question. Who is God? Can you explain the universe to me? If you can not explain what the universe is, how can you say who the person who created it is? God is greater than what He created and any attempt to fully comprehend God would be futile.

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The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:2 (NKJV)

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We shall begin with the first word in this verse, “The.” In the KJV it is “and” and has led many to believe

that verse two is directly connected with verse one. There is a period (the Hebrew equivalent) at the end of verse one.

If you look at the beginning of most of the Old Testament books, they all begin with ו (waw) and hence the KJV begins the books with the word "and" which it sometimes means. In these cases, however, it is a divider between two texts. Verse 1 and verse 2 are to be divided.

Verse two deals with a different matter. It deals with the state of the earth at some time between the creation of the universe and the creation of man. It may be eons of time - who can know?

The two words used to describe its condition are the key to understanding this verse. They are תהו (tohu) and בהו (boho). They are both poetic words, found only here and in the poetic writings. The first word is found 20 times and all but three are in the poetic literature. The most significant is this.

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For thus says the Lord,  
Who created the heavens,  
Who is God,  
Who formed the earth and made it,  
Who has established it,  
Who did not create it in **vain**,  
Who formed it to be inhabited:  
"I am the Lord, and there is no other.  
I have not spoken in secret,  
In a dark place of the earth;  
I did not say to the seed of Jacob,  
'Seek Me in **vain**':  
I, the Lord, speak righteousness,  
I declare things that are right.

Isaiah 45:18-19 (NKJV)

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The meaning of תהו (tohu) is not totally clear. Generally, it speaks of a place that is useless for anything. The meaning of בהו (boho) is even less clear. Technically it is used on once - here. There is a second occurrence in Jeremiah but there it is merely a quote from here.

Note the words "who did not create it in vain, תהו (tohu). There are all kinds of theories that prevail here. Some say that the angels inhabited the earth between verse 1 and verse 2 and God brought judgement on them with the result described in verse two.

Some say that verse two describes the earth as God created it. This seems highly unlikely. Another view point is obtained from a passage where both terms appear - because they are a quote from verse two.

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"For My people are foolish,  
They have not known Me.  
They are silly children,  
And they have no understanding.  
They are wise to do evil,  
But to do good they have no knowledge."

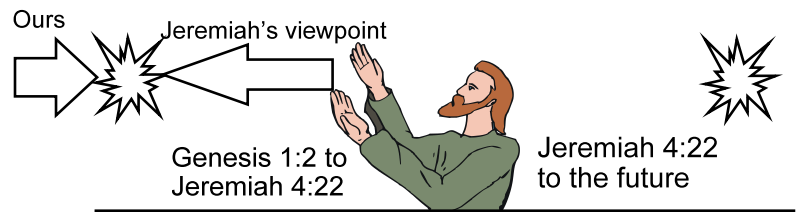
I beheld the earth, and indeed it was **without form, and void**;  
 And the heavens, they had no light.  
 I beheld the mountains, and indeed they trembled,  
 And all the hills moved back and forth.  
 I beheld, and indeed there was no man,  
 And all the birds of the heavens had fled.  
 I beheld, and indeed the fruitful land was a wilderness,  
 And all its cities were broken down  
 At the presence of the Lord,  
 By His fierce anger.

For thus says the Lord:

"The whole land shall be desolate;  
 Yet I will not make a full end.  
 For this shall the earth mourn,  
 And the heavens above be black,  
 Because I have spoken.  
 I have purposed and will not relent,  
 Nor will I turn back from it.

Jeremiah 4:22-28 (NKJV)

The problem with this passage is whether Jeremiah was looking forward and backward or only forward. He was describing the judgement that would come upon Israel. But was he referring to the situation in Genesis 1:2 in the first part of this passage? Let me explain this.



Jeremiah may have been looking back like having a motion picture run backwards. What happens if we read the middle paragraph above backwards? This is what we get.

By His fierce anger  
 At the presence of the Lord,  
 And all its cities were broken down  
 I beheld, and indeed the fruitful land was a wilderness,  
 And all the birds of the heavens had fled.  
 I beheld, and indeed there was no man,  
 And all the hills moved back and forth.  
 And the heavens, they had no light.  
 I beheld the mountains, and indeed they trembled,  
 I beheld the earth, and indeed it was **without form, and void**;

This would, indeed be a description looking back with the cities being destroyed first and the mountains trembling and, finally, chaos. If this is the case, we have no way of knowing what happened between verses one and two.

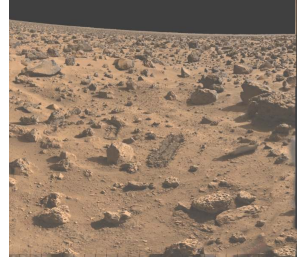
If we do not know and the Bible does not say, why not listen to what others have concrete evidence to

show. The earth existed in a very different form with very different life on it (dinosaurs!). But, for some reason, that ended. It would appear to have ended because God ended it with a judgement.

Perhaps a bunch of dinosaurs for pets were not pleasing to God. God needed something which would be much closer, a brother. God needed a man and so He started over again.

We can not know and there is no use arguing about it. We can only go on and see what God has here revealed to us.

“Without form and void? The photo to the right might look like that except, as we shall see, there was water covering it and, besides, it was dark!



Going on, we are told that “darkness was upon the face of the deep.”

[חשך על־פני תהום] על־פני (Hal-pheni) is a common construction in the Hebrew for “on the face of.” The words we need to look at are the other two. “Deep” is תהום (tehom). It can sometimes refer to the bottom of the sea.

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For You cast me into the deep,  
Into the heart of the seas,  
And the floods surrounded me;  
All Your billows and Your waves passed over me.  
Then I said, 'I have been cast out of Your sight;  
Yet I will look again toward Your holy temple.'  
The waters surrounded me, even to my soul;  
The **deep** closed around me;  
Weeds were wrapped around my head.

Jonah 2:3-5 (NKJV)

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But even in this poetic passage, it is questionable whether it means the bottom of the sea. If you notice, the first appearance of the word “deep” in this passage is a completely different Hebrew word. It most definitely means the bottom of the sea. However, by the time you get to the last verse, Jonah has given up in despair and is speaking of death.

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. . . or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead).

Romans 10:7 (NKJV)

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What does this verse have to do with the “deep?” Well, the Greek word here for “abyss” is the same as used for the Hebrew word in the Old Testament. This definitely refers to the place of death.

Then we have the חשך (Heshek) = darkness. While it can be used as the opposite of “light,” it has a number of deeper uses in the poetic literature.

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He will guard the feet of His saints,  
But the wicked shall be silent in **darkness**.  
"For by strength no man shall prevail.

1 Samuel 2:9 (NKJV)

He uncovers deep things out of **darkness**,  
And brings the shadow of death to light.



so here it is associated with death. It is also associated with sin and evil.

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*And this is the condemnation, that the light has come into the world, and men **loved darkness** rather than light, because their **deeds were evil**.*

John 3:19 (NKJV)

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Enough of this gloom (for now), let us go on to the next part.

[רוח] We move on to the “Spirit of God . . . “ Spirit is רוח (ruha), a word that may mean “spirit”, “breath” or “wind.” It can not really be classes as a poetic word but it is found mostly in poetic literature.

Let’s start with this verse.

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By the word of the Lord were the heavens made; and all the host of them by the **breath** of his mouth.

Psalm 33:6 (KJV)

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Then,

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Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a **wind** to pass over the earth, and the waters subsided.

Genesis 8:1 (NKJV)

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So, there are two translations of the word. Why so many?

So, with רוח (ruha), we have to use the context to determine whether is it “breath,” “wind,” “spirit,” or something else. In this context, “the wind of God” would make no sense. The “breath of God” might make a little sense, but “Spirit” makes the most, especially in context with what follows.

The Spirit of God did something “upon the face of” “the water.”

The parts in quotes are similar to what we have already covered. What the Spirit did was רחף (rehaph) upon the face of the waters. This, too, is a poetic word, found in two other passages where its meaning may be determined.

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"He found him in a desert land  
And in the wasteland, a howling wilderness;  
He encircled him, He instructed him,  
He kept him as the apple of His eye.  
As an eagle stirs up its nest,  
Hovers over its young,  
Spreading out its wings, taking them up,  
Carrying them on its wings,  
So the Lord alone led him,  
And there was no foreign god with him.

Deuteronomy 32:10-12 (NKJV)

My heart within me is broken

Because of the prophets;  
All my bones shake.  
I am like a drunken man,  
And like a man whom wine has overcome,  
Because of the Lord,  
And because of His holy words.

Jeremiah 23:9 (NKJV)

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The passage in Deuteronomy is the most helpful. It indicates the hovering over something to protect it. Hence the "Spirit of God hovered over the waters to protect them." This was the role of the Holy Spirit in the beginning and has ever since been His role.

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For the mystery of lawlessness is already at work; only He who now restrains will do so until He [the Holy Spirit] is taken out of the way.

2 Thessalonians 2:7 (NKJV)

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How long was the earth in the condition expressed by this verse? I do not know. No one knows - although there are those who think they do. I have already noted that I do not believe the days of creation were, in reality, eons. I do believe that between verse one and verse 3 eons of time went by. This may be where the dinosaurs and other creatures existed and left their fossils. It may account for the long periods of time the scientists say have passed since the creation. There is no way of knowing.

We are starting on a restoration (or an outfitting) of the earth and I do not believe eons of time were involved in this - nor do I think it was done in 144 hours (six literal days).

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Then God said, "Let there be light"; and there was light.

Genesis 1:3 (NKJV)

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This verse is similar to a number of other verses we shall come to in this chapter so we shall look at it in more detail. "Then God said . . . and it was so" or "Then God said . . . and there was . . ."

In spite of the movies you may have seen that depict the creation story, God did not call out with a **commanding** voice these things. The first word, other than the ו (waw) "Then" or "and", is ברא (berah) = "to call." First, let us consider the passages below.

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Now therefore, **proclaim** in the hearing of the people, saying, 'Whoever is fearful and afraid, let him turn and depart at once from Mount Gilead.' " And twenty-two thousand of the people returned, and ten thousand remained.

Judges 7:3 (NKJV)

**Call** upon Me in the day of trouble;  
I will deliver you, and you shall glorify Me."

Psalms 50:15 (NKJV)

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These are the same words, ברא (berah). Here, however they are in the Imperative Voice. They are commands to "call out" or to "speak out." In verse three, here, the word is not a command. It is a statement of fact - "There will be light." the rest of the verse is elegantly simple as well, "light was." God

only had to express His desire and it was (because, as noted in the preface, Christ did the work of creating). It took no effort or command on God's part.

So we have "light" אור (aer). It is the antonym of the "darkness" we had in verse two.

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Then I saw that wisdom excels folly  
As **light excels darkness**.  
The wise man's eyes are in his head,  
But the fool walks in darkness.  
Yet I myself perceived  
That the same event happens to them all.

Ecclesiastes 2:13-14 (NKJV)

**I form the light and create darkness.**

I make peace and create calamity;  
I, the Lord, do all these things.'

Isaiah 45:7 (NKJV)

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Solomon, with all his wisdom, determined that "light" was better than "darkness." He is not speaking of day versus night, he is speaking of evil (which is always pictured as dark) is not as good as good (light).

Look at the second reference. This is a very theological statement. Again, "light" and "darkness" rise above their material senses and refer to "good" and evil." But Look! God merely "formed" the light, He did not create it.

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This is the message which we have heard from Him and declare to you, that **God is light** and in Him is no darkness at all.

1 John 1:5 (NKJV)

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"Darkness," on the other hand had to be "created." This is not to say that God made "evil things." He did, however, create evil for a purpose, a very important purpose.

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For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Genesis 3:5 (NKJV)

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God wanted a companion, not a robot. God wanted a man who had a choice, not an angel which always does God's bidding. For man to have the opportunity to make a choice, there had to be evil as well as good.

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And God saw the light, that it was good; and God divided the light from the darkness.

Genesis 1:4 (NKJV)

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There are only two new words in this verse. We have already spoken about light and darkness. God looked at them. God, with His discernment "made a separation" between them. בָּדַל (bedel) is used fifteen times in the Old Testament and is not a poetic word. It simply means to divide, or, in the sense

of dividing, to make a distinction. So God placed light in opposition to darkness. The light was טוב (tov) = good. The word is used over 500 times in the Old Testament (it is not poetic). One would, from this, assume that the darkness was “bad.”

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God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Genesis 1:5 (NKJV)

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The first half of this verse is not hard to understand, the last half will require a great deal of thought. God assigned names to these two qualities. יום (Yom) = “Day.” לילה (lilah) = “Night. They are as different as “night and day!” (As the saying goes).

If God separated the light and the darkness, the day and the night, there had to be something separating them - morning - בקר (beqor) and evening - ערב (harab). As to the time of these, Day = 6AM to 6PM, Night= 6PM to 6AM. Morning and evening were “timeless,” being simply the division between the two.

“The first day!” How long did it take to complete the “creation?” This was covered in the introduction. The Introduction also contained an outline which says we should go on to verse 14. However, we need to know some of the information provided before this.

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*Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.*

Genesis 1:6-8 (NKJV)

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There is only one new Hebrew word in this passage. Nine of the seventeen times it appears in the Old Testament it is in this chapter. The other eight are in the poetic literature. The word is רקיע (requah). K&D and others define it this way.

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*n.m.Gn 1, 6 1. An extended surface, (solid) expanse (as if beaten out; compare Jb 37:18); 2. the vault of heaven, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it, Gn 1:6; 1:7; 1:8*

BDB רקיע

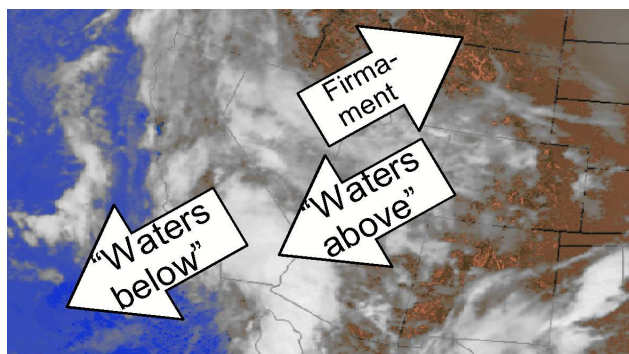
*With Him, have you spread out the skies, Strong as a cast metal mirror?*

Job 37:18 (NKJV)

*The Mosaic account of creation uses it interchangeably for the "open expanse of the heavens" in which birds fly (Genesis 1:20 NASB), i.e. the atmosphere*

H. C. Leupold, Exposition of Genesis, I, p. 59

This concept is illustrated in the satellite photo to the right with the oceans (lakes and other seas) the



“waters below,” the clouded the “waters above,” and the sky the expanse that separate them. Looking at the Hebrew definition, it sound as if it was solid. At least, it appeared solid. Was it really solid like a immense piece of glass? According to the Scriptures, there was no rain upon the earth until the Flood in Chapter Seven.

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*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and **the windows of heaven were opened.***  
 Genesis 7:11 (NKJV)

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It would sound like, according to this, that the “firmament” or “expanse” was effectively solid, not allowing the “waters above” to fall through as rain until God changed it in judgement upon the earth.

While we are on this last verse, not that the fountains of the deep” were **broken up**, again a breaking of that which appears to be solid and in judgement upon the earth. But we shall have to wait for the “Flood” to consider this further.

God called this great expanse “Heaven” a new word for verse 8. New in the sense that God first used it here (we found it in verse 1).

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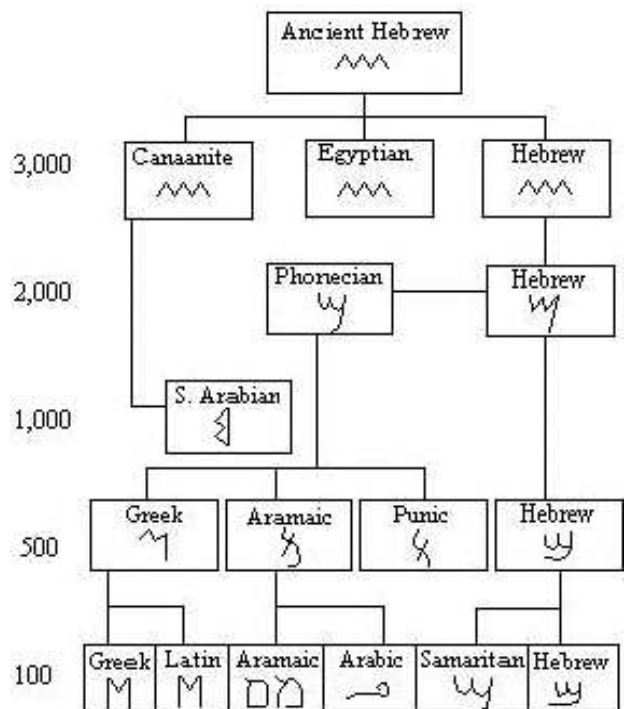
*Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.*  
 Genesis 1:9-10 (NKJV)

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The seas were gathered together under the expanse so the “dry land” would appear. The Hebrew here does not add anything to this. He called the waters “Seas.” Here is an odd fact. We already know that “waters” is מַיִם (mayim) which would ordinarily be a Hebrew plural, the plural of מַי (miy). We also said that, in theory at least, all Hebrew words has three letter roots. Since “waters” always appears as מַיִם (mayim) this does not seem to be a problem. Now, “Sea” is יָם (yom) which is a definite exception to the “trilateral” root.

Here I have to admit a problem. Waters and sea have much in common. מַיִם (mayim) and יָם (yom) also have a lot in common (same letters). I have observed this many times in the Hebrew but noone seems to make any note for it and explain there there must be some commonality between the words. Even שָׁמַיִם (shemayim =heavens) is מַיִם (mayim) with a שׁ (shin) prefixed. Is there some relation between the two? Both are fluid, both occupy the sky, both are regarded as plural.

I believe it goes back to the days when the letters of Hebrew (and other ancient languages) were “pictographs.” For example ב (beth) was a picture of a house and בַּיִת (bayeth) means “house.” Let’s

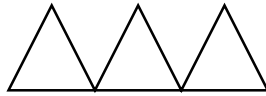


take a look.

נ, the root letter for both waters and heavens.

The chart for this is to the right. It begins with the "Ancient Hebrew", prior to 3000 BC and shows its progression down through the years (BC). Actually, the letter we use today comes more from the Aramaic form than the Hebrew form. Note also that it is the root of our letter M (in case you could not have guessed it).

Look at the original to me. Thus the root



pictograph. That sure looks like the waves of the sea meaning of "seas."

Incidentally, the last letter, ת, was a cross!, ה was a man. So much for pictographs.

He called the dry land "Earth" which is the same Hebrew word as in verse one but here (in the English) is treated as a proper noun. "Seas" and "waters" are essentially the same.

The text now enlarges on the dry land which has appeared.

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*Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day.*

Genesis 1:11-13 (NKJV)

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Having produced the dry ground - the earth - God caused three things to sprout forth from it. Note that it does not say He "created" them!

- grass
- herb that yields seed
- fruit tree whose seed is in itself

Grass is grass. There is not much to enlarge upon here other than to cite the following and to note that the Hebrew says, literally, let the Earth "grass grass" or "sprout sprouts," the verb and the noun being from the same root.

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He makes me to lie down in **green pastures**;  
He leads me beside the still waters.

Psalms 23:2 (NKJV)

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We shall come back to the grass later. The second item is the "herb" עשב (hashev) which would indicate everything that is not "grass" or "trees." BDB says the word is "herb, herbage, in oldest use often general" (i.e. not just what we think of herbs today). The text gets more specific with the herbs (but I believe the expression applies to the grass as well) - "that yields seed **after its kind.**" This is an accurate translation of the Hebrew but what, specifically, is meant by "kind?" The Septuagint has κατα γένος αὐτῶν (kata genos auton) - according to its own. The middle word, γένος (genos), according to Thayer, refers to "race, "family," "nationality" or, in keeping with the previous definitions, "species." BDB, likewise indicates that it refers to species. We shall say more on this when we get to animal life.

Finally, there is the “fruit tree,” עץ (ghetz). Literally this word is used for “wood” or things made of wood or the source of it, the tree. “Fruit trees” is to be taken in the broad sense - a trees are “fruit trees.” We don’t eat pine cones (at least I don’t) but it is the fruit of the pine tree. Grass, herb, and tree make up all of the types of vegetation upon the earth.

If you think the Bible is not technically correct, take a good look at this verse. No specific mention is made of the seed for the grass. While we may use grass seed for our lawn, we don’t often think of planting seed for grass - grass “just grows.” Herbs have their seed in them, I used to have fun popping the “seeds” (peas) out of their pods. Trees, however, do not seed directly, instead they bear “fruit in which is the seed.” There is good reason for this. If the seed from trees fell under the tree like seeds from herbs do, they would not grow. The seeds must be taken away from the tree and the fruit is the mechanism for doing this. It either bounces and rolls a distance as is the case with the pine cone, or it is carried for a distance by animals (and man) to be eaten with the seed deposited on the ground - some distance from the tree.

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*Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;*

Genesis 1:14 (NKJV)

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*"Let there be lights . . . to divide the day from the night; and let them be for signs and seasons, and for days and years. We shall consider “the firmament” later when it appears in the outline. For now, it is the “sky.” Note that these “lights” were to be for a division. They would divide “day” from “night.” If three “day and nights” had already come and gone, how were they distinguished?*

These lights were to be for “signs,” “seasons,” “days,” and “years.” Let us consider these beginning at the easiest.

The Sun is used to determine days. At Greenwich England, astronomers look at the sun at noon each day to set their clocks - or, at least, they used to. Atomic clocks now serve that purpose.

The stars are used to determine seasons. By the positions of the stars you can determine what “season” it is. We have calendars to do this but the Jews calendar does not have 365 days in it - it has 354 days in it. This means that about every three years they have to add an additional month, Adar II, to adjust for this. Thus the stars are used to determine the seasons and make the necessary adjustments..

“Signs and Seasons” are less well defined. We have the following.

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*"And there will be **signs** in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;*

Luke 21:25 (NKJV)

Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.

Revelation 8:12 (NKJV)

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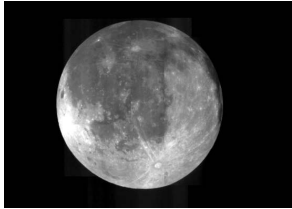
There is the natural daily use of the sun, moon, and stars, and there is the future prophetic use of them.

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... and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day.

Genesis 1:15-19 (NKJV)



Here is a photo of the "lesser light" which we call the "Moon." He also made the "stars also." Some of them were actually planets but God is not being that technical here. He is simply referring to lights in the sky other than the sun and the moon.

We always think of the sun providing us with light. But what about on nights when there is a full moon? There is still some light from it. There is also a small amount of light from the stars. But we are getting to technical and leaving the premise that this account is to rise above the mundane physical description. As a point, it says God said let them be . . . in the firmament. Which we said was they sky. Technically, they are way out in space - but we are getting too far out too.

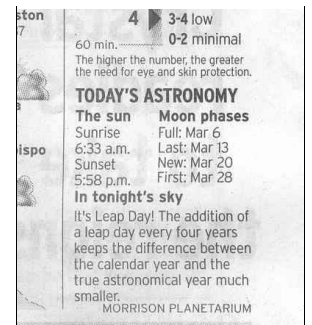


Some people criticize the Bible for supposed errors like this.

From the rising of the sun to its going down  
The Lord's name is to be praised.

Psalms 113:3 (NKJV)

Now anyone who knows anything about the universe knows the sun (relative to the earth) stays put. The earth simply revolves making it appear as if the sun "rises" and "goes down." Well, to the right is a clipping out of recent local newspaper that says the sun will rise (sunrise) at 6:33 AM and it will "go down (set) at 5:58 PM. We use this type of figure of speech all the time, why can God not do so also?



Someone has noted that the sun and the moon are about the only things in this account that god did not gives names to. The name "sun" does not appear until Genesis 15:12 and the moon has to wait until Genesis 37:9. When you get to heaven, be sure to ask Him why He failed to name them.

The text seems to make out that the "stars" כוכב (cocav) as important. He speaks of the sun ruling by day and the moon by night and then, like an after thought, "oh yes, the stars too." Perhaps this would be a good time to look at another account.

Oh, give thanks to the Lord, for He is good!  
Oh, give thanks to the God of gods!  
Oh, give thanks to the Lord of lords!  
To Him who alone does great wonders,  
To Him who by wisdom made the heavens,  
To Him who laid out the earth above the waters,  
To Him who made great lights,

For His mercy endures forever.  
For His mercy endures forever.  
For His mercy endures forever:  
For His mercy endures forever;  
For His mercy endures forever;  
For His mercy endures forever;  
For His mercy endures forever;  
For His mercy endures forever--



The sun to rule by day,  
The moon and stars to rule by night,

For His mercy endures forever;  
For His mercy endures forever.

Psalm 136:1-9 (NKJV)

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Again, the description shows up in poetic form. Here the stars get the same “billing” as the moon. Both he treats with equal importance. Suppose you went out at night and the only light in the sky was the moon? How much more god’s glory shows with the myriads of stars in the sky.

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*Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day.*

Genesis 1:20-23 (NKJV)

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At last we get to some real meat in the creation account. I mean meat in terms of some thing to really contemplate, not they some “meaty” creatures were brought forth!

Notice a curious fact here. In the sky he creates “brids.” He gives them a name (a class name, not individual names). But in the water, it is just “creatures” (Living ones). Not so! A literal rendering of the first part of this passage would be “Let the waters team with teaming things” (or, in a bit less awkward way, “Let the waters swarm with swarming things.” The point in either translation is the verb and the nouns are related (i.e. swarm - swarming things). The noun refers to things which, usually, are quadrupeds and always are mammals, not fish.

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*Bring out with you every living thing of all flesh that is with you: birds and cattle and **every creeping thing that creeps on the earth**, so that they may abound on the earth, and be fruitful and multiply on the earth."*

Genesis 8:17 (NKJV)

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This is brought out in the passage above (after the flood). Since I’ve mentioned the flood, have you ever noted what Noah did not bring on board the ark? No gold fish bowls, no aquariums - he brought no sea life aboard. What for, they live in the sea! I should note also that it says, “living” creatures - literally, “breathing” creatures? Do fish breath? I suppose in way you do, not we do not usually think of a fish “breathing.” It is not clear whether עוף (hoph) refers only to birds or to insects as well.

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*'All **flying insects** that creep on all fours shall be an abomination to you. Yet these you may eat of every **flying insect** that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.*

Leviticus 11:20-21 (NKJV)

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I could do without most of them, especially the mosquito! Anyway, He brought life back to the sea, mammals, and life back to the air, birds (and insects?). *God created great sea creatures.* As before, these are not fish, “sea monster” is probably as good a term as any.

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*You divided the sea by Your strength;  
You broke the heads of the sea serpents in the waters.  
You broke the heads of Leviathan in pieces,  
And gave him as food to the people inhabiting the wilderness.*

Psalm 74:13-14 (NKJV)

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We shall return to the Leviathan later. God concludes by bringing forth everything else that lives in the sea. This brings it to three: (1) sea mammals, (2) great monsters, and (3) fish. Note the concluding clause here, “*according to their kind.*”

In researching this out, I found a very interesting fact. I have, infrequently, cited passages from “God’s Word,” a translation of the “God’s Word to the Nations Bible Society.” This is a Lutheran work which was supposed to be on the same par as the “Good News Bible” (which was a disgrace). Tell me what you think about this verse from that Bible translation.

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So God created the large sea creatures, every type of creature that swims around in the water and every type of flying bird. God saw that they were good.

Genesis 1:21 (GW)

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Do you notice anything missing? I see nothing which would correspond in anyway with the repeat phrase “after its own species.” The translators must have omitted this or else it would be a direct contradiction to the theory of evolution! The phrase appears in the Hebrew text of verses 20-23 seven times and not one of them appears in this translation - it is a travesty! Either the translators believe in the “theory of evolution” or they are attempting to placate those that do.

My wife watch the Westminster Dog show recently. I’ve never seen such an ugly collection of dogs (and a few nice looking ones too). There must have been hundreds of types of dogs. What, do you suppose, did Noah do with so many dogs on the ark? Noah, most likely, brought only two (dogs are not in the classification of “clean animals” - sorry!). Since Noah, people have bred dogs, dogs have bred dogs, dogs have just “evolved” - within their specie. I have never heard that anyone successfully bread a dog and cat and got a “dot” or a “cag” or something else. It just don’t work. It might have been nice for a family part of which preferred dogs and the other part cats!

As a Christian, do not confuse evolution within a specie with evolution between species. The first does occur, the later does not.

NOTE: In verse 21 you will find the word “created” in “*God created great sea creatures.*” I missed this use of “created” previously, this is the subject of another time.

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*Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.*

Genesis 1:24-25 (NKJV)

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Just as God brought forth vegetation on “day 5” He brought forth living creatures on the first part of “day 6.” Each of these was “according to its own kind!” As far as I am concerned, he could have omitted the

“creeping” things, but that’s ok. The three forms of life mentioned are to be taken broadly as, together, they encompass all of the land animals. בהמה (behema) “cattle” is to be taken loosely as all of the “domesticated” animals. The “beast of the earth” is used generally of wild animals. “Creeping things,” רמש (remish) is used to cover most anything else, all the creepy crawlers I prefer to not think about. But God saw that they too were good!

*Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."*

Genesis 1:26-28 (NKJV)

We now come to the most important step of creation of all - US! As much as I try to avoid a lot of Hebrew, it is extremely important here.

כְּדִמוֹתֵנוּ	בְּצִלְמֵנוּ	אָדָם	נַעֲשֶׂה	אֱלֹהִים	וַיֹּאמֶר
According to our likeness PLURAL	in our image PLURAL	Man	Let us make PLURAL	God	And he said SINGULAR

The reason this is important is that here we have an indication of the plurality of the Godhead. Others say, “No, this is just Hebrew style and means nothing!” We need to know which. In the expression “*Let Us make man in Our image, according to Our likeness*” there is one verb in the “first person plural” - “**Let us** make . . . There are two nouns with a plural pronominal suffix, “our.” On the other hand, the first word in the expression is a verb in the third person **singular**. It this was just “Hebrew style” (pluralis majesticus), the first verb should be plural as well. Furthermore, the verbs that follow should be plural as well, but they are not. The only conclusion is that the plural forms are there for their nominal reasons - to indicate more than one.

The passage begins as have the others, “And God (singular) said . . .” Then, it is “Let **us** make . . .” Now that we have established the need for the plural, we see that the Godhead consists of more than one person. Some say “three - the trinity” but that is reading more into it than is justified.

We have commented on “God spoke, Jesus did, and the Spirit approved” but here it is to be a joint effort. Apparently it was too big a project for one person to do. So the idea was to “make man.” They would make “Adam.” - the transliteration of the Hebrew אָדָם (adam). Strange to say, but the first human had no name, he was just called “the man.” But, if you were the only person, you would need no name!

Now the hard part. Man was to be created ב צלמנו (Betslemnu) = in - image - our. “Image” is as good a translation for this word as any. An image is not the original. I have a lot of images (photographs) at home of people I know. The image resemble the actual person but are in no way equal to him or her.

Let us consider “likeness” and then consider both together. מוֹת (moth) is “likeness.” The TWOT expresses five views on these two terms. A condensation of these is below.

*(1) Roman Catholic theology has maintained that "image" refers to man's structural likeness to God, a natural image, which survived the Fall and "likeness" refers to man's moral image with which he is supernaturally endowed; and it is this likeness that was destroyed in the Fall. But God is a spirit and*

has no visible form (except through Christ). The idea of “structural likeness does not seem to fit.

(2) several views state that one word limits the meaning of the other. We shall pass over this.

(3) One view is that there is no distinction. If so, why use both?

(4) *The word "likeness" rather than diminishing the word "image" actually amplifies it and specifies its meaning. Man is not just an image but a likeness-image. He is not simply representative but representational. Man is the visible, corporeal representative of the invisible, bodiless God. d' muòt guarantees that man is an adequate and faithful representative of God on earth. I believe this comes closest to the true intent.*

God created “Man” אָדָם (adam). There are conjectures whether this is taken from אַדְמָה (adamah) = “ground” from which man came (we will see this at chapter 2, verse 5). It may also have come from אַדְמָנִי (adamni) found in 1 Samuel.

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*So he sent and brought him in. Now he was **ruddy**, with bright eyes, and good-looking. And the Lord said, "Arise, anoint him; for this is the one!"*

1 Samuel 16:12 (NKJV)

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In speaking of “man” in this and the next chapter, there is a problem. It may refer to a person of the male sex, it may sometimes be used of a person regardless of sex and it may also be used as the equivalent of “mankind.” At this point “a man” and “mankind” are equivalent since all mankind consisted of only one person.

*Let **them** have dominion over the . . .* (rest of the life on earth). The verb is plural, God must have an eye to individual men (and women) as a collection called “man.”

*So God created man in His own image;*

*in the image of God He created him (mankind);*

*male and female He created them (Adam and Eve)*

If we continue with the thought that it was God the Son who actually performed the works of creation, this passage makes sense. He created man in His own image. Since He was and is God, He thus created man in the image of God in total. This act is explained in much greater detail in Chapter Two. For now, He created them male and female. It was not an afterthought as might be implied in Chapter Two.

It would probably be better to translate this, “Let then have domination over the . . .” This has certainly been true through the ages of time.

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*And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.*

Genesis 1:29-30 (NKJV)

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Vegetarians? Where Adam and Eve vegetarians? This is what God said. He said that everything that

grows out of the ground would be food for them. He did not say they could have a nice tender steak! As a matter-of-fact, Apparently it was His plan, at the first, for the animals to also be vegetarians. There were no carnivorous animals. (Some may have become carnivorous later, after the Flood).

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*Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.*

Genesis 1:31 (NKJV)

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At the end of each day, God made a judgement and decided that what had been accomplished was “good.” Here it is “very good.” Why? Because He created man on this day. God had created the one thing that was the purpose of all the others. God had created, for Himself, a man. In Chapter two we shall have a detailed account of the creation of man and his relation with God. For now, the capstone of God’s work was - Man! Man was given domination over everything else God had made. Man was the “supreme being” upon the earth. You see, God is the Supreme Being - the Supreme Being over all the creation and man, being made in God’s image, was supreme over the earth.

## CHAPTER TWO

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*Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

Genesis 2:1-3 (NKJV)

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In Chapter One, the work of God was the Creation. Now, the creation is “finished.” כלה (kolah) is a common verb, meaning, of course, to bring to an end. The LXX has συντέλεω (sunteleo) for this. Without the prefix, it means “to complete.” With the prefix it means “to fully complete” or “to bring to a complete end.” God’s work was perfected, God’s work is always perfect.

The text includes, not only the heavens and the earth, but also “all the host of them.” The word, צבא (Tsaba) usually refers to the “army of God,” the angels. Here, however, it would seem to indicate more than this (or other than this), namely all the things God “made” after the creation of 1:1.

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*For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.*

Exodus 20:11 (NKJV)

*It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "*

Exodus 31:17 (NKJV)

*You alone are the Lord;            You have made heaven,  
The heaven of heavens,        with all their host,  
The earth and everything on it,    The seas and all that is in them,  
And You preserve them all.        The host of heaven worships You.*

Nehemiah 9:6 (NKJV)

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The repetition of this theme throughout the Old Testament attests to its importance. The New Testament indicates an even greater importance.

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*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest, as He has said:*

*"So I swore in My wrath,  
'They shall not enter My rest,' "*

*although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; and again in this place: "They shall not enter My rest." Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,*

God rested - why not us? We need to rest in Him just as He rested in His work of creation.

But the term is used, also, in a more technical way.

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*Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.*

Exodus 23:12 (NKJV)

*Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death.*

Exodus 31:15 (NKJV)

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While this commandment is part of the covenant with Israel, it should apply to you and I as well. I God “needed a rest,” why not us? God, obviously, did not need a rest because He was tired but because He needed to reflect on the previous six days. We need to reflect and evaluate and not just continue to go, go, go!

God blessed the seventh day which is why the Jews have the Sabbath. It is why we observe Sunday as a day of worship and rest(?)

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*This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

Genesis 2:4-7 (NKJV)

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Before we look at this passage as a who, I believe we need to look at two terms here.

- 1: *the Lord God* - יהוה אלהים (Yehweh Elohim) as compared with just אלהים (Elohim)
- 2: *the earth and the heavens*, not *the heavens and the earth*.

Let us begin by discussing the names of God briefly. We have had אלהים (Elohim) consistently throughout Chapter 1 and the first three verses of Chapter 2. It is normally translated “God”

Now we have the term יהוה (yehwah) which is somewhat mysterious. No one really knows for sure how this word is pronounced. According to the Jews, it was too sacred for man to utter. So, when the name occurred in the Hebrew Bible, the scribes used a mechanism called Qere (קרי) = “to be read” and the Kethibh (כתיב) = “what is written.” If a word in the text was in doubt it was left (the “what was written”) but the “correct” word placed in the margin (the “to be read.”) To indicate that this was done, the vowel points of the “to be read” were placed on the “what was written.”

In the case of God’s name, it was too sacred to be uttered aloud and so the same was done with it, with the word for “lord” placed in the margin and the vowels for “lord” (Adoni) placed in the text. This has led to several erroneous translations. Using the vowels from “lord,” the word becomes “Jehovah.” There is no such word in the Bible! Other translators, taking this into account have translated it LORD

(all caps). This gets away with the pronunciation problem. Finally, there are some who feel they knew what the original vowels were and translate (transliterate) it “Yehweh.” Not really knowing what the original vowels were, I would just as soon stick with “LORD.”

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Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

Exodus 3:13-14 (NKJV)

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It appears that יהוה (yehwah) and אהיה (ahyah) are from the same root and here, then, we have the name” of God, the name by which He wishes to be known.

Why so much fuss about the name? Because there are liberal Bible scholars who divide the Old Testament (Genesis especially) amongst several authors on the basis of the name used for God. This is where we get to the difference “the earth and the heavens” rather than vice-versa. We are looking at God in a different, personal relationship as we proceed and hence there would be a natural tenancy for Him to appear with his more personal name. In reality, as noted above, the term becomes “earth and the heavens.” We are now looking at God, not as some far of super being, but as someone who inhabits the earth with us. This, then, would be the reason for adding the personal part of His name.

*This is the history of the heavens and the earth.* “History” is a misleading word here. In all other places, the word תולדות (tolodot) the word is translated “generations.” The NIV has “written account” which would be a very good translation except that, in the beginning, it was not likely to be “written.” In any case, it is the account of Adam and Eve until the next time we find this word at which time it becomes the account of Noah, Abraham, etc.

This “history” (genealogy or written account) begins *before any plant of the field was in the earth and before any herb of the field had grown.* God knows the end from the beginning and did not create the heavens in the earth as a whim. He had a definite plan, so far as the restoration is concerned, and it begins when He called forth for the vegetation to appear.

Cultivated plants need three things: (1) nourishment from the soil, (2) water from whatever source, and (3) the care of a gardener. We may assume the nourishment was already in the soil. The moisture, apparently, came from a drippy fog each day. There was no rain until the flood.

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For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made."

Genesis 7:4 (NKJV)

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There still had to be someone to tend all of this vegetation. *There was no man to till the ground.* In practically the same sentence, the commentary states, *And the Lord God formed man of the dust of the ground.* God emptied His vacuum cleaner and formed man from what he got out of it - the “dust” of the ground. We may interpret “dust” עפר (hepher) as the loose soil on the top of the ground, which is what is implied here but we must also note that the “dust” is associated with “nothingness.”

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*Then Abraham answered and said, "Indeed now, I who am but **dust** and ashes have taken it upon myself to speak to the Lord:*



But we must go on! Having done this, God *breathed into his nostrils the breath of life*; The first act just created a “bunch of dust” that had the shape of a man. When I was young I used to tell me that the human body consisted of 97¢ worth of chemicals. I do believe the value has increased considerably since then. Never-the-less, that is still what was there. It was the “breath of life,” breathed into him by God, that *man became a living being*. There is part of man that is no different than the animals - there is a part that is quite different - the breath of God. God performed the first “mouth-to-mouth” resuscitation. It was the spirit of God entering man that made him a living soul.

*The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.*

Genesis 2:8-9 (NKJV)

The Lord put the man in the midst of a garden. We must look ahead a bit to see why.

*Then the Lord God took the man and put him in the garden of Eden **to tend and keep it.***

Genesis 2:15 (NKJV)

Adam was to be the “resident gardener.” We need, therefore, to see what this garden was and why God created it. The garden was a גן (gen) and TWOT describes it this way.

*A plot of ground protected by a wall or a hedge. These areas were often irrigated (Isaiah 58:11) and were used to cultivate flowers, fruits, and vegetables (Song 5:1; Song 6:2). During the hot summer months such gardens provided a refuge from the stifling heat (Song 5:2; Song 8:13). The king's residence probably included an elaborate garden or private park (2 Kings 25:4).*

TWOT גן (gen)

Perhaps the most interesting description of this garden is from the LXX which was παράδεισον (paradeisen) = “Paradise.” In a number of places it is referred to as “the garden of God.” It was God’s garden, not man’s. There can be no question there. The garden was for God’s enjoyment.

Where was this garden? There are two terms that describe this: “Eastward” and “Eden.” No one really knows where this place may have been. I do not believe it is there anymore. TWOT says this.

*This word (Eden) appears fourteen times in the OT. In Genesis 2:8, 10; Genesis 4:16 reference is made to the geographical area in which the garden is placed. The precise location of Eden is difficult. While the Tigris and Euphrates Rivers can be located, there is general uncertainty as to the other two rivers, the Pishon and the Gihon. However, an area near the head of the Persian Gulf seems a likely possibility. Speiser maintains that the physical background as given here in Genesis 2 is authentic (AB, loc. cit. and cf. Harris, R. L. "The Mist, the Canopy and the Rivers of Eden," JETS 11 (1968) 177-180). Eden is a symbol of great fertility in Isaiah 51:3; Ezekiel 36:35 and Joel 2:3. Both Isaiah and Ezekiel promise that the waste places of Judah will blossom, becoming as Eden. Joel, referring to the locust invasion, indicates that prior to their arrival the land was as Eden but as a desolate place after their departure.*

I may be way out in left field but I interpret the other part differently. "Eastward," קדם (kodeem) has a primary meaning of "front." The NASB has "toward the east." Later, when the tabernacle was constructed in the wilderness, the front of it was "toward the east."

*Moreover those who were to camp **before the tabernacle on the east, before the tabernacle of meeting,** were Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death.*

Numbers 3:38 (NKJV)

I believe the garden was somewhere as described by TWOT above with its entrance toward the east as has been the case with the tabernacle and the temple. Go to Jerusalem today and visit the "Golden Gate." You will not be able to go through it because it is closed, it has been closed for a long time.



#### Photo Comments

View looking west, from the Garden of Gethsemane, at the double arched "Golden Gate." This gate is situated on the eastern wall of Jerusalem which in this area is the eastern wall of the Temple Mount (Haram esh-Sharif). North is to the right and south is to the left side of the image.

The present Golden Gate was probably built during the rule of the Moslem Caliph Abd al-Malik – an Umayyad ruler who ruled from Damascus from A.D. 685 to 705.

It may have been blocked in the 8th century, but during the Crusader rule in Jerusalem (12th century) it was opened on Palm Sunday (spring) and during the festival of the "Exaltation of the Cross" (September). It was closed after the Crusader era and has remained closed ever since.

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It is prophesied that Christ will enter by this gate - from the east. The East has always been the direction from which to access God. I believe it was so in the garden was well.

*And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. Interestingly, a "Paradise" was a king's "game preserve" where he and his friends would go hunting. As we have already noted, man and animals were to be vegetarians at this time so, instead of "game animals" God provided trees. They provided both beauty to the garden and fruit for man (and animals?) to eat.*

*Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.*

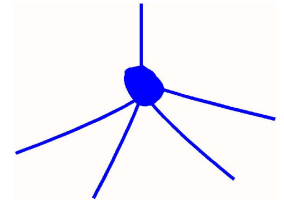
Genesis 2:10-14 (NKJV)

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This is the first place in the account that names any specific places on the earth other than the Garden of Eden. These are four rivers:

- *Pishon which skirts the whole land of Havilah*
- *Gihon which goes around the whole land of Cush*
- *Hiddekel; (Tigris) which goes toward the east of Assyria*
- *Euphrates*



Let's begin with the lands named: Havilah 'It evidently skirted Babylonia and was on the boundary "as one goes toward Assyria"<sup>3</sup> Cush, "the reference is to an earlier Asiatic (Mesopotamian) Cush"<sup>1</sup> I have mentioned the lands since no one has ever heard of the rivers. The Tigris and the Euphrates are both well known. Their heads are less than a few miles apart (today) and they meet just short of the Persian Gulf. Why is it that we can not locate the positions more accurately? It would seem that one could find a place where these four rivers started out. When you think this, you are forgetting that, between then and now a catastrophic flood occurred and would have greatly altered the surface geography of the earth. It would be virtually impossible to find these places now.

The Pishon "skirts" the land of Havilah which has gold, bdellium, and onyx. "Skirts" is the same word translated "does around" with respect to the Gihon. The word, סבב (sabav) may be inserted as only to turn (rather than to go all the way around which is unlikely for a river). If four rivers were to emerge, two of them would have to turn if they did not all flow in the same general direction. The Tigris and Euphrates flow (now) to the Southeast and the Southwest. The other two may have travelled to the Northeast and Northwest. They would have thus spread out in all directions with Eden in the center, as one might expect.

Again, the geography has, no doubt been changed considerably so who know where what was?

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*knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, **by which the world that then existed perished, being flooded with water.** But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.*

2 Peter 3:3-7 (NKJV)

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*Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 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 (NKJV)

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Then God put "the man" האדם (ha Adam) = "the man," the man who had no name other than "Adam" (man). He said this is your garden, have fun in it! No! He did not say that. He put Adam there to "tend and keep it." While Adam may have enjoyed it immensely, that was not his role. "Put him" is נָחַם

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<sup>3</sup>UBD

(nuagh) = “to give rest.” In this sense, it was to be Adam’s permanent abiding place.

Adam was to tend and “keep” it, שמר (shemar). According to TWOT,

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*A third ramification is "take care of," "guard." This involves keeping or tending to things such as a garden (Genesis 2:15), a flock (Genesis 30:31), a house (2 Samuel 15:16). Or it may involve guarding against intruders, etc., such as the cherubim guarding the way to the tree of life in Genesis 3:24, or gatekeepers (Isaiah 21:11) or watchmen (Song 5:7). The same is true with regard to persons. Thus Cain asks, "Am I my brother's keeper" (Genesis 4:9). David frequently speaks of God's care and protection in such passages as Psalm 34:20 [H 21]; Psalm 86:2; Psalm 121:3-4, 7, and others. In Job 2:6 God uses it in his injunction to Satan not to touch Job's life. Again, David touchingly admonishes Joab, before he enters battle against Absalom to "watch over Absalom for me" in 2 Samuel 18:12.*

TWOT, Genesis 2:15

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“Tend” is עבד (habad) which, again according to TWOT is this.

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*This service may be directed toward things, people, or God. When used in reference to things it is usually followed by an accusative of the thing upon which the labor is expended, e.g. "to till" a field (Genesis 2:5 and often elsewhere); "to dress" vineyards; workers or artisans in flax (Isaiah 19:9) or in city construction (Ezekiel 48:18).*

TWOT, Genesis 2:15

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Put these together and you have it that God placed Adam in charge of this garden. He was to cultivate it and to guard it from intruders (beast of the field, there were no other people, yet?) To be sure, it was **not** Adam’s garden, it belonged to God Himself.

*God commanded the man, saying, "Of every tree of the garden you may freely eat. Adam’s pay was “free room and board. He had a wonderful place to stay and, here, we find that he could have all the fruit he wanted. (I wonder what Adam did for fiber?) “You may freely eat.” comes from an interesting Hebrew construct which places two verbs (the same verb) side by side. The meaning is often translated, “you shall surely ... (do whatever it is). Here Adam could “freely” eat of the fruit. He could eat to his hearts content (or his stomach’s discontent). This was Adam’s pay for the work he would do.*

*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.” There was one tree he could not eat from. Note that I did not say, “touch” because he would have to touch it in order to care for it. Just no eating. The same Hebrew idiom is used here as in the previous verse, “dying you shall die” = “you shall surely die!” We shall comment on the “good” and the “evil” a bit later.*

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*And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him." Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said:*

*"This is now bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man."*

*Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.*

*Genesis 2:18-25 (NKJV)*

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God "decided" it was not good for Adam to be by himself. I have put "decided" in quotes as this is how I think many people interpret this verse. God did not make man and then decide "Gee, I think I better make a mate for him. That is not the way it was, God knew this from the beginning, He is just revealing it to us step-by-step.

Remember I said God created only to things: (1) the Heavens and the earth, and (2) the Man. Note that here he is not going to create anything. He is going to make woman from the "raw materials He has already created. What God was to make was *a helper comparable to him*. "Helper" is a good translation of the Hebrew. "Comparable" comes from a curious Hebrew root, נגד (negad) which has various shades of meaning, "opposite to" being the most common followed by "in front of." The one thing it does not mean is "the same as" (which is obviously from a physiological standpoint). In one sense, stretching the meaning a bit, it is like looking in a mirror and fixing up the things you see in a mirror that are missing or not useful. In other words, what Adam lacked, God put into the woman. Together, they would make a complete entity.

Well, God "tried really hard" but did not quite succeed. *Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them.* God created all kinds of life forms. He brought them to Adam and let him examine them. Adam got to give names to all of these. I wonder where he came up with names like "aardvark" and "zebra" but a name like "hippopotamus" is "river horse," a reasonable name. God fashioned a rather large variety of life "out of the dust of the ground."

Alas, *"But for Adam there was not found a helper comparable to him."* God had failed! Now you know me well enough by now to know I don't mean that. God had a plan. He wanted to instill in Adam that each species, including man, reproduced "according to its time. God did not intend Adam to have relations with any animal of the field and, in the Mosaic law, said so.

*The Lord God caused a deep sleep to fall on Adam, and he slept.* This is the first case of anestheses on record! There have been others.

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*Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.*

*Genesis 15:12 (NKJV)*

*So David took the spear and the jug of water by Saul's head, and they got away; and no man saw it or knew it or awoke. For they were all asleep, because a **deep sleep from the Lord** had fallen on them.*

*1 Samuel 26:12 (NKJV)*

***For the Lord has poured out on you  
The spirit of deep sleep,***

*And has closed your eyes, namely, the prophets;  
And He has covered your heads, namely, the seers.*

Isaiah 29:10 (NKJV)

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*He took one of his ribs, and closed up the flesh in its place.* God took one of Adam's ribs for woman and she has been ribbing him ever since. Seriously, the terminology sounds like a typical surgical operation:

- Anesthetize the patient (pre op)
- Remove the rib (surgical)
- close up the flesh (post op)

I don't know if there was a recovery room for Adam. Meantime, God used the rip to form Woman. This is the first case on record of cloning someone. Seriously. Why the rib? What bones can you do without (and still have full functionality)? Very few. Of these, which of them have bone marrow in them? So far as I know, only a rib bone! There have been others who have commented on this as being a "cloning" of sorts. Others put that idea down as being ridiculous.

I only have to ask myself, "Why a rib bone?" Why a bone at all? I am thoroughly convinced that God can do absolutely anything except go against His own principals. He could have just snapped his fingers and Woman would have appeared. It would have saved Adam some inconvenience. But, if there is a natural way to do something and a supernatural way of doing it, I believe God invariably chooses the natural way. I believe this to be the case here.

So God made a "Woman." "Made" is an interesting word here, בנה (benah) is it means to construct something out of certain materials. We find a similar passage below.

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*And he **built** the inside walls of the temple **with cedar boards**; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress.*

1 Kings 6:15 (NKJV)

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It must have been quite a "construction job" to take a simple bone and construct an entire person from it. I can not do it, you can not do it, but God can and did. God made אשה (Ishah) = woman. The word also means "wife." Note that, later, we shall run into איש (Ish) = man. It also means "husband." So, you see, a man's "wife" is his "woman" and her "husband" is her "man." Incidentally, it is the same way in Greek.

*"This is now bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man."*

When God created man we have a few lines of Hebrew poetry. Now that he has "constructed" the woman, we have another short poem. Unfortunately, most translations do a bad job of it. Consider the translation below.

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*And Man said, **This time it is** bone of my bones and flesh of my flesh: this shall be called Woman, because this was taken out of a man.*

Genesis 2:23 (Darby)

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The other translators somehow lost פָּעַם (Phahem) which, loosely speaking, means “it’s about time!” Adam had looked at all of the other critters God brought to them and they were not right. Finally God brought his someone who was a part of him (literally). Note also that Adam did not say “she” (twice) but “this.” To understand the last part of the poem, you need to go back a little ways. אִשָּׁה (Ishah) = woman. אִישׁ (Ish) = man. Add the ה (ah) and you have “woman.” Actually, it is the same in English = “wo-man” = from man. Now we have two people on Earth with no names! We find a name for her later.

*Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* How many times have you heard that? If you have been to many (non modernistic) weddings, you have heard it many times. What does it mean to “leave” עָזַב (hatzab) father and mother? We find the same expression below.

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*Who **forsakes** the companion of her youth,  
And forgets the covenant of her God.*

Proverbs 2:17 (NKJV)

*When my father and my mother **forsake** me,  
Then the Lord will take care of me.*

Psalms 27:10 (NKJV)

*Then David said to him, "To whom do you belong, and where are you from?" And he said, "I am a young man from Egypt, servant of an Amalekite; and my master **left me** behind, because three days ago I fell sick.*

1 Samuel 30:13 (NKJV)

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The first is of a woman forsaking her husband, the second the opposite of what we are looking at, of a father and mother forsaking a child. The last is of a master abandoning a servant who was ill and could not keep up. These are all serious words. It is a serious thing to “abandon” ones parents and even more serious to take a woman for a wife. This is not to be taken in the sense that you will never see them again. It is in the sense that your relationship will never be the same because now you are part of a new family. Let’s take a closer look at this.

“Be joined.” דָּבַק (debek) is, literally, to cleave. One striking example is with Ruth.

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*Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth **clung to her**.*

Ruth 1:14 (NKJV)

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They must “cleave together” as they become “one flesh” (a literal translation of the Hebrew). This is the part of the marriage ceremony that is too seldom understood. When one marries, he or she is no longer the person they were before. Now they are joined to another and, together, they make up a new personage.

The chapter ends with the notice that they were both nude and not ashamed. Why should they be ashamed? Ashamed of what? We must assume they had perfect bodies and seeing one another this way was a natural extension of being one flesh. Later, this situation will change but now, in this great garden of God’s they were perfect and one.

## CHAPTER THREE

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*Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.*

Genesis 3:1-8 (NKJV)

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Well, things are going great. Adam has a good and (supposedly) permanent job as the Lord's gardener with all the fruit he can eat (almost) and he has the perfect mate (which has yet to be named). What more could one want? LOOK OUT! When things seem to be too good to be true, they usually are. This is when we let our guard down and problems arise. Why? Because the "serpent was more cunning." We shall see this when we see what he has to say to the Woman.

What has he **to say**? Can serpents speak? We must have missed something. When God created Adam He spoke to him - three times so far. He spoke to God once already. What language did they use? What language did Adam use when he named the animals? I think it is safe to say it was not Hebrew! It is safe to assume that God formed man with the ability to communicate in some "heavenly" language which God used. Whether this was an audible language or a "still small voice" inside him, who can say?

Now we come to the serpent. נחש (neghesh) = serpent or snake or viper. That is what the word means throughout the Old Testament. However, at this point in the study, we can not say what this creature was! We shall look at that more a bit later. We do know that he was "cunning," ערום=(gherom). Seven times in the book of Proverbs the word is translated "prudent" (Proverbs 12:16; 12:23; 13:16; 14:15; 14:18; 22:3; and 27:12. Knowing the reaction of most women to snakes, I would guess he did not look like that at this time.

Why is the word translated "cunning" here? If some other beast of the field were more cunning, would that beast have tempted the woman? Perhaps! Perhaps the creatures God made were a bit jealous of the man and woman and wanted to bring them down to their level but the "serpent" was more prudent in his approach.

Wait, you say, the serpent was Satan. Let me ask you this question.

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*This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."*

Acts 16:17 (NKJV)

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Was this girl Satan? No, but she was under Satan's power (either directly or via one of his evil spirits).



The same was true of the serpent. It was not Satan but Satan was using it.

*And he said to the woman . . . Why did the serpent speak to the woman? Why not the man? According to Paul,*

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*For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.*

1 Timothy 2:13-14 (NKJV)

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Note in particular the words, *For Adam was formed first*. This would indicate that, perhaps, the serpent had already approach Adam and had not luck. Adam turned him down. But now there is this pretty (my thoughts) woman to trick! Note the following comments.

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*Last in being, she was first in sin—indeed, she alone was deceived. The subtle serpent knew that she was "the weaker vessel" (1 Peter 3:7). He therefore tempted her, not Adam. She yielded to the temptations of sense and the deceits of Satan; he, to conjugal love. Hence, in the order of God's judicial sentence, the serpent, the prime offender, stands first; the woman, who was deceived, next; and the man, persuaded by his wife, last.*

JFB Commentary, 1 Timothy 2:14

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I shall not comment on Peter's referral to the woman as the weaker vessel as that is not the issue here. All I can note is it seems to be the woman who watches all the adds and does most of the shopping. "Look, Adam, at this great piece of fruit I got us!"

*"Has God indeed said, 'You shall not eat of every tree of the garden'?"* You must read this carefully, taking into account the Hebrew conjunction, ׀א (aph) = "What!" Let me put this into everyday English. "What! Is it really a fact that God has forbidden you to eat from any tree in this garden? The serpent was not "prudent," he was a sly one. Poor little woman, she is in this beautiful garden, surrounded by all sorts of fruit trees and she can't eat any of the fruit.

Being a woman, she answered nicely. If it had been me, I would have said, "Hey, what's the matter with you, don't you know we can eat from every tree in this garden? It is just this one tree we can not eat the fruit from." Now she is going to get herself into trouble. *God has said, 'You shall not eat it, nor shall you touch it, lest you die.'* Wait a minute? I do not remember God saying not to touch the tree, only not to eat the fruit. Let's look back!

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*Then the Lord God took the man and put him in the garden of Eden **to tend and keep it**. And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 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 (NKJV)

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Adam was the resident gardener. In this connection he would, of course, have to touch the trees, even the one in the middle of the garden. The prohibition was only against eating the fruit.

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*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

2 Timothy 2:15 (NKJV)

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This is a sad story. Adam was, apparently, a worker that did not have to “be ashamed.” Eve, on the other hand, did not know “her Bible” very well. If she had, she would not have added the phrase “*nor shall you touch it.*” Now Satan, working through the serpent, knew he had someone who was not very well versed in the Word of God.

*"You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* Look at this statement carefully? Did Eve die? No (not right away, it was not a “24 hour day.”)! Did she learn good from evil? Yes (kind of)! Was she like God? Well, sort of. So what he said was more or less true. One must remember one thing at this point. Regardless of what the serpent said, true or false, she had orders not to eat of the fruit! It really should not have been necessary for God to tell them why they should not eat it.

Check the grammar on the next statement carefully! “God knows that in the day . . .” It is not, “God knows if the day comes that . . .” The way this is stated implies that, with God, it is not knowing “if.” It is not even knowing “when.” God knows!

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Remember the former things of old,  
For I am God, and there is no other;  
I am God, and there is none like Me,  
**Declaring the end from the beginning,**  
And from ancient times things that are not yet done,  
Saying, 'My counsel shall stand,  
And I will do all My pleasure,'

Isaiah 46:9-10 (NKJV)

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“. . . your eyes will be opened.” What does this mean? Surely she could see already. Incidentally, here is a form in Hebrew we usually do not see in most languages. “Eyes” is עֵינַיִם (ghinicom) = “two eyes.” Hebrew has, in addition to singular and plural, the “dual form” (i.e. two) which is mostly reserved for things that usually come in pairs, like eyes.

I suppose the time has come that we have to look at the tree and the fruit. First of all, it might have been an apple but probably was not. If it were an apple, then it would not be a “special fruit” would it? I do not believe that, organically there was anything unusual about the fruit. The thing that was special about it was that it was not to be eaten. I will tell you what I believe which, in turn, I believe will answer other questions. First, her eyes would be opened in the following sense. She takes a bit of it and looks at the missing chunk of the fruit and says (collogually speaking) “O’m’gosh, I’ve eaten from it!” She will have seen with her own pair of eyes the fact that she can do other than what God tells her. She sees that she can be “like God” and make up her own mind what to do. She will later find out the real difference between “good and evil.” For then, she would only know that she had done “evil” in disobeying God.

Why did she do it? She had every other fruit of the garden? God tells us.

*So when the woman saw that the tree was:*

- *good for food,*
- *pleasant to the eyes,*
- *desirable to make one wise.*

Why these three?

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*Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.*

1 John 2:15-17 (NKJV)

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*So when the woman saw that the tree was:*

- *good for food, --the lust of the flesh*
- *pleasant to the eyes,--the lust of the eyes*
- *desirable to make one wise, --the pride of life*

Satan hit her with all three “barrels” (I don’t know if there is a 3 barrel shot gun, but if there is, Satan used it). She need not have been so tempted. Was not all the fruit of the garden good for food? While it is not said explicitly, I assume it was all “pleasant to the eyes.” But the grass (and fruit) is always greener (better) on the other side of the fence! Let me emphasize this point with another.

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Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' " Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

'He shall give His angels charge over you,'  
and,  
'In their hands they shall bear you up,  
Lest you dash your foot against a stone.' "

Jesus said to him, "It is written again, 'You shall not tempt the Lord your God.' " Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these things I will give You if You will fall down and worship me." Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.' " Then the devil left Him, and behold, angels came and ministered to Him.

Matthew 4:1-11 (NKJV)

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- *good for food, – command that these stones become bread.*
- *pleasant to the eyes,– showed Him all the kingdoms of the world and their glory.*
- *desirable to make one wise. – 'You shall not tempt the Lord your God.'*

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For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Hebrews 4:15 (NKJV)

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Then the inevitable happened, *she took of its fruit and ate*. Shame on her! But, would you have done any better? The “master of deception” had dealt with her.

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*But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.*

*And Adam was not deceived, but the woman being deceived, fell into transgression.*

1 Timothy 2:14 (NKJV)

Note the last reference saying that Adam was not deceived. *She also gave to her husband with her, and he ate.* Why did Adam eat of it. JFB has this.

*He therefore tempted her, not Adam. She yielded to the temptations of sense and the deceits of Satan; he, to conjugal love. Hence, in the order of God's judicial sentence, the serpent, the prime offender, stands first; the woman, who was deceived, next; and the man, persuaded by his wife, last.*

JFB, 1 Timothy 2:14

God had ordained they would become “one flesh” and they could not be if Eve was a “sinner” and Adam was not.

*Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.* Previously, they were both naked and not ashamed. Now, with their eyes “opened” things were different. In what way? Husbands and wives can appear to each other naked without shame - can't they?

Anyway, we have history's first miniskirt and kilt! חגורה (ghagorah) is translated “aprons” by the KJV but it not really correct. “Loincloths” is in the NASB which is technically correct, I suppose, but I prefer my own choice of words. Note that the woman did not seem to feel any need for a top! (Children's books usually have her wearing one).

First, it says their “eyes were opened.” I believe they were open all the time, she saw that the fruit was good. But that is not what the term means. The term is shown below.

*Then the **eyes of the blind shall be opened,**  
And the ears of the deaf shall be unstopped.*

Isaiah 35:5 (NKJV)

-The above passage is to be taken figuratively. Previously they were naked and could see that but, not knowing good from evil, did not see it as wrong. Therefore, at that time, they were not ashamed. Now they are. To cover this, they got out their sewing machine and made coverings of fig leaves. Take a look at the photo of the fig leaves to the right. It must of bit a quite a bit of work to sew these relatively small leaves together into a “loin cloth.” Practically speaking, they probably used the smaller branches of leaves and fastened them together, not the individual leaves.



K&D make the following comment. “This word always denotes the fig-tree, not the pisang (Musa paradisiaca), nor the Indian banana, whose leaves are twelve feet long and two feet broad, for there would have been no necessity to sew them together at all<sup>4</sup>” They also state, “he man and woman stood

<sup>4</sup>K&D Genesis 3:7-8.

ashamed in each other's presence, and endeavored to hide the disgrace of their spiritual nakedness, by covering those parts of the body through which the **impurities of nature are removed**<sup>5</sup>.

If this is correct, they were not covering their "private parts" but the part used in going to the bathroom. I had never thought of it that way. Which is correct? Neither is correct from the standpoint of what they should have done, either could be correct in terms of what they actually did.

We need to stop here and answer some questions that may have come to your mind. They have come to mine, anyway.

1. Why an apple? Check the text carefully, there is no place that any indication is made that it was an apple, it most likely was not!
2. What was in the fruit? I suspect there was nothing different. See 3.
3. What would God put such a tree in the garden?

Suppose you are out walking and you go by a home with a beautiful lawn and, in the middle of the lawn is a sign saying "keep off the grass" and around the lawn as a twelve foot high chain link fence. There is no way you are going to walk on that lawn (unless you are Spiderman) But, if there was only the sign, you could neglect the sign and walk on it anyway, Would you? There is no way of knowing until you are in that circumstance. If there was not something that was forbidden for them to do, there would have been no way for them to disobey. There had to be a sign for them to ignore. There had to be a tree for them to yearn for. I don't believe there was anything special about the tree except that they were not to eat from it.

So, now they know they have the power to do, not only right and good, but also wrong and evil because of the "tree of knowledge of good and evil." So, with their fig-leave clothes they were left in the garden.

Having accomplished this, they *heard the sound of the Lord God walking in the garden in the cool of the day*. It isn't too hard to figure out how they knew it was the Lord God walking in the garden, there was no one else to do so. But why was He there? The text says it was in the "cool of the day."

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*The men have broken away from God, but God will not and cannot leave them alone. He comes to them as one man to another. This was the earliest form of divine revelation. God conversed with the first man in a visible shape, as the Father and Instructor of His children. He did not adopt this mode for the first time after the fall, but employed it as far back as the period when He brought the beasts to Adam, and gave him the woman to be his wife (Gen 2:19, 22). This human mode of intercourse between man and God is not a mere figure of speech, but a reality, having its foundation in the nature of humanity, or rather in the fact that man was created in the image of God, but not in the sense supposed by Jakobi, that "God theomorphised when creating man, and man therefore necessarily anthropomorphises when he thinks of God." The anthropomorphies of God have their real foundation in the divine condescension which culminated in the incarnation of God in Christ. They are to be understood, however, as implying, not that corporeality, or a bodily shape, is an essential characteristic of God, but that God having given man a bodily shape, when He created him in His own image, revealed Himself in a manner suited to his bodily senses, that He might thus preserve him in living communion with Himself.*

K&D, Genesis 3:7-8

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<sup>5</sup>K&D, Genesis 3:7-8

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In case you are like my spellcheck and do not recognize a few words here, I will supply the definitions.

*anthropomorphise*: n. the attribution of human characteristics or behavior to a god, animal, or object  
*theomorphise*: n. The opposite of the above. the attribution of Godly characteristics or behavior to a man.

Here is a "short" list of the way we ascribe the attributes of God to man.

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- Miscellaneous figures. Genesis 2:2-3; Genesis 2:19; Genesis 6:6; Genesis 9:16; Genesis 11:5; Genesis 11:7; Genesis 18:17-19; Genesis 18:21; Genesis 18:33; Genesis 19:29; Genesis 22:12; Genesis 28:13; Genesis 35:13; Exodus 2:24; Exodus 3:8; Exodus 14:24; Exodus 20:5; Exodus 31:17; Exodus 32:14; Numbers 11:25; Judges 2:18; 1 Samuel 15:35; 2 Samuel 24:16; 1 Chron. 21:15; Psalm 31:2; Psalm 33:6; Psalm 35:1-3; Psalm 36:7; Psalm 57:1; Psalm 68:17; Psalm 94:9; Psalm 106:45; Psalm 121:4; Isaiah 1:15; Jeremiah 26:19; Ezekiel 1:24; Ezekiel 1:28; Amos 7:3; Habakkuk 1:13; 1 Peter 3:12
  - Intellectual faculties attributed to deity.
  - Memory. Isaiah 43:26; Isaiah 63:11
  - Assisted by tokens. Genesis 9:16
  - Reason. Isaiah 1:18
  - Understanding. Psalm 147:5
  - Will. Romans 9:19
  - Miscellaneous acts and states of mind attributed to.
  - **Walking**. Genesis 3:8; Leviticus 26:12; Deut. 23:14; Job 22:14; Habakkuk 3:15
  - Resting. Genesis 2:2-3; Exodus 20:11; Exodus 31:17; Deut. 5:14; Hebrews 4:4; Hebrews 4:10
  - Fainteth not. Isaiah 40:28
  - Amazement. Isaiah 59:16; Isaiah 63:5; Mark 6:6
  - Laughing. Psalm 2:4; Psalm 37:13; Psalm 59:8; Proverbs 1:26
  - Sleeping. Psalm 44:23; Psalm 78:65
  - Grieved. Genesis 6:6; Judges 10:16; Psalm 95:10; Hebrews 3:10; Hebrews 3:17

NAVE'S TOPICS

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Knave list these as attributes which we ascribe to God to better understand them, but we have already noted that, since we are created in God's image, they are not, technically, anthropomorphisms. God was walking in the garden in the cool of the day - after all, it was His garden! He had a right to enjoy it. Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. But you and I know we can not hid from God. The Lord is omnipresent, He is at all places at all times, there is no place for us to hide, not even in the bushes.

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Then the Lord God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." And the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

Genesis 3:9-13 (NKJV)

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You must understand the above dialogue in the sense it was made. God knew where Adam was - God knew who told him he was naked - God knew he had eaten from the tree. God knew all that but there

is one thing He wanted from Adam.

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*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

1 John 1:9 (NKJV)

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He needed an admission from Adam as to his guilt. What God received was the first case of “passing the buck.” Adam did not simply say, “The woman gave me of the tree, and I ate.” No, check this out. The woman **whom You gave to be with me**, she gave me of the tree, and I ate.” It was God’s fault for giving him this silly woman! Likewise, the woman said, **“The serpent deceived me, and I ate.”** “Gee, don’t blame me, it is this serpent you created who deceived me!”

So God say, “I see, I guess I can forgive you this time.”

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*And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

Hebrews 9:22 (NKJV)

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There is only one way God forgives sin - through the shedding of blood! Saying “gee, I am sorry,” does not do it! So, the Lord pronounced judgement upon the three.

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*So the Lord God said to the serpent:*

*"Because you have done this,  
You are cursed more than all cattle,  
And more than every beast of the field;  
On your belly you shall go,  
And you shall eat dust  
All the days of your life.  
And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel."*

Genesis 3:14-15 (NKJV)

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God placed a curse on the serpent, greater than has ever be placed on another of God’s creations. The curse is to be taken literally. Whatever form the serpent had had in its original state, it would now be forced to crawl on its belly as a snake. When God says he shall “eat dust” it does not mean its food would be dust but, with its mouth so close to the ground, it was inevitable that it would consume a quantity oif dust along with any other food.

Then God put “enmity” between the serpent and the woman. Many woman are still afraid of snakes (and some men as well). He would make them “enemies,” אִיבָה (abah). This is a rarely used wotd but the translation is adequate. It is the last part of the curse we need to expand upon.

This enmity would pass down through the generations, between the “seed” of the serpent” and the “seed of the woman.” First, there is the obvious. A man can stomp on the head of a snake (if he is

wearing proper shoes), killing the snake with no ill harm to it. The snake (in the grass?) Can do nothing but bite the heel of the man which is of no consequence unless the man is barefooted.

The curse goes beyond that, however.

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*BRUISED. The rendering of at least eleven Heb. and Gk. words is used in Scripture in a figurative sense. Thus Satan is said to bruise the heel of Christ (Genesis 3:15), i.e., to afflict the humanity of Christ and to bring suffering and persecution on His people. The serpent's poison is in his head, and a wound in that part is fatal. So Christ is said to bruise the head of Satan when He crushes his designs, despoils him of his power, and enables His people to rise superior to temptation (Romans 16:20). Our Lord was bruised when He had inflicted upon Him the punishment due to our sins (Isaiah 53:5, 10). Weak Christians are bruised reeds, which Christ will not break (Isaiah 42:3).*

UBD, "Bruised"

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*To the woman He said:*

*"I will greatly multiply your sorrow and your conception;  
In pain you shall bring forth children;  
Your desire shall be for your husband,  
And he shall rule over you."*

Genesis 3:16 (NKJV)

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Sorry ladies' but, for Eve's part in this, you have to have a bad time. Actually, there is a lot more to this section than one might see at first. Let us take it line by line.

*"I will greatly multiply your sorrow and your conception;*

The adjective is a strong one, "greatly multiply." But what? Before we answer this, there is an interesting observation made regarding "sorrows" in general

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*It is vain for you to rise up early,  
To sit up late,  
To eat the bread of **sorrows**;  
For so He gives His beloved sleep.*

Psalms 15:1 (NKJV)

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I am afraid sleep is something we as Christians get too little of. But, what kind of sorrows is God speaking of here. With it linked to conception, it is normal to assume that the sorrows have to do with conception. The verb, *עצב* (hatsav) which is found only three times in the Old Testament.

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*So Boaz took Ruth and she became his wife; and when he went in to her, the Lord gave her **conception**, and she bore a son.*

Ruth 4:13 (NKJV)

*As for Ephraim, their glory shall fly away like a bird--  
No birth, no **pregnancy**, and no conception!*

Hosea 9:11 (NKJV)

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Ladies, you may naps for a moment while I address the men. Perhaps an image will help.





Viewed alone, the verb speaks of the entire nine-month ordeal from conception to delivery. But there are Hebrew words for conception and birth, so when this word is used in combination, it refers to the “middle” nine months. This is illustrated in the passage from Hosea above - (1) conception, (2) pregnancy, and (3) conception.

Now, wake up ladies. What God told Eve was not that she would have great sorrow in “conception” but in here entire nine-month pregnancy. I shall not elaborate on this, I believe everyone knows this to be true. What I do wonder is what God had in store for her(?) Had she not sinned!

I believe the “sorrow” is not limited to the nine months but, in fact precedes it and, to some extent follows it. Today, I feel that the situation exists in this country so that the prophecy is virtually fulfilled. I hate to think (am sorrowful) of bringing forth children in the world of today. I hate, even worse (sorrow even more) to think what the child, after he or she is born, will have to face in this life.

Next,  
*In pain you shall bring forth children.*

What can I say here? When our kids were born, the fathers were not even allowed in the delivery room! (I guess men can take it better now) The Hebrew word means, literally, “terror.”

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*Look, all you who kindle a fire,  
Who encircle yourselves with sparks:  
Walk in the light of your fire and in the sparks you have kindled--  
This you shall have from My hand:  
You shall lie down in **torment**.*

Isaiah 50:11 (NKJV)

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But there is some hope.

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*Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore him in **pain**." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause **pain**!" So God granted him what he requested.*

1 Chronicles 4:9-10 (NKJV)

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The pain he brought his mother was enough. “God, keep me from causing any more!”

Next,  
*Your desire shall be for your husband.*

Now isn't that romantic? What does it really say? Well, it means pretty much what it says. It says her work in life is to please her husband. Why not? She began by making it miserable, didn't she? Actually, we need to take the next line with this.

*And he shall rule over you.* We might translate this literally, מֶלֶךְ (melek) = "King" or "to act as king." "And he shall be your king!" Is this not what "rule over" means? Boy, God really gave it to the woman bad! But wait, we haven't gotten to poor old Adam yet.

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*Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':*

*"Cursed is the ground for your sake;  
In toil you shall eat of it  
All the days of your life.  
Both thorns and thistles it shall bring forth for you,  
And you shall eat the herb of the field.  
In the sweat of your face you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
For dust you are,  
And to dust you shall return."*

Genesis 3:17-19 (NKJV)

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I like the comments by K&D here,

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*Created for the man, the woman was made subordinate to him from the very first; but the supremacy of the man was not intended to become a despotic rule, crushing the woman into a slave, which has been the rule in ancient and modern Heathenism, and even in Mahometanism also-a rule which was first softened by the sin-destroying grace of the Gospel, and changed into a form more in harmony with the original relation, viz., that of a rule on the one hand, and subordination on the other, which have their roots in mutual esteem and love.*

K&D: Genesis 3:17-19

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Christianity has done more for the emancipation from the oppressive rule of man than any other religion or philosophy in the world. There is still the principal to be followed.

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Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

Ephesians 5:22-28 (NKJV)

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Well, Adam got his last. It is also the clearest! Have you ever tried to garden? Have you ever thought of the nice tasty fruit and vegetables you will have in the Spring and Summer? Well, you've got it. Actually, He did tell Adam the whole story. He said nothing of gophers, deer, birds, etc.

But seriously, we well know that it is no easy job to grow anything in ground that has been *"Cursed is the ground for your sake"*

Think of the alternatives! Adam had only to go around and trim the trees and eat of their fruit all day long - it must have been really great! Now he is going to have to find his food out of a cursed ground.

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*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.*

Romans 8:18-22 (NKJV)

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It still is under this curse. It will be until there is a New Heaven and a New Earth. We already know that Adam was formed of the dust of the ground. But Adam was not to return there! He was especially not formed to return to dust that had been cursed! "Ye shall not surely die!" said the serpent. Well, this is as sure as you can get!

In spite of all this, the Psalmist still says,

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Behold, children are a heritage from the Lord,  
The fruit of the womb is a reward.  
Like arrows in the hand of a warrior,  
So are the children of one's youth.  
Happy is the man who has his quiver full of them;  
They shall not be ashamed,  
But shall speak with their enemies in the gate.

Psalm 127:2-5 (NKJV)

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Of course, the Psalmist doesn't say anything about the woman whose "basinet is full of them!"

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*And Adam called his wife's name Eve, because she was the mother of all living. Also for Adam and his wife the Lord God made tunics of skin, and clothed them.*

*Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"-- therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.*

Genesis 3:20-24 (NKJV)

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Well, finally, Adam got around to giving "the woman", he wife, a name. Her name was to be Eve. Note carefully that is was not to be Adam and Steve" In fact, the name is הַוָּה (Eve?) - some name, it is from the Hebrew word for "mother." She was to be the "mother of all living (human beings)" He called her "Mom!" Actually, I think that is a very thoughtful or caring name for her.

God became a tailor and made clothes for them. Did He literally do this? Why were the fig leaves not

good enough? I like K&D's comments here.

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*The words, "God made coats," are not to be interpreted with such bare literality, as that God sewed the coats with His own fingers; they merely affirm "that man's first clothing was the work of God, who gave the necessary directions and ability" (Delitzsch). By this clothing, God imparted to the feeling of shame the visible sign of an awakened conscience, and to the consequent necessity for a covering to the bodily nakedness, the higher work of a suitable discipline for the sinner. By selecting the skins of beasts for the clothing of the first men, and therefore causing the death or slaughter of beasts for that purpose, He showed them how they might use the sovereignty they possessed over the animals for their own good, and even sacrifice animal life for the preservation of human; so that this act of God laid the foundation for the sacrifices, even if the first clothing did not prefigure our ultimate "clothing upon" (2 Cor 5:4), nor the coats of skins the robe of righteousness.*

K&D, Genesis 3:24

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(They cite 2 Corinthians 5:4 here but this is not really applicable here). The verse that is applicable is below.

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*And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

Hebrews 9:22 (NKJV)

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"Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— We need to study this verse carefully. We begin with the interjection, הִנֵּה (hon) = "Behold." There was to be a sudden change in plans. What were they?

First, we have the phrase "the man has become like one of us. Let us deal with the singulars first. "Man" here, as in several places before refers to "mankind" (i.e. both Adam and Eve). Similarly "like one of us" does not mean "like the Father," or "like the Son, etc. There is one (plural God) so man, who was made in God's image refers to the entire God head.

But then we get to the sticky place. It all has to do with the Hebrew verb הָיָה (hayah) for which, here, I have included the vowel points which indicate the particular use of the verb, The verb, as shown is the qal stem, perfect or pretorit tense. In one sense it means "become" and in the other it means "was." Several noted commentators have said the following.

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*. . .not spoken in irony as is generally supposed, but in deep compassion. The words should be rendered, "**Behold, what has become [by sin] of the man who was as one of us**"! Formed, at first, in our image to know good and evil—how sad his condition now.*

JFB Genesis 3:22

*On all hands this text is allowed to be difficult, and the difficulty is increased by our translation, which is opposed to the original Hebrew and the most authentic versions. The Hebrew has . . . hayah, which is the third person preterite tense, and signifies was, not is. The Samaritan text, the Samaritan version, the Syriac, and the Septuagint, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words which must be supplied in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "**And the Lord God said, The man who was like one of us in purity and wisdom, is now fallen and robbed of his excellence;***

Recall that God said, "Let Us make man in Our image, according to Our likeness . . ." (Genesis 1:26). Man was already like God (note there is a difference between being someone and being like them).

Now, as to the "Tree of Life." I have no idea why they had not partaken of it other than, perhaps, God did not tell them what it was and it went unnoticed. These same commentators as above note that this is mercy on God's part. Otherwise Adam and Eve might have levied forever in their fallen conditions. But they did not, they did die and, I suspect, through Jesus Christ, they will be in paradise with us one day.

Regardless of the interpretation you take, God did not want them to live forever in their now sinful state. Instead *the Lord God sent him out of the garden of Eden to till the ground from which he was taken.* (Note it as "him" who was to till the ground, we already know what problems she would have!) There is no mistaking the Hebrew in interpreting that God did not "ask" Adam and Eve to leave, God forced them from the garden, He evicted them.

They might have returned (I would have, I think) except it was impossible. *He placed cherubim at the east of the garden of Eden.* Note first that they were positioned at the east of the garden, east always being the direction from which man approaches God. If you will permit a play on words, we can only approach God from the position of the risen son (sun).

Cherubim? If you have two of them, do you have "cherubims?" Some would think so but it is already plural. The singular is "cherub." The word (singular or plural) appears some 70 times in our Bibles - so let's find out who they are? In as much as an "angel" (i.e. the meaning of the term) is rather elusive, we may as well consider them to be one form of angelic being. Their position, in the Scriptures, is always the same:

- at the east of the garden of Eden to guard the way to the tree of life. Genesis 3:24 (NKJV)
- the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. Exodus 25:20 (NKJV)
- Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room. 1 Kings 6:27 (NKJV)

They always were on guard to the place where God was - the garden, the tabernacle, and the temple. There were always two of them. Here, there was a third being as well. *A flaming sword which turned every way, to guard the way to the tree of life.* It is not hard to determine who (or what) this was.

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

Joshua 5:13-14 (NKJV)

He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

Revelation 1:16 (NKJV)

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It was a preincarnate appearance of the Lord Jesus Christ. Finally, what happened to this tree of life?

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*He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." '*

Revelation 2:7 (NKJV)

*In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.*

Revelation 22:2 (NKJV)

*Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

Revelation 22:14 (NKJV)

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We will see it someday (assuming we have a saving knowledge of the Lord) when we get to heaven.

## CHAPTER FOUR

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*Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. So the Lord said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.*

Genesis 4:1-8 (NKJV)

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Obviously Adam knew his wife, he even named her. But this is not what the phrase means. We noted it in the last chapter. Let me review quickly.

- *Adam knew Eve his wife* - conception
- *she conceived* - pregnancy
- *she bore Cain* - child birth.

When and where did this happen. It is important that you realize that Hebrew history is not like a motion picture, continually moving forward. It is more like an overlapping snapshot album with one image (historical event) overlapping another. The historian would trace the life of Abraham from birth to death. Then he would back up and cover Isaac from birth to death, then Jacob, etc.

This means that Cain could have been conceived while they were still in Eden. The facts, however, would indicate otherwise. How much time elapsed after they were expelled from the garden is hard to say. According to Genesis 5:3. Adam was 130 years old when Seth came along and Cain was born before that so all we can do is set and end time.

I have repeatedly said it is often hard to know what a Hebrew name means. Generally we can only tell when it is given in context. This was the case with Eve ("mom"). It is the case here as Eve exclaims, "I have קנה (cainah) -"acquired," a man from the Lord." So Cain was the "acquired one and from then on Eve raised Cain! (Sorry about that one!). Next she had Abel but she doesn't say why she named him that.

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"Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity."

Ecclesiastes 1:2 (NKJV)

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"Vanity" is עביל (abel). So there you have it. The first child was acquired from the Lord but there was nothing special about having more. Whether Abel was not a healthy child and hence the name, we can not say. Some say it was because he was destined to be murdered - Eve could not have known that. Each child had a profession and the younger child gets top billing here.

- Abel - "keeper of sheep"
- Cain - "tiller of the ground."

Which was better? There are a number of questions here. As far as Cain was concerned, he did what a lot of sons do.

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*Then the Lord God took the man and put him in the garden of Eden to tend and **keep** it.*  
Genesis 2:15 (NKJV)

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“Keep” is, literally, “till.” Furthermore, he was following what God intended.

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*therefore the Lord God sent him out of the garden of Eden to **till** the ground from which he was taken.*  
Genesis 3:23 (NKJV)

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He followed in Adam’s footsteps. Seems natural to me! Why, however, was Abel keeping sheep? They could not eat meat before the flood (we believe) so it was not for food. Sheep and goats have several functions to help man: (1) food (2) mowing the grass, (3) providing fur, etc. Perhaps Abel was lazy or incapable of driving a plow so he used his sheep to keep the grown mowed. On the other hand, they did have to have something to wear and so this was most likely the reason.

*And in the process of time . . .* The NASB has a margin note here “at the end of days.” The Hebrew word, קֶצֶת (quetz), when prefixed with מ, giving, מַקְצֵת (maquetz) refers to the end of a definite period of time (i.e. “End of days”). Apparently the boys had learned that, at some fixed time, they were to bring sacrifices to the Lord God. So, this was a definite and predetermined act on their part.

- *Cain brought an offering of the fruit of the ground to the Lord.*
- *Abel also brought of the firstborn of his flock and of their fat.*

Seems reasonable to me. But there is a lot of confusion here. It is often said that Abels offering entailed the shedding of blood - a necessity for an offering to God. While this is correct and has some bearing on the situation, it is not that simple. Part of the confusion is in the translation. Later, the fat of animals was used as part of an offering. But not here. What the text really says here is that Abel went through his flock and brought the very best, the very fattest of the sheep. Cain, on the other hand, according to the text, just selected some of his produce and brought it.

So, the biggest difference was that of attitude. I believe Cain did what he had to. Abel did what we wished to do. Not all of the offerings in the Old testament involved either animals or blood. On the other hand, this is the second time an animal sacrifice has appeared in this book.

This is somewhat reminiscent of the “widow’s mite” which was so valued by our Lord. Abel brought the best he had to offer. *The Lord respected Abel and his offering, but He did not respect Cain and his offering.* “Respect” here is שָׁחָה (shehah) which means, literally, “to gaze upon.” In other words, God took a good look at what Abel had brought Him but passed by Cain without so much as a glance. What actually happened to these offerings (especially Abel’s)? We do not know, it is speculated that they were consumed by fire.

*Cain was very angry, and his countenance fell.* It is not hard to understand this reaction. An interesting parallel is found in Job.

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*Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God.*

Job 32:2 (NKJV)



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“Very angry” is from the Hebrew which says he “burned with rage,” God could see it in his face for his “countenance fell.” and God asked him why he was so angry? God told him if he “did well” he would be accepted. I take these words to mean that Cain would have additional chances to please God. Just because you mess it up the first time does not mean you should give it up.

*If you do not do well, sin lies at the door. SIN! - רבת (rabeth) - it (this word) appears some 125 times in the Old Testament. The remaining 750 are from other forms. We shall not consider the N.T. terms here. The word refers to “a crouching beast,,” an apt analogy of sin. “Lies at the door” is a fit continuation of the analogy.*

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*Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*

1 Peter 5:8 (NKJV)

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K&D says this.

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*To make good, signifies here not good action, the performance of good in work and deed, but making the disposition good, i.e., directing the heart to what is good. Cain is to rule over the sin which is greedily desiring him, by giving up his wrath, not indeed that sin may cease to lurk for him, but that the lurking evil foe may obtain no entrance into his heart.*

K&D Genesis 4:7

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"Be angry, and do not sin": do not let the sun go down on your wrath,

Ephesians 4:26 (NKJV)

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*Its (sins) desire is for you, but you should rule over it." God talks to Cain as to a wilful child, and draws out of him what is sleeping in his heart, and lurking like a wild beast before his door. And what He did to Cain He does to every one who will but observe his own heart, and listen to the voice of God" But Cain paid no heed to the divine warning. "Don't confuse me with the facts, my mind is made up!"*

*Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.* I am sure that, as kids, you heard the question, “What man killed one-fourth of the human race?” Well, here is the answer. Kill - הרג. There is the word רצח (ratsah), used in the Ten Commandments, which means “premeditated murder (i.e. murder in the first degree). The word here is a more general term.

Why did he kill his brother? Note the sequence.

- *talked with Abel his brother;*
- *they were (went into) in the field,*
- *Cain rose up against Abel his brother and killed him.*

It would appear that Cain talked out the events with his brother but could receive no satisfaction. There is no satisfaction for sin (other than the blood of Christ) and so, to use terminology from today, “the talks broke down.” So they went into the field. Why there?

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*'Cursed is the one who attacks his neighbor secretly.'  
And all the people shall say, 'Amen!'*

*That they may shoot in secret at the blameless; Suddenly they shoot at him and do not fear.*

Psalm 64:4 (NKJV)

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Sin (of all kinds) yields itself to darkness and secrecy. Out in the field, who would know? It might appear that no one did - except God! But, why kill him? What did he do? There is no explaining why most killings happen. I suppose it is just the worst think you can think of to do to a person you detest. What else is there to do?

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*Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth." And Cain said to the Lord, "My punishment is greater than I can bear! Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me." And the Lord said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark on Cain, lest anyone finding him should kill him.*

Genesis 4:9-15 (NKJV)

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“The Lord said to Cain . . .” Why not to Adam? To Eve? The Lord knew who was the one who needed to hear. God knew what had happened and so approaches Cain. There may be more to this than you think. Why did God not say, “Why did you kill your brother?” In fact, why did God not simply say, “You killed your brother and so . . .”

Instead, He asks Cain where his brother is. Cain, who is already guilty of murder, now becomes guilty of lying to the Lord God! “I don’t know!” It is not just that he lied, it is the attitude he expresses. “Am I my brother’s keeper?” What was his responsibility?

“Keeper” = שמר (shamir) has already been used.

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*Then the Lord God took the man and put him in the garden of Eden to tend and **keep** it.*

Genesis 2:15 (NKJV)

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Adam (and his descendants) was supposed to “keep” the garden. After their expulsion,, I suppose Adam had to “keep” his own garden. But did Adam, or Cain have other responsibilities? Was he his “brother’s keeper?” The answer is NO! Who was?

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*He **guards** all his bones;  
Not one of them is broken.*

Psalm 34:20 (NKJV)

***Preserve** my life, for I am holy;  
You are my God;  
Save Your servant who trusts in You!*

Psalm 86:2 (NKJV)

*He will not allow your foot to be moved;  
He who **keeps** you will not slumber.  
Behold, He who keeps Israel  
Shall neither slumber nor sleep.*

Psalm 121:3-4 (NKJV)

*The Lord shall **preserve** you from all evil;  
He shall preserve your soul.*

Psalm 121:7 (NKJV)

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Above are four examples from the Psalms where the same word ( שמר shamir) is used. It is the Lord that is the keeper of man. This is not to say you should have no regard for your brother, we are speaking of the final responsibility. There was, at least, one exception.

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And the Lord said to Satan, "Behold, he is in your hand, but spare his life."

Job 2:6 (NKJV)

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God turned the "keeping" of Job over to Satan - BUT, God did not allow Satan to take his life. I would suppose God could have spared Abel's life if He were willing. He could have intervened just as he did when Abraham was about to slay Isaac. Why God allowed Abel to be slain, I do not know and the Bible does not say.

Getting back to the text. Cain not only has committed murder, but he has also lied to God.

- 1: "You shall not murder.
- 2: "You shall not bear false witness against your neighbor.  
(Exodus 20:13 & 16)

Two down, eight to go! Or is it three?

- 3: "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."  
(Exodus 20:17) Was Cain not jealous of Abel's sacrifice?

- 4: "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. (Exodus 20:12). Killing Adam and Eve's son was not honoring to them. So now we are up to four!

- 5: "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. (Exodus 20:7) The language Cain used in addressing God was, in effect, a violation of this commandment.

- 6: "Remember the Sabbath day, to keep it holy. (Exodus 20:8) I assume the offerings were made on the Sabbath and that Cain took Abel into the field the same day - that is not observing the sabbath.

Well, that is enough for me. He is surely guilty!

God then asks, "What have you done?" God's question came as a result of a cry for help = צעק

(tsahak). A cry from who? God says that Abel's blood is crying out to him. K&D say this.

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דְּמִיִּם (*demiim*) (drops of blood) is sometimes used to denote natural hemorrhage (Lev 12:4-5; 20:18); but is chiefly applied to blood shed unnaturally, i.e., to murder. "Innocent blood has no voice, it may be, that is discernible by human ears, but it has one that reaches God, as the cry of a wicked deed demanding vengeance" (Delitzsch). Murder is one of the sins that cry to heaven.

K&D, Genesis 5:10

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Why is it the blood the cries out? This gets way ahead of this study so I shall just give a brief note.

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*'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. **For the life of the flesh is in the blood**, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

Leviticus 17:10-11 (NKJV)

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There is more truth in this statement than it is given credit for. I am not a biologist (far from it) but it appears to me that we can do without a lot of body parts. We may not be happy that way, but we can live. We can not live without blood - or the organs that pump and purify it. The life, I believe, is truly in the blood. Blood is mentioned over 400 times in the Bible. From here all the way to Revelation.

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*He was clothed with a robe dipped in blood, and His name is called The Word of God.*

Revelation 19:13 (NKJV)

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A number of years ago, 1966 to be exact, the American Bible Society produced "Good News for Modern Man" (now the "Good News Bible") which, among less greaves sins, meticulously removed all the "blood" from its pages. Just one example.

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*In whom we have redemption through **his blood**, the forgiveness of sins, according to the riches of his grace;*

Ephesians 1:7, KJB

*For by **the death** of Christ we are set free, and our sins are forgiven. How great is the grace of God,*  
Ephesians 1:7, GNB (1966 edition)  
<http://www.av1611.org/kjv/gnb.html>

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"You can't get blood from a turnip" and not from the Good News Bible either! Blood is one of the most pervasive things throughout the Bible.

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*And according to the law almost all things are purified with **blood**, and without shedding of blood there is no remission.*

Hebrews 9:22 (NKJV)

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God's punishment for sin is always appropriate. "You are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. There are two types of punishment - one to help you to do better, and one in payment for what you have already done. I suppose the first would be called "correction" while the later would be called "Just Rewards." In any case, this was too much for

Cain.

"My punishment is greater than I can bear! That was Cain's view of it. God has another.

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*No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*

1 Corinthians 10:13 (NKJV)

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While this has to do with testing, the principle applies to punishment as well. Cain has a list of things that God has done to him.

- You have driven me out this day from the face of the ground
- I shall be hidden from Your face;
- I shall be a fugitive and a vagabond on the earth,
- It shall be that anyone who finds me will kill me.

Cain must not have been the brightest bulb in the chandelier (to cite Gail). What he had to say was only partly true. God said he would be "cursed from the earth," not driven entirely away from it. K&D say

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*Because the earth has been compelled to drink innocent blood, it rebels against the murderer, and when he tills it, withdraws its strength, so that the soil yields no produce; just as the land of Canaan is said to have spued out the Canaanites, on account of their abominations (Lev 18:28)*

K&D, Genesis 5:12

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Adam had to sweat to grow food, what must it have been like for Cain? Well, Cain was, more or less, correct here. But, where did God say "My face will be hidden from you?" As a matter-of-fact:

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Can anyone hide himself in secret places, So I shall not see him?" says the Lord; "Do I not fill heaven and earth?" says the Lord.

Jeremiah 23:24 (NKJV)

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God did say he would be a fugitive and a vagabond "Vagabond" is from נוד (nod) meaning to shake or quiver and, hence, to wander from place to place. When we reach the next section, we will find he wandered into the land of נוד (nod) Nod. נוע (nogh) = "fugitive" or "to be hunted." Note that the two terms are very closely related. Why would this be? This raises some interesting theological points.

God did not say "you shall not kill" until much later. So, how was Cain to know? I do not believe that needs to be answered. Man, who was made in God's image, must surely know instinctively that killing is wrong. But, why did he have to flee?

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*The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.*

Numbers 35:19 (NKJV)

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There were, at least, two such avengers of blood - Adam and Eve. There were probably many more since after he begot Seth, the days of Adam were eight hundred years; and he had sons and

**daughters.** (See next chapter). By this time, Abel may have had a family who would be the direct avengers of blood.

K&D note this.

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*God granted him continuance of life, not because banishment from the place of God’s presence was the greatest possible punishment, or because the preservation of the human race required at that time that the lives of individuals should be spared,—for God afterwards destroyed the whole human race, with the exception of one family,—but partly because the tares were to grow with the wheat, and sin develop itself to its utmost extent, partly also because from the very first God determined to take punishment into His own hands, and protect human life from the passion and wilfulness of human vengeance.*

K&D. Genesis 5:15

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To enlarge upon this would be to go ahead in the lesson so let us just look at one point. When we get to Chapter Six, we will read the following.

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*Now it came to pass, **when men began to multiply on the face of the earth, and daughters were born to them**, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.*

Genesis 6:1-2 (NKJV)

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God has always maintained that Abraham and his seed (and predecessors) be pure. There are many passages dealing with the intermarriage of the “Chosen People” and others. This passage deals with:

- “Daughters of Men” and
- “Sons of God.”

At this point, let me say that, I believe, the “Daughters of Men” were the descendants of Cain while the “Sons of God” were the descendants of Seth. Justification for this will come later. This, however, goes along with the concept of the “wheat and tares” expressed by K&D above.

And the Lord set a mark on Cain, lest anyone finding him should kill him. What this “mark” אֵיט (oath) was, we can not say. Many think it was not a physical sign (a big wart, etc.) but something more subtle. God had many such signs.

- Lights in the firmament of the heavens to for signs and . . . . . Genesis 1:14 (NKJV)
- The rainbow . . . . . Genesis 9:12 (NKJV)
- Circumcision . . . . . Genesis 17:11 (NKJV)

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*Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son--Enoch. To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.*

*Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal. He was the father of all those who play the harp and flute. And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah. Then Lamech said to his wives:*

"Adah and Zillah, hear my voice;  
 Wives of Lamech, listen to my speech!  
 For I have killed a man for wounding me,  
 Even a young man for hurting me.  
 If Cain shall be avenged sevenfold,  
 Then Lamech seventy-sevenfold."

Genesis 4:16-24 (NKJV)

We have already commented on the land of "Nod" (i.e. wandering). Note that it was "east of Eden." In 1955, a Steinbeck came out with a book and subsequent movie, "East of Eden." Since we have already determined that the entrance to the Garden was from the East, going to the East was going away from God.

The text then gives the genealogy of Cain. The next chapter will have the genealogy of Seth. For comparison, we give both here.

	CAIN'S GENEALOGY		SETH'S GENEALOGY
?	JAEL	1	ENOSH
1	(CAIN)	2	CAINEN
4	MEHUJAEEL	3	MAHALEL
3	IRAD	4	JARED
2	ENOCK	5	ENOCK
5	METHUSHAEL	6	METHUSELAH
6	LAMECH	7	LAMECH
			NOAH

Note the similarity of the names. Lest you be misled, I include the following comments.

*Some of these names resemble those of the Sethite genealogy, viz., Irad and Jared, Mehujael and Mahalaleel, Methusael and Methuselah, also Cain and Cainan; and the names Enoch and Lamech occur in both families. But neither the recurrence of similar names, nor even of the same names, warrants the conclusion that the two genealogical tables are simply different forms of one primary legend. For the names, though similar in sound, are very different in meaning.*

K&D, Genesis 4:16-24

I shall not comment on the meanings of the names as it is very difficult to say exactly what a name means unless the text indicates the meaning. The similarity, however, gives me to believe we are talking about two sets of people on the face of the earth. I once had a pastor who insisted that whatever God produced, Satan produced a counterfeit. This would apply here. For now, howd this thought because it will become very important later on. Note that Cain had (at least) two wives (three if you assume the first children mentioned were from a third).

Therefore **a man** shall leave his father and mother and be joined to **his wife**, and they shall become **one flesh**.

Genesis 2:24 (NKJV)

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It is quite evident that, even at this point in history, God's plan was for monogamous relations between the man and the woman. Bigamy or polygamy was not ordained by God but by Satan. Note that Cain's family line contained a quite a few "artisans." They were a "crafty" family if you will excuse the play on words. There is nothing wrong with arts and crafts - in their place, but in Cain's place it appears that this was their only goal.

Cain, at this point becomes poetic himself and recites the following.

Adah and Zillah, hear my voice;  
Wives of Lamech, listen to my speech!

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For I have killed a man for wounding me,  
Even a young man for hurting me.

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If Cain shall be avenged sevenfold,  
Then Lamech seventy-sevenfold."

I have included two dashed lines here to emphasize the nature of Hebrew poetry. The second line of each pair repeats the first but with more emphasis. God promised that if anyone killed Cain, it should be avenged seven times. God had the right to make that pronouncement. Cain carries it even further with respect to Lamech. God had the right, Cain did not.

Well, we shall return to the "great" family a little later. For now let's continue on with the more positive aspect of things..

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*And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed." And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord.*

Genesis 4:25-26 (NKJV)

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With Abel dead and Cain banished, it was necessary for Adam to have another son. He must have had many sons and daughters but this is the one through whom the genealogy of the world was to come. With Enosh, men begin to call on the name of the Lord. K&D say:

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The name of God signifies in general "the whole nature of God, by which He attests His personal presence in the relation into which He has entered with man, the divine self-manifestation, or the whole of that revealed side of the divine nature, which is turned towards man" (Oehler). We have here an account of the commencement of that worship of God which consists in prayer, praise, and thanksgiving, or in the acknowledgment and celebration of the mercy and help of Jehovah. While the family of Cainites, by the erection of a city, and the invention and development of worldly arts and business, were laying the foundation for the kingdom of this world; the family of the Sethites began, by united invocation of the name of God of grace, to found and to erect the kingdom of God.

K&D Genesis 4:26

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## CHAPTER FIVE

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*This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created. And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.*

*Seth lived one hundred and five years, and begot Enosh. After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. So all the days of Seth were nine hundred and twelve years; and he died.*

*Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; and he died.*

*Cainan lived seventy years, and begot Mahalalel. After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. So all the days of Cainan were nine hundred and ten years; and he died.*

*Mahalalel lived sixty-five years, and begot Jared. After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years; and he died.*

*Jared lived one hundred and sixty-two years, and begot Enoch. After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. So all the days of Jared were nine hundred and sixty-two years; and he died.*

*Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.*

*Methuselah lived one hundred and eighty-seven years, and begot Lamech. After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years; and he died.*

*Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed." After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years; and he died.*

*And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.*

Genesis 5:1-32 (NKJV)

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There is not much to be done with this chapter other than to make the chart below (next page). We can tabulate the data on this chart and find a few interesting facts. I suppose a person who likes to dig into genealogies might find it interesting. For the rest of us it provides a connection between Adam and Noah. Note that, with one exception, each generation is treated the same:

1. Name
2. Name of first(?) son
3. Age when first son was born
4. Years lived after the first son's birth
5. A note that they had other sons and daughters
6. The age they were when they died.

Note that the math is correct, **but** there is an uncertainty of several years. Was the man exactly 65

years when the son was born or was he one day less than 66? Each generation adds a year of uncertainty. Takig the data at face value, we can llearn a few interesting things.

- Adam could have seen all of his descendants on the chart except Noah!
- Either God took Methesulah and Lamech just before the flood or they died in the flood
- Each generation seems to have lived about 100 years longer than the previous one.

One question that has never been resolved. Did man live longer then or did it just “seem like it” (i.e. were the years shorter)? The only way the years could have been shorter is if the earth revolved around the sun faster then. It is very unlikely that that would have changed (or that God would have changed it). The vegetarians are going to say, “I told you so!” One could ask another, perhaps more important question, “What was the age range for child bearing?” One note on this is that the ages given in the LXX are different than in the Hebrew text.

It is not necessary to note the differences, they are all virtually the same. The LXX has each person having children 100 years later than in the Hebrew text. Their total ages are the same. Since no great theological tenet is based on their ages, it makes little difference. If a chart like the one below is created from the LXX it looks like the smaller one below. The only significant difference is that, according to the LXX, there were 500 more years between Adam and the flood. (Also, Adam could not have seen as many of his descendants)

One account deserves special attention and is shown on the charts. Enoch did not “see death.”

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*By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.*

Hebrews 11:5 (NKJV)

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He and Elijah are the only two people mentioned in the Bible that did not see death.

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Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

2 Kings 2:11 (NKJV)

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What was the reason? הלך (helak) = “walked” here is in the “infinitive absolute” indicating repeated or continuous action. Of all these men (including the ones not mentioned), he alone had a fellowship with God known by only one other man whom, no doubt, was influenced by him.

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*This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.*

Genesis 6:9 (NKJV)

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Enoch was Noah’s great-grandfather.

With respect to Noah and the flood, I have included the following:

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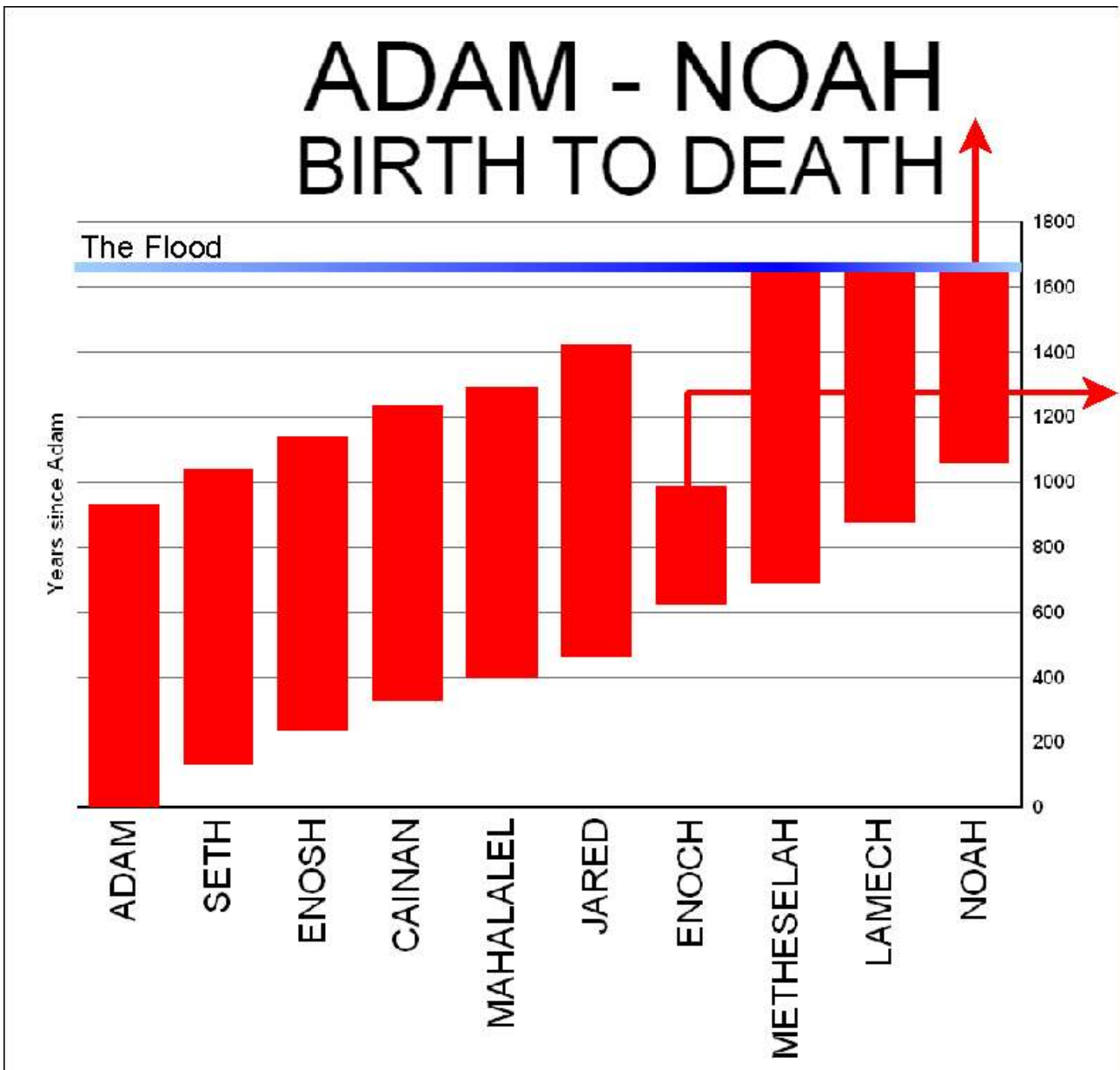
Noah was six hundred years old when the floodwaters were on the earth.

Genesis 7:6 (NKJV)

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Noah was 500 years old when the boys were born and then when Noah was 600 years old, the Flood came upon the earth.

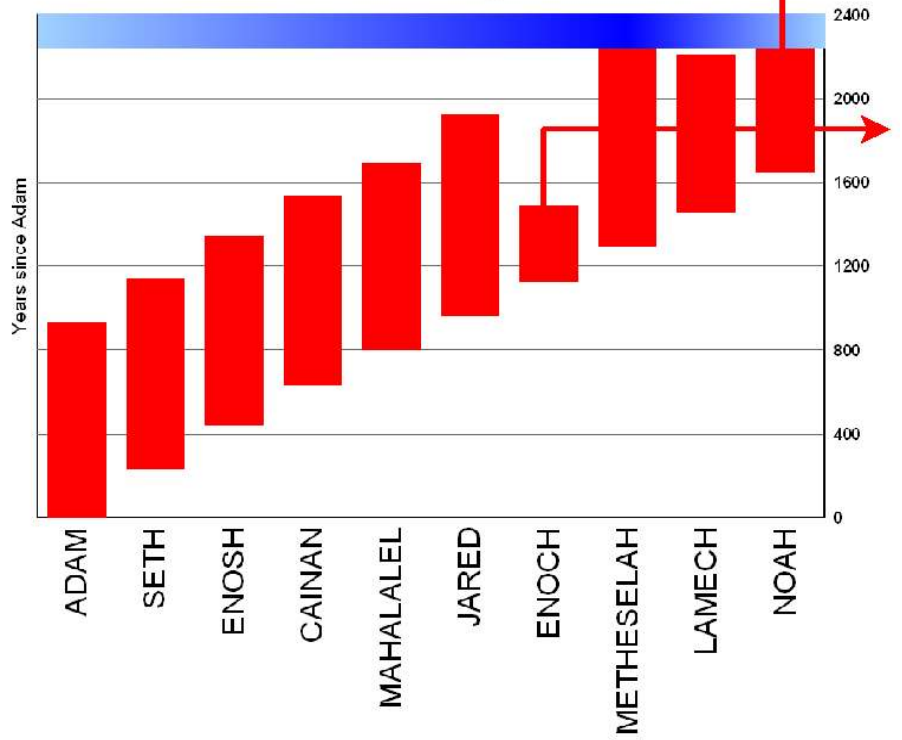


Genealogy - Adam to Noah according to the Hebrew

One genealogy that is not shown on the charts is that of Cain. Not having been given any dates or ages, it is not possible to create such a chart. Suffice it to say, Cain's genealogy would fit side by side with this chart.

By the time of Noah, there must have been a great many people on the earth. I will not speculate as to the population.

# ADAM - NOAH BIRTH TO DEATH



Genealogy according to the LXX

# THE GENESIS FLOOD

## An Outline of Genesis Chapter Six to Chapter Nine

No part of the book of Genesis is so filled with erroneous ideas as the account of the Flood. Before looking at these four chapters in detail, it will be well to do an overview. Part of the problem is that, according to some, it is a collection of stories and, as such, there is much repetition. There is no repetition that God did not intend.

Let us begin by setting up a calendar of events, if this is possible.

### THE CHRONOLOGY OF THE FLOOD

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*

II Timothy 3:16

Any attempt at describing the chronology of the flood must be in accord with the above scripture. It must not be done to satisfy our curiosities. It must be done to fulfill the purposes set forth above. In order to achieve this, we must use the following principals.

- It must be entirely consistent with the Bible account. If any part of the chronology is not consistent with the Biblical account, it must be discarded.
- Where the bible is silent on certain details, any assumptions made must be logical and consistent with other known facts.
- Any other assumptions must lead to a conclusion that is profitable, otherwise these assumptions are unwarranted.

We shall make as few assumptions as possible. The basic assumption will be with respect to the calendar.

*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.*

Genesis 7:11

This is the first passage dealing with the flood that gives us a specific date. Five such dates are given. These dates do not do us much good if we do not know what calendar is being used. The only calendar which is logical to assume is the lunar calendar with months which alternate between 29 days and 30 days each. This is the calendar the Jews have used consistently and that was used by other ancient people.

The next question, having decided on a calendar, is what year was it? We do not know. Using the chronology in Genesis, we could trace back and see what year it was from the time God created Adam, but that would profit us little, no more than it did Bishop Usser.. The best thing to do is use the Bible and say that it was in the year 600 AN (According to Noah). The exact time in the history of the earth will be of no spiritual profit.

Finally one assumption we shall make for reasons of profitability is that this date occurred on the Sabbath (Saturday). We shall explain this later. For now, let us determine what we can learn from

the Scriptures: It is not an essential assumption but seems likely.

Absolute dates:	02/17/600	Genesis 7:11	The beginning of the deluge
	07/17/600	Genesis 8:4	The ark rests on Ararat
	10/01/600	Genesis 8:5	The mountains visible
	01/01/601	Genesis 8:13	Waters dried up
	02/27/601	Genesis 8:14	The earth dried up.

These are the only specific dates given us. There are a number of relative times:

7 days	Genesis 7:4, 7:10, 8:10, 8:12
40 days	Genesis 7:12, 17, 8:6
150 days	Genesis 7:24, 8:3

In order to place these relative times on the calendar, we shall have to determine either the start or the end of that time period. We should, if this study is to be profitable, also establish why these specific numbers of days are used. The number seven should require little explanation. It has had Biblical significance since the seventh day when God rested. More is said on this in the study of The Flood.

The number forty also has great Biblical significance and will be discussed in the study of The Flood. I know of no particular significance of the number 150 and am not convinced that we must take this as being exactly 150 days.

Tying the relative times to the absolute times is not very difficult. The first 40 days began on the day the flood began. The second 40 days began on the first day of the tenth month. In a similar manner, the seven day periods may be affixed. The result is the calendar shown on the next two pages.

We make the following observations. More specific points will be found in the study. Every day of significance occurred on the Sabbath (if you assume the first did. In any case, they all occurred on the same day of the week except one. The one day that is not on the Sabbath is the one that marks the beginning of the second 40-day period. It had to be on this day so that the 40-day period would END on a Sabbath.

With respect to the 150 days, it was about 150 days from the time the flood began until the Ark rested on Ararat. We conclude that the 150 is to be taken as approximate.

Finally, we must point out, then, that all of the important events for Noah took place on the Sabbath day, the day of **REST** which is fitting for a man whose name means **REST!** (**Noah**)

Note the following code used on this calendar.

	Absolute dates (i.e. the first day of the tenth month...)
	Days reckoned from relative values (7 days, 40 days, etc.)
	Forty day periods
	150 Day period

## THE CALENDAR OF THE FLOOD

FLOOD CALENDAR ACCORDING TO GENESIS SEVEN AND EIGHT									
Month	Sun	Mon	Tue	Wed	Thr	Fri	Sat	Ref	Notes
1/600			1	2	3	4	5		
	6	7	8	9	10	11	12		
	13	14	15	16	17	18	19		
	20	21	22	23	24	25	26		
2/600	27	28	29	30	1	2	3	7:4 & 10	Entering the Ark
	4	5	6	7	8	9	10	7:11	The Flood begins
	11	12	13	14	15	16	17	7:4,12,17	The forty days and nights of rain upon the earth
	18	19	20	21	22	23	24		
3/600	25	26	27	28	29	1	2		
	3	4	5	6	7	8	9		
	10	11	12	13	14	15	16		
	17	18	19	20	21	22	23	7:24 & 8:3	The remainder of the 150 days
	24	25	26	27	28	29	30		
4/600	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		
	22	23	24	25	26	27	28		
5/600	29	1	2	3	4	5	6		
	7	8	9	10	11	12	13		
	14	15	16	17	18	19	20		
	21	22	23	24	25	26	27		
6/600	28	29	30	1	2	3	4		
	5	6	7	8	9	10	11		
	12	13	14	15	16	17	18		
	19	20	21	22	23	24	25		
7/600	26	27	28	29	1	2	3		
	4	5	6	7	8	9	10		
	11	12	13	14	15	16	17	8:4	The Ark Rests
	18	19	20	21	22	23	24		
8/600	25	26	27	28	29	30	1		

FLOOD CALENDAR ACCORDING TO GENESIS SEVEN AND EIGHT										
Month	Sun	Mon	Tue	Wed	Thr	Fri	Sat	Ref	Notes	
8/600	2	3	4	5	6	7	8			
	9	10	11	12	13	14	15			
	16	17	18	19	20	21	22			
	23	24	25	26	27	28	29			
9/600	1	2	3	4	5	6	7			
	8	9	10	11	12	13	14			
	15	16	17	18	19	20	21			
	22	23	24	25	26	27	28			
10/600	29	30	1	2	3	4	5		8:5	Mountain Tops
	6	7	8	9	10	11	12		8:6	forty day period
	13	14	15	16	17	18	19			
	20	21	22	23	24	25	26			
11/600	27	28	29	1	2	3	4			
	5	6	7	8	9	10	11		8:6	Raven
	12	13	14	15	16	17	18		8:8-9	Dove
	19	20	21	22	23	24	25		8:10-11	Dove
12/600	26	27	28	29	30	1	2	8:12	Dove	
	3	4	5	6	7	8	9			
	10	11	12	13	14	15	16			
	17	18	19	20	21	22	23			
1/601	24	25	26	27	28	29	1	8:13	No more water	
	2	3	4	5	6	7	8			
	9	10	11	12	13	14	15			
	16	17	18	19	20	21	22			
	23	24	25	26	27	28	29			
2/601	30	1	2	3	4	5	6			
	7	8	9	10	11	12	13			
	14	15	16	17	18	19	20			
	21	22	23	24	25	26	27	8:14	Dry Land	
	28	29								



## THE OUTLINE OF THE FLOOD

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### I - THE CONDEMNATION OF THE FLOOD : Genesis 6:1-12

#### The Three Generations

##### A: The First Generation:

The Spirit's Striving with Man. . . . . 6:01-04

##### B: The Second Generation:

The Lord's Sorrowing over Man. . . . . 6:05-08

##### C: The Third Generation:

The Father's Sighting of Man. . . . . 6:09-12

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### II - THE COVENANT OF THE FLOOD : Genesis 6:13 to 7:16

#### The Entering of the Ark

A: The COVENANT to ENTER the Ark . . . . . 6:13-6:22

B: The COMMAND to ENTER the Ark . . . . . 7:01-7:05

C: The COMPLIANCE in ENTERing the Ark . . . . . 7:06-7:10

D: The COMPLETION of ENTERing the Ark . . . . . 7:11-7:16

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### III - THE CONSUMMATION OF THE FLOOD : Genesis 7:11-8:14

#### The Waters upon the Earth

##### A: The INCREASE of the WATERS; 7:11-7:24

Introduction: The BURSTING FORTH of the FLOOD . . . . . 7:11-7:16

Section #1: The BEARING UP of the ARK . . . . . 7:17-7:18

Section #2: The BROADING OUT of the WATERS . . . . . 7:19

Section #3: The BLOTTING OUT of LIFE . . . . . 7:20-7:24

##### B: The DECREASE of the WATERS; 8:01-8:14

Section #1: The RESTING of the ARK . . . . . 8:01-8:04

Section #2: The RECEDING of the WATERS . . . . . 8:05

Section #3: The RESUSCITATION of LIFE . . . . . 8:06-8:12

Conclusion : The REMOVAL of the FLOOD . . . . . 8:13-8:14

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### IV - THE CESSATION OF THE FLOOD : Genesis 8:15-9:17

A: GOD EVACUATES the ARK through NOAH . . . . . 8:15-8:19

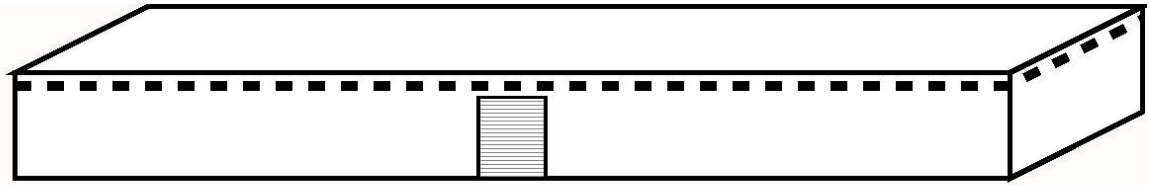
B: GOD EXALTED by an OFFERING from NOAH . . . . . 8:20-8:22

C: GOD ENCOURAGES MULTIPLICATION by NOAH . . . . . 9:01-9:07

D: GOD ESTABLISHES a COVENANT with NOAH . . . . . 9:08-9:17

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# THE ARK AS DESCRIBED IN THE TEXT



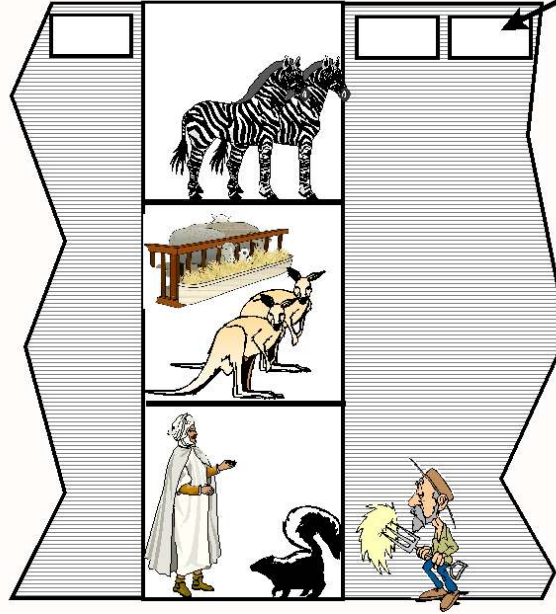
## THE ARK

Navel Architect: God  
Shipwrights: Noah & Sons

Length: 450 Feet 300 Cubits  
Width: 75 Feet 50 Cubits  
Height: 45 Feet 30 Cubits  
Gross tonnage:  
35,000 Long Tons

**BILL OF MATERIALS**  
800,000 Board Feet  
4"x12" Gopher Wood  
150,000 Board Feet  
8"x8" Gopher Wood  
1,000 Barrels Asphalt

## ENLARGED VIEW OF DOOR BELOW



Window

**LABOR:**  
1,000,000 Man-hours  
(Estimated at 4 men x  
100 years)

**COST:**  
\$15,000,000.00  
Based on union scale  
of \$15.00 per hour for  
ark builders



(No, I don't know where the other skunk is!)

## CHAPTER SIX

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*Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.*

Genesis 6:1-4 (NKJV)

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### I - THE CONDEMNATION OF THE FLOOD : Genesis 6:1-12

#### The Three Generations

#### A: The First Generation:

The Spirit's Striving with Man. . . . . 6:01-04

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For this portion of the study, I shall attach the appropriate portion of the outline to each Scripture passage.

There are many critics of the Flood account and one of the criticisms is that there is a lot of repetition. There is not if you study the grammar of the Hebrew and the writing style. In the first 12 verses of this chapter, there are three condemnations made against man. There is a reason for this supposed repetition. What is it? Actually there are several all combined together.

This passage deals with a period of 120 years. Is there any significance to this? Why not 100? Why not 150? Etc. The only other Scripture that deals with 120 years is at the death of Moses (Deuteronomy 31:2; Deuteronomy 34:7). There is a relationship here but we shall not pursue it.

Next, you may note that the first four verses deal with the Spirit, "*My Spirit shall not strive . . .*" The next four verses deal with the LORD ( the Lord saw that the wickedness of man . . . . The last four verses deal with God (Elohim) ( So God looked upon the earth . . . ). The verses may be divided into three parts based on the person of God.

Now, 120 years divided by three is forty years. Forty years, in the Scriptures is the number of years in a "generation." Thus we have three generations. (If you prefer not to believe this, just label it "three phases"). The Spirit deals with the first, the LORD with the second, and, finally, God with the last. Note also that these twelve verses are divided into three paragraphs in the Hebrew text. Where we would use a ¶ sign, the scribes used a ∩ (smaller than the regular text).

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For the children of Israel walked **forty** years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the Lord--to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us, "a land flowing with milk and honey." Then Joshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

Joshua 5:6-7 (NKJV)

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So, we begin with the first generation for which we read the "*Spirit shall not strive with man forever.*" It begins with a rather perplexing statement. "*the sons of God saw the daughters of men, that they*

*were beautiful; and they took wives for themselves of all whom they chose*" At this point we are faced with a problem that has never been resolved to suit everyone. Who were the "Sons of God" and who were the "daughters of men?"

Skipping some far-out theories, we shall examine the two prevalent ones:  
"Sons of God are (a) angels, or (b) men from Seth's genealogy.

Looking at the Hebrew is of little help because "sons of God is an accurate translation. Comparing Scripture with Scripture does not help either because the term is used of angels in the book of Job: Job 1:6; 2:1; and 38:7(?) It is used of humans in Matthew 5:9; Luke 20:36; John 1:12; Romans 8:14; Romans 8:19; Galatians 3:26; Philippians 2:15; and 1 John 3:1-2.

It is at this point we must resort to using logic. Is there anyplace in the Scriptures which would indicate (a) that angels possess sexual characteristics, (b) would be interested in intercourse with humans, or even other angels. The only birth not of a man was Jesus Christ who was conceived by the Holy Spirit.

On the other hand, we already know that men like Enoch and Noah "walked with God" and hence there was a fellowship which would make the term "sons of God" applicable. The idea that it refers to angels is fueled by the statement, that the offspring *were the mighty men who were of old, men of renown*. The text also says there were "*There were giants on the earth in those days.*" The translation "giants" is rather doubtful. The Hebrew is נפילים (nephilim) and so the NASB and the NIV have "nephilim," refusing to translate a word they really do not know the meaning of. Where did "giants" come from? The LXX (Greek) has "giants." here.

I suppose the correct interpretation will not be known this side of heaven, but I believe this speaks of intermarriages between Cain's and Seth's descendants. Many times God warned Israel of mixed marriages,

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*Therefore take careful heed to yourselves, that you love the Lord your God. Or else, if indeed you do go back, and cling to the remnant of these nations--these that remain among you--and make marriages with them, and go in to them and they to you, know for certain that the Lord your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you.*

Joshua 23:11-13 (NKJV)

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Note that the Lord gave them 120 years. He only gave Ninevah forty days!

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*And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"*

Jonah 3:4 (NKJV)

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We have already spoken of the theological significance of the period of time. But note also it would take Noah and his sons that long to construct an ark. Think of it! These four "crazy" men building this odd thing out in the middle of a desert with no bodies of water anywhere around and it had never rained. They must have been the "talk of the town." But, this would give Noah and his sons 120 years to "preach repentance" to these people! God was amply merciful in this respect.

You may say, "But God said he would destroy everyone else, there was no way the others could be saved!" Apparently God told Jonah that He was going to overthrow Nineveh in forty days - much to Jonah's delight.

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*Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.*

Jonah 3:10 (NKJV)

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When all of Nineveh repented, God withdrew the punishment. I believe that, had anyone believed Noah, they might have entered the ark and been saved as well. Of course, God knew they would not. To end this section, we note that this period of forty years "belonged" to the Holy Spirit. It is the Spirit that would enable Noah to preach to these people.

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*Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." But Noah found grace in the eyes of the Lord.*

Genesis 6:5-8 (NKJV)

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I - THE CONDEMNATION OF THE FLOOD : Genesis 6:1-12

The Three Generations

B: The Second Generation:

The Lord's Sorrowing over Man. . . . . 6:05-08

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First, we had the Spirit, now it is The Lord. The Spirit strove with man while there was hope. The Lord looked and saw that man's wickedness had become great Now the Lord takes over and find that man is evil - real evil! Note the terms:

- The wickedness of man was great in the earth
- Every intent of the thoughts of his heart was only evil
- The thoughts of his heart was evil continually.

Note the three "dimensions." (1) size - it was "great", (2) all conclusive - "every intent", and (3) perpetual - "continually." There was no saving these people. It was rather like Pharoeh's heart which was hardened so he could not respond to Moses.

And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. We must comment on this. Have you ever been sorry about doing something? Would you have done it if you knew you would be sorry for it? What about God? He knew what was going to happen but he did it anyway. נחם (nehem) means a number of things (according to BDB):

- to have compassion
- to grieve
- to be comforted
- to comfort oneself (i.e. by taking vengeance).

Here the meaning is "to grieve." God wasn't "sorry" that he made man, He "grieved" at the expected outcome. גחצב (ghatsab) is a synonym of the first word, hence "to grieve." The second phrase amplifies

and clarifies the first.

What do you do if you do something that makes you sad - that grieve you? If you can correct it or change it, you do. So with God. He quenched his grief by making up His mind to erase from the face of the earth the man he had created. Why the animals? Well, I suppose it was because they were created for man.

So that is the end of the story. Eventually the Flood came and that was the end of mankind. It would have been except that Noah found grace in the eyes of the Lord.

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*Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther **obtained favor** in the sight of all who saw her.*

Esther 2:15 (NKJV)

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Noah found favor in the sight of God for what he did. What did he do? I do not know the specifics but I do know that he was one of the only two men who “walked with God.” (Genesis 5:22 & 6:9)

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This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

Genesis 6:9-12 (NKJV)

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I - THE CONDEMNATION OF THE FLOOD : Genesis 6:1-12

The Three Generations

C: The Third Generation:

The Father's Sighting of Man.

6:09-12

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God “looked” on the earth and “indeed” it was corrupt. It was corrupt because it had “corrupted” itself. There was no one to blame but man himself. When we read God “looked” we must read into this that he looked with judgement. He made a judgement and, indeed, it was so. Man was past salvation.

But there was Noah. He was “just” (or righteous).

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As it is written: "There is none righteous, no, not one;

Romans 3:10 (NKJV)  
(Psalm 14:1-3, Psalm 53:1-3)

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How could Noah be righteous or just if God says there is no one this way? Read it again, Noah was a just man, **perfect in his generations**. No, no one is perfect, but there are those who strive to do the best they can and those who do not care. Noah did all he could and, as a result, “walked with God.”

He had three sons of which I would like to relate a number of things: the meaning of their names, who descended from them, etc. But the names are not in context so giving their meanings would only be a guess. Who descended from them we will look at later.

The rest of this passage amplifies the judgement God made when he “looked” upon the earth,

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And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks.

Genesis 6:13-16 (NKJV)

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II - THE COVENANT OF THE FLOOD : Genesis 6:13 to 7:16

The Entering of the Ark

A: The COVENANT to ENTER the Ark ..... 6:13-6:16

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At last, the time has come. God has suffered the evil and violence of “flesh” upon the earth and is going to destroy it. Note that it is not just the flesh - I will destroy them with the earth. This is why I have repeatedly noted that it is useless to look for places or features on the earth which existed before the flood - they were all destroyed.

God then gives Noah very specific instructions for what he is to make for his salvation. “Make yourself an ark.” Note that it was an ark, not a boat! (As is often pictured in Bible story books). Noah would not need a boat because he was not going to go anywhere (nowhere in particular, anyway). The word is תבה (tevah) and, of the 28 times it is used in the Bible, all but two are in this account of the flood. Below are the other two.



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*But when she could no longer hide him, she took an **ark** of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the **ark** among the reeds, she sent her maid to get it.*

Exodus 2:3-5 (NKJV)

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The word means “chest” or “box” and originates in the Egyptian word for “coffin.” So, Noah was to make a coffin for himself and his family. Does that seem strange? Consider what Jesus said!

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*For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.*

Mark 8:35 (NKJV)

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This passage is cited in all four Gospels. More on this later when it is built. Next he is told to make it of Gopher wood. What kind of wood is that? When Noah heard the plans. He said, “Lord, that’s gonna take a lot of lumber!” and the Lord said, “yes, you will have to gopher it!” (Sorry about that). Seriously, some of the newer translations have “cypress” (which it may have been) but we really have no idea what kind of wood it was. Perhaps the rest of it was destroyed in the flood. Maybe Noah used it all.

The lesson here is not in carpentry but in spiritual things. In addition to the Gopher wood, he would have to **cover** it inside and out with **pitch**. The reason we do not know what Gopher wood is is that the Hebrew word גפר (gopher) is used only here in the Bible. There is another word which is very

similar and there may, quite likely, be a connection. This is the word כֹּפֶר (copher) - change the “c” to “g” and you’ve got gopher. This other word means “to cover.” (As a verb). The only use of the word as a noun is here and should be translated “asphalt.”

Now, let’s forget this ark for a moment and consider another one.

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*You shall put the **mercy seat** on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.*

Exodus 25:21-22 (NKJV)

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Here “mercy seat” is derived from the above verb - “to cover.” It was the cover for the ark of the covenant. But the mercy goes beyond this.

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***"Make an atonement** cover of pure gold--two and a half cubits long and a cubit and a half wide.*

Exodus 25:17 (NIV)

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To “atone” for sin was, to cover it. All through the Old Testament sin was atoned for by “covering” it. With Christ, it is purged through the blood of Christ. So, “coffin” “covering” are words with spiritual significance, not just terms for building an ark.

The NKJV says to build rooms in the ark. I can see Noah on the phone at the reservation desk, “That will be a room for two for the kangaroos.” The Hebrew is קֶן (qon) and, except for here, is translated “nests.” It is likely the correct translation here should be “stalls.” That is certainly what would be needed.

Four dimensions are given for the ark. Translating them into English measurements is a disservice! These are: 300 cubits in length 30 cubits in height, 3 floors (decks), and 50 cubits wide. The number three is stamped all over the ark. The fact that there are four dimensions is also significant. You say, “Wait, there are only three dimensions to space!” Well.

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that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the **width** and **length** and **depth** and **height**-- to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Ephesians 3:16-19 (NKJV)

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It looks to me that, when it comes to God’s love, there are four dimensions, just as with the ark, which itself is a symbol of God’s love. Well, we have 300, 30, and 3. All numbers with the number of the holy Trinity in them. What about the 50?

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*'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. And you shall consecrate the **fiftieth** year, and proclaim*



liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you;

Leviticus 25:8-10a (NKJV)

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Unger describes the features of the Jubilee, a summary of which is below.

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*It would seem that there must have been **a perfect remission of all debts** in the year of Jubilee from the fact that all persons in bondage for debt were released, and all landed property of debtors was freely returned. Thus the Jubilee year became one of freedom and grace for all suffering, bringing not only redemption to the captive and deliverance from want to the poor, but also release to the whole congregation of the Lord from the sore labor of the earth, representing the time of refreshing (Acts 3:19) that the Lord provides for His people. For in this year every kind of oppression was to cease and every member of the covenant people to find his redeemer in the Lord, who brought him back to his possession and family.*

UNGER, Jubilee

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The width of the ark signifies that it was a place of redemption for those who entered in. It would, thus point forward to that perfect redemption in Jesus Christ. Note also the seven “sevens” (sabbaths). The number of perfection twice. That would indicate complete perfection. But this was one cubit wider. What is its significance? Let the scribe express it - “though millions have come, there is still room for one ...” One more cubit for that last soul!

“You shall make a window for the ark, and you shall finish it to a cubit from above” I wonder if it was a double pane window! Actually, it was a “no pane” window. The Hebrew word, צהר (tsar) literally refers to “mid day.”

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*Noon, being the hottest part of the day, is siesta time (2 Samuel 4:5). The brightness of that hour symbolizes **the intense purity of justice** (Psalm 37:6; cf. Job 11:17) and **the blessing that dispels gloom** (Isaiah 59:10). It is also viewed as a time of security; thus a conquest carried on at this time indicates a conqueror's superior strength*

TWOT, Genesis 6:16

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Physically speaking, it was probably a row of openings one cubit below the roof of the ark which would let light and air in (and animal odors out). (See the drawing of the ark in the introduction). With the “windows” so high, all the Moses and his family could do is to look upward!

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*. . . look up and lift up your heads, because your redemption draws near.”*

Luke 21:28b (NKJV)

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They could only look to God through these windows.

Finally, there was to be a door in its side. פתח (phetagh) is the ordinary word for “door.” There had to be a door, of course, or how would Noah and the others get in. There also had to be a door to keep the rest out! But, you also know,

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*“I am the door; if anyone enters through Me, he will be saved, . . .*

John 10:9a (NKJV)

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We shall look at this aspect of the door later in this account.

Lets, for the moment, get practical. 450 feet (300 cubits) times 75 feet (50 cubits) times 3 decks gives 101,256 square feet. If a stall was 4 feet by 6 feet, that would provide room for over 4000 stalls (i.e pairs of animals). "Wait," you say, "an elephant wouldn't fit in that small a stall!" True, but a dog would not require a stall anywhere near that big. There are a lot more "small" animals than "large" ones (one could almost name all the large ones). I would assume, on average, this would be a reasonable size. This ark was large! There would have been room for all of the species. Now, my wife likes the Westminster Dog show with all of the hundreds of ugly looking dogs. Noah did not bring that many dogs on the ark, all he needed was two (male and female).

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*And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. But I will establish My covenant with you; and you shall go into the ark--you, your sons, your wife, and your sons' wives with you. And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive. And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."*

*Thus Noah did; according to all that God commanded him, so he did.*

Genesis 6:17-22 (NKJV)

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(Entering the ark continued)

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Before studying this in detail, let's look at the following!

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*When for seven days and seven nights The flood had raged over the land And the huge boat had been tossed on the great waters by the storms, The sun god arose shedding light in heaven and on earth. Ziusudra made an opening in the side of the great ship. Before the sun god he bowed his face to the ground. The king slaughtered an ox, sheep he sacrificed in great numbers.*

UNGER, Samarian Account of the Flood

*I looked at the weather: stillness had set in, And all mankind had turned to clay. The landscape was as level as a flat roof. I opened a hatch, and light fell upon my face. Bowing low, I sat and wept, Tears running down on my face. (lines 132-37) The poem tells how the ship landed on Mt. Nisir, commonly identified with Pir Omar Gudrun in the mountain country E of ancient Assyria, a peak of about nine thousand feet. As Mt. Nisir held the ship captive, the Babylonian hero sent out birds: When the seventh day arrived, I sent forth and set free a dove The dove went forth, but came back; There was no resting place and she turned round. Then I sent forth and set free a swallow, The swallow went forth, but came back; There was no resting place for it and she turned round. Then I sent forth and set free a raven. The raven went forth and, seeing that the waters had diminished, He eats, circles, caws, and turns not round. Then I let out [all] to the four winds and offered a sacrifice. (lines 145-55) When sacrifices were offered to the gods, The gods smelled the savor, The gods smelled the sweet savor, The gods crowded like flies about the sacrificer.*

UNGER, Babylonian Account

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There are many other accounts but these are the most widely known and descriptive. That so many

cultures have recorded such a flood should be proof enough that it did happen!

Was it a worldwide flood? Yes! Was it an “earthwide” flood? There is a difference. “Worldwide would include everywhere where there were people (the Middle East), “Earthwide” would encompass the entire globe. Theologically, it makes little difference as either would have accomplished God’s purpose. Hydrologically speaking, it would have to be “earthwide” since the ark landed on a mountain. No water could be that high without covering the entire earth. More on this later.

*And behold, I Myself am bringing . . .* This is a pretty strong statement from God - “Behold!” “I Myself.” There is no question as to the source of the flood. The “flood,” מַבּוּל (mabael) “is an archaic word, coined expressly for the waters of Noah (Isa 54:9), and is used nowhere else except Ps 29:10”<sup>6</sup> Even there it is a reference to the Flood. Even geologists express findings of a massive flood.

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### **The Flood - Physical Evidences**

*The Flood "myth" is not just some ancient allegory meant to teach us about God's judgment on sin. The Flood was a real historical event and earth's crust bears witness to this in many compelling ways. Consider the fossil record: billions of dead things buried in sedimentation ("laid-down-by-water rock") found all over the earth. Geologist Dr. John Morris explains, "Sedimentary rocks, by definition, are laid down as sediments by moving fluids, are made up of pieces of rock or other material which existed somewhere else, and were eroded or dissolved and redeposited in their present location." [1] Over 70% of the earth's surface rock is sedimentary rock (the rest of earth's surface rock is volcanic igneous and metamorphic rock). In these sedimentary rock layers, geologists find some very odd features. For example, fossilized trees buried at all angles, upside-down and right-side-up, often passing through multiple rock layers, obviously the result of a marine cataclysm. These "polystrate" fossils (poly, meaning more than one; strate, meaning rock layer) are a worldwide phenomenon.*

*Consider the ratios of dead things we find buried in this sedimentary rock: "95% of all fossils are marine invertebrates, particularly shellfish. Of the remaining 5%, 95% are algae and plant fossils (4.74%). 95% of the remaining 0.25% consists of the other invertebrates, including insects (0.2375%). The remaining 0.0125% includes all vertebrates, mostly fish. 95% of the few land vertebrates consist of less than one bone. (For example, only about 1,200 dinosaur skeletons have been found.)" [2]*

*Also consider the abundant fossil remains of marine life found atop every mountain range in the world. For example, clusters of hundreds of gigantic (300kg/650lbs) oysters found atop the Andes Mountains in South America. [3]*

<http://www.the-flood.net/>

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*Everything that is on the earth shall die. “EVERYTHING!”* You see, Noah and family and a pair of each species would not be “on the earth” but “in the ark.” Of course, there is no note about sea life drowning!

“I will establish My covenant with you.” ברית (berith) is the first “covenant” in the Bible. There will be others, the most notable being this one, The Covenant with Noah. The Covenant with Abraham. The Covenant with Israel, and The Covenant with David. Note that, of these, only the covenant with Noah includes you and me - the rest have to do with Israel. Today, I suppose with all the lawyers around needing work, it would have been a “contract.” Seriously, there is a commonality. A covenant or contract normally must be two sided. Each party has to agree to something and if either party fails to

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<sup>6</sup>K&D, Genesis 6:17

do their part, the contract is null and void. Here, God's part was to save Noah and family. Noah's part would be to enter the ark when instructed to do so. Implied in this is the fact that Noah and sons would be spending 120 years building the ark!

As part of the covenant, six people were to enter the ark: Mr. And Mrs. Noah and their sons and daughter-in-laws. Each had to enter themselves, God did not say to drag any of them in. It has to be a free will decision.

God then indicates that two (male and female, of course) of each species must be taken into the ark. But note that Noah did not have to become a hunter! *two of every kind **will come to you** to keep them alive.* Noah might have to show them into the ark, the animals would not likely want to enter it but, he would not have to get them, they would come by free will, just as Noah's family did. No one, man nor beast, was saved unless they came freely. (This is **not** to say there will be animals in heaven!)

Finally, Noah had to be a provider. He had to collect food for everyone including the animals. Hay for the horses, nuts for the squirrels, etc. Note that there were no flesh eating animals at that time. I do not know what sort of food Noah brought for himself and his family. Maybe a large supply of Corn Flakes?

In any case, the text is very emphatic that Noah did everything that God asked and did it in the manner that God asked. Noah did not say, "God, could I do this another way?" "Could I use Balsa wood instead, it would be easier to cut?" Noah followed God's directions exactly.

*Thus Noah did; **according to all that God commanded him, so he did.***

## CHAPTER SEVEN

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*Then the Lord said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation. You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." And Noah did according to all that the Lord commanded him.*

Genesis 7:1-5 (NKJV)

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II - THE COVENANT OF THE FLOOD : Genesis 6:13 to 7:16

The Entering of the Ark

B: The COMMAND to ENTER the Ark ..... 7:01-7:05

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This part of the account, according to many, is repetitious, the work of a number of authors. It is not repetitions as we noted in the introduction to the Flood. In the last chapter we had the **covenant** God made with Noah and the provisions of that covenant. Now it is time so God gives the **command** to Noah to enter the ark. Included in this are some details not noted previously. These details were not part of the covenant but Noah needed them in preparation for entering the ark.

The first difference is that God says to take **seven** of each (clean) animal. Is this an error? Were the clean animals fortunate in that more of them were spared?

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*Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.*

Genesis 8:20 (NKJV)

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Had Noah took only two of the clean animals, there would have been nothing to sacrifice. These additional animals were not "fortunate," they were offered up as a sacrifice. So, this is an addition that has nothing to do with salvation (from the flood or in a spiritual sense). This is why it was not noted previously.

Noah was given one week, seven days, to carry out the instructions for entering the ark. *The Lord said to Noah, "**Come into** the ark.* The Hebrew verb בוא (boah), unfortunately, is a very common one and hence has a wide variety of meanings. This can be seen below.

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"Come into the ark, you and all your household, . . . Genesis 7:1 (NKJV)

"Enter the ark, you and all your household; Genesis 7:1 (NASB)

"Go into the ark, you and your whole family, Genesis 7:1 (NIV)

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The NKJV (like the old) says "Come" while the NIV says "Go." The NASB takes the non-committal route of translating it "enter." The word may be used either way (as well as in some others). But consider this.

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*You are to **bring** into the ark two of all living creatures, male and female, to keep them alive with you.*

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Normally, one would say “take with you. . .” and not use “bring” unless the action was toward the speaker. Note that this translation is from the NIV that used “Go.”

Assuming the correct translation to be “come in,” then the Lord must have been **in** the ark! It was the Lord who said it - the term we have been seeing for the second person of the Trinity.

*For after seven more days I will cause it to rain on the earth forty days and forty nights.* Never before had it rained upon the earth. Noah, no doubt, had no idea what it was but God must have explained it to him or it would not have made sense to make an ark like he did. After one week it would rain for forty days and forty nights. The “forty nights” might be a bit superfluous except that, it could have stopped at night and, mainly, it is for emphasis. Forty days is the number of testing. The most grievous test for man - Israel in particular, was to follow the commandments from Sinai.

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*So he was there with the Lord **forty days and forty nights**; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.*

Exodus 34:28 (NKJV)

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Consider the following.

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*And they returned from spying out the land after forty days.*

Numbers 13:25 (NKJV)

*And the Philistine drew near and presented himself forty days, morning and evening.*

1 Samuel 17:16 (NKJV)

*And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.*

Ezekiel 4:6 (NKJV)

*And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"*

Jonah 3:4 (NKJV)

*And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.*

Mark 1:13 (NKJV)

*to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

Acts 1:3 (NKJV)

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In the above six passages we have the following tests:

- faith of the spies who spied out the land of Canaan
- faith of David in Israel as Goliath challenged them for forty days
- faith of those who observed Ezekiel in the demonstration he was to give.
- faith of the Ninevites who repented

- faith of Jesus Himself
- to prove to all that He was really alive.

Please see the Introduction to the Flood (the chronology).

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*Noah was six hundred years old when the floodwaters were on the earth.*

*So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they went into the ark to Noah, male and female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were on the earth.*

Genesis 7:6-10 (NKJV)

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II - THE COVENANT OF THE FLOOD : Genesis 6:13 to 7:16

The Entering of the Ark

C: The COMPLIANCE in ENTERING the Ark . . . . . 7:06-7:10

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There is not a lot to say about this passage that has not already been said. This portion of the account describes their compliance in entering as the Lord told them. In seven days it began to rain, as God had said it would.

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*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights.*

Genesis 7:11-12 (NKJV)

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III - THE CONSUMMATION OF THE FLOOD : Genesis 7:11-8:14

The Waters upon the Earth

A: The INCREASE of the WATERS; 7:11-7:24

Introduction: The BURSTING FORTH of the FLOOD . . . . . 7:11-7:12

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As noted in the introduction, we have no way of knowing when the specific day mentioned above occurred, nor does it really matter. It does, however, set a guidepost from which we can base the chronology shown in the introduction. One particular to note that is often passed by. It did **more** than rain for the forty days and nights. ***All the fountains of the great deep were broken up.***

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It appears that an immense quantity of waters occupied the center of the antediluvian earth; and as these burst forth, by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by breaking up the fountains of the great deep. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long

Adam Clark, Genesis 7:20

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*On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark-- they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in.*

Genesis 7:13-16 (NKJV)

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II - THE COVENANT OF THE FLOOD : Genesis 6:13 to 7:16

The Entering of the Ark

D: The COMPLETION of ENTERING the Ark ..... 7:13-7:16

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Now, they have finally entered the ark, following exactly the instructions given them by the Lord. There is one portion of this section that must be observed. **The Lord shut him in.** Moses or a family member did not shut the door! This, of course, prevented any of the others from entering. The time was past for them.

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*For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; **behold, now is the day of salvation.***

2 Corinthians 6:2 (NKJV)

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For 120 years the others had their chance. The day of salvation was passed and, thus, there was no way into the ark. Even more important is that fact that there was **now way out!** Can one lose their salvation? Noah and his family could not, the Lord had closed the door with them inside. They could not get out. Here is an excellent reference for the doctrine of the security of the believer.

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*My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.*

John 10:27-29 (NKJV)

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*Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.*

Genesis 7:17-18 (NKJV)

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III - THE CONSUMMATION OF THE FLOOD : Genesis 7:11-8:14

The Waters upon the Earth

A: The INCREASE of the WATERS; 7:11-7:24

Section #1: The BEARING UP of the ARK ..... 7:17-7:18

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It seems a bit strange to say the ark was "high above the earth." It was floating on the water and the water was deep. So, in this sense, the statement is correct but a bit strange. The text says the ark "moved about" on the surface of the waters which is correct but a bit misleading. It would seem to imply that that ark had some place to go. In fact, the ark had no where to go, it just floated. However, there was a force moving the ark - God. God was positioning the ark to where He wanted it to be when the water receded. One technical point here. Most translations here speak of the "waters." It



should be singular (remember there is no “singular form for the Hebrew word for water). Water comes from interpretation of the passage.

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*And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.*

Genesis 7:19 (NKJV)

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III - THE CONSUMMATION OF THE FLOOD : Genesis 7:11-8:14

The Waters upon the Earth

A: The INCREASE of the WATERS; 7:11-7:24

Section #2: The BROADENING OUT of the WATERS . . . . . 7:19

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The water prevailed very very much (literal rendering). All the high “hills” were covered. Aha! I doesn’t say the high “mountains” were covered. חר (hor) may be either a hill or a mountain. You we not refer to the “hill of Sinai” but this word is used always with respect to Sanai. Even if it did only cover the high hills, for the water to be that high for 150 days (we have not covered this yet), the water would have to be over the entire surface of the earth. In all honestly, I doubt that **all** the high mountains were covered. Everest? We can take the “all” in the sense of the majority of mountains, the ones that were known about then, were covered. It is not meant to be that technical.

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*The waters prevailed fifteen cubits upward, and the mountains were covered. And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. And the waters prevailed on the earth one hundred and fifty days.*

Genesis 7:20-24 (NKJV)

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III - THE CONSUMMATION OF THE FLOOD : Genesis 7:11-8:14

The Waters upon the Earth

A: The INCREASE of the WATERS; 7:11-7:24

Section #3: The BLOTTING OUT of LIFE . . . . . 7:20-7:24

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The waters prevailed “fifteen cubits higher.” Higher than what? One commentator suggests that the draft of the ark was 15 cubits. Thus, if the ark floated freely, there must have been at least 15 cubits of water above the mountains. There are some who claim to have spotted the ark such as below. I question this sighting in the sense that what they saw was something that looked like a boat (a stem and stern, etc.) rather than an ark (a box). What is of interest is that the resting place of this object is at 10,000 feet elevation. Even if it is not the ark, perhaps it is some stray boat that got caught up in the flood and landed there. The water appear, indeed, to have risen very high.

**All** flesh died (except in the ark). God here enumerates them for us - everything that lived on dry land. They did not “just drown” for the text says, “He destroyed” them. Literally, the Hebrew is a bit more brutal than that. מחה (mehah) means to eradicate - blot out or erase. Not only did God destroy them, He eliminated all traces of them. “Only Noah” was left with his family. It must have been a terrible, yet wondrous feeling that all were dying and they were being saved. Remember the construction of the ark with the “windows” up near the roof of it. In that position, Noah and his family

could only look up - to God. They could not see the destruction taking place (although, for a time, they probably could hear it).

The waters prevailed upon the earth for 150 days. By that I assume there was little change in the depth of the water for that time.

According to the Chronology in the introduction, the flood would have been on the earth a total of 153 days, not 150. Are these to be taken as the same (i.e. 150 is about 153)? Look at the following.

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The sons of Ulam were mighty men of valor--archers. They had many sons and grandsons, one hundred and fifty in all. These were all sons of Benjamin.

1 Chronicles 8:40 (NKJV)

. . . the people of Magbish, one hundred and fifty-six;

Ezra 2:30 (NKJV)

. . . of the sons of Shecaniah, of the sons of Parosh, Zechariah; and registered with him were one hundred and fifty males;

Ezra 8:3 (NKJV)

And at my table were one hundred and fifty Jews and rulers, besides those who came to us from the nations around us.

Nehemiah 5:17 (NKJV)

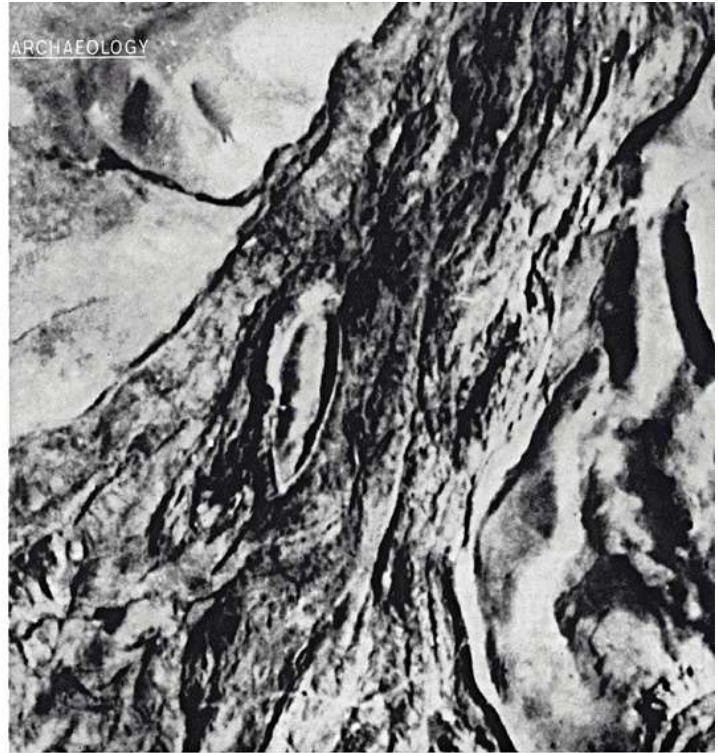
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Of these, only one reference is to a number other than 150, 155. The passage in Ezra has some problems with it so, if we ignore it for now, all the passages deal with about 150 persons. So I see no reason to assume that the "150 days" was, if you get precise, 153.

This will bring us to a Sabbath on 7/7/600 AN. I wonder what it was like in the ark after 150 days of being locked up with all these animals?

Life Magazine, Sept. 5, 1960



FROM THE AIR the ship-shaped outline lies in the center of a landslide on the slope of a mountain that is only 25 miles from the Russian border. The landslides are of recent origin, may have packed thick mud and stones around the strange form. The photo was shot by a Turkish aerial survey plane from 10,000 feet.

## NOAH'S ARK?

Boatlike form is seen near Ararat



## CHAPTER NINE

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*So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.*

*"Whoever sheds man's blood,  
By man his blood shall be shed;  
For in the image of God He made man.  
And as for you, be fruitful and multiply;  
Bring forth abundantly in the earth  
And multiply in it."*

Genesis 9:1-7 (NKJV)

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IV - THE CESSATION OF THE FLOOD : Genesis 8:15-9:17

C: GOD ENCOURAGES MULTIPLICATION by NOAH . . . . . 9:01-9:07

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"So God blessed Noah . . . "So" because He accepted Noah's sacrifice. He blessed them. God had blessed Adam and Even when He created them. Not since then are we told that God blessed anyone. Now he blesses Noah. He also gives Noah a command the "be fruitful and multiply and fill the earth." Noah and his descendants did a good job of obeying God here. I think it is safe to say that the job is now done. The earth is populated enough.

God also told Noah that other life forms would "fear" him and "dread" him. While this seems true of most of the beast of the air, it doesn't seem true of all of them, such as the lion, the bear, etc. This is not necessarily a contradiction. If you fear someone or something, you can (1) turn and run, or (2) fight for your life. So, the fact that there are a few animals that appear not to fear man is not a contradiction. (Especially when that man has a big gun!).

Finally, Noah and his family can sit down at the dinner table and have roast beef for supper. God says, "*Every moving thing that lives shall be food for you.*" I prefer things that are not moving but that is not what is meant. For the first time. Man, (and animals) can eat meat. Later, God will be more specific and enumerate which animals can be eaten and which can not. Here He is stating a general principle. Note that God did not give up on the *green herbs*. Man was not to stop eating his vegetables, he was just to augment his diet with meat.

God places one restriction on this. There can be no blood in the animal when it is eaten. It must be properly prepared by draining all of its blood out. This is part of what is involved in "kosher" foods. We have previously noted that the "life of the flesh is in its blood." We can review a bit.

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For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'

Leviticus 17:11 (NKJV)

. . . for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'  
Leviticus 17:14 (NKJV)

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So, if you are a vegetarian, that it your business, but it can not be claimed that God commanded it! God did command that one should not slay another man. No should an animal slay a man. There are two reasons given for this.

First, man was made in the image of God so, you might say, slaying a man is tantamount to attacking God. Second, it is contrary to the command just given to “multiply.” God, thus, here lays down the first provision for murder and a murdered. If a man (or woman) is slain, it is up to the relatives of that person to execute judgement on the killer - by using capital punishment. I really get tired of people fighting against capital punishment of “Biblical grounds.” If they do not like it, it is their right to protest. If they protest, they need to have their facts straight because the Bible is quite clear on it.

This section is closed by a repeating of the command to be fruitful.

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*Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth." And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."*

Genesis 9:11-17 (NKJV)

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IV - THE CESSATION OF THE FLOOD : Genesis 8:15-9:17

D: GOD ESTABLISHES a COVENANT with NOAH . . . . . 9:08-9:17

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We have already studied one covenant, between God and Adam. Now we come to the covenant with Noah. Actually, I believe, it is a completion of that began before the flood. This is an unconditional covenant. Previously, I stated that a covenant had to go both ways, each had to agree to something. With God, this is not always so. There are a number of God given covenants which are not conditioned on our doing anything. They are unconditional. This was unconditional. God would never again destroy the earth by flood. This is not to say He will not destroy it some other way.

He then speaks of the “sign of the covenant.” The only other sign is associated with the Abrahamic Covenant - the circumcision of the male. This sign, however, required nothing of man except to look. The sign was to be a rainbow. Technically, God did not use the term “rain” He said he set his “bow” in the cloud. Did you ever wonder where the term “rainbow” comes from? The “rain” part is obvious as there has to be rain to have one (and, as noted, “rain” is not in the text). “Bow” קשת (quashot) is a Hebrew term.

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*Now therefore, please take your weapons, your quiver and your **bow**, and go out to the field and hunt game for me.*

Genesis 27:3 (NKJV)

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The original meaning has to do with the bow as a weapon. The rainbow has, sort of, the same shape and hence the term. God did not have to perform a great miracle to bring this about. The rainbow is caused by the diffraction of sunlight through the droplets of rain. Before the flood, there had been no rain upon the earth and, hence, no bow. Now there would be one. This is not to say there would be one if God had not promised it - it explains why there was none before this.

Note one curious thing here. When we see the rainbow, we know we need not go out and order a pile of Gopher wood - God promised He would not do that again. But the text also says, *"I will look on it to remember the everlasting covenant"* We have noted before that God does not forget - He does not need to be reminded. This is another anthropomorphism in which God is ascribed the need for memory and the possibility of forgetfulness. But God can not forget, nor will he.

Note this promises pertains to a world-wide flood. This does not mean there will be local floods - as there have been.

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*And Noah began to be a farmer, and he planted a vineyard. Then he drank of the wine and was drunk, and became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.*

Genesis 9:20-23 (NKJV)

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Noah began to be a farmer. The literal translation would be more like "Noah returned to being a man of the earth" (i.e. a farmer). He did so by planting a vineyard. Why a vineyard? Man would need food (in addition to meat which he could now eat) and grapes are rather limited. No mention is made of a vineyard before the flood which does not mean there were none. It is curious that he chose this occupation nevertheless.

In the course of doing this he "drank of the wine." and, as a result, became drunk. Let us stop here and ask some hard questions.

- 1) Why was he in the viticulture business (vineyard)?
- 2) Didn't he know that the wine would make him drunk?
- 3) Why did he drink it?

In Genesis 6:1-13 God speaks repeatedly of how corrupt and full of violence the earth had become. Can you then say that this was due, in part, to the fact that man had learned how to get drunk? Man will always find a way to get drunk. Natives in places far removed from the influence of modern society get drunk on a regular basis by using drugs native to the area in which they live. So, it seems possible that Noah knew about the effect of fermented grapes on a person.

Was Noah wrong, then, in making and drinking wine? Paul told Timothy to take a little for his stomachs sake (1 Timothy 5:23) and Ephesians 5:8 says not to be drunk with wine. But there is no command from God for us not to drink **any** wine. The commands are a prohibition against drunkenness. So, let's look at these questions again.

- 1) Why was he in the viticulture business (vineyard)? Because wine was a legitimate food and, not

many years later, would be needed for spiritual purposes.

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*Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said:*

*"Blessed be Abram of God Most High,  
Possessor of heaven and earth;  
And blessed be God Most High,  
Who has delivered your enemies into your hand."*

*And he gave him a tithe of all.*

Genesis 14:18-20 (NKJV)

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2) Didn't he know that the wine would make him drunk? He probably did. Many people become alcoholics by taking a little bit more each time until, all of a sudden, they become drunk. I would assume he had no intentions of getting drunk - it just happened. Mistakes do happen, even to the best of us.

3) Why did he drink it? Because he was thirsty? Or was it for "his stomach's sake?" Who knows.

The result was that he "became uncovered in his tent." Interestingly, other great men have "uncovered themselves"

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*Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"*

2 Samuel 6:20 (NKJV)

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The meaning of this is most likely that, in his joyful dancing in front of the Ark, and in the shortness of his garments, he had probably slipped and let something show that shouldn't have. The point? It was an accident. Noah's uncovering himself was most like due to his drunkenness.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Judging from what will follow, we need to understand just what is being said here. Have you ever seen one of your parents undressed? If you have, was it a horrible sin? I don't think so. While we are generally pretty modest and would not expose ourselves in front of our children, it is not a deadly sin.

There are two terms we need to consider: (1) saw, and (2) the nakedness of his father,

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***The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness. The nakedness of your father's wife you shall not uncover; it is your father's nakedness.***

Leviticus 18:7-8 (NKJV)

***The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them.***

Leviticus 20:11 (NKJV)

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There are a number of verses such as the ones above that make it pretty clear that the “nakedness of the father” is a reference to the mother. The second reference above will make even more sense if we rephrase it a bit.

***The man who has uncovered his father's nakedness has lied with his father's wife***; both of them shall surely be put to death. Their blood shall be upon them. Most Old Testament commentaries say little about this or generalize it. So we strike out on our own to seek what the text really says. Leviticus 20:11 is very clear as to what it means to “uncover the nakedness of the father,” and I assume it means the same thing here. If this is the case, while Noah was in a drunken stupor, Ham came in and saw what was going on and then “lied with his father’s wife.” (Mrs. Noah). Whether she was a willing participant or not, we can not say.

Now, if this is, in fact, the proper interpretation, then it makes perfect sense to “announce” a curse of Canaan, Ham’s son. We shall speak to the curse later.

Ham’s brothers “walked backward” into the tent and covered the nakedness of their father. It was not that just “seeing” would have been especially bad but not proper, it was that what one sees often leads to what one does. Remember the three monkeys: “Hear no evil, See no evil, do no evil?”

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*So Noah awoke from his wine, and knew what his younger son had done to him. Then he said:*

*"Cursed be Canaan;  
A servant of servants  
He shall be to his brethren."*

*And he said:*

*"Blessed be the Lord,  
The God of Shem,  
And may Canaan be his servant.  
May God enlarge Japheth,  
And may he dwell in the tents of Shem;  
And may Canaan be his servant."*

*And Noah lived after the flood three hundred and fifty years.  
So all the days of Noah were nine hundred and fifty years; and he died.*

Genesis 9:24-29 (NKJV)

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Noah finally “awoke” (i.e. the stupor wore off) and he realized what Ham had “done to him.” There are some who would insist that these words imply a homosexual act. The Hebrew text refers to Ham as the “small” son קטן (queten). We would refer to him, then, as the “youngest son.” Yet, whenever the sons are mentioned, it is “Shem, Ham, and Japheth.” implying that Japheth was the youngest.

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***Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan.***

Genesis 9:18 (NKJV)

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Why would the fact that Ham was the father of Canaan be noted here? Well, let's look at another question. *"Cursed be Canaan; A servant of servants He shall be to his brethren."* Why should Canaan be cursed? Ham was his father. Who was his mother? The text does not indicate anywhere but, we might infer that he was the son of Mrs. Noah, the sone born nine months later.

"Wait a minute!" you say, "If Canaan was not yet born, how could Noah say this?" Well, it is not necessary that he actually used the name "Canaan" and that the name was inserted later. Before we continue, remember this is the "Gospel according to Wayne." There are a number of possible explanations. Not more than one of them can be right, if any. Mine is as like to be correct as any of the others. At least it makes more sense.

Most commentators agree that God is not "placing" a curse on Canaan but simply observing that Canaan would have this curse resting on him the rest of his life. It surely was an important curse because, when you ask what the problem was with Israel entering the land of "Canaan," it is was the Canaanites!

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