

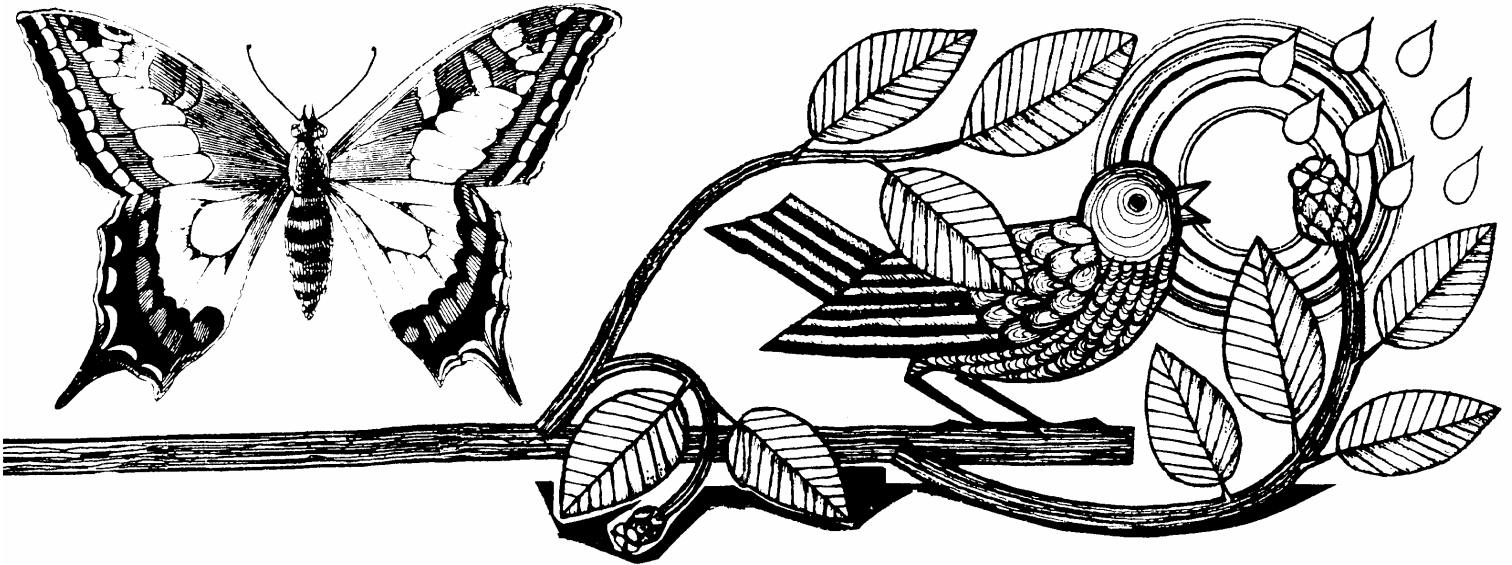


The Genesis Project:

A Weekly Small Study-Group

Meets: *Wednesdays at 7pm*

Starts: *June 3, 1998* Genesis 1:1



ברצית בר להימ ת הצמימ ות הרח

The Genesis Project is a survey of the book of Genesis showing how events mentioned in Genesis have been integrated by other biblical writers and how they affect our faith today. Why was the world created and how God sees us is one of the central concerns of the study. The Genesis Project is not a lecture but the members of the group are encouraged to share about their thoughts regarding what is written and relate how this has or is shaping their lives. Sharing of personal issues and concerns for others is desired and a prayer time at the end of each session is reserved to pray for personal and other issues.

Each group meeting will start with worship and move into a reading of the word of God from there.

Requirements for membership:

- Willingness to share about yourself.
- Keep private things shared in the group within the group.
- Regular prayer – even apart from the group meeting – for one another.
- Read passages to be discussed before the meeting and think about the passage and how it might relate to our life. Bring our own Bible to each meeting.
- Be willing to serve others in the group with the gifts God has given you.

You can call me at 888-3271 if you need to talk/pray about something.

Christoph Lameter, May 31, 1998

Genesis Project Curriculum

#	Date	Scripture	Content
1	June 3 rd	Gen 1:1	Creation and Time, Beginning and End. Theory of Relativity and Quantum Mechanics. Creation out of nothing through Quantum Effects.
2		Gen 1:3-31	The days of Creation, Ancient Creation Stories, Structuring of the account
2		Gen 2:1-4	The Sabbath-Day. The need for rest. The Sabbath-Year. The year of Jubilee.
3		Gen 1+2	Excursus on the Names of God. "Jehovah". NT development of the naming issues.
4		Gen 2:5-17	The Garden of Eden and its meaning.
5		Gen 2:18-25	Adam and Eve without the Apple. God's intentions.
6		Gen 3	The Perversion of God's creation. The Blame shifts. The Curse.
7		Gen 4	Cain and Abel. Murder and guilt.
8		Gen 5	The Antedeluvians. Genealogies and relationship to other ancient sources of Genealogy.
9		Bible	Periods in Salvation History
10		Gen 6-9	Flood Overview. Other ancient Flood stories.
11		Gen 7+8	The Flood and its reasons
12		Gen 9:1-17	A New Covenant and reasons for the Rainbow.
13		Gen 9:18-	Wine and the reappearance of sin.
14		NT	The Flood and the New Testament
15		Gen 11	The Table of Nations and NT usage of those nations.
16		Gen 11	The Tower of Babel and the confusion
17		Gen 11	Abraham's Ancestors
18		Gen 12-25	The Blessing: Abraham in one hour OT and NT
19		Gen 25-36,38,46,48,49)	The Betrayer: 60 minutes with Jacob.
20		Gen 30,37,39-50	The Dreamer: Joseph in 3600 seconds.
21		Bible	Law and Gospel: Integration of OT and NT.
22		Bible	History of the Hebrew Scriptures.
23			
24			
25			
26			
27			
28			
29			

Gen 1:1 (The Beginning), Rev 21:1 (The End)

The nature of reasoning (1 Cor 13:9-12; 1 Cor 3:19+20). We see dimly and our reasoning is not perfect.

In the beginning God created the heaven and the earth.

◇ In the Beginning

- The first word. Used by Israelites to refer to the book of Genesis. Genesis is Greek and means “origins”. The book is dealing with the origins of the world and of mankind.
- A beginning. Thus a time the universe came into existence. No eternal universe. The world is a gift for a time for us and not for eternity. Universe exists not on its own but because it was made by God.
- The origin of all things is in God. The God presented here is the supreme God over everything.
- Static universe theory dominated until a few decades ago. Reasoning: Beginning could not be observed. Challenged by expanding universe. History of Einstein’s Theory of Relativity. Hubble and the Hubble Telescope. The issue of “before” creation.

Other important biblical references to creation:

- God’s answer to Job’s complaints against God: Job 38-39
- Jesus the beginning of creation: John 1:1-3 (See also 1 John 1:1)
- Sophia (Wisdom) in the beginning: Proverbs 8:22
- God greater than all other God’s: Psalm 89:5-16
- God sets the Earth’s foundation: Psalm 104:5

◇ The God

- First time of the use of God. No proof. He is just presented. Old Testament does not analyze but simply tells it how it is. A story is the way to communicate about God not an analysis.
- Elohim is plural. The Trinity. Formation based on El = God. God is one but also three.
- God is external to creation. God is not the creation and not “mother earth” or so.

◇ The Process of Creation

- “Creatio ex nihilo”. creation from nothing. (Heb 11:3).
- Quantum Physics and the creation of particles.

◇ Heavens and Earth

- Plural(or better a Dual) of Heaven. Paul talks about the “highest heaven” in 2 Cor 12:2. Also Psalm 102:25.
- Distinction between heaven as the sky and as a place for heavenly beings (Neh 9:6).

The End

The Apostle John sees a vision: “Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared, and the sea vanished” (Rev 21:1)

- The world will not go on forever.
- There will be something new.
- Big Bang Theory and its implications.

Genesis 1:2

Gen 1:2 And the earth was without form and void; and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters.

This is a very difficult verse. The meaning of many words in it are disputed or are not properly known except by our tradition.

And the Earth - it was a desert and a wasteland

The words ToHU WaBoHU. ToHu means as much as a desert. It refers to something which is without substance or reality (Job 26:7). Emptyness of Idols Isa 44:9). Isa 45:18-19. Best illustration. KJV Vain.

ToHU: Desert, wilderness, wind, nothing, vanity¹.

BoHU only appears in connection with ToHU and seems to be a kind of synonym to ToHU. (Jer 4:23; Isa 34:11).

Darkness was on the face of the deep

Darkness was not yet created cronologically. We are really at a loss to what this means. Deep could refer to Chaos, Ocean abyss? An Abyss appears repeatedly in Scripture (Isa 51:9-11). Abyss could also refer to a goddess of the Babylonians that governed the seas.

The Spirit of God was hovering over the surface of the waters.

The main problem here is the RUaCH Elohim. Two words. One is RUaCH which could mean wind or Spirit. some would use "Breath". Elohim can refer to God himself or could signify strength being used as the superlative. Therefore some translations here give the "Wind of God", "a strong wind" etc... In this case the "hovering" and so on is usually translated as "stirring the waters" (RSV and NRSV)

But Ruach Elohim never in any other place in the Bible means a "mighty wind" therefore that translation is difficult to support. The superlative use of Elohim is dubious when used in the OT. Evidence of the understanding of Spirit has even been found in early Jewish Targums. The NRSV does a bad job as usual when there was a decision about translation.

The "hovering" is a rare word in the OT. Dt 32.:11 same verb translated as an Eagle hovering over its nest.

GAP theory!

Has to be abandoned because of syntactic reasons. Version 2 describes creation in its state of formlessness before God began the days of creation.

Verse 1 is the opening and at the same time summary of the creation story. Verse 2 is telling of the circumstances before God's creative acts in the following verses. It is most probable an attempt to describe this situation.

¹ Hamilton p.109

The Six Days of Creation (Genesis 1:3-31)

Day	#	Separation. God provides light and names !	#	Forming. Light from Sun/Moon/Stars. Adam provides names !
Light	1	Separation: Light from Darkness	4	Sun. Moon and stars
Water	2	Separation of the Waters. Expanse called Sky	5	Sea Animals formed from Sea. Birds. Dinosaurs (Sea Monsters!). Command to fill the earth.
Land	3	Separation: Waters gathered into Seas. Dry Land appears. Vegetation, Plants, trees	6	Land Animals from earth. <i>Mankind</i> made in “our” image. Authority given. Mankind caretaker of all other living beings. Food for Man is only <i>vegetarian!</i> Fruits and plants! Animals given green plants for food. No carnivorous animals!

Important Phrases common to all days

And God said, “Let there be ...” And there was..	Illustration of the power of God. The first is a command in Hebrew. The second the same repeated as an accomplished thing. God created through his <i>word</i> . This is picked up in John 1 where Jesus is the <i>word</i> .
And there was evening and there was morning the Xth day. And God saw that it was good.	The Hebrew sequence of a day is evening and then the following day. The day begins at sunset not at sunrise! God is rejoicing about what he is creating. This is an affirmation that what God has done is good and that nature is not sinful in itself. God is seeing that what he creates is beautiful.
God called God made ...	God is exercising authority over the things named. A different word than in verse one. God “forms” he does not create from nothing, but utilizes things that are already created.

Important parts of verses

V4 Day one (Not “first day”!)	We do not know what this mean. We would expect “the first day” instead of day one. The following days have the proper numbers.
God does not name Sun and Moon	This might be a precaution so that they are not worshipped as Gods. The names are common in Semitic languages and refer to the Gods of the surrounding cultures.
God does not create darkness!	Darkness is not God’s work. Darkness is the absence of light meaning the absence of God. Sin is therefore the absence of God. From physics we know that darkness does not exist but is simply the absence of light. In the same way sin is the <i>absence</i> of God. Sin is not God’s work and can never be God’s work. Only Light is created just by God’s “Let there be...” all other creation has also some formative act of God. God makes.
Sun, Moon and Stars made on 4th day	These were deities of the Babylonians and other surrounding cultures of the Hebrews. An important statement is made by saying that they are subject to the power of God and not Gods in themselves.
V27 God creates again!	Like the universe was created now something totally new is begun by creating a being in the world he had made in his image. Not only that but these beings are to rule and take care of the earth!
V20 Tannin (Sea Monsters)	It is not clear what this exactly is. It repeatedly appears in the OT. Ps 74:13-14; Isa 27:1; Isa 51:9. The word might be an allusion to YaM (Sea).
V22 God talking to someone	God is talking about himself as “us”. He makes someone like himself who is creative (of course in a different sense) and name the creatures. Unlike God man is differentiated according to the sexes.

Foreign ancient Near Eastern Creation Myths

Ancient creation stories exist from the Babylonians and fragmentary from other cultures. In these largely Gods represented by animated matter such as sun, earth etc act in symbolic ways that lead to the creation of the world. One of them is for example Enuma Elish.

The Sabbath-Day: Gen 2:1-4

	1	2	3	4	5	6	7
Weekday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Christ Risen					Christ's death	
	Day of Light					Mankind created	Sabbath

The seventh day is a day of rest and the day of fulfillment of creation. God's activity is different, no work is done but a special blessing (Gen 2:3) is bestowed on the day. Interesting is that the word "Sabbath" is avoided in the Hebrew text.

The Sabbath is holy meaning set apart (literal meaning of Hebrew for Holy) from the other days of the week.

A day for the remembrance of the covenant of God with his people (Ex 31:17)

A day commanded for rest Ex 23:12.

Ex 16:22-30 Mannah gathered in the desert. No Mannah on the Sabbath day. Promise of God to care.

Verse	These are the generations of
2:4a	the heavens and the earth
5:1a	Adam
6:9a	Noah
10:1a	the sons of Noah
11:10a	Shem
11:27	Terah
25:12a	Ishmael
25:19a	Isaac
36:1a,9a	Esau
37:2a	Jacob

Gen 2:4 contains the first occurrence of the Toledoth formulae (Generations, Descendants, "this is the story-line" ...)

Seven is occurring repeatedly in Scripture and has symbolism of completeness of God's will associated with the number (Gen 7:4 Noah, Ex 7:25; 29:30 etc.). It is also an occasion for thanks to God and joyfulness. In Hebrews 4 the believer is resting from works and lives in the rest of God.

The Sabbath-Year

Command to harvest during six years and letting the land rest on the seventh: Ex 23:10-11. Lev 25:1-7

Dt 15:1-2 Year of release of debts.

Dt 31:10-11 A time when the Books of Mose are publicly read.

Jer 34:13-15 The release of Slaves.

The Year of Jubilee

Every 50th year is specially observed by the return of the land to their original owners: Lev 25:8-

Nu 36:4 Preservation of the Land of the tribes.

NAMES OF GOD IN THE OLD TESTAMENT

Hebrew	Phoneme	English	Meaning
אלהים \$	Elohim	God	The word is plural in form, but consistently used as a singular noun. It expresses majesty and references. Here is the most powerful being. The one who is in control (Genesis 1:1).
יהוה	Yahweh	LORD, GOD	Meaning: He is. This name was revealed to the Israelites at the encounter of Mose with God on Mount Horeb. God reveals himself :”I AM WHO I AM” (Exodus 3:13-15). Implies a personal relationship. This is the name of God that shall not be used in vain (3rd Commandment). The snake in Gen 3 does not use Yahweh but rather Elohim!
אדני	Adonai	Lord	Used to speak to a supreme ruler or King. Acknowledges the supreme rule of God. This term replaces Yahweh over time. It first appears in Gen 15:2 where Abraham uses it to signify his subordination to God but yet petitions him for Sodom and Gomorrah.
אל	El	God	A generic term for a God. Can also refer to God’s of other nations. Expresses the idea of might and can be used to refer to might men for example (Isaiah 9:6), angels (? Psalm 29:1), powerful natural phenomena (a mighty mountain, Psalm 36:7). These meanings are sometimes also associated with Elohim.

The development of the word “Jehovah”

יהוה	JaHWeH	Tetragrammaton. Never written like this since the introduction of the vowels by Hebrew scholars around 800 AD. The name was holy and reflects a traditional Jewish avoidance of pronouncing the most holy name.
אדני	aDoNai	This is generally read by Jews when Yahweh is found in the biblical text to avoid pronouncing the sacred name while reading Scripture
יהוה	JeHoWaH	The consonants of Yahweh combined with vowels from Adonai to remind the reader not to read Yahweh. First read like this in 1520 AD but immediately rejected even by scholars of that time as an invention.

NEW TESTAMENT REPERCUSSIONS

Adonai becomes Greek “kyrios” in the New Testament. Kyrios means Lord in English. When we say Jesus is Lord we mean (in the New Testament sense!) that Jesus is the God who created everything and we imply that there is a relationship between him and us.

When Jesus says: “I AM ...” this is a allusion to Exodus 3 where God says “I AM WHO I AM” and to the name Yahweh (HE IS). Here is Jesus the word of God that became flesh. He is God and therefore can say “I AM”. This way of talking seems to have caused Jesus great trouble with the Pharisees who clearly saw the allusion (John 10:22-39).

At the end of the Bible in Revelation we have a final “I AM” (Revelation 22:13) from Jesus
**I AM THE ALPHA AND THE OMEGA, THE FIRST AND THE LAST,
 THE BEGINNING AND THE END.**

USAGE OF ADAM IN GENESIS 2

Adam	Meaning a human or the whole human race. If used as a proper name then refers specially to Adam the first human male. The name Adam is well attested in old Akkadian and Babylonian texts.
Ha-Adam	A (special) one of the human race. Used here to refer to Adam. In this passage Adam and Hadam are synonymous. The Man (or male human if you need that...).
Adamah	The Earth, Ground, Dust. The material out of which Adam was formed. The stuff to which Man returns after death. Gen 3:19.

Paraphrase on Verse 7: God formed an Earthling from the Earth.

EDEN

The Garden is planted by God for Adam(man, humans etc.). Referred to also as “the garden of Yahweh” (Gen 13:10) and the “Garden of God” (Ex 28:13;31:9). But God is only the planter here he does not live here. This Garden has often been associated with Paradise. The Greek translation used “Paradise” to translate it. The Garden is not blissful enjoyment for the human but work! Note the need for man to work the ground and the task of naming animals. The garden is a task for man.

FOUR RIVERS (SPRINGING FROM ONE SOURCE!)

Name	Associated Land	Attempts to find a association.
Pishon	Havilah	Havilah a son of Cush (Gen 10:7). Has definite article and no one knows why. Gold and gems are not found inside of Eden but only water, food and marriage.... Riches do not belong into Paradise!
Gihon	Cush	Cush usually means the region of the Upper Nile. But there is no river around it.
Tigris	East of Assyria	Reference to capital of Assyria? That lost significance around 1400 BC.
Euphrates	None	

The whole setup here might describe a situation that does not exist anymore. Names might have been taken over by others. The one stream that divides into these four is also impossible even with ancient limited knowledge.

TWO TREES

These trees are good to look at and give food.

The Tree of Life Appears frequently. Gen 3:22,24; Proverbs 15:4 etc. In Apocryphal literature and Revelation 2:7:22:2,14,19. It is often seen in vision of the age to come and of Paradise restored. The eating of something for life is a common theme in the ancient near east and a fact of daily life for us!

The Tree of Knowledge of Good and Evil Appears only (OT) in Genesis 2:9+17. There is only an implicit reference in Genesis 3 (The Fall).

The knowledge here refers to the ability to make moral decisions on their own apart from God. “Good and evil” is a legal idiom in the OT referring to the ability to make a moral decision. Gen 24:50. Laban is not allowed to make a decision in the matter. Solomon (1 Kings 3:9) prays for “knowledge to discern “good and evil”.

What is forbidden here is that man can decide for himself what is good and what is bad. We become Gods when we make ourselves the center for moral guidelines where the true God should be. This is an attempt to be godlike.

THE FIRST COMMANDMENT

Verse 15. Adam has a task to keep the Garden of Eden. Work belongs into Paradise!
There is only a single prohibition. Death is associated with moral independence!

The Fall (Genesis 3)

1. Seduction

Here is a dialogue between the serpent and Eve. Talking animals are rare in OT contrary to surrounding cultures of the Israelites. Another instance can be found in the Story of Balak and Bileam (Numbers 22) in where a explicit miracle of the Lord happens. The ability of communication with animals might also be a sign for the harmony, mutual understanding and unity of the original creation. Humans can freely communicate with God as well as the animals. Sin is a barrier to communication.

<p>1 Now the serpent was more <i>shrewd</i> than any other wild animal that the LORD God had made. He said to the woman, "Did God [really] say, 'You shall not eat from any [all] tree[s] in the garden'?"</p>	<ul style="list-style-type: none"> ⇒ The snake is a common Jewish and Christian symbol for evil or Satan for the devil (see especially Revelation). There is no trace of a personified devil in the first part of the Old Testament. The snake also was a symbol of the Canaanite fertility cults (Ba'al worship). This could be understood in terms of the Israelite culture as a demand for a choice between Yahweh and Ba'al. The snake is the ritually most unclean creature. ⇒ Shrewd is a word with many meanings. It is a virtue of the wise to be shrewd in some sense (Prov 13:16). But it can be misused to become guile (Ex 21:14). ⇒ Shrewd is also a Hebrew wordplay with the nakedness of the previous verse. Adam and Eve are "naked" in terms of evil, but are convinced that they are intelligent. ⇒ Notice the difference between the use of Yahweh by the narrator and the simple distant use of Elohim (God) by the snake. ⇒ The snake is distorting the prohibition by God (2:17). All trees cannot be eaten from in the snakes interpretation. ⇒ The snake communicates skepticism against such a harsh God that forbids and distrust of the care of God for Adam and Eve under the disguise of innocent curiosity. ⇒ Eve gets a chance to defend God!
<p>2 The woman said to the serpent, "We may eat of the fruit of the trees in the garden; 3 but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'"</p>	<ul style="list-style-type: none"> ◇ Eve adopts the snakes reference to Elohim (God) instead of Yahweh distancing herself from God. ◇ Eve corrects the snake but not accurately. She adds the command not to touch the fruit (We better be careful!) followed by the threat of death. She moved away slightly from the exact meaning of God's prohibition. God is painted as harsh and repressive. ◇ Does Eve show dissatisfaction that she cannot even touch the tree without the death penalty? ◇ Eve is speaking for Adam too! So is the snake. Most of the "you"s are plural in Hebrew!
<p>4 But the serpent said to the woman, "You will not die; 5 for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."</p>	<ul style="list-style-type: none"> ◆ Now the snake shows clearly that God is not true. God is not trustworthy since he holds back something good for Adam and Eve. They will become like God being able to decide for themselves between good and evil (moral autonomy). The snake knows God better than Eve. Disobedience will bring blessings! ◆ The snake's words are prophetic and come true. Adam and Eve will not die indeed but they will live for another 930 years (5:5). The snake tells the truth not God! ◆ The snake does not directly demand that Eve should eat from the tree. ◆ The snake does never directly tell lies but rather suggestive half-truths.
<p>6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be</p>	<ul style="list-style-type: none"> • The initiative here is exclusively with the woman (emphasized in the Hebrew). • Eve saw the beauty of the tree and began dreaming about being wise. • The man listens to his wife instead of God and remains totally passive (Common phenomenon). It seems that he was there all the time but did not intervene. He was "with her". Usually in the Old Testament the woman is with the man. • The eating of the man is the decisive act of disobedience. Immediately following are the consequences.

<p>desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.</p>	
<p>7 Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.</p>	<ul style="list-style-type: none"> ● God had provided so far. Now they make something for themselves. Clothes. ● The snakes predictions are fulfilled but the results are disappointing. ● They experience shame and a loss of innocence. Clothes are a form of covering up and self-protection (from each other too?). ● Fig leaves are the biggest leaves available in ancient Canaan. Loincloths emphasized the primitivity and provisionality of their clothing. ● The actions here suggest desperation and urgency.

SEDUCTION PRINCIPLES (SEE ALSO LUKE 4:1-12).

- ⇒ Turning around of God's word to mean something different V1 (Luke 4:3)
- ⇒ Offer something apparently better than what God gives V5 (Luke 4:6)
- ⇒ Distrust what God says V4.
- ⇒ Does not mention honestly what the Goal is but fans desire for violating God's trust.

2. Alienation

<p>8 They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.</p>	<ul style="list-style-type: none"> * The form of the Hebrew walking suggests that it was a habitual and frequent thing for God to visit Adam and Eve in the Garden of Eden. Not the fact of God walking is unusual but the hiding of the two. * The hiding is a sign of the inability to continue the fellowship with God. * A futile attempt of hiding from God. Did the effect of the tree omit the omniscience of God? * Why hide when one is already covered with fig leaves? They probably saw their unfitness to meet their creator after having moral competency.
<p>9 But the LORD God called to the man, and said to him, "Where are you?"</p>	<ul style="list-style-type: none"> ◇ The question here seems to be deliberately bringing out the silliness of the hiding attempt (Parallels Ps 139:7-12, Jona 1:3). God is calling to demand an explanation. ◇ God addresses Adam only (singular!). Eve's action do not matter for the moment, Adam is responsible before God. Her behaviour is subsumed to his! God goes along the order of responsibility. Adam. Eve and then the snake.
<p>10 He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."</p>	<ul style="list-style-type: none"> ◆ Adam avoids a direct explanation for his hiding and it is noteworthy that he is only concerned about himself. ◆ Did Adam and Eve also hide from one another? ◆ He is confused because he is covered and therefore not naked but he still has to hide from God.
<p>11 He said, "Who told you that you were naked? Have you</p>	<p>This is actually two questions:</p> <ol style="list-style-type: none"> 1. Where is the source of your guilt and shame? 2. God becomes a prosecutor but allows the man himself to acknowledge his crime

eaten from the tree of which I commanded you not to eat?"	
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3. The Blame Shifts

12 The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate."	<ul style="list-style-type: none"> * Adam could have brought the matter out of the world with a simple yes * But instead he becomes defensive and divisive. He puts the blame on his wife and ultimately it is God's fault because God gave her to him. He downplays his own involvement. * Rationalization: The criminal becomes the victim * Adam mentions himself only at the very end.
13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."	<ul style="list-style-type: none"> ◇ Neither Adam nor Eve shows signs of repentance! ◇ Eve shifts the blame further. But her answer is better since she at least partially takes the blame for what had happened. She was tricked. She does not say "the snake you made". ◇ Sin has put alienation between Adam and Eve and the animals.

4. The Curse

14 The LORD God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life."	The curse starts at the least responsible and ends at the main one responsible. "Eat dust" a figurative humiliation of enemies (Isa 49:23;Ps 72:9).
15 I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."	A long struggle with evil (the snake!). A prophecy on the Gospel!
16 To the woman he said, "I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."	The Garden of Eden had the two making a whole. Now the dominant position of the man can be abused and the desire of the
17 And to the man he said, "Because you have listened to the voice of your wife, and	

have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;	
18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.	
19 By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."	
20 The man named his wife Eve, because she was the mother of all living.	

5. Leaving the Garden of Eden

21 And the LORD God made garments of skins for the man and for his wife, and clothed them.	
22 Then the LORD God said, "See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"--	
23 therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.	
24 He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.	

THE CURSE (GEN 3:14-23)

Before Fall	After Fall
No Death. Threat of death for eating of the tree of	Death delayed (3:19). No death for entire human race.

knowledge of Good and Evil given to Adam (Gen 2:17).	Death for the individual after a life <1000 years (Gen 5)
No children mentioned	Children born in pain (V16). Effectively makes the human race not die despite of death threat.
Harmony between animals / man / God	Distrust and Enemies (V15, V8)
Food for man and animals is vegetarian (Gen 1:29-30)	Animals cursed because of Adam (Animal skin used for covering of man, V21). Animals eaten by humans (Gen 4:4). Explicit permission given in Gen 9:2-3.
Vegetation bringing fruit sufficient for all (Gen 1:12;2:9)	Earth is cursed (V17-18) because of Adam. There is difficulty in getting food from the earth now.
Life in the presence of God (Gen 3:8)	Man driven away from the presence of God (Gen 3:22). Suspicion: Man will attempt to become like God. The way to the tree of life is barred (Gen 3:24).

God cares:

- The punishment of death is delayed (Serpent's words come true because of the mercy of God! It knew God!)
- God provides coverings for Adam and Eve.
- A promise that man will finally overcome the sting of evil personified by the serpent (Devil!) (Gen 3:15b Protoevangelium).

The longing of Creation and God's promise of redemption

- ⇒ The whole creation yearns for redemption through the sons of God. Humanity also is yearning for the redemption of the bodies (Ro 8:19-23). Creation will be set free from decay (Ro 8:21). Even we with the Holy Spirit yearn for the redemption of our bodies (Ro 8:23).
- ⇒ Harmony between Animals will be restored (Isa 65:25) in the Millennium.
- ⇒ A vision of the new heaven and earth by the apostle John in Rev 21. The water of Life and the tree of Life is there for healing (Rev 22:2).

Qualifications for participating in redemption:

- ◇ Faith and trust in God: Conquer evil stay away from sin of Adam (Moral autonomy) (Rev 21:7). No faithless, coward, fornicator, sorcerer, idolater, liars (Rev 21:8)
- ◇ Honor, worship and give thanks to God (Ro 1:21). "The righteous will live according to faith" (Ro 1:17). No one who practices (Gal 5:22) fornication, impurity, licentiousness, drunkenness, orgies etc.
- ◇ Love God and follow his commandments (Ex 20:6). God is jealous of this love! Loving God is expressed in "walking according to his commandments" 2 John 6! (See also Calvin: "We neither dream of a faith devoid of good works [=obeying God] nor of justification that stands without them." *Institutes III, 16.1*)

Rev 22:11-12 Jesus says:

LET THE EVILDOER STILL DO EVIL, AND THE FILTHY STILL BE FILTHY, AND THE RIGHTEOUS STILL DO RIGHT, AND THE HOLY STILL BE HOLY. SEE I AM COMING SOON; MY REWARD IS WITH ME TO REPAY ACCORDING TO EVERYONE'S WORK. I AM THE ALPHA AND OMEGA, THE FIRST AND THE LAST, THE BEGINNING AND THE END.

<i>Judgment</i>	<i>On life function</i>	<i>On a relationship</i>
Serpent	Mode of movement	To the woman

Woman	Childbearing	To the husband
Man	Getting something to eat	To the earth

Curses:

- Curse the opposite of blessing. It invokes God’s judgment on someone usually for some particular offense.
- Misfortunes befall those cursed (Today’s lingo: Unlucky). Curses are dependant on divine will.
- God himself here pronounced a curse guaranteeing its effectiveness. Characteristics of serpent (crawling in the dust, hunted by humans) is proof of the effectiveness of this curse.
- Paul curses(!) in Galatians 1:8 being furious about the Galatians behaviour!
- Jesus curses the fig tree in Matthew 21:18-22; Mark 11:12-14,20-25 (This is usually not found in common evangelical reference material! Censorship is on all sides!)
- It is the Christian duty bless those that curse us (Matt 5:44; Luke 6:28). Revenge is not what the believer does but God does it (Prov 20:22; Lev 19:18; Ps 54:5; Ps 28; Heb 10:12).
- The ones not loving God are cursed by Paul (1 Cor 16:22).

New Testament Usage of Genesis 3:

Romans 5:12-21	Contrast between Adam’s sin and Christ’s death. Adam sinned so that all are guilty. Christ was obedient so that all can be redeemed.
1 Cor 15:21-22,45-49	Difference between the earthly body (“Adam”) and the heavenly in Christ.

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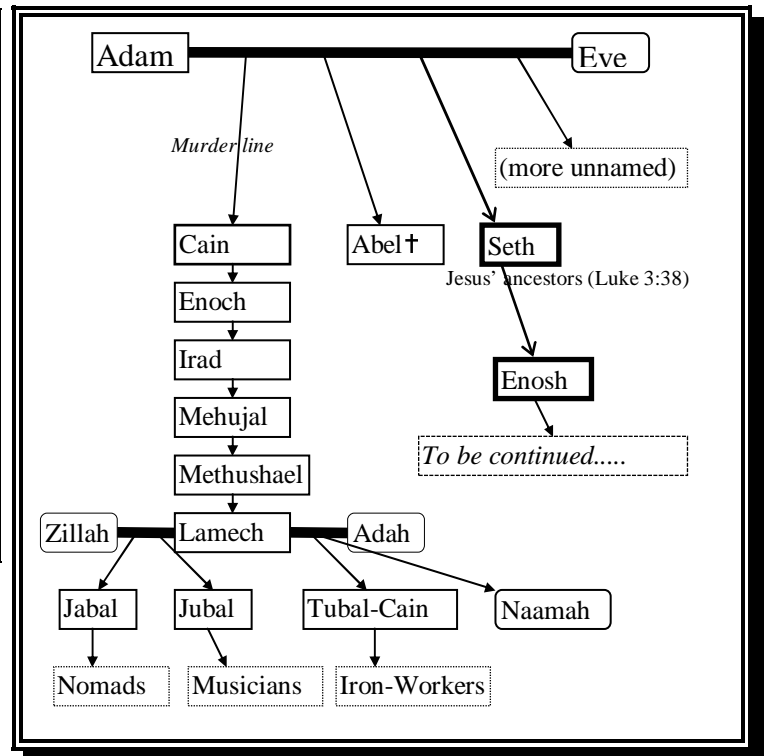
Cain and Abel (Genesis 4)

Two Offerings	1-7	Cain and Abel sacrifice to God. Cains offering rejected. God encourages Cain to learn to conquer sin.
The Criminal and his Judge	8-16	Cain kills Abel. God attempts to get confession, but finally has to judge.
Cain's Family	17-24	Descendants of Cain and illustration of their violence.
The Third Son	25-26	Birth of Seth (Messianic line). Begin of praying to Yahweh.

New Testament Echoes

Matt 23:35; Luke 11:51; Heb 12:24	Abel's death a foreshadow of Christ's sufferings and of the persecution of Christians
1 John 3:11-12	Cain a contrast to brotherly love. Cain belonged to the evil one. Murder a manifestation that Satan had a grip on him. Cain killed because his own deeds were evil! He did not resist evil.
Jude 11	Cain as an example of false Christian teaching and resistance to God.
Heb 11:4	Abel's offering was better since he had faith in God! He offered by faith. Attitude is decisive.

Temptation of Eve	Cain's temptation
Serpent tempts to disobedience. Adam eats without thinking.	God tempts to obey. Cain shall master sin. He has a free choice.
Adam banished from God's presence East from Eden.	Cain leaves God's presence eastward from Eden.
The Tree is pleasing. "I am not responsible."	Sin has an urge to Cain. Ignorance. "I do not have to care about my brother".
Acceptance of judgment	Appeal against judgment results in God's protection!
Hiding is evidence of sin	Blood crying from the ground.
No admittance of sin. Resistance against God till the end	Same. Cain builds a city in defiance of God's verdict that he shall wander around.
God shows mercy. They do not die immediately.	God shows mercy and protects Cain.



SEXUAL-LANGUAGE IN THE OLD TESTAMENT

know	Can refer to sexual activities in Semitic languages like Arabic. See especially verse 17. Sexual relations are seen as connected with intimate knowledge of each other. Sexual relations are for a full knowledge of each other and not an end in itself. Is also used sometimes for illicit sexual relations (Gen 19:5 Homosexuality; Gen 38:26 Incest)
go into ...	Same as above but the emphasis is more on lust or reproduction (Gen 16:4)
lie with ...	Trivializes sexual activities even more. In Gen 39:7 refers to lust only. Lev 18:22 Homosexuality.
feet	Could sometimes refer to sexual organs (Ex 4:25; Ruth 3:4)

The Antedeluvians (People before the Great Flood) (Gen 5)

Years given for Birth and Death are in Years After the Fall (YAF). All had other sons and daughters besides the one mentioned below! Genesis 5 lists only the line of blessing that continues until Jesus (see Luke 3:36-38).

	Person	Age at death	Age Heir born	Birth	Death	Specialities
1.	Adam	930	130	0	930	Created by God
2.	Seth	912	105	130	1042	A son in Adams likeness
3.	Enosh	905	90	235	1140	Start of Worship of God
4.	Kenan	840	70	325	1165	
5.	Mahalalel	895	65	395	1290	
6.	Jared	962	162	460	1422	
7.	Enoch	*365 Taken by God	65	622	*987	Walked with God! No death!
8.	Methusaleh	969	187	687	1656	Oldest person ever known.
9.	Lamech	595	182	874	1469	Gives a special blessing for Noah.
10.	Noah	950	500	1056	2006	Found favor before God.

The Great Flood occurred in 1656 YAF (at least according to my calculations. Beware! The understanding of reckoning of years was different in past times!). All of the line had died before the Great Flood. Only Noah was alive.

Important Phrases:

... and he died	God's judgment comes true. But not for Enoch who walks with God!
... and he had other sons and daughters	God's blessing in the form of a large number of children.

The genealogy of Cain is duplicated (These people are distinguished by giving more information about them):

Enoch Contrast to Cain-line. Was faithful so that God took him.

Lamech Cain-Lamech was a violent man. This Lamech is looking for comfort through his sin.

Other names from both lists are also similar sounding.

Enoch:

⇒ Heb 11:5 Enoch was so faithful that he did not experience death but was directly taken by God. Faith is necessary to please God! Enoch pleased God.

⇒ Enoch was the seventh Generation from creation. Seven is a special blessed number because it is the number of days it took God to create the world.

⇒ Enoch's life was shorter than all others. It is better to be with God than having a full life here on earth. This blessing Enoch shares with Elijah.

Composition of the Book of Genesis:

Genesis alters between Genealogy and Narrative. Both belong together (same as for examples in the Epics of Homer: Iliad, Odyssey). The Genealogies are important as evidences of God's blessing. There is proof from the 3rd millennium BC (the earliest known writings from Mesopotamia!) that genealogical traditions existed and were kept up to date.

Narrative	Genealogy
1:1-4:16 Creation	4:17-5:32 Line of Cain and the line of blessing
6:1-9:28 The Flood	10:1-32 The table of the nations
11:1-9 The Tower of Babel	11:10-32 Ancestors of Abraham

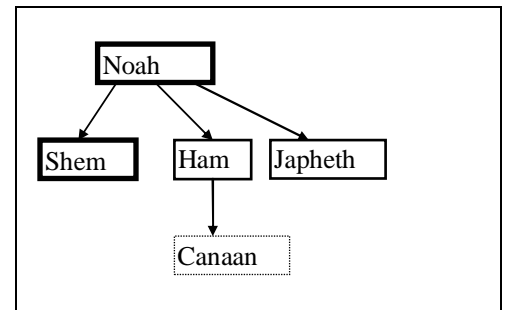
Longevity of Antedeluvians

The long life seems to have been a blessing from God that was subsequently reduced. Long life is a blessing of God (Dt 5:33; 11:9; 22:7). The longer life spans of prior generation was common knowledge in the ancient Near East. Sumerian King-Lists from 2000 BC contain even longer life spans for Antedeluvians (Flood-stories are also a common trait of ancient near Eastern Culture!). The diminished life spans after the flood might be evidence that history is regressing rather than progressing.

Preview: The Postdeluvians (People after the Flood) (Gen 11:10-31)

	Person	Age at death	Age Heir born	Specialities
11.	Shem	600	100	
12.	Arpachshad	438	35	
13.	Shelah	433	30	
14.	Eber	464	34	
15.	Peleg	239	30	
16.	Reu	239	32	
17.	Serug	230	30	
18.	Nahor	148	29	
19.	Terah	205	70	
20.	Abram	175	100	Name changed to Abraham. Gen 22

Wickedness on the Earth (Genesis 6)



Period/Event	Passages	Important items.
Creation The Garden of Eden	Gen 1 Gen 2+3	Heaven and Earth, Plants, Animals and humans created. Special care of God for Humans. The Fall. Everlasting life. Tree of Life! But humans refuse to be faithful to God.
Pre-Flood	Gen 4-6	Lifespan around 900 years. But humans become very sinful. The great flood.
Noah's Covenant	Gen 9-11	Noah and his family survive the Flood alone and God promises not to destroy the earth again.
Abraham's Covenant	Gen 12-	Abraham get's special blessings from God despite his screwing up again and again. Promise that his seed will be a great nation.
Israel	Exodus-Kings Chronicles	Israel is led out of Egypt by Moses and comes into the promised land. Time of Judges. Kings: Saul, David, Solomon. Kingdom splits up and the Kings in both parts lead people into sin.
Exile	Daniel	God punishes Israel by giving them into the Babylonian Captivity. But his grace is still present among them there.
Return	Nehemia/ Esra	After 70 years a small part returns and builds a new Temple.
Silent Period	1+2 Makk	Makk are apocryphal books describing the uprising against Greeks that have occupied the land.
John the Baptist/Birth of Jesus	Gospels	J.B. announces Christ's coming
Teaching of Jesus	Gospels	Christ teaching about God (Example: Matt 5-8 Sermon on the Mount)
Crucifixion	Gospels	Christ sacrificed on the cross. One dies for all.
Ascension	Acts 1	Christ ascends to the right hand of the Father.
The End-Time	Epistles	NOW! This is the time of the Church, a time of preparation for the imminent return of Christ.
The Second Coming	Rev/Epistles	Christ return's and raises the saints.
1000 Years	Rev 20	Christ with the Saints reigns for 1000 Years while Satan is bound.
Final Judgment	Rev 20:11-	The dead are raised. Sinners and Satan thrown into lake of fire.
Earth destroyed in Fire	2 Peter 3:7-13	Earth is anihilated.
New Heaven and New Earth	Rev 21	God creates a new heaven and a new earth since the old has passed away

OVERVIEW: THE FLOOD (GENESIS 6-9)

Passage	Content	
6:1-12	The Reasons for the Flood	Strange Marriages, Evil reigns, Violence
6:13-7:10	Noah prepares for the Flood	Building of the Ark, entering the Ark
7:11-8:14	Description of the Flood	Rising, Noah's checks for dry land using birds
8:15-9:17	The New Covenant	Leaving the Ark, The rainbow as a sign
9:18-29	The reemergence of Sin.	Noah is drunk. Ham is despising his father.

THE FLOOD NARRATIVE AS A PALISTROPHE

Or an extended chiasmus. This is according to B.W. Anderson

A chiasm is a reversal of sequences. This often appears in Hebrew literature as well as parallelism (One thought expressed twice in different words or an element told twice). Here we have an extended chiasm that builds up till the climax is reached in God remembering Noah. There is divine intervention at the high point. The Story falls in mostly into two halves. Waters rise and fall. Noah enters the ark and leaves.

Transitional introduction -6:9

Violence in Creation (6:11-12)

First divine speech: resolve to destroy (6:12-22)

Second divine speech: "Enter Ark" (7:1-10)

Beginning of Flood (7:11-16)

The rising Flood (7:17-24)

God remembers Noah

The receding Flood (8:1-5)

Drying of the earth (8:6-14)

Third divine speech: "Leave Ark" (8:15-19)

God's resolves to preserve order (8:20-22)

Fourth divine speech: covenant (9:1-17)

Transitional conclusion (9:18-19)

(Note: This artistic scheme used makes the idea of different sources that comprise this story (JEDP-Source theory) difficult.)

THE NUMBER OF DAYS IN THE FLOOD STORY

7 days of waiting for Flood (7:4)

7 days of waiting for Flood (7:10)

40 days of flood (7:17a)

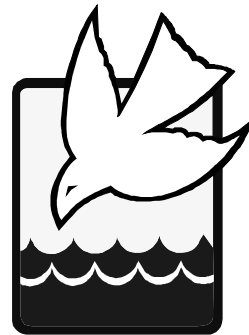
150 days of waters triumphing (7:24)

150 days of waters waning (8:3)

40 days' wait (8:6)

7 days' wait (8:10)

7 days' wait (8:12)



OTHER ANCIENT FLOOD-STORIES

The Gilgamesh Epic is the major parallel. Dated ca 650 BC. An earlier version of the Epic is known partially from the early second millennium BC. Scholars assume that the Flood story was integrated into the Epic around 1600 BC possibly based on another Flood story, but all of the other stories are only available in fragments and the reconstruction involves a lot of conjecture. Parallels and differences to the biblical Flood:

Parallel	Difference
<ul style="list-style-type: none"> ◆ Divine decision to destroy mankind ◆ Warning of Flood hero ◆ Command to build ark ◆ Hero obeys ◆ Command to enter ◆ Entry ◆ Closing of Door ◆ Description of Flood, Destruction of life ◆ End of Rain ◆ Ark grounding on a mountain ◆ Hero opens window ◆ Birds' reconnaissance ◆ Exit ◆ Sacrifice, Divine smelling of sacrifice ◆ Blessing of Flood Hero. 	<ul style="list-style-type: none"> ● Polytheistic mythology. ● A heavenly assembly of gods decides flood. Humans are too noisy and disturb the gods and are too many. ● Warning of the hero by one dissenting god. ● Petty motives of the gods to destroy humans. ● Gods are greedy and hungry for the sacrifice. Gods are fed by Flood hero. ● Gods are surprised by survival. Therefore they are not almighty and not omnipresent. ● The Hero is very active and is a King! Noah just obeys and does not look much like one who can take care of his own.

The Sons of God:

Ambiguous Term	The term in itself is ambiguous. It is "Sons of Elohim" in Hebrew. Elohim (God) is a plural word used in a singular sense (See sheet on the names of God). Therefore this phrase can be translated as "Sons of the gods" or "Sons of God". Since Elohim is mostly used in a singular sense in the OT "sons of God" should be the proper translation.
Meaning	<p>The Sons of God have been understood in a variety of ways over time. The most ancient and the one most modern commentators accept is as heavenly spiritual beings (Angels!). The "sons of God" assemble before God's throne in Job 1:6 and 2:1. Satan is one of them! It seems that they are immortal usually invisible beings created by God. There are two kind of these spiritual beings. The good are called Angels proper while the bad are usually called Satan, Powers, Rulers or Demons in the New Testament (Eph 6:11). Psalm 29:1 mentions the "sons of God" praising God. Ps 89:7 expresses that God cannot be compared even with the Sons of God (Angelic beings). This view is also attested in early Greek Translations (LXX 300 BC). Jewish commentators, early Christian commentators and the Dead Sea Scrolls - which include a story on Lamech questioning if his son is really from him or from some heavenly being - confirm this interpretation. Ugaritic literature uses "sons of gods" to refer to members of the divine heavenly assembly who can have intercourse with humans.</p> <p>The conception of Jesus by the Holy Spirit is also an example of a divine power leading to conception leading credibility to this interpretation. But Jesus' conception in many ways is completely different since it was God's direct act and no isolated act by a spiritual entity.</p>
Alternative	"Son of God" refers to a special group of men and not to heavenly beings since David is also a "Son of God". Angels cannot have intercourse with humans (View gained prominence in 3rd century AD and following!). "Sons of God" are members of a ruling class who illegally took wives for their harems. This interpretation makes man guilty before God. It is assumed that the culprits in the Angel-interpretations are the Angels and not humans. Why would man be punished for actions of Angels?

REASONS FOR THE FLOOD:

- ⇒ Mixing between humans and spiritual beings
- ⇒ Attempt to gain eternal life through intermarriage.
- ⇒ Wickedness, evil intentions of humans.
- ⇒ Violence, perverted(V11)
- ⇒ Creation is rotten, ruined by sin and not good
- ⇒ God regrets the creation of mankind

Human loyalty to God is ultimately expressed in the deepest connection with each other in marriage. There is a heavy emphasis on sexual purity in the Bible. Sexual impurity is an expression of disobedience to God. See Sodom and Gomorra, Israel's sins when Mose did not come back from the Mountain of God and also the conditions before the Flood here.
 Marriage is the greatest gift (Gen 2) but also the most evident thing in danger of being abused.

The Nephilim (or Giants)

Hebrew	The ones who have made to fall/ Those who were cast down. Might refer to strong warriors that have fallen in battle and are now in Sheol (Ez 32:20-28). Corresponds to Greek Giants who were defeated and imprisoned in Hades.
Meaning	The word is used again in Num 13:33 and is there explained as referring to very tall people. The term used in the ancient Greek translation "Gigantes" suggest that these were Giants as a result of a union between heavenly and earthly beings. Most modern commentators understand the term in this way. Ez 32:21,27 explains them as being in Sheol. They are famous warriors but despite of their origin still mortal.

NT handling of Gen 6:1-4:

Jude 6+7	Angels have left their Home and not taken care of their duties. God has kept them for judgment in eternal chains. The Angels sinned like Sodom and Gomorra who have given themselves over to fornication and unnatural intercourse. Thus Angels committed the same sins as men when they took the daughters of men as their wives.
2 Peter 2:4	God judged even the Angels who sinned and threw them down into the abyss. But he saved those that believed him.

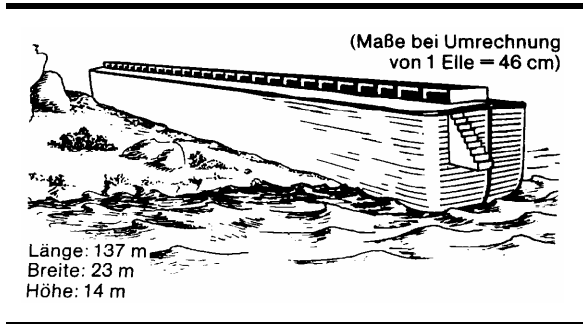
Noah's characteristics

Righteous	Very common OT term. Characterizes often persons in contrast to wicked and evil persons. Synonyms: Upright and innocent. In legal OT terms refers to an acquittal of a charge. A righteous man keeps the moral law and does what is right in God's sight. Avoids sin and does good works (feeding the hungry, clothing the naked Ez 18:5-9)
Blameless	The thought of completeness. Often used for a blemish-free sacrifice. Everyone is expected to be righteous. Blamelessness is only archived by a few although God encourages it (Dt 18:13).
... walked with God ...	Noah enjoyed God presence like Enoch did. He closely followed where God was leading him.

Typical parallel Organization of Gen 6:13-21

A 13	God's proposed action to destroy the whole world
B 14-16	Therefore -> Command to Noah to build the Ark
A' 17-20	God's Plan further elaborated
B' 21	Command to equip the ark with food

THE ARK



Meaning : **Box**. The only other OT use of this word is for the basket that saves Moses as a baby from being killed

(Ex 2:3,5). The word might be an Egyptian loan word.

The measurements of the Ark are above. The basis for this calculation is the assumption that one cubit = 0.45 m.

Measure	Metric(m)	Feet
Length	135	450'
Width	22	75'
Height	13	45

There are some doubts about the accuracy of that value!

Parallels to the Tabernacle of Moses:

The surface of the ark is exactly three times that of the Tabernacle (Ex 27:9-13). The ark has three decks. If these decks would be divided again in three there would be three sections of the size of the Tabernacle on each deck! Noah is preserved by the Ark in the same way as the Israelites are preserved by God who is worshipped in the Tabernacle. The place where God is encountered is a place that saves, and preserves! (See also the NT use of the Flood in the imagery of Baptism 1 Peter 3:18-).

Theory of Relativity

Was developed by Albert Einstein as commonly known.

Key Observation:

- The Speed of Light is always constant regardless of position and speed of observer

Conclusions:

⇒Famous: Formula: $E = mc^2$

⇒Energy and Matter can be converted back and forth. Demonstrated by Atom bomb in WW II.

⇒Time and Space bend to insure that the Speed of Light is constant independent of the speed of the observer.

⇒The measuring of Time and Space depend on the relative speed of the one taking measurements to the object observed.

⇒At high speeds the weight of an object increases. Gravity counts as speed.

⇒The universe is expanding

⇒We have the ability to approximate what happened at the beginning of the universe

⇒Gravity in a black hole is so strong that time stops due to the density of matter. The same is true of the initial state of the universe.

Wrong Conclusions:

Statements such as everything is relative (morals, etc etc) made Einstein really mad. He was proud that Relativity accurately described and predicted the behavior of matter. Relativity means everything is related to the constant speed of light. The association of “Everything is relative” with Einstein is wrong. Einstein had a serious disagreement with Quantum Mechanics lasting for decades until his death because it was not as absolute as he required scientific theory to be.

GENESIS 9: THE NOAHIC COVENANT

Multiply: Arrangements and Rules

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

A section begins concerned with the multiplying on earth. The same is said in V7 to conclude the passage. Noah is a kind of second Adam and gets a similar charge.

2 The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered.

The relationship to the animal world is different. Now humans have the power of life and death over them. A radical difference from Genesis 1+2 where animals were in peaceful harmony with man. Man now not only cares for animals he also can do what he wishes.

3 Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything.

The first time that human consumption of animals is mentioned. Official permission is given. Gen 1:29 permits the eating of plants now meat is added. "that lives" an indication that animals who have died of natural causes shall not be eaten (See also Lev 11:40; Dt 14:21). The distinction between clean and unclean animals is not mentioned here.

4 Only, you shall not eat flesh with its life, that is, its blood.

Generous permission is given followed by a single prohibition (same as in Gen 2:16-17). OT (and NT see Acts 15:29!!!) prohibit the consumption of blood. Blood has to be drained out of an animal before it is eaten (Lev 3:17;7:26-27 etc). This is special to the Israelites, no other surrounding culture has such a regulation. Blood is equal with life and that is the reason why it is forbidden to be consumed. The strongest expression of prohibition known in Hebrew is used (same as in the 10 commandments!).

Life has to be respected even if animals can be eaten. Blood is used in sacrifice as an atonement Lev 17:11 (giving of life instead of ours!). The Jews require the draining of blood until this day (Kosher meat!).

5 For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life.

A prohibition against humans killing each other and against animals killing humans. Animals are accountable for their crimes (See Ex 21:28-29 an ox is to be executed if he kills a man)! They are included in the covenant with Noah.

"I will require" is repeated three times to put a heavy emphasis on God holding people accountable.

"the blood of another" literally "his brother's life" referring back to what happened between Cain and Abel. Cain is accountable for Abel! The NRSV has ideological reasons for translating "another" since they do not believe in an inclusive male gender (Gen 5:2) as prescribed by common English grammar. The result is a loss of a part of the meaning of this sentence for the reader.

6 Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind.

The law of retribution for criminal behaviour. The criminal offense requires similar punishment. The Golden rule enforced! The reason given here is that man is made in the image of God. Destroying that image requires punishment by God (V5) and is to be executed by man (V6). A life taken demands the taking of another life.

7 And you, be fruitful and multiply, abound on the earth and multiply in it."

Contrast to V6. Noah and his sons are life bringers not murderers. The "image of God" (V6) leads back to the positive.

Assurance of Grace: The Rainbow

8 *Then God said to Noah and to his sons with him,*

9 *"As for me, I am establishing my covenant with you and your descendants after you,*

The phrases from 6:17-18 (the imminent flood) are used for assurance. The covenant includes all generations following Noah encompassing all of existing mankind.

10 *and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.*

And the covenant also includes the animals!

11 *I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."*

A reiteration of V9. The flood was unique. Judgment will not come in that way again.

12 *God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:*

Signs of the Covenant are the rainbow, circumcision (Gen 17:11) and the Sabbath (Ex 31:16-17). "future generations" literally "eternal generations".

The covenant between God and ...

12 ... you and living creatures

13 ... the earth

15 ... you and creatures of all flesh

16 ... every living creatures of all flesh

17 ... all flesh on earth

13 *I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.*

The bow in the clouds is the rainbow. NRSV emphasizes here that bow also means the weapon. God is putting his weapon away! The earth here is referring to man and the animals, the whole of creation. Some people have the idea that this is the point where the rainbow and the clouds was made (?).

14 *When I bring clouds over the earth and the bow is seen in the clouds,*

There can be no rainbow unless there was a storm. So if heavy weather comes and we see the rainbow afterwards we know that we do not need to be afraid of another flood. It is a reminder that despite our sinfulness God restrains his judgment on us, a judgment which we deserve! Same thought as in the cross of Jesus!

15 *I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.*

God remembers. He will abide by these terms. He is trustworthy. The bow serves as a continued reminder against the possibility of forgetfulness.

16 *When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth."*

Repetition to enforce the message.

17 *God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."*

Summary and finish of the Flood account.

Noahic Covenant

⇒ Based on the grace of God visible in the rainbow.

⇒ Prohibition of Murder, consumption of Blood.

⇒ Permission to eat animals.

⇒ Command to fill the earth

⇒ Valid for all

DRUNKENNESS AND THE RESURFACING OF SIN

The story of the Flood is surrounded by small passages on Noah and his family. Gen 5:28-32 tells of the Birth of his sons. Now his private story continues.

9:18 The sons of Noah who went out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. An introduction into the passage. We know that already from Gen 5. Ham has a son Canaan and important player in the following events.

19 These three were the sons of Noah; and from these the whole earth was peopled. God's command to multiply and fill the earth was indeed carried out.

20 Noah, a man of the soil, was the first to plant a vineyard.

A step forward. Before the flood only basic food was planted. Now Noah gets into the luxury items. A reference to 5:29 (Relief from the curse on the land?). The earth does now also bring comforting (Noah's name!) wine. Noah's working the land brings relief but in a strange way (This might be a kind of Hebrew joke).

21 He drank some of the wine and became drunk, and he lay uncovered in his tent.

The drinking of wine was not prohibited in Israel. It is used to lift up the heart (Judg 9:13; Ps 104:15) and to forget the miseries of life (Prov 31:6). Constant drunkenness is forbidden (Prov 23:29-35), blanks the mind (Hosea 4:10-11) and leads to sexual sins (Hos 4:18). Surrounding cultures had gods who were frequently drunk! Cultic intoxication, being drunk for the gods is practiced by them but forbidden by the OT.

We do not know why Noah lay uncovered in his tent. Perhaps he could not control himself after too much wine.

Note: Noah does not sin here. There is no condemnation of his drinking behavior. Nevertheless this tarnishes Noah's blamelessness. It is still a kind of fall from grace of the great believer and shows that even our best people can easily fall! The flood story emphasizes the greatness of God and not of Noah!

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

Honoring parents is the most sacred duty more important than the prohibition against murder and adultery in the books of Mose(10 Commandments Ex 20). The sin of Ham is that he does nothing about his fathers pitiful condition but instead brags about it to his brothers. Looking at sexual organs outside of marriage was a taboo in the OT society. Ham saw Noah nudity and he did not do anything about it. Noah being drunk does not matter. There is no code of conduct for parents disgracing themselves in the OT, but even in the surrounding cultures it is the duty of the son to tactfully cover up his father's folly. Publication of the event is exposing the father's folly and not protecting him.

23 Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness.

The two other brothers behaviour is commendable. They show respect by covering their naked father and even protecting themselves from accidentally looking at their father.

24 When Noah awoke from his wine and knew what his youngest son had done to him,

Now Noah is sober again and found out what had happened. "Done" might refer to what Ham had done by talking to his brothers.

25 he said, "Cursed be Canaan; lowest of slaves shall he be to his brothers."

The first time one does utter a curse in Genesis. It is strange that Canaan is cursed and not Ham himself. Has his son influenced Ham so that he behaved like that? Canaan also refers to the land of Israel before it was conquered by Israel and the inhabitants are very sinful. The curse might also typify the Canaanites.

26 He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave."

Noah is blessing the fact that the LORD is the God of Shem. The Shemites (Semites) are the ancestors of Israel. Does this refer to the dominance of Israel over the Canaanites?

27 *May God make space for Japheth, and let him live in the tents of Shem; and let Canaan be his slave.*"
 Pun on Japhet and Jafar(make room). Japhetites settle towards the north from Israel.

28 *After the flood Noah lived three hundred fifty years.*

29 *All the days of Noah were nine hundred fifty years; and he died.*

This follows the pattern of Genealogie of Genesis 5, but omits the daughters and sons that are fathered by the others before the flood. So Noah had only three sons.

THE FLOOD AND THE NEW TESTAMENT

<p>Matt 24:37-39; Luke 17:26-27</p>	<p>The Days of Noah are analogous to the days before the second coming. Both passages mean a preoccupation with daily affairs instead of God (Matt 24:38). Not necessary sinful, but a turning away from God. By inference this also includes the sinfulness of all. The signs that preceded the flood will also precede Jesus coming again. Like in the flood some will be rescued like Noah others will perish. The ark for us now is Jesus in whom we are saved from the coming judgment. Luke also brings up a popular connection with Lot, who was saved from Sodom and Gomorrah like Noah from the flood.</p>
<p>Heb 11:7</p>	<p>God spoke and Noah believed and acted accordingly although he had no visible proof of what was coming. Noah is an illustration of faith! Faith means acting according to what God says. Trust must be expressed in our actions.</p>
<p>1 Peter 3:20-31</p>	<p>Jesus evangelized the "spirits in prison" from before the flood. Baptism is similar to the Flood. It is not the washing away of dirt but the appeal to God to his conscience that he might rescue us from the coming judgment like Noah was saved from the flood.</p>
<p>2 Peter 2:5</p>	<p>Noah is an example that God knows how to rescue the faithful. Other example is Lot in Sodam and Gomorrah. And God knows how to punish the wicked and reward the faithful even now in this time. The daily application of the flood story!</p>

COMING UP:

Genesis 10: The Table of Nations

Genesis 11: The Tower of Babel / Genealogy of Abraham

Genesis 12-25 : Abraham Narrative

Genesis 26-37: Jacob Narrative

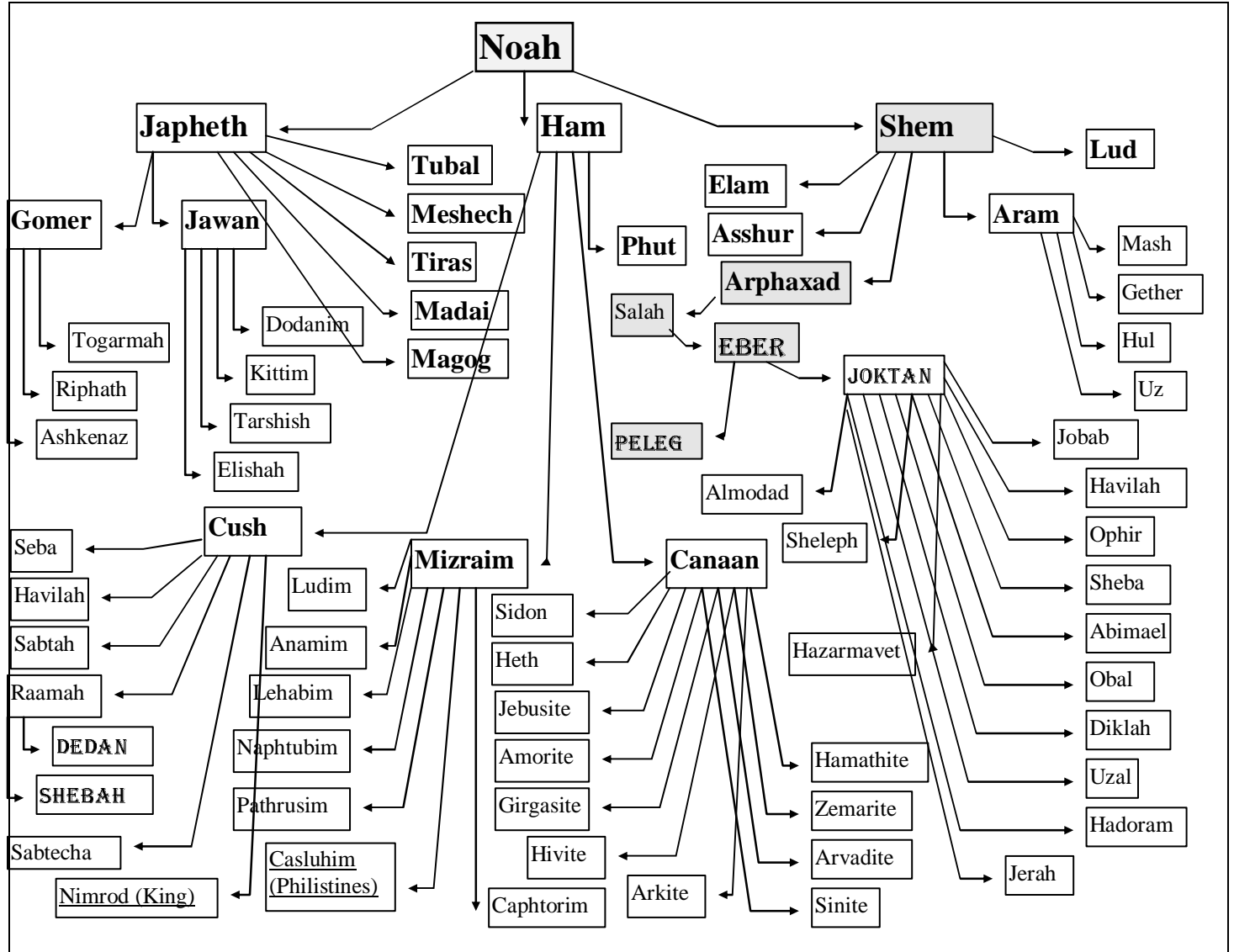
Genesis 38-50: Joseph narrative

THE TABLE OF NATIONS (GENESIS 11)

Genesis 11 contains only a genealogy of Noah and his three sons. People are multiplying now and Genesis 11 tries to show how the nation around Israel came about and how they relate to themselves. This table of nations does not have any parallel in any other culture known to us in that time. Genesis 11 lays claim to a complete history of the development of nations at the time (11:1).

Names refer to persons but also to groups of people in the ancient near east of around 2000 BC. The area covered is Persia to Ethiopia, Anatolia, Creta and Lybia. People are organized according to families and then according to their clans. Blood-relationship is determinative for belonging to a society!

This chapters affirms the Israel as part of one world governed by one supreme God their God Yahweh. Israel was chosen from this world to be God's special people. All people have a common origin. No distinction is made based on race! Some of the groups mentioned are clearly black or otherwise distinct.



- ⇒ The table mentions seventy peoples. Jacob went down to Egypt with 70 of his household. Israel reflects as a microcosm the world at large.
- ⇒ This list mentions important nations with which Israel will have dealings in the future. It is a kind of geographic reference book for the Israelites (For example Kittim and Ashkenazim).
- ⇒ The Shemite line is mentioned last. Like before the line of blessing comes at the end.

THE NEW TESTAMENT REFLECTIONS:

- ◇ Luke 10:1 tells of Jesus sending 70 disciples to preach the message to all of Israel. In Gen 10 we have 70 Nations of the world known to the Israelites listed. God created a world with 70 nations and the sending of the 70 signifies that Jesus message is for **all** nations and not just for Israel.
- ◇ Luke 3 uses Gen 10 to trace the ancestors of Jesus back to Adam.

STRUCTURE OF GENEALOGY

1	Introduction	“This is the family history of Noah’s sons ... after the flood”	1
2-5	Japhet’s sons	“The sons of Japhet were ... (7 names)” V3+4 mention 7 grandchildren.	15
6-20	Ham’s sons	“The sons of Ham were ... (4 names)” V7-18 mention 24 grandchildren and 2 great-grandchildren.	31
21-31	Shem’s sons	“Now to Shem were born ...” “The sons of Shem were ... (5 names)” V23-29 mention 21 more distant descendants. Conclusion” “These are the sons of Shem... nations”	27
32	Conclusion	“These are the clans of the sons of Noah ... after the flood”	74

ALPHABETICAL LISTING OF POSSIBLE WAYS TO UNDERSTAND NAMES:

Name	Interpretation
Almodad	God is a friend
Amorites	Prior inhabitants of Israel. Mentioned by Sargon of Akkad in 3rd Millennium BC. Settled in Palestine in 2nd Millennium BC. Shechem is an Amorite City in Abraham’s time (Gen 14:3).
Aram	Arameans (Syrians)
Arkites	Lebanese city of Phoenicians
Arvadites	Arvad a city in Phoenicia
Ashkenaz	People in the upper Euphrates. Even today the modern Israelites refer to Jews from Mesopotamia as Ashkenasi. This refers to the classical Scythians (Asia) mentioned in Assyrian texts.
Asshur	Assyria
Asshur	Capital of Assyria
Calah	One of the Capital Cities of Assyria
Canaan	The evil prior inhabitants of Israel. The text gives a description of the boundaries of the not-yet-promised land of Exodus.
Caphtorim	Crete or other Island in Aegean Sea
Casluhim	Meaning unclear. But from context it could refer to lower Egypt.
Cush	Northeast Africa. Greek: Nubia
Dedan	Arabian tribe bordering on Edom. They traded with Tyre (Ezek 27:5).
Diklah	Refers to date-palm grove
Dodanim	1 Chr 1:7 changed it to Rodanim referring to the Island of Rhodes (largest Island in Aegean Sea).
Eber	Shemites are the important line but within the Shemites the Eberites are especially stressed. Eber= Hebrew! The ancestor of the Hebrews. The name Eber was in existence in 3rd Millennium BC (Result of Ebla-Digs!)
Elam	Northeast of Euphrates and of Mesopotamia
Elishah	Cyprus
Girgashites	Prior inhabitants of Israel. The Gardarenes/Gerasenses/Gergesense of the NT (Luke 8:26) might be connected with these.
Gomer	Same name as the Prophet Hosea’s wife. Mentioned in Ezek 38:6 as a nation. Might be associated with the Cimmerians (People at the Black Sea).
Hadoram	Yemen?
Ham	Hamites includes people of great consequence to Israel. These are Israel’s most dangerous rivals. They - especially the Canaanites - are under Noah’s curse (9:26-)
Harmathites	City 130 miles north of Damascus.
Havilah	Rich in Gold (Gen 2:11). Territory of Ishmael (Gen 25:18). Possibly some location in Arabia.
Hazarmaveth	Wadi Hadramout in South Arabia. Capital Shabwa.
Heth	Hittites ruled around 1450-1200 BC in the ancient near east. Settled since 2000 BC in Asia Minor.
Hivites	Upper Mesopotamia 2nd Millennium BC.
Japheth	Refers to ethnic groups associated with seafaring. All groups are north of Israel. Philistines are more south and fall into a different category. The reference to Islands is not very accurate. The original word here refers to lands

	adjoining to the sea and thus Island could also mean Coastline. The Japhetites are nations farthest removed from Israel and of least importance.
Javan	Greek tribe Ionia (Ionic = a scale used for traditional church music from Greek sources!). West Coast Asia minor. Javan is later used in OT to refer to all of Greece. Javanites trade with Phoenicians (Ezek 27:13) and Philistines (Joel 4:6[Elb]).
Jebusites	Prior inhabitants of Jerusalem until captured by King David (2 Sam 5:6-8).
Jerah	see Hazarmaveth.
Jobab	In the vicinity of Mecca
Joktan	Has 13 sons! Means: The younger son. His sons point to Arabian groups.
Kittim	Kition a Phoenician City on the southeast coast of Cyprus. Kittim in the Bible refers to a land and to islands and is often used in connection with ships (Num 24:24). The Dead Sea Scrolls use Kittim to refer to the Romans.
Lehabim	Lybians?
Ludim	People of Asia Minor (Isa 66:16) or Africa (Jer 46:9)
Madai	The "Medes". Their area was between upper Tigris and the Caspian Sea (2 Kgs 17:6;18:11).
Magog	Mentioned in Ezek 38-39. Might refer to King "Gyges" of Lydia. Josephus (70 AD) assumes the Scythians from Asia.
Meshech	Same area as Tubal
Mizraim	Egypt. A dual since Egypt has two parts.
Naphtuhim	People of middle Egypt?
Nimrod	Assyrian King Tukulti-Ninurta reigned 13th century BC. United Bablylon and Assyria and had a massive building program (And high taxes!) (Mic 5:5). Translation of the name could mean "We shall rebel". But his father Cush is more associated with Africa. Some suggest this could refer to Nimmuri (Amenhotep III 18th Dynasty) of Egypt. He expanded his Kingdom to the Euphrates. V9 Nimrod was powerful but his power came from Yahweh. Power - even of enemies - is a gift of God. The reference to Yahweh could also be just a Hebrew superlative. He was a very great warrior. V10 The cities can be identified in Mesopotamia. Niniveh was founded around 4500 BC. Nimrud was first settled around 2000 BC.
Obal	There is an Ubal located in Yemen
Ophir	Region noted for the production of Gold (1 Chr 29:4).
Patrusim	Upper Egypt from Cairo to Aswuan.
Peleg	The last one of the line of blessing mentioned in the table of Nations. The additional information given about Peleg anticipates the Tower of Babel and dates Chapter 11.
Put	Has no additional genealogy. Ezek places Put with Cush and Persia. Probably an African location. Ancient Greek translations translate Put with Lybia.
Raamah	Probably a name of a African Arabian tribe
Sheba	Refers to Sabeans, Semites from the southwest corner of Arabian peninsula (Yemen) a famous trading center. Also mentioned in Assyrian Inscriptions. Was especially aligned with Israel in the days of Solomon (1 Kgs 10:1-).
Sheleph	Salif. Name of a Yemenite district in Sabean inscriptions.
Shem	Shemites are people with whom Israel lives in good relation. Aramaeans provide brides for Abraham's family (Chapter 24,28).
Sidon	Phoenician City on the Mediterranean Coast, 28 miles south of Beirut. Tradition has it that Sidon was the most ancient Phoenician settlement.
Sintes	Northern Canaanites.
Tarshish	A distant port (1 Kgs 10:22). Could be Mediterranean since he is a son of Javan. But the home of Solomon's fleet was Ezion-Geber meaning that Tarshish could be reached via the Indian Ocean too. Could refer to Carthage a famous Phoenician city in North Africa later conquered by the Romans.
Tiras	Tyrrhennians, later Etruscans of Italy.
Togarmah	Exports horses to Tyre (Ezek 27:14). Upper Euphrates in Asia Minor. Others think it could refer to Armenia.
Tubal	Tabali in Eastern Anatolia
Uz	Northwest Mesopotamia
Uzal	Original name of Sanaha, capital of Yemen.

THE TOWER OF BABEL: GEN 11:1--9

1 Now the whole earth had one language and the same words.

Literally” “one lip”. The Sumerian tradition contains the same notions that men spoke or will speak the same language. Two gods had a fight and the languages were confused. Zeph 3:9 expects a time when all people will speak the same language.

2 And as they migrated from the east, they came upon a plain in the land of Shinar and settled there.

Better: To the east. The term is dubious in Hebrew. In 13:11 it is clearly eastward instead of “from the east.”. If the ark landed on the Ararat mountain range east would be the way into Mesopotamia. Going east is a sign of judgment. It is the way Adam and Eve left the Garden of Eden and the direction to leave the temple or the tabernacle in the desert. Cain went east after killing Abel.

Shinar: Term probably out of use before 1500 BC except in Hebrew. Might be a way to pronounce “Sumer”.

3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

This is full of Hebrew irony. “*make bricks*” “*build for ourselves*” are full of the consonants used for the word Mix-up. The second sentence does even more by using words that sound similar and allude to Mix-up.

Bricks: It was common to use sun dried bricks for buildings. These are specially hardened by burning them. They are ingenious! But to the Israelites it still sounded as fools are working because they used stones and mortar for their buildings. For the Israelite this is already a sign that a building like that cannot stand for long.

4 Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."

A perspective from the Shinarites. They want this construction to commemorate their success. God has commanded them to fill the earth but they want to stay together and become even more powerful than God. Allusion to Babylonian Theology: Main temple was called “House with a raised Head”. Genesis view it as a sacrilege to attempt to invade God’s realm.

5 The LORD came down to see the city and the tower, which mortals had built.

They did not get far up. The Lord still has to come down to take a look at it. Now we can see the tower from God’s perspective. God’s coming down refers to his consideration of this affair. What shall be done about it? A big contrast: Man’s ant-like performances and God’s omnipotence.

6 And the LORD said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.

One people = could refer that they are of one ethnicity, one racial descent. One language sets this somewhere in Chapter 10 because there people already have their own languages. “The beginning ...” They will do more if not stopped! Man’s motives are horrific. They defy God openly!

7 Come, let us go down, and confuse their language there, so that they will not understand one another's speech."

First they said “Come let us” now God says the same. Men fear they will be scattered. God fears that nothing will be impossible for them meaning they will cause great trouble on the earth like the people before the flood. “Confuse” word play with “Babel”

8 So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city.

Communities must communicate with each other to function effectively. They could not continue building when they did not understand each other. All the earth echoes verse 1 and completes section.

9 Therefore it was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Summary of the whole point that was to be made. God’s will comes about after all. The earth is settled.

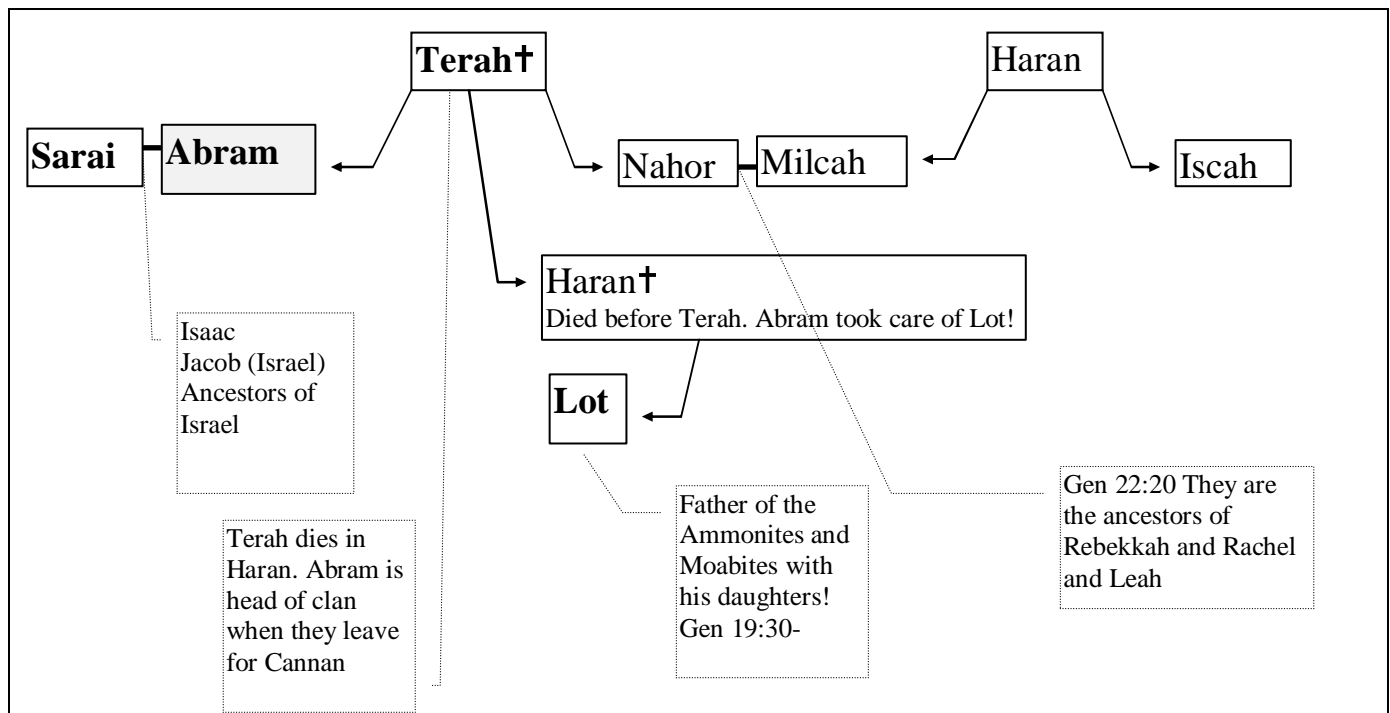
The central point of the story is to define the meaning of Babel:
Babylonians: Gate of the God.
Scripture: Mixed up, Confused.
Alludes to Flood, folly.
Babylon is a symbol of human pride of proud aspirations of humanity, godlessness that must be judged by God (Rev 16:19;17:5;18:2).
No hope, no promise, no salvation for Babylon.

ABRAHAM'S ANCESTORS (GEN 11:10-31)

	Person	Age at death	Age Heir born	Specialties
11.	Shem	600	100	
12.	Arpachshad	438	35	
13.	Shelah	433	30	
14.	Eber	464	34	After Eber were the Hebrews named! Last one of this line in Gen 10
15.	Peleg	239	30	
16.	Reu	239	32	
17.	Serug	230	30	
18.	Nahor	148	29	
19.	Terah	205	70	Three Sons Nahor, Haran, Abram Name changed to Abraham. Gen 22
20.	Abram	175	100	

FAMILY-TREE OF TERAH (GEN 11:27-31)

All here traveled from Ur (Chaldee) to Charan with the intention of going to Canaan! They settled for a while in Haran before Abram led them into Canaan.



Nahor Name known from 3rd Building period of Ur to late Assyrian time. It was common to name children after their Grandfather as also here.

Charan mentioned in old Assyrian texts. Where it was located is not known today.

Terah might mean moon. **Sarah, Milcah, Laban** are all names typical for a lunar worship cult prominent in Ur and Charan.

Note: similarity with Noah and Adam. Terah has three sons. This scheme always seems to introduce a new period in Genesis.

Abram. “His father is exalted”. With him the messianic line and the hope continues. Abram is someone called from idol worship into the fellowship with God and he obeys!

ABRAHAM IN 1 HOUR (GEN 12-25)

12:1-3 The promise of Blessing

- ⇒ Promise: Leave and I will make you a great nation (But: He has a barren wife! No children).
- ⇒ Blessing and Curse bound with Abraham! (But Abraham does not feel strong)
- ⇒ All nations shall be blessed in Abraham (But they are only one family without power!)

12:4-9 Abraham the pilgrim (Hebrews 11:8-12)

- ⇒ Despite all circumstances. Abraham obeys and leaves!
- ⇒ Probably leaves also pagan religion with this act of obedience
- ⇒ V7 Abraham is promised this land (But still no power to do it!)

15:1-6 The promise of an heir

- ⇒ Abraham feels that his line is dead. His servant will inherit his possessions.
- ⇒ But God says that his offspring shall be like stars in the heavens.
- ⇒ Abraham trusted God despite his clear sight of the facts.

16 Taking matters into one's own hand: Ishmael

- ⇒ On Sarah's initiative the common solution to childlessness is attempted
- ⇒ V4 Hagar feels she is superior to Sarah
- ⇒ V10 A blessing for Ishmael even though he is not the one that God promised.
- ⇒ Abraham has a son and feels that God's promise will come true after all

17:1-14 New names for Sarah and Abraham. Circumcision.

- ⇒ A new name for Abraham (Father of a multitude). Reconfirmation of the promise.
- ⇒ Circumcision for the complete family unit with slaves etc. No individualism.
- ⇒ Refusal of circumcision is a sign of denial of the covenant.

17:15-22 God does not care about Ishmael (Gal 4:21-5:1)

- ⇒ God promises a son from Sarah.
- ⇒ Abraham thinks this is utterly ridiculous and gets a laugh attack. Offers Ishmael as sufficient.
- ⇒ Ishmael is blessed but is not of the chosen line. God insists on a son from Sarah.

18:1-15 God ridiculed

- ⇒ The promise gets to be very concrete. Next year.
- ⇒ Sarah overhears the promise and starts laughing because she too finds it ridiculous.
- ⇒ Sarah denies laughing but God heard it nevertheless.

18:16-19:29 Sodom and Gomorra

- ⇒ God takes Abraham into his confidence concerning the judgment on Sodom and Gomorra.
- ⇒ God does not talk about Judgment but Abraham knows what's going on over there!
- ⇒ Abraham is negotiating about the criteria for destruction of Sodom and Gomorra.
- ⇒ He is confident that 10 can be found and leaves it at that.
- ⇒ The sin of Sodom and Gomorra is never - and is better not - mentioned.
- ⇒ Lot invites the messengers of God into his house.
- ⇒ V5 People want to have intercourse with these messengers! Homosexual rape! This cannot be a just getting aquatinted as interpreted by some "Christians" today to justify homosexual behavior. See V8!
- ⇒ V8 Lot tries to appease them by offering his daughters to them. His mind has also become affected by the Sodomites. How could he do that!
- ⇒ Guests must be protected under all circumstances in the ancient near east!
- ⇒ V9 Condemnation of Lot as a judge! Complete nonsense in reasoning which shows that the minds of the Sodomites have totally turned evil. They threaten Lot because of his attempt to mediate!
- ⇒ The messengers of God try to get Lot (relation to Abraham plays into this!) out of Sodom, but he is hesitant to leave. Angels take him by force. God spares a small part of the area (Zoar) because that is the place where Lot stays!
- ⇒ 19:26 Lot's wife looks back despite the commandment of God and comes under judgment!
- ⇒ 19:28 Abraham sees the result of God's complete judgment.

20:12 Sarah is Abraham's half-sister! Same father.

21:1-7 Finally: The Birth of Isaac

⇒ Isaac = allusion to Sarah's laughter about God.

⇒ Laughter of ridicule is turned to the laughter of joy

22:1-19 Sacrifice of Isaac

⇒ Sacrifice of children was common in ancient world to gain favor with a god. Nothing extraordinary.

Abraham is obedient despite his love for his son.

⇒ God provides a sacrifice. It is not we that have to sacrifice but God provides it for us. An allusion to Jesus. God sacrifices his only son for us. Something that he would not even demand of Abraham the great hero of faith.

⇒ This story seemed to have been used to argue against the sacrifice of children in the cultures around Israel! God does not demand human sacrifice!

⇒ Here is proof of how loyal Abraham was to God at the end of his life. He did not question God anymore. He just trusted. No stunts anymore as in the case of the promise of the son or with his wife in crisis.

24 Servant Sent to find a wife for Isaac

⇒ A servant is trusted with the task of choosing a bride for Isaac. He thinks the task is impossible.

⇒ Isaac is never asked about his opinion. Rebecca is!

⇒ Rebecca says: Yes although she has not seen Isaac.

⇒ God is a central figure in the selection of a wife. Contrary to the case of Jacob!

25:7-11 Death of Abraham

⇒ Abraham had a full life. 175 years old. his life was complete.

⇒ The line of blessing continues with Isaac (who does not do anything special at all. That's why we skip to Jacob his son next time.)

ABRAHAM IN THE NEW TESTAMENT

Galatians 3:6-18 Abraham justified by faith

⇒ We inherit the blessing of Abraham since we are Abraham's children through faith in God.

⇒ Righteousness and favor with God is attained through faith, trust in God.

Romans 4 Faith is no reason for boasting

⇒ Abraham had nothing to boast before God. He did not count on how many sermons he had heard how many ceremonies etc etc. His faith was his connection with God. Faith does not include the chance for boasting on our part. It is the trust in God and not in ourselves.

⇒ Abraham was righteous before he was circumcised. Jewish ceremonies add nothing to the faith! Ceremonies are an expression of faith. Ceremonies do not mediate the favor or righteousness of God! (V11)

⇒ Abraham trusted in God's promise of a son despite his weak body and other signs of impossibility! That was counted as righteousness and gained God's acceptance!

⇒ We believe him who raised Christ from the dead (V24). In this way we are righteous in believing the promise of the resurrection of us!

James 2:20-24 Not by faith alone.

⇒ Faith must result in action. Faith alone does nothing. Faith without action is dead faith, not real faith.

⇒ No one is justified *by faith alone!*

⇒ Faith in James here is a mere condition of the mind. I am contrary to popular views of the thinking in Luther, Calvin, Reformation etc leaving the world of evangelical thought here but - surprisingly - I have found that both Luther's *The Freedom of a Christian* and Calvin's *Institutes* contain the message that **Faith must result in action in accordance to the beliefs of the faith otherwise it is not saving faith!** Calvin and Luther both define proper Faith (with Paul!) as Faith that is expressed in action.

60 MINUTES WITH JACOB (GEN 25-36,38,46,48,49)

Jacob demonstrates a parallelism of Good and Evil in his life. He was a tool of God but had a lot of weaknesses. His biggest problems arouse through polygamy and short-circuit management in his family. He is a witness of the power of God who can use the Evil for Good (Romans 8:28). Here is the best example of a dysfunctional family!

25:20-28 The birth of Jacob and Esau

- ⇒ Rebecca was barren like Sarah! But this time Isaac specifically prays for children and they come as twins. These seem to be the only children of Isaac and Rebecca!
- ⇒ Rebecca knows something strange is going on and gets a weird promise of God (V23) already characterizing the life that the two twins will be leading. God disregards the older (who as the firstborn would be the legal heir of Isaac!) and will make him serve the younger.
- ⇒ V25 Red. Esau was the father of the nation of the Edomites. A neighboring nation in the time of Israel.
- ⇒ Jacob takes Esau's heel. He used Esau's strength to conserve his own! That is why he is called Jacob meaning deceiver, one who betrays, plays tricks. His birth signifies how his life will be!
- ⇒ Esau grows to be a strong man. But Jacob prefers to stay home and of necessity will be more involved with people than Esau who focuses on his bodily strengths.
- ⇒ V28 Isaac and Rebecca have preferences! This leads to tension in the family and ultimately causes a lot of catastrophes in the life of Jacob.

25:29-24 Betraying Esau for his right of the firstborn

- ⇒ Esau did not regard the value of God's promises coming through his right of the firstborn. He despised God! He is ready to give up his birthright just because he is hungry! Esau is ruled by his desires. Jacob by calculated action for his own benefit.
- ⇒ Jacob regarded the blessing of God as of ultimate value and even resorts to trickery to get it. Esau has legally given up his claim for his right as the firstborn which include a double share of the fathers property should he die and the promise of God to Abraham!

27:1-29 Betrayal of Isaac and gaining the blessing of the firstborn by trickery.

- ⇒ Isaac wants to bless his preferred son, but Rebecca has other plans. They are in accordance with God's promises, but she uses trickery to bring them about. Did Jacob inherit his savvy from Rebecca?
- ⇒ The disguise of Jacob was crude. V20 uses religious language to press matters forward. Isaac has severe doubt that this is Esau but goes ahead with his blessing.
- ⇒ Isaac is probably willing to give in to the will of God in case this is not Esau but Jacob. He probably knows what God said to Rebecca and the high^(irony!!!) regard of Esau for his birthright. He plays along otherwise he would offend Esau!
- ⇒ Isaac blesses Jacob not with success in hunting but with fruitful fields! A sign of a very strong suspicion that this is actually Jacob and not Esau!

27:41-28:5 Flight to Haran. Commissioned to get a wife.

- ⇒ Esau is mad at his brother not realizing that his father played along. Threatens to kill Jacob.
- ⇒ Rebecca makes plan to remove him from this threat and under the pretext of something else (a wife for Jacob). Same tactic as with Isaac's wife before, but here not a servant is sent! Isaac plays along again and seems to expect Jacob to stay away for awhile!
- ⇒ In a sense Jacob flees from his brother, but his father actually commissions him so that he does *not appear* as a refugee to Laban!

28:10-22 Encounter of the First kind: Vision and Promise in Bethel

- ⇒ Jacob experiences that the blessing of Abraham comes true in his life. He encounters God!
- ⇒ But Jacob is cautious and sets conditions on his allegiance with God V20-22.

29 The Betrayer betrayed: Lea and Rachel. Laban manages Jacob.

- ⇒ V14 Contrary to the servant Eliezer that took Rebecca away Jacob sees no reason to hurry. He seems to guess the bad situation of Jacob. Therefore since he does not have a son he tries to commit Jacob to his family.
- ⇒ V20 Love causes time to pass quickly! If there was a reward evident Jacob could be patient.

- ⇒ V25 No such custom is known. This was just evasion of the issue by Laban. The deceiver is deceived. Laban caught Jacob at his weak spot: Rachel. Result: Seven more years. Jacob does not dare to complain further.
- 29:31-30:43 Permanent Confrontation with Father-in-law. Competition of his wives.**
- ⇒ God is concerned about the neglected. He blesses Lea with children (V31-35)
- ⇒ Rachel feels that she lacks compared to her sister and she resorts to strong language with Jacob. Finally she finds a solution to the problem of children by giving her maid to Jacob. Rachel feels satisfied with the results.
- ⇒ Lea resorts to the same method to increase her children.
- ⇒ V14 Roots are found that should give fertility. Jacob is traded to Lea for the roots.
- ⇒ V22 finally God is merciful and lets Rachel get pregnant but not by the fertility-roots. But she wants more to compete with her sister V24.
- ⇒ V25 Jacob wants to leave but Laban finds another way to keep him. Jacob is a great blessing to Laban despite family troubles!
- ⇒ Jacob uses trickery (I wonder how it worked!) to get all the herds and make himself rich.
- 31 God's call to go back to Canaan. Covenant with Laban**
- ⇒ V1 Now Laban has a son too.
- ⇒ A Conference in the field after God also speaks to Jacob. God is the reason he got all his herds not his trickery. Again using religious language to justify himself. V14 A cool consideration of Rachel and Lea: Anything left that we did not take of Laban? He is not so rich anymore and has sold them to Jacob (Weird argument!). All that belongs to us is rightfully ours!
- ⇒ They leave very stealthy. Rachel steals the idols! Taking the idols means taking the blessing from the home of Laban. The most important thing is stolen. She must have been fond of all sorts of religions. First the fertility-roots then the idols! What a character! Fits Jacob.
- ⇒ V24 Good or Evil = Same phrase used for the Tree of Good and Evil. Signified moral judgment. Laban does not have the authority to decide if what Jacob did was bad.
- ⇒ V32 A curse upon the one who stole his gods.
- ⇒ Rachel is also able to trick others. Works on Laban.
- ⇒ V42 But still God is on Jacob's side!
- 32 Encounter of the Second kind: Angels**
- ⇒ Messengers of God met him. This might refer to a blessing on the course of action decided by Jacob.
- 32:4-13 Fear of Esau: Jacob prays**
- ⇒ Attempts to appease Esau. Jacob is afraid.
- ⇒ V9 Even starts earnest prayer in this situation. Realization that his cunning will not be sufficient here.
- 32:24-33 Fight with the First kind at the Jabbok River. A New Name.**
- ⇒ A blessing is given to Jacob. Finally he gets another name than "Betrayer". Israel the name of the future nation! Meaning: Prevails with God. Prince with God.
- ⇒ Peniel = The face of God.
- 33:1-16 Peace with the Third Kind. Esau.**
- ⇒ Esau has forgotten his issue with Jacob. Wants to have full relationship restored. But Jacob keeps his distance. Tries to get away from him as soon as possible. Polite but determined.

34:1-6 Jacob's daughter Dina is raped.

- ⇒ Shechem tries to appease Israelites by offering to take Dina as his wife. Common recipe for incidences like that (see also Ex 22:16+17; Dt 22:28+29)
- ⇒ Jacob is not doing anything until the host of his sons arrives. But the sons immediately take the situation into their own hands.

34:7-31 Jacob's violent sons. Slaughtering a village

- ⇒ Jacob's sons have learned from their father. Intrigue plays a big part in their life. They take matters into their own hands.
- ⇒ V26 Dina was kept by Shechem and not returned to her family. One more reason for the anger of Simeon and Levi.

35:1-15 Encounter with the First Kind: Confirmation of Covenant

- ⇒ Now the time has come for Jacob to fulfill his promise given at Bethel.
- ⇒ Recommitment to God alone. All gods are to be put away (A sure indication that there were some among them worshipping idols!).

35:16-20 Death of Rachel at the birth of Benjamin

35:22 Reuben sleeps with one of Jacob's wives.

36 Genealogy of Edom (Esau)

- ⇒ The names appearing here are like those in the book of Job. Job is considered to be of Edomite origin.
- ⇒ The Edomites were famous for their wisdom in later times.

37 Joseph sold to Egypt (Next time!)

38 Affair of Judah and Tamar

- ⇒ The custom of Levirate(Brother-in-Law) marriages.
- ⇒ Judah has sexual contact with whom he considers a harlot.
- ⇒ Perez and Judah are ancestors of Jesus. The messianic line continues here!

39-45 Joseph in Egypt (Not today!)

46:1-6 Jacob called to Egypt

- ⇒ The same thing that also happened to Abraham. When Jacob is old he simply obeys God. Betrayal has stopped he is now Israel and not Jacob anymore.
- ⇒ 70 (or 72) persons going down to Egypt. Compare the **Table of Nations!**
- ⇒ Promise: Leave and I will make you a great nation (But: He has a barren wife! No children).

48-49 Jacob blesses his sons and grandchildren

- ⇒ Jacob is dying and does the same change of blessing to Joseph's children (by crossing his hands, his old characteristics show up again in a good way!) who will become two of the tribes of Israel. They are adopted by Jacob here.

⇒ Jacob prophecies on his deathbed that Israel will return to Canaan. It is now the "Land of your Fathers!"

⇒ Jacob buried with Abraham and Isaac.

49:10 Messianic Prophecy.

- ⇒ Judah will rule. Jesus is of the line of Judah. That is why he is often called "The lion of Judah". This is taken to be a prophecy on Jesus Christ.

JACOB IN THE NEW TESTAMENT

Hebrews 11:21 Jacob a man of faith

- ⇒ The blessing that Jacob gave on his death bed, was in faith because he trusted that God will make it come true.

Jacob's well in John 4:5-26 (The Samaritan Woman at the well)

- ⇒ References the ground bought by Jacob in Genesis 33:19. Jacob erected an altar at the site. The Samaritans still call Jacob their father here! (John 4:12). Joseph is buried there (More next week).

3600 SECONDS ABOUT JOSEPH (GEN 30,37,39-50)

A man whose dreams came true. A survey of his life:

IN CANAAN

30:22-24 Son of Jacob and Rachel

⇒ Joseph the son of Rachel is named calling for “more” children

37:1-4 The darling of his Father. Envy of his brothers.

⇒ Joseph is the son of Jacob’s favorite wife and was born in his old age. So he is spoiled by the affection of his father.

⇒ He is specially favored and gets special clothing that set him apart from the others and visually demonstrated the favor of Jacob.

⇒ He spies on his brothers and tells their evil deeds to Jacob! They were furious!

37:5-11 Dreams. Hate of the brothers gets boiling

⇒ Joseph does not realize what is happening between his brothers and himself. Telling them about his dreams is the worst that he could do in this situation.

⇒ The dreams are prophetic but it is not wise of Joseph to talk about them in this situation.

⇒ Joseph could not keep his mouth shut!

⇒ Jacob accepts the dreams as prophetic and keeps them in his mind although the content worries him.

37:12-36 Sold to Egypt as a slave

⇒ V14 Joseph is Jacob’s informant about his brothers. Jacob is naive too. After the incident with Shechem he should have known his sons better!

⇒ Reuben does not agree with the whole bunch in killing Joseph but plots his rescue. Something good is still left in them although it is not popular among the group of brothers. Reuben feels responsible as the leader. He feels deceived when the others sell Joseph while he is away.

⇒ V23 The tunic was what they hated most. It was the sign of his preferential treatment by their father!

⇒ V26 Judah - the firstborn of later time - is the one who has the idea to sell Joseph to Egypt into slavery.

⇒ Joseph is put down by humans (the same happened to Jesus). Joseph was worth 20 shekel of silver. Jesus thirty pieces of silver (Matt 27:9).

IN EGYPT

39:1-18 In the house of Potiphar

⇒ God is with Joseph and blesses him. Joseph accepts his fate and tries to make the best of it. He does not rebel.

⇒ Faithfulness despite temptation. Attempted rape the other way.

⇒ Joseph is wrongly accused (Potiphar’s wife has to protect herself!) and put into prison.

39:19-40:23 In Prison: Interpreting Dreams

⇒ God is leading through outward circumstances. Joseph again accepts the worsening circumstances and still God blesses him and he becomes the supervisor of the prison.

⇒ Joseph gives the honor to God V8

⇒ He accurately interprets their dream but his favor is not returned. He is forgotten in prison.

41 Joseph interprets dreams of Pharaoh and is made Vice-King of Egypt

⇒ God gives Knowledge and Revelation of his will.

⇒ Joseph is lifted up by God (ditto with Jesus).

42:-45:24 Travels of Joseph’s brothers to Egypt to buy corn.

⇒ Joseph does not reveal himself to them but first wants to check them out and teach them a lesson.

- ⇒ V21 they see that this came on them because of their sin against Joseph! Their guilty conscience haunts them. Reuben feels that this is the retribution for their sins.
- ⇒ Joseph puts their money in their sacks! They realize they have not paid (symbolic for their sins??) and are afraid to return.
- ⇒ Jacob is afraid of losing Benjamin his only son of his beloved wife Rachel. But he has to let go. This seems to have been a therapeutic concern of Joseph who knew from his own experience how his father loved Rachel and how foolishly he was raised.
- ⇒ V37 Brutality reigns in the mind of Reuben. Offers his own two sons to be killed!
- ⇒ Finally they have to go since the hunger is so severe. Judah is talking sense into his Father. He is offering to take the blame, not offering his children like Reuben!
- ⇒ Ch 44 Joseph specifically targets Benjamin to see how his brothers would stand up for him. First it sound as they would be willing to sacrifice anyone V9. V18 now the brothers are ready to fight for their brother! Judah is offering himself as a replacement! Selflessness!
- ⇒ Love and forgiveness towards his brothers that have sinned against him (Jesus also forgave those who sinned against him on the cross!)

45:25-47:26 Jacob and family move to Egypt

- ⇒ V28 Jacob finally stops mourning and come to life again.
- ⇒ Joseph's love of his father is evident here(cf. Jesus love of his father)
- ⇒ 46:30 Jacob ready to die after he has seen Joseph.
- ⇒ Pharaoh is blessed by Jacob! 47:10

47:27-50:14 Jacob's death and Blessing (Last time)

50:15-26 Joseph's mercy towards his brothers

- ⇒ V16 Another lie from Joseph's brothers.
- ⇒ God turned their evil into good and Joseph does not hold a grudge V19-21 (cf. Jesus forgiveness on the cross)

JOSEPH IN SCRIPTURE

Ex 13:19 Moses takes the bones of Joseph along when leaving Egypt because of his prophecy

Josh 24:32 The bones of Joseph are buried at Shechem. The spot that Jacob had bought. The well in

John 4:5

- ⇒ The prophecy of Joseph made in trust of God comes true! He is buried with his fathers.

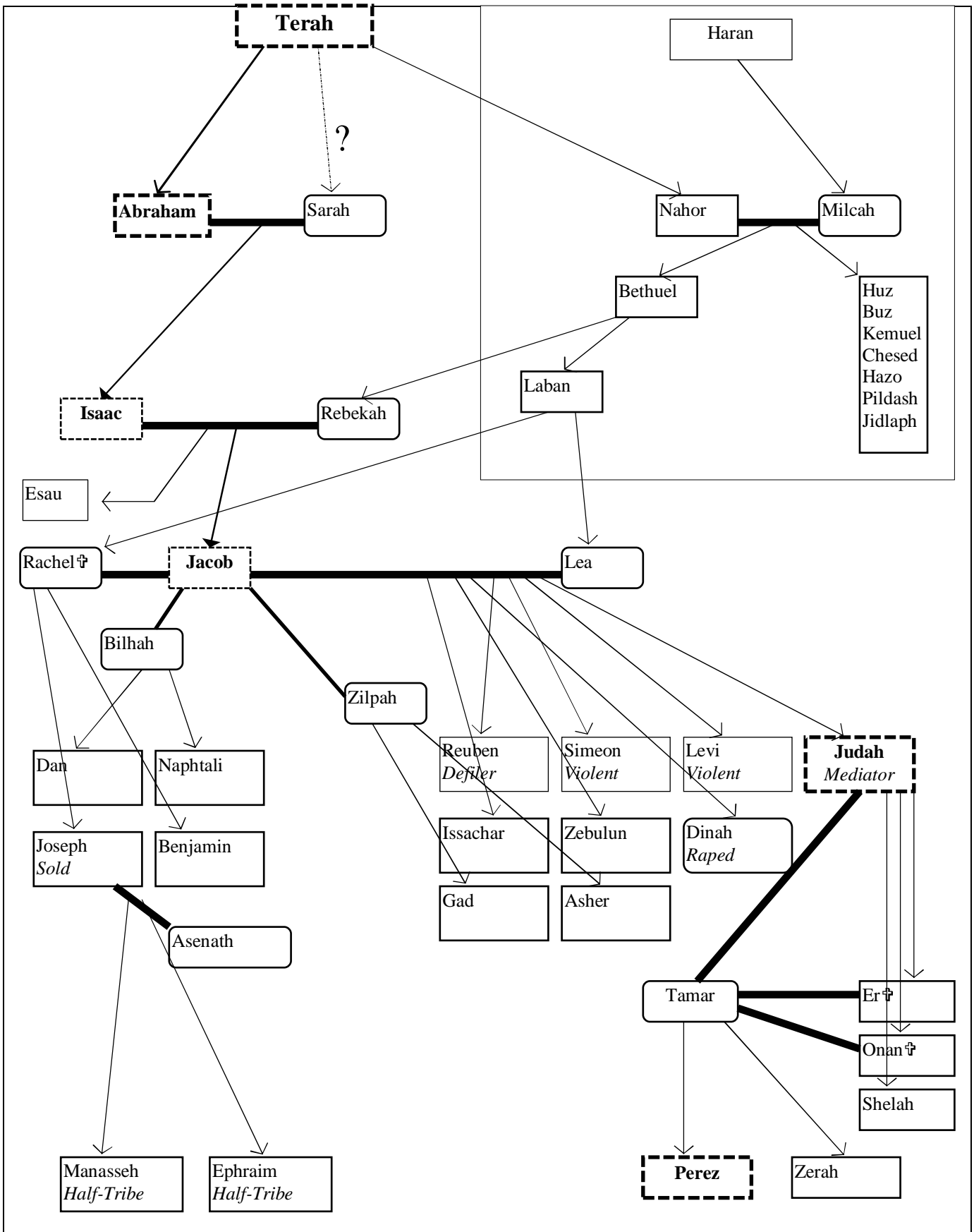
1 Chr 5:1 Birthright problems. Joseph made the firstborn

- ⇒ God chooses the heir that is blessed. Humans do not. We inherit the blessing of Abraham since we are Abraham's children through faith in God.

Heb 11:22 Joseph's prophecy when he dies

- ⇒ Joseph saw the return of the children of Israel on his death bed and made instructions for his bones to be carried back in faith and trust of God to make it come true.

THE FAMILY TREE OF THE PATRIARCHS IN GENESIS 12-50



Evolution

Life has developed from itself

There is no purpose of life except to evolve into higher and higher forms of life.

Mankind evolved from animals over millions of years

Survival of the fittest. The better adapted being kills the weaker ensuring a continual evolution

The world functions according to laws of nature that cannot be violated.

Materialism, Rejection of God. We are not dependant on God.

Optimism: Humans will be able to control the world and its development

Disregard for human life. All depends on our capability to develop personally and as a society. In some form we will have to discard the weak.

“Who has the most toys wins”

Christianity

Everything was created by God

The purpose of creation is the worship of God.

Everything was created to his praise.

Humans were a special creation by God in God's image. Animal life was “formed” by God but not created.

God is the advocate and the helper of the weak and poor. The proud are punished for their wickedness.

God can intervene and does intervene in this world.

He has repeatedly changed the way the world functions. The world will be destroyed at some point (Revelation 21).

Results:

Faith, Acknowledgement of dependance on God

Acknowledgment that we are not able to control the world. We are incapable of saving each other, how much more of saving the world.

Love for others.

Current problems with Evolution

- Fossils are used to support the development of different species. Darwin assumed that intermediate forms between the species that he discovered will be found. More than 100.000 fossils have been excavated but no intermediate forms have been found. This has led to an increased criticism of the theory.
- Species appear suddenly in the fossil record. The first species suddenly appear 600 mio years ago in the fossile record. Species that have formerly been stated as being early forms of live have been found well and alive in newly researched parts of the planet.
- A development from one biological species to another has never been observed in all our history. Adaptation and selective breeding have been noticed, but highly specialized races get vulnerable again since their pool of genes gets exhausted. Malfunctions of the animals increase, as do mutations.
- Mutations have never been observed as having a positive effect on the life of an animal. They result rather in a handicap if they do not lead to early death.
- Evolution is contrary to known physical laws. It has never been observed that the organization of matter suddenly increases. Quite contrary. Matter left alone deteriorates into more and more chaos.
- Whales and Dophins are a big problem for evolution since they are mammals. Sincemammals developed on dry land they must have found a way back to the sea. Quite impossible in the time available.
- The simplest living cell is such a complex organism that no “accidental” combination of chemical elements could produce it in a reasonable (meaning a few hundred billion years) time.
- Many modern scientists have abandoned the theory since it is not coherent with our available knowledge in favor of other solutions. Such as temporary heaping of “accidents” (=miracles, John Gribbin) or other rather strange views of aliens planting gentic information or this information traveling on meteors to our planet.

The rejection of the Enlightenment

Modern (Enlightenment)

Truth is found by reasoning

There is a universal absolute Truth

Optimism: Human Reason can explain everything and will lead humanity into a new era

“Laws of Nature” are controlling our world and cannot be violated. If we know all of them then we will have total control over our world.

Knowledge must be systematic

Conquest of other Worldviews by superior one.

Materialistic orientation. Rejection of religion as superstition.

Rejection of Christianity because it is not reasonable

Individualism

Post-Modern

Truth depends on perspective

Pluralism. Many views are valid. Truth is relative.

Pessimism: Systematic Reasoning has failed and leads us on a dangerous path.

“Laws of nature” are approximations of reality. They can be bypassed. Physics shows clearly that laws of nature are not absolute but empirical.

Knowledge is gained in a pragmatic way by trial and error. Knowledge depends on social context.

Tolerance of other Worldviews

Spiritual Quest for meaning. Eastern Religions. Ancient Pagan religions revived.

Rejection of Christianity because it was the major cause that led to empty rationalism and a materialistic worldview.

Communities

The Genesis Bible Study Preparatory Notes on Genesis

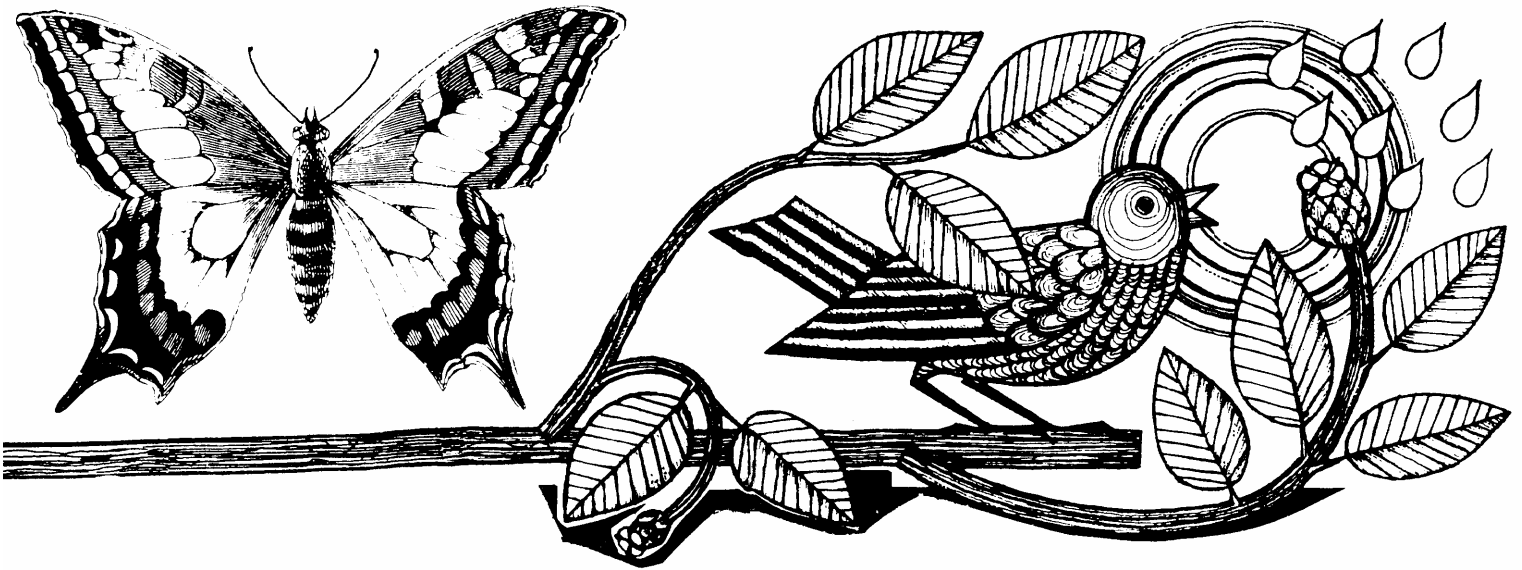
A Weekly Study Series at Westminster Presbyterian Church
(Temple, City, California, USA). Meets regularly on Mondays at
7pm in Room 1 beginning July 11, 1994

by

Christoph Lameter

Revision: March 3, 2003

Genesis 1:1 ברצית בר להי ת הצמי ות הר



Survey with us the Origins of the Faith and our World and discover how the brandnew discoveries of modern Science show it to be more and more as the reality. See the beauty of the World that the Creator has made for us and follow his thoughts as the wonderful world of nature, and finally we, came into being. Find out how the history of God's relationship with His people started. Rejoice and Worship Him who is above all in the special **Worship Time** with contemporary Christian songs.

6. Introduction

I think the first thing that we need to talk about is how we approach Scripture. How do we use the powers of our mind. To properly understand Scripture we have to know something about our reasoning. We have to understand what reason can accomplish and what not. The Apostle Paul wrote on this subject and I have always kept it in my mind. Let us read 1 Cor 13:9-

9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Our knowledge and power to reason is limited. We are only able to see partly some schemes of what is reality. I am also only human and my knowledge is limited. In another passage Paul expresses a very strong opinion concerning "Wisdom" (1 Co 3:19+20:)

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

Reasoning is something that can take a spin on its own. As a Christian faithfulness to God as revealed in Scripture has to be the ultimate measuring stick, not what we think is right, what we feel is right or something else.

I will talk more about that later after we have got into our Scripture for today a bit.

7. Presentation Material

7.1 Genesis Chapter 1

As I have promised we begin at the very beginning of the Bible. Please open your Bible to the first page first verse. Genesis 1:1.

7.1.1 In the beginning God created the heaven and the earth.

I will talk about three subjects for this verse "The Beginning", "The God", "Creation" and "Heaven and Earth". These topics are rather comprehensive so I hope we have enough time to cover them.

7.1.1.1 The Beginning

The first Hebrew word of the Bible means "In the Beginning" (BeReSHiT) and the Hebrew people name each of the five books of Moses according to the first word in each Book so that BeReSHiT is the original name of the book.

The term that we use "Genesis" comes from the Greek and is best translated as **origins**. The Book is concerned with the origins of the earth, life on earth and especially with the origins of mankind on earth.

7.1.1.1.1 A Beginning and an End of the Universe

The Beginning indicates that there was a time when the universe came into existence. The universe is **not** eternal, but has a definite beginning as it also will have a definite end. See Rev 21 where the Apostle John sees the passing away of the heaven and the earth.

7.1.1.1.2 Beginning necessary for Christianity

That there was a beginning is extremely important for our faith. The world as it is is essentially a gift from God, a gift for time not for eternity. The universe does not exist on its own but it exists because God made it!

There are no other ultimate forces at work in the universe but our God. This God presented here is the supreme God over all. Created things do not have magical powers and cannot be worshipped since they are without life.

7.1.1.1.3 Rationale of the static universe picture

In the beginning of this century the view that the universe was eternal and did not have a beginning was dominant. Only primitive people (such as the naive Christians) would believe that the world had a beginning. The beginning of the world was unobservable and could not be scientifically surveyed. No one saw that the world was created or saw it end. Therefore the world seemed to be eternal.

7.1.1.1.4 Breakdown of that picture

In the beginning of our century Albert Einstein formulated his famous "Theory of Relativity". Einstein was very upset with his findings because they indicated that the universe was expanding. If the universe is expanding now then there must be some point from which it started expanding. The universe therefore could not be eternal.

Einstein therefore changed his equations so that the universe was static again. He could not explain why he did the modification, but he definitely could not accept an expanding universe and he knew that most of his colleagues would not accept it either. Everything was fine until one of those guys from Los Angeles came on the scene.

If you look up to the mountains to the north of Temple City you see Mount Wilson. There is a very famous Observatory up there. In the 1920s a guy named Edwin Hubble began to use the Telescope to measure the speed of stars and galaxies in the universe. To his surprise he found that all Galaxies that he measured moved away from the earth! There was an indication that the Universe was

expanding! His discovery caused quite a stir among leading astronomers and other scientist who strongly objected to such a “repugnant” and “incredible” idea.²

Finally Einstein traveled all the way from Berlin (Yes, he was German!) to Pasadena to have a look at what Hubble was doing. The result was that Einstein finally acknowledged an error in his Theory of Relativity. He retracted the modification that made the universe eternal and acknowledged an expanding universe.

7.1.1.1.5 Verification of the “Big-Bang Theory”

Later this was called the “Big Bang” Theory, but still a hard core of scientiest objected to this Theory that challenged their understanding of reality. Further proof was found in the 60s when a constant background radiation was measured in the universe as predicted by the Theory.

The Hubble Telescope finally brought the last confirmation. When it was up in space unable to see because of faulty design of the lenses for visible light it still was able to measure radiation accurately. The “Big Bang” Theory predicted that there would be a certain pattern in the background radiation of the universe. This was confirmed in the most elaborate way since the telescope was not occupied with other visual objects. In a certain way I would say the defect of the lenses was a gift of God to finally silence all the critics of the ‘Big Bang’ Theory.

7.1.1.1.6 Consequences of the Big Bang Theory

7.1.1.1.6.1 *What was before?*

An implication of the *Theory of Relativity* is that space and time belong together. They cannot be seen separated from each other. This leads to the conclusion that time and space were created together. The question: What was before? does not make sense. Furthermore the nearer one gets to the point of the Big Bang the more condensed the mass of the universe is and gravity will be correspondingly greater meaning that time will run slower.

7.1.1.1.6.2 *Time is dependant on the location*

A very important result of the Theory of Relativity is that time is dependant on the position of where it is observed. Gravity is one element that is very important to the running of time. Satellites that are sent into orbit around earth with a precise clock need to have specially tuned clocks because time is running faster without gravity.

In the same line it is very difficult to speak about large quantities of time such as billions of years since there is no reference point in space. The universe is expanding after all. To talk about billions of years is like talking about billions of gluglus (artificial word to confuse the hearer).

7.1.1.2 The God

7.1.1.2.1 First occurrence

Here the name of God appears for the first time in the Bible. There is no introduction or a proof for God. God is simply presented. The Old Testament is not concerned so much with analyzing but more with telling about. The narrative the story is the way to communicate about God. Genesis 1 is a story that tells the reader about God, it is not a dogmatic treatise on the characteristics of God.

7.1.1.2.2 The Trinity

The name of God as revealed here in Hebrew is Elohim. The noun in itself has a plural ending (possibility of meanings: Rulers, Angels, intensive as God) but has a meaning just referring to one here as evident from the verb used in this sentence.

Christians have often seen this as a hidden reference to the Trinity. On the one hand God is one, but on the other God is tree.

7.1.1.2.3 God external to creation!

God here is external to the World. God is not the world or all that is created! In contrast to the Eastern Religions there is no “consciousness of the universe”

7.1.1.3 The Process of Creation

The question then arises how was creation done? The church has always believed in “creatio ex nihilo”. Creation from nothing. See also Heb 11:3.

From Quantum Physics (Elementary particles) we know that these basic building blocks occur with two polarities. If two meet they will annihilate each other. Similarly two particles can come into existence from nothing. We therefore have experimental proof for creation out of nothing.

7.1.1.4 Heaven and Earth

Notice that the heavens occur in the plural.

Nehemia is praising God for creation (Ne 9:6).

Psalmist is praising God for creation of heavens and earth Ps 102:25

² Jewett p.474

And a New Testament reference: Ac 17:24

Distinction between Heaven as the sky and heaven as a place for heavenly beings.

7.1.2 And the earth was without form and void; and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters.

This is a very difficult verse. The meaning of many words in it are disputed or are not properly known except by our tradition.

7.1.2.1 And the Earth - it was a desert and a wasteland

The words ToHU WaBoHU. ToHu means as much as a desert. It refers to something which is without substance or reality (Job 26:7). Emptyness of Idols Isa 44:9). Isa 45:18-19. Best illustration. KJV Vain.

ToHU: Desert, wilderness, wind, nothing, vanity³.

BoHU only appears in connection with ToHU and seems to be a kind of synonym to ToHU. (Jer 4:23; Isa 34:11).

7.1.2.2 Darkness was on the face of the deep

Darkness was not yet created chronologically. We are really at a loss to what this means. Deep could refer to Chaos, Ocean abyss? An Abyss appears repeatedly in Scripture (Isa 51:9-11). Abyss could also refer to a goddess of the Babylonians that governed the seas.

7.1.2.3 The Spirit of God was hovering over the surface of the waters.

The main problem here is the RUaCH Elohim. Two words. One is RUaCH which could mean wind or Spirit. some would use "Breath". Elohim can refer to God himself or could signify strength being used as the superlative. Therefore some translations here give the "Wind of God", "a strong wind" etc... In this case the "hovering" and so on is usually translated as "stirring the waters" (RSV and NRSV)

But Ruach Elohim never in any other place in the Bible means a "mighty wind" therefore that translation is difficult to support. The superlative use of Elohim is dubious when used in the OT. Evidence of the understanding of Spirit has even been found in early Jewish Targums. The NRSV does a bad job as usual when there was a decision about translation.

The "hovering" is a rare word in the OT. Dt 32.:11 same verb translated as an Eagle hovering over its nest.

GAP theory! Has to be abandoned because of syntactic reasons. Version 2 describes creation in its state of formlessness before God began the days of creation.

Verse 1 is the opening and at the same time summary of the creation story. Verse 2 is telling of the circumstances before God's creative acts in the following verses. It is most probable an attempt to describe this situation.

7.1.3 And God said, Let there be light: and there was light.

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

7.1.5 And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.

7.1.6 And God said, Let there be a firmament in the mist of the waters, and let it divide the waters from the waterf

7.1.7 And 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

7.1.8 And God called the firmament Heaven. And the evening and the morning were the second day.

7.1.9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

7.1.10 And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

7.1.11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

7.1.12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

7.1.13 And the evening and the morning were the third day.

7.1.14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

7.1.15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

7.1.16 And 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.

7.1.17 And God set them in the firmament of the heaven to give light upon the earth.

7.1.18 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.

³ Hamilton p.109

7.1.19 And the evening and the morning were the fourth day.

7.1.20 And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven.

7.1.21 And God created great wales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

7.1.22 And God blessed them, saying, Be fruitful and multiply, and let fowl multiply in the earth.

7.1.23 And the evening and the morning were the fifth day.

7.1.24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

7.1.25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

7.1.26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

7.1.27 So God created man in his own image, in the image of God created he him; male and female created he them.

7.1.28 And God clessed them, and God said unto them, Be fruitful and multiply, and repleanish the earth, and subdue it: and have dominion ofver the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

7.1.29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the arth, and every tree in the which is the fruit of a tree yileding seed: to you it shall be for meat.

7.1.30 And to every beast of the earth, and to every fowl of the air, and to every things that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

7.1.31 And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

8. Session organization

Under these heading complete organizational plans for single sessions are included. These surround issues discussed in the Materials section. This section is independant to facilitate a better possibility of using the material for other purposes or reorganizing it for different styles of presentation.

8.1 General Schema

This general scheme is subject to reorganization depending on the reponsiveness of the participants.

Welcome

The Welcome should give the topic to be presented and introduce the songs.

Worship Time. 2-3 Songs

Worship time should possibly express the topic to be presented. Mix songs known with teaching new songs.

Prayer

Prayer by Presenter

Presentation / Discussion

Communal Prayer

Communal Prayer introduced by Presenter and finished by him.

Final Song

Mosaic Blessing: The Lord bless thee.....

8.2 July 11, 1994 The beginning

8.2.1 Introductory Stuff

“Welcome to the First Session of the Genesis Bible Study. Let us sing some songs and then start getting into Genesis 1:1. There is so much stuff only in this verse that I will spent the whole first session on it. I hope all fits into the time that we have.”

“I have looked up some songs that express our worship to him for that what he has made:”

8.2.2 Songs:

O Lord my God!

Ah Lord God

You are Worthy

(The Greatest thing)

8.2.3 Prayer

“Father God we thank you for the world that you have created for us to live in. Let our life be a worship unto you, let our life be a witness for you, let our life be dedicated to you.”

“We pray that you enlighten our minds through the Holy Spirit to understand your word. Make it real in our lives!”

8.2.4 Genesis 1:1

8.2.5 Communal Prayer

Let us have a time of communal prayer. I will close the prayer.

Time of communal Prayer

Before we part we will sing one special song (Some of you might already have sung it in the Wednesday morning Bible Study). It is the Mosaic blessing found in Leviticus 6:22-27. *Read passage.* Let’s try to sing this passage together and that will be the end of our Study for today:

8.2.6 Final Song: “The Lord bless thee”

8.3 July 18, 1994 The Six Days of Creation

8.3.1 Introductory Stuff

“Welcome to the Second Session of the Genesis Bible Study. Last time we talked about Genesis 1:1. Today I will try to get into the rest of the Chapter. Let us sing some songs.

“I have looked up some songs that express our worship to him for that what he has made:”

8.3.2 Songs:

O Lord my God!

Interlude Eccl 1:16-18 Wisdom can be folly. There is a limit to wisdom. The most important thing Eccl 12:13-14!

I just keep trusting my Lord

What a friend we have in Jesus

Great is thy faithfulness

8.3.3 Prayer

“Father we thank you for the word and for the world that you have made for us. Let your word speak to us about all of that, that we may learn and understand. We thank you for the redemption that you have given us in Jesus Christ in this fallen world.

“We pray that you enlighten our minds through the Holy Spirit to understand your word. Make it real in our lives!”

8.3.4 Genesis 1:2-

8.3.5 Communal Prayer

Let us have a time of communal prayer. I will close the prayer.

Time of communal Prayer

Before we part we will sing one special song (Some of you might already have sung it in the Wednesday morning Bible Study). It is the Mosaic blessing found in Leviticus 6:22-27. *Read passage.* Let's try to sing this passage together and that will be the end of our Study for today:

8.3.6 Final Song: “The Lord bless thee”

8.4 August 1, 1994 The Sabbath

8.4.1 Introductory Stuff

“Welcome to the Second Session of the Genesis Bible Study. Last time we finished Genesis 2. Today we will cover the seventh day of creation and then I will present some material on evolution. Let us sing some songs:.

8.4.2 Songs:

To God be the glory!
O Lord my God!
I just keep trusting my Lord
What a friend we have in Jesus
As the deer

8.4.3 Prayer

“Father we thank you for the word and for the world that you have made for us. We thank you for the redemption that you have given us in Jesus Christ in this fallen world. And as we speak about the sabbath day today we thank you that you have made us to enjoy that what you have create, that you rejoice in our joy, our Father.

“We pray that you enlighten our minds through the Holy Spirit to understand your word. Make it real in our lives!”

8.4.4 Genesis 2:1-4

Read Genesis 2:1-4

Present foil. Read interested passages and discuss.

Take it over to Evolution. Explain dangers of evolutionary understanding.

8.4.5 Communal Prayer

Was modified to just contain a single prayer from me.

8.4.6 Final Song: “The Lord bless thee”

8.5 August 8,1994 The Garden of Eden (Gen 2:4-17)

Attention: This time keep track of time and do not get carried away!

8.5.1 Introductory Stuff

“Welcome to the Fifth Session of the Genesis Bible Study. Last time we finished the week of creation with the Sabbath. Today we will cover the making of the Garden of Eden, Paradise! Let us sing some songs:.

8.5.2 Songs:

Fairest Lord Jesus

To God be the glory!

Sing Hallelujah to the Lord

I just keep trusting my Lord

As the deer

8.5.3 Prayer

8.5.4 Genesis 2:4b-17

8.5.4.1 The Name Yahweh

I have reevaluated my position. I think the passage begins with 2:4b “In the Day God created”.

Day by the way can refer here to a period of time. There is a special formular “In the day of....” which is often used to give a time period instead of a reference to a day.

Read verse 4b.

Here we also have a switch in the use of the Name of God. Lets look at the names of God in the OT (Slide).

Here we have a combined name Yahweh Elohim. which signifies both the relationship to man as well as the majesty and power over creation.

Something to the nature of the Hebrew language. There are no times like we have today. There is just two things that can be expressed. A continual action and a completed action. These actions can be in the past the future or in the present! If a prophet prophesies something he uses the same words and the same sentences as if he would describe something that is happening now! The same is valid of the past. Language to tell of actions in the past is similar if not the same as if someone is talking about things happening now. There are sometimes clues to when this happened. here we have the “In the day when”!

The Situation in V5-7 is describing and uncultivated earth with no plants that need proper care. The creation is waiting for humans to come on the scene. This was the situation on the third day when the plants were created.

8.5.4.2 The Dual nature of human creation

Verse 7. As before in 1:27- we have God performing a kind of double creation of man. On the one hand he is formed from the dust, but on the other hand the breath of God is in him.

V8 God begins to care for Adam.

The breath that is blown into Adam is not the spirit of God! Here a special word for breadth is used. In the New Testament the spirit comes with a similar word for wind.

8.5.4.3 The Garden of Eden (Paradise)

8.5.4.4 The Tree of Life!

8.5.5 Communal Prayer (This time really do it!)

Let us have a time of communal prayer. I will close the prayer.

Time of communal Prayer

Before we part we will sing one special song (Some of you might already have sung it in the Wednesday morning Bible Study). It is the Mosaic blessing found in Leviticus 6:22-27. *Read passage.* Let’s try to sing this passage together and that will be the end of our Study for today:

8.5.6 Final Song: “The Lord bless thee”

8.6 August 15,1994 Woman (Gen 2:18-25)

8.6.1 Introductory Stuff

“Welcome to the Sixth Session of the Genesis Project. Last time we covered the Garden of Eden. Today we will deal with a hot issue coming up in the Garden the making of Wo-Man. Let us sing some songs:.

8.6.2 Songs:

As the deer

Fairest Lord Jesus!

What a friend we have in Jesus

Glorify Thy Name!

Jesus put this song into our hearts!

8.6.3 Prayer

8.6.4 Genesis 2:18-25

8.6.4.1 Why was man alone in the first hand?

8.6.4.2 Looking for a companion/ counterpart.

- 8.6.4.3 Adam names Animals
- 8.6.4.4 The solution from the “Rib”
- 8.6.4.5 Adam names Eve.
- 8.6.4.6 Leaving family. The oneness in marriage.
- 8.6.4.7 Nakedness

8.6.5 Communal Prayer (To be modified!)

Let us have a time of communal prayer. I will close the prayer.

Time of communal Prayer

Before we part we will sing one special song (Some of you might already have sung it in the Wednesday morning Bible Study). It is the Mosaic blessing found in Leviticus 6:22-27. *Read passage.* Let's try to sing this passage together and that will be the end of our Study for today:

8.6.6 Final Song: “The Lord bless thee”

8.7 August 22, 1994 The Fall (Gen 3:1-13)

8.8 August 29, 1994 Judgment (Gen 3:14-24)

8.9 September 5, 1994 Cain and Abel (Gen 4:1-16)

8.10 September 12, 1994 Genealogis (Gen 4:17-5:32)

8.11 September 19, 1994 Noah's Faith (Gen 6:1-22)

8.12 September 26, 1994 The Flood (Gen 7-9:17)

8.13 October 3, 1994 The Tower of Bable (Gen 9:8-11:32)

8.14 October 10, 1994 The Call of Abraham (Gen 12)

8.15 October 17, 1994 Abraham's Nephew (Gen 13+14)

8.16 October 24, 1994 The Covenant (Gen 15-18:15)

8.17 October 31, 1994 Sodom + Gomorrah (Gen 18:16-19:38)

8.18 November 7, 1994 Isaac (Gen 20-23:24)

8.19 November 14, 1994 Death of Abraham (Gen 23-25:18)

8.20 November 21, 1994 Jacob + Esau (Gen 25:19-28:9)

8.21 November 28, 1994 Jacob's blessing (Gen 28:10-33:20)

8.22 December 5, 1994 Two Rapes (Gen 34+38)

8.23 December 12, 1994 Joseph sold (Gen 35-37-36)

8.24 December 19, 1994 Photiphar + Dreams (Gen 39-)

9. Conclusion

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