



# **On Genesis**

## **Chapters 1 - 14**

**By**

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# Introduction

*Teaching Notes* are Bible studies we taught before GraceLife Ministries began publishing articles online in 1995. Some were presented as sermons, others as group studies.

Our hope is that these older studies will be a blessing to you in your life and ministry. Please use them in any way God leads you.

These teaching notes are from a series of studies about the **Book of Genesis**.

[These notes are from a study from almost 45 years ago.]



## Chapter 1 verse 1

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

The *heavens* (plural) and the *earth* were created by God .. in the beginning.

God is eternal and exists in a timeless dimension of foreverness. However, He intervened or stepped into a dimension of time and space called “in the beginning.” The Hebrew word is *bərêšîť*. The Greek word is *gēnesis*.

At this beginning point God “created” the heavens and the earth. He brought the heavens and earth into existence *ex nihilo* (out of nothing).

Because of the plural word *heavens*, God must have created at least two, if not more. A heaven is that which is above us — sky, outer space, further universe. The Hebrew word is *haššāmayim*. The Greek is *ouranoi*.

Paul's words in 2 Corinthians 12:2 suggest the possibility of three heavens –

*I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.*

1. Atmosphere
2. Outer Space
3. Paradise/God's Abode

The Hebrew word for “created” is *bārā*. The Old Testament presents the conception of time-worlds or successive ages, but its real emphasis is on the energy of the Divine Word, bringing into being things that did not exist. The Old Testament and the New Testament, in their doctrine of creation, recognize no eternal matter before creation. (1)

The Greek word is *ktizó*. It was used among the Greeks to mean the founding of a place, a city or colony. In Scripture it means an act of God in creating:

- natural creation – Mark 13:19; Romans 1:25; 1 Corinthians 11:9; Ephesians 3:9; Colossians 1:16; 1 Timothy 4:3; Revelation 4:11; 10:6
- spiritual creation – Ephesians 2:10, 15; 4:24; Colossians 3:10

## Chapter 1 verse 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 most difficult verse to have at the very beginning of your study of God's revealed Word. This earth, spoken of in verse 1, was created by God, but did He create it "formless and empty" with "darkness over the surface of the deep?" Why was the Spirit of God "hovering" (brooding) over the waters?

It could be that God only created the basic elements in verse 1 from which He would form all things. It's possible that the 2nd verse is a direct continuation of verse 1. Verses 3 and after would show the step-by-step process of God in forming this created element of all life into shapes and sizes with the variety of functions spelled out in the biblical account.



It could be that verse 1 is a statement which is described in the following verses. Verse 2 and after could be a “here’s how it happened.’

There are some who believe the word “was” should be translated *became*. They state that the heavens and the earth were created perfectly, but became formless and empty after some catastrophe. This is known as the *Gap Theory*.

The Hebrew for “formless and empty” are *tōhū* and *bōhū*, meaning “a ruin, vacancy and emptiness.” Many think that the *ruin* came from the fall of Lucifer plunging original creation into an emptiness. God, then, in mercy rebuilt the earth as borne out through verse 3 and after.

I do not have any strong conviction with any, though all seem possible.

## Chapter 1 verses 3-5

*And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

Whether as a first-time creation or in re-building, God speaks light into operation. What was made was good. He separated the light from the darkness and called the light “day” and the darkness “night.” Further terms used are “evening” and “morning.” This is called a “day.” However, the day of “light” is different from the day of “evening and morning.” The Hebrew for “day” is *yōm*. The Greek is *hémera*. It can mean the time of light, a 24-hour period, or even an indefinite period of time. The first use of “day” seems to speak of that 12-hour period of light. The second use seems to be the full 24-hours of evening and morning. It’s interesting that God began the 24-hour day in the evening.

## Chapter 1 verses 6-8

*And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 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. And God called the firmament Heaven. And the evening and the morning were the second day.*

God speaks a second time in the account calling for a separation between the waters. There was to be an “expanse” (a wide extent of surface) between the waters to use this separation. The expanse was made and water existed under and above. The expanse was named “sky.” The Hebrew word is *rāqîaʿ*, rendered *steréōma* in Greek. The NIV’s “expanse” is an excellent translation. *rāqîaʿ* suggests an expanse, something stretched, spread or beaten out.

This division or separation took place within an evening and morning — the second day.

## Chapter 1 verses 9-13

*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. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 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. 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. And the evening and the morning were the third day.*

The third day began with the water under the sky being gathered to *one* place and dry ground appeared. God called the dry ground “land.” He called the gathered waters “seas.” Next we see the formation of vegetation: plants and trees. This was a creation of wide variety and each kind of fruit bore seed in it; self-propagating as it were.

## Chapter 1 verses 14-19

*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: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 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. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.*

God now makes or allows to appear two great lights — one to rule the day and the other to rule the night. We know that the sun is the light of the day, while the moon is the light of the night. The stars were also set in the sky to “give light on the earth.” They were also to govern the day and night and separate light from darkness. This was the fourth day.

## Chapter 1 verses 20-23

*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, 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. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, 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. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in*

*the earth. And the evening and the morning were the fifth day.*

The fifth day began with “living creatures” in the water. These were everything that lived and moved in the seas. God also made the winged birds to fly “above the earth across the expanse of the sky.”

God blessed the living creatures. “Blessed” is the Hebrew word *bārak̄h*. God blessed them and told them to be fruitful and increase in number. God was pleased.

## Chapter 1 verses 24-31

*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. 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. 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 over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is*



*upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 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. 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. 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 over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and*

*have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

The first chapter of Genesis ends on the sixth day. During the day God made livestock, creatures that move along the ground and wild animals. Those three divisions are interesting to contemplate. I wonder if the creatures on the ground are the *bug* world?

God then says, “Let us make man in our image, in our likeness.” I’m interested in the plural “us” and “our.” God’s name here is *’ēlōhîm* and is masculine plural. God is conferring with *themselves* — Father, Son and Holy Spirit. They are agreeing to make man in their image. \*

Man was to rule over the creatures of the sea, the sky and the land. Man was made male and female. They were to be fruitful and increase (biologically) and take over the earth. The fruit of the plants and trees would be their food plus the food for the beasts, the birds and the creatures moving on the ground. The sixth day ended.

My idea on the image creation:

- Father — Soul (mind, emotions, will)
- Son — Body (physical, seen)
- Spirit — (spiritual, unseen)

4. ISBE — II/738

5. VEDNTW — 256



## Genesis 2:1

*Thus the heavens and the earth were finished, and all the host of them.*

The heavens and the earth began in Genesis 1:1 and are completed in all their vast array.

Epics of Creation, in various forms on tablets in circulation before the time of Abraham, have been found in recent years in the ruins of Babylon, Ninevah, Nippur and Ashur, which are strikingly similar to the *Creation Hymn* of Genesis. (1) These tablets were found between 1848 and 1876 and recovered from the library of the Assyrian Emperor Ashurbanipal (669-626 BC) at his capital in Nineveh. The creation epic is called *Enuma Elish*. (2)

## Genesis 2:2-3

*And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

God had finished the work of original creation by the seventh day and rested. He blessed this particular day and made it holy.

The seventh day is the first mention of a number that would have very special significance in God's Word. Here are some examples:

1. There are seven days in a week
2. There are seven notes in music
3. There are seven colors in the rainbow

4. The Book of Revelation is built around a system of sevens:
5. Seven letters
6. Seven Churches
7. Seven Seals
8. Seven Trumpets
9. Seven Vials
10. Seven Candlesticks
11. Seven Stars
12. Seven Angels
13. Seven Spirits
14. A Lamb with Seven Horns and Seven Eyes
15. Seven Lamps
16. Seven Thunders
17. A red dragon with seven heads and seven crowns
18. A leopard-like beast with seven heads
19. A scarlet-colored beast with seven heads
20. Seven mountains
21. Seven kings

The Levitical system of the Old Testament was built on a cycle of sevens. (3) Here are two well-known examples:

1. Naaman dipped seven times in the Jordan
2. Jericho fell after seven priests, with seven trumpets, for seven days, marches its walls, and blew their trumpets seven times on the seventh day

Symbolically, it is thought to stand for completeness, a unit, fullness, totality. (4)

The number seven is referred to in one or another in almost 600 passages in the Bible. (5)

On the seventh day God rested from all His work of creating. The Hebrew word for “rest” in Genesis 2:2 is *yīšbōt* and means “cease, desist, rest” (*shabbath, shabbat*).



God blessed this seventh day and made it holy. The full understanding of this comes in Exodus with the giving of the Law. This seventh day was a day for people to cease from labor and keep a day holy to God. The Sabbath was never meant to be a burden to man, but a blessing. Everyone needs a *rest* from work weekly. (6)

What did God do on the seventh day? It began in the evening following the creation of man.

I believe in this 24-hour period of time God began walking with man (male and female). This was the purpose for which God had worked six days — to prepare a dwelling place for man.

The seventh day began something between God and man that has continued until this day. God is still walking with men and that is our eternal future — to walk with God.

[Hand out chart]

<u>Day</u>	<u>Formation</u>
One	Energizing of the physical elements of the cosmos.
Two	Formation of the atmosphere and hydrosphere.
Three	Formation of the lithosphere and biosphere.
Four	Formation of the atmosphere.
Five	Formation of life in the atmosphere and hydrosphere.
Six	Formation of life for the lithosphere and biosphere.
Seven	Rest from the completed work of creating and making.
© Scientific Creationism, Henry Morris	

Creation Formation Chart

## Genesis 2:4-7

*These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The account of the creation is re-told here. However, it is plain that God is focusing in on the sixth day and the creation of man. We do learn that rain did not fall at that time. Vegetation was watered by “streams” or a “mist” that came from under the surface of the earth.

In Chapter 1:1 – 2:3, the generic name for God (Elohim – ’ēlōhîm) is used. However, in 2:4 the name *Jehovah Elohim* (*Yahweh ’ēlōhîm*) is used. This is a personal name and is a first step in God’s full revelation of Himself. He is Creator, then Lord.

This section might be termed *supplementary* to the first account. Now God is telling us about that one (1:26-27) who was created in His image.

*Jehovah Elohim* formed man. This is the Hebrew *wayyîṣer* (*yatsar*) and means “to fashion.” *Jehovah Elohim* formed man from the dust of the ground. The Hebrew for “man” is *hā’ādām*, hence Adam. The Hebrew word for “ground” is *hā’āḏāmāh*. Man (*hā’ādām*) came from the ground (*hā’āḏāmāh*).

After completing this formation, *Jehovah Elohim* breathed into the nostrils of Adam the breath of life, and man became a living being.

“Breath” is the Hebrew *nišmaṭ* (*neshamah*). It is used primarily in a physiological sense of “vital energy.” It was the very principle of life.

“Nostrils” is the Hebrew *bə’appāw* and speaks of the organ of breathing that received the breath or Spirit of God.

## Genesis 2:8-9

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

The term (name) *Jehovah Elohim* (Lord God) is used exclusively from verse four to the end of Chapter 2 — 11 times. *Elohim* creates, but *Jehovah Elohim* relates. God is a personal Lord only to man. No other created being has that privilege.

The Lord God planted a garden in the east, in Eden. “Eden” is the Hebrew *bə‘êden* and means “paradise, delight.” Where “the east” is or was is a matter of wonder as it cannot be thoroughly defended for any special spot on earth.

*Jehovah Elohim* put Adam into the Garden. I don’t know for sure whether Adam was created in the Garden or outside and then placed inside.

Part of God’s creation was the “tree.” He made all kinds and varieties with as many different fruits and nuts. Everything Adam needed for sustenance would be found in the trees. These trees were pleasing to the eye and good for food.

In the middle of the Garden of Eden stood two very special trees: the tree of life and the tree of the knowledge of good and evil. The tree of life apparently made immortality available to man, while the tree of the knowledge of good and evil would introduce a person (race) to sin and its end. This seems to intimate an innocence in the original creation. Sin entered angelic creation through Lucifer who was very proud

and wanted to be like God. However, this fact must have been withheld from the first man.

Many believe these two trees to be figurative of what happened. Others think the story to be literal. I have no reason to question the authority of the story as told.

The context is a real garden where real trees produce real fruit that feed real animals and a real man. The ninth verse continues from that contextual flow to introduce us to two special trees in the real middle of that real garden. I'll have to discover something elsewhere in Scripture to shake my belief that these were very real trees with very real fruit that did the very real things said of them.

- (1) Halley's Bible Handbook, pg. 62
- (2) Unger's Bible Handbook,, pg. 39
- (3) Halley' Bible Handbook,, pg. 139
- (4) Halley's Bible Handbook, pg. 688
- (5) ISBE – IV, pg. 2158
- (6) ISBE – IV, pg. 2630



## Genesis 2:10-14

*And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.*

Next we are introduced to a river (*nāhār*) that waters the garden and flows from Eden where it is divided into four headstreams (*rāšîm*):

1. Pishon
2. Gihon
3. Hiddekel (Tigris)
4. Euphrates



The Pishon River wound through the entire land of Havilah. This area is thought to be in Southern Arabia. There was much gold in Havilah along with aromatic resin and onyx. Genesis 10:7 tells us that “Havilah” was a son of Cush, who was a son of Ham, who was a son of Noah.

The Gihon River would through the entire land of Cush. It may have been southeast Mesopotamia. Some think it is the Kerkha coming down from Luristan.

The Tigris River (Hiddekel) ran along the east side of Asshur (Assyria). It is thought that this is now the Dijleh, a Semetic corruption of Tigra.

The Euphrates River is 1780 miles long and well-known in Western Asia.

Though Eden has not been found by archaeologists, it is quite likely that Eden was central to the “Cradle of Civilization.” It may have been located at Eridu, 12 miles south of Ur.

Ancient Babylonian inscriptions say –

*Near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits, and no man enters. (1)*

There is some similarity of this inscription to the Genesis 2 account.

## **Genesis 2:15-17**

*And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the*

*tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

From the beginning of man's creation, he has had work to do. *Jehovah Elohim* put Adam to work in the Garden to take care of it. To this work the Lord God added a law (command). Adam could eat of any fruit in the Garden except for the fruit of the tree of the knowledge of good and evil. No law would be complete without a penalty for disobedience — death.

Some may ask, “why couldn't man know good and evil?” That is one of the great mysteries of God. Why didn't *Jehovah Elohim* just vaporize Lucifer after he sinned? Why did God make man to allow man to sin?

## Genesis 2:18-25

*And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one*

*flesh. And they were both naked, the man and his wife, and were not ashamed.*

Verse 18 tells us that God was concerned about Adam being alone. He said He would make a helper for Adam, someone like him who would aid him and be a companion and complement. However, God doesn't make woman until verse 21.

In between, God brings all the animals and birds to Adam to see what he would call them. Whatever Adam named the animal, that was its name. Adam had to be at least of genius capabilities to do this.

After naming all of God's animals and birds, Adam must have been hit with the fact that every other creature had a companion, but he didn't.

It was after this great teaching session that Adam was put to sleep for special creative surgery. God took out part of Adam's side (bones and flesh) and then closed up the place with flesh. Then the Lord God took the part and made a woman (*'iššāh*).

After the creation of woman, God brought her to Adam. God apparently explained to both where she came from because Adam exclaims, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

The biblical writer Moses explains that this oneness is the reason that a man will leave his father and mother, be united to his wife, and they become one flesh. God made man and woman in such a way that their relationship as husband and wife brings them together often for a uniting of their flesh. It's quite a reminder of the deeper emotional and spiritual relationship that a husband and wife are to have.

In verse 25, we see this position of complete innocence. Both Adam and his wife were naked, but there was no shame. “Shame” is the Hebrew *bōšāšū* (*bosheth*) and means “a sense of sin and guilt.” At this point there was no sin, no guilt, no shame.

(1) Halley's Bible Handbook, pg. 66





## Genesis 3:1

*Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

We are introduced to a new personality in this early account of man's first days on earth. He is a "serpent." The Hebrew word is *nāḥāš*. It is possibly from an onomatopoetic meaning "to hiss." (1)

This *nāḥāš* was an extremely "crafty" wild animal. We learn at a later time in Scripture Satan (the fallen Lucifer) entered this *nāḥāš* and tempted man through it.

We don't know how long a period of time transpired between Genesis 2:25 and 3:1. It could have been one day or a thousand years. However, Adam and his wife were told to be fruitful and increase in number, but their first child was not born until after they were dismissed from Eden. I think that Satan moved in within hours or days of the forming of woman. It's interesting that Satan approached the woman rather than the man. We may get more insight to the reason why in later passages of Scripture.

First, Satan questions God's Word through misquoting. He knew very well what God said, but is starting the process of doubtful thinking on the woman's part.

## Genesis 3:2-3

*And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

The woman answered Satan correctly except for one small addition. God had not said anything about “not touching” the tree. Man would die if he “ate” of it. This is the beginning of defeat for mankind. For some reason, she was not careful in listening or misunderstood God’s words or deliberately changed the Law. It might have come second-hand from Adam. However it happened, we know from 1 Timothy 2:14 that the woman was “deceived.”

## Genesis 3:4-5

*And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

The serpent flatly denies God's Word. God said man would die; the serpent said they would not die. It's plain and simple. The serpent also lied about God's motives and man's potential to be like God, knowing good and evil.

Man was already "like God." Genesis 1:26-27 says that man was created in the likeness of God – Body, Soul and Spirit. Eating the fruit would take away the perfect image likeness. Satan was a liar from the beginning.

Their eyes were already opened. They knew what was good and they knew what was evil. They knew that disobedience was evil and would be punished. They however, had not experienced evil personally.

Satan did not say one thing that was true.

It's interesting to note that the generic name for God (*Elohim*) is used in the first five verses instead of the more personal name, Lord God (*Jehovah Elohim*).

Satan wouldn't have spoken of God in a personal way, but it's interesting that woman didn't even use the name either.

### Genesis 3:6-7

*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they*

*knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

God made trees that were pleasing to the eye and good for food, but the serpent promised a special wisdom through the forbidden fruit. The woman was attracted and ate the fruit. She gave it to Adam who also ate.

1 Timothy 2:14 says that woman was deceived and became a transgressor (sinner). Adam was not deceived. He knew what he was doing when he chose to eat the fruit. One belief is that Adam chose to be like his wife rather than God. It's also been termed *misdirected love*.

When did sin enter the race? Was it when Eve took the first bite? Was it when Adam ate of the fruit? 1 Timothy says that Eve became a sinner. I believe she sinned the instant she believed Satan rather than God. Sin is committed with the mind/thoughts. Actions of sin are simply the living out of the original sinful thought.

Now they both had experience sin (disobedience to God's Law/Command). They realized that they were naked. They sewed fig leaves together and made coverings for themselves. In Genesis 2:25 there was no shame over the nakedness, now there is. They sensed for the first time *guilt*. They had disobeyed God and would die. Things wouldn't be the same anymore. Something terrible had happened to their bright and happy world.

## Genesis 3:8-19

*And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the*

*man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb*



*of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

Though God asks where man is, He, being God, knows. Adam answers honestly that he was afraid of God. What a change! God had been his closest and dearest friend, but now sin had brought fear into the relationship and divided man from God.

Satan, as we learn later, wanted to be like God. For that desire he was cast from his heavenly position. Maybe he tempted man in order that he, Satan, would become a god on earth. As we learn through Scripture, Satan is the “god of this world” (2 Corinthians 4:4). In a sense, Satan received his wish.

In response to God's question, man admits to eating the fruit that woman had given him. It's interesting that Adam uses the phrase "the woman whom thou gavest to be with me." It's almost as if Adam is trying to throw ultimate blame on God for starting the whole mess.

The woman responds to God by admitting that she had been beguiled (*nâshâ'*) by the serpent. The Hebrew words means "led astray, deceived."

*Jehovah Elohim* does not ask the serpent any questions. He simply curses him. I believe there is both a physical and spiritual reality. The physical serpent would crawl on its belly and eat dust the rest of its life. The spiritual serpent (Satan) would someday strike the heel of the woman's Seed, but be crushed by Him (Christ).

It's interesting that the promised "Seed" is of the woman and not the man. This is the first hinting of Messiah and His virgin birth.

The woman would have increased pains in childbearing. It may be that before the Fall a woman's pains would have been minimal — a slight discomfort. After the Fall, children birth is the most painful experience of women physically. She would also take a new position in sinful society. Whereas she had a pre-Fall position of complete equality, now she would be under the rule of her husband. This was probably more for her own protection and security than for punishment.

The ground from which Adam was formed was cursed because of his sin of disobedience. Adam would not receive freely from the ground, but would have to toil to eat of it. A new creation came forth for this occasion — thorns and thistles. These are weeds which would continually plague man in his work to grow food. Man would sweat (*zê'at*) to eat until he died physically. The spiritual death had already occurred at the instant of sin.

## Genesis 3:20-24

*And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of*

*Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

Adam gave his wife a name — Eve (*ḥawwāh*). The name means “life.” She would be the mother of an entire race — mankind.

Verse 21 may intimate the beginning of animal sacrifices. God clothed Adam and Eve. I see here the grace of God in motion. He judged them for their sin, but also showed mercy towards them.

God expels man from the Garden. He doesn't want them to eat from the tree of life because their state of spiritual death would be forever.

Cherubim and a flaming sword were placed at the entrance of the Garden to keep man from entering. Many later civilizations had similar images of this guarding.

The famous Adam and Eve Seal from 3500 BC (estimated) was found in 1932 by Dr. E.A. Speiser near the bottom of the Tepe Gawra Mound, 12 miles north of Nineveh. It is an image of a naked man and woman, walking as if utterly cast-down and broken-hearted, followed by a serpent. The seal is about an inch in diameter, engraved in stone. It is now in the University Museum at Philadelphia. (2)

Most likely Adam told and retold this story of life in the Garden and the Fall to his sons and daughters and their sons and daughters and their sons' sons and daughters. The Garden may have been a constant visual aid until the Flood. All generations through Noah could visit the place where life and death began — but they couldn't enter.

(1) ISBE – IV, pg. 2737

(2) Halley's Bible Handbook, pgs. 68-69



## Genesis 4:1-2a

*And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel.*

In these verses we have the first sexual relationship between man and woman and the first birth. Adam and Eve named their first son Cain and their second boy Abel. The Hebrew word for “gotten” is *qānî* and means “get, acquire.” Eve had brought forth or acquired “a man” (*’îš*) from *Yahweh*. She may have thought Cain to be the promised “Seed.”

Abel is born later. His name (*hābēl*) has an uncertain etymology. Some translate it to mean “a breath” or “vapor.” Others translate it to mean “shepherd” or “herdman.”



## Genesis 4:2b-7

*And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*

Cain and Abel grow up as the first children. Because of the absence of the verb *harah*, the boys may have been twins. “Later” could imply a few moments or a few years.

Abel was a shepherd while Cain worked in the soil. The boys each brought an offering — Cain from the soil and Abel from the flocks. Apparently Adam had taught the boys how to worship God. However, God looked favorably on Abel's offering but unfavorably on Cain's. It may have been that animal sacrifice was all that God would accept, but it seems strange that Cain would knowingly disobey and then be surprised at God's disapproval. It might have also been that Abel brought God his best, while Cain's was of a lesser quality. Hebrews 11:4 says that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." The "more excellent" may speak of the quality of offering or type of faith.

Cain was extremely angered and his face was downcast (countenance fell). God spoke and asked why he was angry. Cain either did not answer or it was not God's plan that we should know what Cain said.

God told Cain that if he did what was right he would be accepted. God pointed out that sin desired to have Cain and was crouching at his very door. Cain would have to master (rule over) sin.

## Genesis 4:8-16

*And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from*

*the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.*

Cain didn't listen to God and sin got him. He premeditated the murder of his brother and killed him out in a field.

The Lord questioned Cain about the whereabouts of Abel, knowing exactly what had transpired. Cain tried to cover up.

Cain was cursed. He would be driven away. He would have to wander because the ground would lose its fertility after a time. He would be a restless wanderer.

Before we get too hard on God over this curse, listen to what the Scripture says –

*Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 JOHN 3:12*

God was certainly just in judging Cain.

Cain was frightened by this curse and feared for his very life. However, God promised to protect Cain from someone killing him; probably as revenge for Abel's death. God said, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." God put some kind of mark on Cain to protect him from being killed.

## Genesis 4:17-22

*And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents,*

*and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.*

Cain's wife was a sister most likely. There was no problem with this at that time. They had a child and named him Enoch. Enoch (*ḥănōwḵ*) means "initiated, dedicated." Cain built a city (probably for protection) and named it after Enoch. The locality is not known.

Enoch has a son, Irad (*ʾîrāḍ*). Irad fathered Mehujael (*məḥūyāʾêl*) which means "smitten of God." Mejujael fathered Methushael (*məṭūšāʾêl*) who fathered Lamech (*lāmek*).

Lamech was the first polygamist recorded in Scripture. He had two wives — Adah (*ʾāḍāh*) meaning "adornment" and Zillah (*ṣillāh*) meaning "shadow, shade," perhaps.

Adah had two children named in the Genesis account — Jabal (*yābāl*) and Jubal (*yūbāl*). Jabal was the father of those who lived in tents and raised livestock. Jubal was the father of all who played the harp and organ (flute).

Zillah had two children named in this account — Tubal-Cain (*tubal qayin*) and Naamah (*na‘āmāh*), which means “pleasant.” Tubal-Cain was a forger of all kinds of tools out of bronze and iron, while Naamah was his sister.

## Genesis 4:23-24

*And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

Here Lamech brags about his strength and power. He makes himself his own God. The line of Cain ends with a total note of godlessness.



The line of Cain seems to promote the works of the flesh. We see early civilization without thought for God and His rightful place in their lives.

## Genesis 4:25-26

*And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.*

Adam and Eve received another son, Seth (šêṭ) which means “appointed.” Seth had a son and named him Enosh (’ěnōwōš) which means “man, mortal.”

Enoch and Enoch were grandchildren of Adam. Enoch fathered a people of the flesh while Enoch fathered a people of the Spirit – “then began men to call upon the name of the Lord.” The word “call” is *liqrō* and means “proclaim.” The family of Seth began to proclaim the name of the Lord.



## Genesis 5:1-5

*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died.*

This is a very important section for two reasons:

1. Adam died. God said he would and he did. Spiritual death came at the entrance of sin. Physical death for Adam came at 930 years.
2. The Messianic or godly line is begun through Seth.

Adam was probably created full-grown, so he was really older than 930. He had other sons and daughters. If he had a slower rate of metabolism or other reason for a long life, he may have been able to have children with Eve until they were 800 years old. This would have created a large early civilization of godly people.

## Genesis 5:6-8

*And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died.*

Seth (šêṭ) was 105 when he fathered Enosh (’ěnōšh). Adam would have been 235. Seth lived another 807 years and had many sons and daughters. He was 912 when he died.

## Genesis 5:9-11

*And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died.*

Enosh was 90 when Cainan (*qênān*) was born. Adam was 325. Enosh lived another 815 years and had other sons and daughters. He died at 905.

## Genesis 5:12-14

*And Cainan lived seventy years and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And Cainan lived seventy years and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat*

*sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died.*

Cainan had Mahalaleel (*mahălal'êl*) when he was 70. Adam would have been 395. Cainan lived another 840 years and raised a large family He died at 910.

## Genesis 5:15-17

*And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died.*

Mahalaleel fathered Jared (*yāreḏ*) when he was 65. Adam would have been 460. Mahalaleel lived another 830 years and died at 895. He, too, had a large family.

## Genesis 5:18-20

*And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died.*

Jared fathered Enoch (*ḥănōk*) when he was 162. Adam was 622. Jared lived another 800 years and had other sons and daughters. Jared lived until he was 962.



## Genesis 5:21-24

*And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.*

Enoch fathered Methuselah (*məṭūšālāḥ*) when he was 65. Adam would have been 687. Enoch was the 7th generation from Adam. He had other sons and daughters until at the age of 365 God “took” (*lāqah*) him. Hebrews 11:5 uses the Greek word *metetethē* – “transfer, changed, translated.” Genesis 5:22 says Enoch “walked with God” 300 years after he fathered Methuselah. God may have taken Enoch to spare

him from what would happen to the godly line of Seth. Adam would have been dead about 57 years when Enoch was raptured.

## Genesis 5:25-27

*And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died.*

Methuselah was 187 when he fathered Lamech (*lāmek*). Adam would have been 874 when Lamech was born. He lived until Lamech was about 56. Methuselah lived another 782 years after Lamech and had other sons and daughters. He died at the age of 969, the oldest known person.

## Genesis 5:28-31

*And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years: and he died.*

Lamech fathered Noah (*nōaḥ*), which means “rest,” at the age of 182. He lived another 595 years. Lamech died at 777.

For some reason Lamech thought that Noah would comfort the people in their painful toil. Prophetic?

## Genesis 5:32

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

Noah fathered three sons after he was 500 years old: Shem (*šêm*), Ham (*ḥām*), and Japheth (*yāpēṭ*).

Methuselah overlapped Adam's life by 243 years and Shem's life by 98 years, thus making a connecting link between the Garden of Eden and the Post-Flood world. (1)

(1) Halley's Bible Handbook, pg. 71



## Genesis 6:1-3

*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

At a time in ancient history the sons of God (*bənê hā'ělōhîm*) took wives of the daughters of men. This upset the Lord. He said that His Spirit would not contend with man forever and man's days would be cut to 120 years. That would be a drop of approximately 800 years off the average life.

There is much debate about who the sons of God were. The same Hebrew words are used in Job 1:6 and 2:1 (*bənê hā'ēlōhîm*). *bənê 'êlîm*, “ye mighty in the Authorized Version or “ye sons of the mighty in the Revised Version, is used in Psalm 29:1 and 89:6. They are used as names for the angelic host. Many scholars believed that the words in Genesis 6 described fallen angels who entered into women sexually.

Other scholars believe that the spiritual (godly) line of Seth broke down and had union with the fleshly (ungodly) line of Cain. Intermarriage occurred making the Lord angry.

## Genesis 6:4-8

*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil*



*continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.*

The word for “giants” (*nəp̄ilîm*) is used in Genesis 6:4 and Numbers 13:33. They existed before and after the sons of God had sexual union with the daughters of men. Where the giants came from seems to be a mystery. We still have giants today.

These giant men were heroes and well-known. No wonder! Their physical prowess would give them great position before smaller people.

I am somewhat torn between the arguments of both sides to this matter of who the *bənê hā'ělohîm* were. I question God wanting to wipe out mankind because He allowed fallen angels to be sexually involved with women. The idea of marriage also questions this concept. Have angels married into the human race? Is that why God wiped mankind from the face of the earth except for Noah? Jesus said centuries later – “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” (Matthew 22:30)

Man slowly became more and more ungodly. The influence of Adam may have grown less and less with subsequent generations. Cain and Lamech (son of Methushael) are examples of this.

Noah found grace (favor) in God's eyes. He may have been the only man on earth who had not fallen. He may have been the only man on earth who had not fallen completely into wickedness. If that's true, then Methuselah and others of the Seth lineage had fallen as well. This may be the interpretation of the passage that the spiritual compromised to the flesh (Seth's line to Cain's line) through intermarriage. The beliefs and standards may have broken down until Noah found favor with God.

Every inclination of the thoughts of man's hearts were only evil "continually." God grieved and was filled with pain. This gives us an insight into how deeply God cared for His creation. We see His wrath, but also His grace. The "But" of verse 8 is monumental. Without the grace of God there would be no mankind today. God has a right to destroy and a right to forgive. He does both.

## Genesis 6:9-10

*These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.*

We begin to get a detailed account of a man named Noah he was a righteous man (*’îš ṣaddîq*), blameless among the people of his time, and he walked with God. He had three sons: Shem, Ham and Japheth.

## Genesis 6:11-22

*The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee*

*will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.*

The earth was corrupt and the peoples in it. Noah was not a sinless man. However, he received an election (grace-gift) from God and was brought to salvation through faith.

*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world,*

*and became heir of the righteousness which is by faith. Hebrews 11:7*

The people of the earth had completely corrupted their ways by this time. They were filled with violence. God spoke to Noah and told him of His plans to destroy both man and the earth.

God then directed Noah to make an ark out of cypress wood with rooms in it. Noah was to coat it with pitch (*kōp̄er*) within and without. The word is “covering” and is also translated “atonement.”

It’s interesting that God chose the word for atonement to be the substance covering the ark on the inside and outside.

There are varied ideas about the size of the ark. The NIV says 450 feet long, 75 feet wide and 45 feet high. Other versions differ because of varied ideas on the size of a cubit.

The ark was the largest structure built by man on the waters of the seas until the late 19th century AD. It was a flat-bottomed, square-sided barge made to float out the roughest of weather.

The barge had 1/3 more carrying capacity than a ship of similar dimensions with sloping sides.

The ideal barges are ten times as long as they are high and six times as long as they are wide. The Babylonians had an account of the Flood, but the dimensions of their ark would have been a gigantic cube and unable to float in the waters of the Flood. Only the biblical account fits practical and scientific truth.

The ark had three decks and thus a deck area of almost 100-thousand square feet. It had a capacity of almost 1,400,000 cubic feet. 522 modern railroad boxcars could move easily into the ark. All the animals could have fit easily into 150 boxcars. It was certainly adequate for its God-ordained purpose.



A roof was to be built over the ark allowing 18 inches for light and air at the top. A door was placed on the side of the ark.

God tells Noah that this coming destruction of the earth will be by water — a flood. All life under the heavens would be destroyed. “every thing that is in the earth shall die. But ...” God then makes a covenant with Noah that He will save him and his family. That included Noah’s wife, three sons and their wives.

Noah was to bring two of all living creatures, a male and a female, into the ark to keep them alive. This included birds and animals. Noah was also to take every kind of food and store it away for them and the animals. The ark would have almost four hundred boxcars of space left for food and human accommodations. \*

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

I wonder how Noah accepted all this. Did he wonder how? Or why? Did he doubt? Or balk? He probably had a lot of thoughts, but whatever they were Noah obeyed God.

\*Verse 20 points out that the animals came to Noah. He didn't go round them up. They came by divine direction.



## Genesis 7:1-4

*And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.*

Seven days before the Flood (*mabbūl*), God instructed Noah and his family to go into the Ark with all the animals.

Noah was to take in seven of every kind of clean animal, male and female; two of every kind of unclean animal, male and female; and seven of every kind of bird.

There is no explanation of what a clean and unclean animal was. However, Noah must have understood who they were or soon learned as they entered the Ark. The seventh animal and bird were probably sent in for the purpose of sacrifice at a later time.

God explains that in seven days from their going into the Ark He would send rain (*matar*) on the earth for forty days and nights wiping every living creature from the face of the earth. It may have never rained up to this time. The mist and rivers may have been all that was necessary to grow beautiful vegetation.

## Genesis 7:5-10

*And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.*

Again we see the faith and obedience of Noah. It was probably a difficult thing to enter the Ark knowing that the whole family of man, including brothers, sisters, aunts, uncles, grandparents, cousins and friends would die. But Noah was a man of faith. It was probably difficult to sit in the Ark on dry

land and hear the mocking of the people (or possibly the too-late cries). But Noah was a man of faith.

Noah and his wife, his sons and their wives, all entered the Ark to escape the judgment of God. The animals that God had chosen came to Noah and entered the Ark. After the seven days, the flood waters came.

## Genesis 7:11-12

*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.*

These verses explain where the flood waters came from. All the springs of the great deep burst forth, and the flood gates of the heavens were opened. And rain fell on the earth forty days and forty nights. This happened in Noah's six hundredth year, on the seventeenth day of the second month.

Genesis 1:6-8 says that God separated water by an expanse called "sky." If it was an equal division, then there may have been some thirty to forty thousand feet of water. Scientists think that the oceans were ten-thousand feet shallower before the Flood.

7:11 brings into play two basic laws: hydrodynamics and gravity. The springs of the great deep bursting forth would have pushed billions of tons of water up and over the land wiping out everything in its path.

The law of gravity would have brought the thousands of feet of water down to earth in a great rain. These actions of trillions of tons of water over a period of forty days (six weeks)



would have totally changed the entire face of the planet while killing every living thing.

## Genesis 7:13-16

*In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.*

Previous verses are restated with the addition of “and the Lord shut him in.” This was God’s judgment and God’s salvation. It may have also been important to Noah and the

family psychologically. They didn't shut their fellow humans away, God did it.

## Genesis 7:17-24

*And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they*

*were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

*And the waters prevailed upon the earth an hundred and fifty days.*

The Flood covered the world and the Ark floated. It wasn't made to get anywhere, just float. The mountains were covered by water plus 20 feet. This would be necessary because the Ark would have a draft of about 15 feet. God provides for everything.

Everything and everyone on earth died, except for those in the Ark. The way in which God flooded the earth explains a lot about geological observations. I think it also explains fossils, sediment layers and pre-Flood beasts found dead in their tracks. This would explain why mastodons were found in polar regions with food still in their mouth. Their meat was still good to eat. Something had frozen them quick-solid. The only things that didn't die that weren't on the Ark were marine life: whales, fish, etc.

The waters flooded the earth for 150 days (five months). The waters apparently reached a certain depth and then remained there for about three-and-a-half months.



## Genesis 8:1-5

*And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.*

God provides for His people. He sent a wind (*rūah*) over the earth and the waters receded. This is well within scientific reason that wind will vaporize water or move water. It could be that God was vaporizing the Flood waters. It's also possible that He moved the waters into new channels and/or basins.

Psalm 104:6-9 gives some insight to the supernaturalness of this wind. It's speaking of the Flood that covered the mountains. Verses 7-8 read – “At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.” This wind may have been the very voice of God.

On the 17th day of the seventh month (150 days or five months) the Ark came to rest on the mountains of Ararat. This is a mountainous plateau in Western Asia. The Ark isn't floating anymore. It's stuck on Ararat.

About two-and-a-half months later, the tops of the mountains become visible. With the bottom of the Ark hitting Ararat 15 feet before actually seeing it, the waters may have receded at a rate of about six feet a month. That's just a possibility.



## Genesis 8:6-12

*And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from*

*him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.*

Noah waited forty days before he sent out the raven. Maybe he was going to see if the raven would find any meat to eat. Then he sent out a dove to see if the water had receded from the surface of the ground. The dove came back after a futile search for a resting place. Seven days later Noah sent the dove out again. This time when the dove returned it had an olive leaf in its beak, freshly plucked. Noah knew the water had receded. Seven days went by and Noah sent the dove

out again. It apparently was able to find a tree to rest in. The first creature to touch the earth after judgment was a dove which is so often used as a symbol of the Holy Spirit and of peace.

## Genesis 8:13-14

*And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.*

Ten-and-a-half months after the beginning of the Flood, water had dried up. Noah removed the Ark's covering and looked out and saw that the surface of the ground was dry. By the 27th day of the second month the earth was completely dry.

## Genesis 8:15-19

*And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.*

God is still in charge. He instructs Noah when the time is right leave the Ark. God is finished judging and is now ready to embark on a new phase of working out His promise to the world.

## Genesis 8:20-22

*And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more*

*every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

It must have been an amazing thing to stand on the earth where a year before millions of people had lived and worked and now not one of them was alive. How grateful Noah must have been.

Noah sacrificed some of the clean animals (some of each kind) and burned them as an offering to the Lord. God smelled the pleasing aroma and said in His heart that He would never again curse the ground because of man or destroy all living created as He had done. He promises that the earth-life would continue (seedtime, harvest, cold, heat, summer, winter, day and night) as long as the earth endured.

Some scholars believe that this last verse (22) is a statement of the change that took place after the Flood. Where before there was apparently a worldwide tropical climate, now the upper water canopy being dropped into the seas meant that the upper atmosphere was open to the sun's rays at varying degrees during the year causing seasons of warm and cold. Some scholars also think the earth was tilted several degrees during the Flood causing the planet to be off center of its axis. The path of the earth around the sun might have also been affected by the cataclysm giving us the current oval path during the solar year.

Verse 21 shows that God was under no false assumptions concerning man's behavior. The seed of sinful life had been carried into the new world by Noah and his family.

The inclination of their hearts were and would be sinful (evil) from childhood. This included Noah He was saved by God's grace, not by his flesh-works.

There are many “flood” stories in ancient civilizations and even modern tribes and cultures. They are all distorted, but carry seeds of the original truth. The Babylonians, Egyptians, Greeks, Hindus, Chinese, Druids, Phrygians, Fiji Islanders, Esquimaux, Aboriginal Americans, Indians, Brazilians and every branch of the whole human race — Semitic, Aryan, Turanian — have traditions of a great deluge that destroyed all mankind, except one family. Such a universal belief, not springing from some instinctive principle of our nature, must be based on historical facts. (1)

Some of the fascinating archeological finds concerning the Flood are the Flood Tablets found in the library of Assurnipal at Ninevah, the Gilgamesh Epic and Seal, the Flood Deposits at Ur, Kish, and Fara.

(1) Halley’s Bible Handbook, pp 75-76





## Genesis 9:1-3

*And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*

God blessed Noah and his sons. It's beautiful to watch God forgive and go on. It is a most remarkable attribute.

Noah and his sons were to be fruitful and increase in number and fill the earth.

Up until this time, man had only eaten plants and fruits and nuts. Now he would also be allowed to eat animals, birds and sea life. The dominion of man over creatures would become more negative in its aspects.

## Genesis 9:4-7

*But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and*

*multiply; bring forth abundantly in the earth, and multiply therein.*

God restricts man in eating animal flesh. Meat with lifeblood in it may not be eaten. Why? Probably as part of the education of God's people to understand the blood sacrifice and atonement.

God also points out the the life of man is sacred. Any animal or man that sheds the blood of a man will be accountable to God. God gives the famous charge of punishment of death for murder in verse 6. Verse 7, in contrast, points man from taking life to making life — “be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.”

## Genesis 9:8-17

*And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow*

*shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no*

*more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.*

God has been establishing a covenant (*bərîṭî*) with mankind. It is not a conditional agreement between God and men. God will never destroy all life by a flood again.

God places a rainbow (*qaštî*) in the sky as a sign of His covenant to all mankind of all generations since the Flood. It is a sign visible to Him and man as a continuing reminder of the sin of man, judgment of God, mercy of God and promises of God. It is unconditional and God places a sign in the sky to let everyone know.

## Genesis 9:18-29

*And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and*



*Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.*

We are reintroduced to Noah's sons. (An interesting parenthesis tells us that Ham is the father of Canaan.) From these three men and their wives would come the peoples of the earth.

Verse 20 introduces us to Noah's trade. He was a farmer, a man of the soil (like Adam and other ancestors). One of the first things he did was to plant a vineyard and then drink wine from the harvest. He became drunk and lay naked in his tent. Ham saw his father's nakedness and told his brothers who were outside. Instead of looking, Shem and Japheth took a garment and laid it across their shoulders, turned backwards, walked into Noah's tent and covered him without looking. When Noah woke up he found out what his youngest son had done and cursed Canaan (Ham's son).

Why curse Canaan? What was the son of Ham? These are hard questions to answer. Some scholars believe that Canaan committed the sin of viewing his grandfather's nakedness and that Ham, also in the tent, mocked his father's behavior to his brothers. Other scholars have suggested homosexuality on Ham's (or Canaan's) part while Noah slept. Whatever was the case, Noah prophesies about Canaan, Shem and Japheth. Canaan would be the lowest of slaves to his uncles. Shem would have a special relationship to God. Japheth would have extensive territories and be blessed in some way through Shem (possibly because of how Shem and Japheth demonstrated consideration for their father's nakedness). Canaan would also be his slave (*'ebed*).

Noah lived 350 years after the Flood to the ripe old age of 950 years. Then he died. Noah apparently fathered no more children. At least none are mentioned.

This section reminds us that sin was not destroyed in the Flood. Evil and depravity are at the base of man's nature. It arose quickly in the new world. The flesh was very much alive.



## Genesis 10:1-32

*“Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went*

*forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first born, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether,*

*and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal, and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.”*

We are now embarking on the genealogy of the people who repopulated the earth. This is important because we will see these people (nations) surfacing again in the future of God's people. Not all of the genealogies of each son is given — only the ones God wanted us to know about.

The first list mentioned is the line of Japheth. Seven sons are listed: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Gomer (*gōmer*), Magog (*māgōg*), Madai (*māday*), Javan (*yāwān*), Tubal (*tubāl*), Meshech (*mešek*), and Tiras (*tîrās*) fathered the nations of the north and northeast (Europe & Asia). From those lines come the people who populated the west (North and South America).

Two of the sons are chosen to show their sons (grandchildren of Japheth) — Gomer and Javan. Gomer's descendants populated what is now Southern Russia and captured Cappadocia and some parts of Asia Minor. Javan's descendants went into the areas of Greece, Rome, France, Spain, Portugal, Italy, etc.

The three sons of Gomer mentioned are Ashkenaz, Riphath and Togarmah.



Ashkenaz (*'aškānaz*) probably located near Armenia; Riphath (*rīpāt*) were probably the Paphlagonians; and Togarmah (*tōgarmāh*) probably located in southeastern Armenia.

Four sons of Javan are mentioned: Elisah, Tarshish, Kittim and Dodanim.

Elisah (*'ēlîšāh*), “God saves,” settled in southern Italy; Tarshish (*taršîš*) settled in the areas of Portugal and Spain; Kittim (*kittîm*) seems to be Cyprus; and Dodanim (*dōdānîm*) probably went to the island of Rhodes.

As is mentioned in the parenthesis, these were maritime peoples. They are all close to water.

Different languages (*lilšōnō*) are mentioned here for the first time.

Ham had four sons mentioned in verse 6: Cush (*kūš*), Mizraim (*mišrayim*), Put (*pūṭ*), and Canaan (*kəṇā'an*).

In verse 7 we're introduced to the sons of Cush: Seba (*səḇā*), Havilah (*ḥăwîlāh*), Sabtah (*sabhtā* or *sabhtāh*), Raamah (*ra'māh*), and Sabtechah (*sabtəkā*).

Verse 7 goes on to give us the names of Raamah's sons: Sheba (*šəḇā*) and Dedan (*dəḏān*).

The descendants of Ham seem to have moved south into Africa and part of Arabia. Canaan was the Holy Land that Israel took from them at a later date.

Verse 8 introduces us to another son of Cush — Nimrod (*nimrōḏ*). He was a hunter of wild beasts and as such was probably a hero to the people of his day. He became a great leader (had a kingdom) and centered his empire in Babylon, Erech, Akkad and Calneh in Shinar.

Shinar (*šin-ār*) is probably the whole area called the kingdom of Babylon. More will be said about Shinar in the next chapter. From this place Nimrod moved out to Assyria and built Ninevah, Rehoboth Ir, Calah and Resen.

He may have been the first to use a writing form (cuneiform script).

Nimrod had phenomenal power over the land.

The Hamatic line is, I believe, the “flesh line” of Scripture always in opposition to the godly or “spiritual line.”

Verse 13 introduces Mizraim as father to several clans. Mizraim means “Egypt.” Here is a listing of those clans:

1. Ludites
2. Anamites
3. Lehabites
4. Naphtuhites
5. Pathrusites
6. Casluhites (Philistines came from them)
7. Caphtorites

Canaan fathered the following clans:

1. Sidonians
2. Hittites
3. Jebusites
4. Amorites
5. Girgashites
6. Hivites
7. Arkites
8. Sinites
9. Arvadites
10. Zemarites
11. Hamathites

The Canaanite clans scattered at a later time. The borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.

Next, in verse 21, the biblical account takes us into the line of Shem: Elam (*‘ê-lām*), Asshur (*’aš-šūr*), Arphaxad (*arpakšad*), Lud (*lūd*), and Aram (*’ă-rām*).

The sons of Aram were Uz (*‘ūš*), Hul (*ḥūl*), Gether (*ḡeṭer*), and Mash (*maš*).

The sons of Arphaxad listed include only Shelah (*šālāḥ*). However, as we learn later, he is the line of the Messiah from Shem.

Shelah’s son is Eber (*‘êber*).

Eber had two sons: Peleg (*pe-leḡ*), which means “division” and Joktan (*yāqəṭān*).

Peleg received his name because the earth was divided in his time. This probably speaks to the scattering of the nations and confounding of speech. He may have received it prophetically in advance or after the fact.

Joktan was the split off from the Messianic line, which went through his brother Peleg. Joktan was the father of 13 sons: Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab.

They lived in the region that stretched from Mesha toward Sephar, in the eastern hill country

The territories of Shem's descendants took up the middle part of the old world.



## Genesis 11:1-4

*“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”*

At some time after the Flood (between Noah and Peleg), people moved eastward. They found a plain in Shinar (Šīn‘ār). This is probably the area known as “Babylon.” They settled there.

There was a worldwide language. This probably was the same language spoken by Adam and Eve. Nothing had changed it in the nearly 1800 years of human history.



The people decided to build a city with a tall tower. They used brick instead of stone and tar instead of mortar. This may have been a change in building because of the new location. Apparently, these building materials were plentiful in this region.

Between the time of Nimrod and Peleg there seems to have been a degeneration of worship toward God. Archaeological finds of ancient Babylon show that this city and the great tower was a shrine to the gods of the Babylonians, Merodach and Zer-panitu<sup>m</sup>. Astrology may have also been involved with the tower (“let us build us a city and a tower, whose top may reach unto heaven”).

## Genesis 11:5-9

*“And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.”*

The Lord was observing all that was going on. He knew what man was doing and becoming. Quoting God in Genesis 8:21 – “for the imagination of man’s heart is evil from his youth.”

Again, with purpose and mercy, God intervened in history and confused the languages of people so they couldn't understand each other. The people stopped building the city and the tower and most moved away. Apparently, Nimrod stayed to continue building his kingdom.

An ancient tablet reads, "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad, and made strange their speech."

Polytheism will play a large part in the rest of history.

Before the Flood, flesh (fallen humans) made its gods man himself. There seemed to be battles between the flesh and Spirit in the worship of one true God.

After the Flood, flesh moved in a new direction of worshipping gods and self. Polytheism took hold on the human race.

God intervened in the unified plot of the human race and changes languages and brought total confusion upon humans. Included there may have been the change of races from one to three (Caucasian, Negroid, and Oriental) with many color combinations of each. People would not be able to unify again against the Lord. They would be small family groups divided by language.

The change of speech would also account for the various names for Noah in Flood accounts.

## Genesis 11:10-26

*“These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived*

*thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran.”*

The genealogy of Shem gives specific details on the ages of descendants to Abram. The account picks up from Peleg with his son, Reu (*rə'ū*); Reu's son, Serug (*śərūg*); Serug's son, Nahor (*nāḥōwr*); Nahor's son, Terah (*tārah*); and Terah's sons, Abram (*'abrām*), Nahor (*nāḥōwr*) and Haran (*hārān*). There were 390 years between the birth of Shem and the birth of Abram. There were 292 years between the Flood's end and Abram's birth. Noah would have been alive when Abram was born.

There seems to be an unbroken chain from Adam to Abram through Methuselah and Noah. Methuselah knew Adam, Noah knew Methuselah, and Noah may have known Abram. Noah would have died when Abram was about 58 years old. Shem, the patriarch of the lineage of Abram, would have also known Methuselah and Abram (Shem lived to be 600 years old). The story of Adam, Eve, creation and fall would have come through the generations well preserved.

One of the interesting things to note in this genealogy is that God's Word is beginning to shape the future of man's lifespan. In Genesis 6:3, God said that man's days would be limited to 120 years. While some scholars believe God was giving humans 120 years to repent before the Flood, the prophecy may have had a two-fold purpose.

- Noah lived to be 950 years old
- Noah's son Shem lived to be 600 years old
- Arphaxad, Shelah and Eber lived to be less than 500 years old
- Peleg, Reu and Serug lived to be less than 250 years old

- Nahor, Abram's grandfather, lived to be under 150 years

Slowly, but surely, God's will was accomplished. God may have used the natural process of the lack of a protective water canopy after the Flood. The killing rays of the sun may have sped up the process of cell death in humans and animals alike. Prior to the Flood, men did not produce children until they were at least in their mid-60s. After the Flood, men began to sire children in their late 20s to mid-30s. One exception was Terah who was 70.

## Genesis 11:27-30

*"Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child."*



The biblical account focuses on the family of Terah. No other family has received as much space or in-depth view from Adam on.

Terah has three sons: Abram, Nahor and Haran.

Haran is presented first. Haran had a son named Lot. Haran died while his father was still alive. He died in Ur of the Chaldees, where he was born.

Ur of the Chaldees has been found in Southern Mesopotamia. Great archaeological excavations were made between 1922-34. Much is known about the Chaldean's lives, homes and businesses. Much is also known about their religion. They also had a high tower (ziggurat) which was 200 feet by 150 feet by 70 feet high, called "hill of heaven" or "mountain of God." On the top stage was the shrine of Nanna, the moon god, patron of the city. Joshua 24:2 says that Terah "served other gods."

Abram's wife was Sarai (*śārāy*). She was barren and had no children. This is the first time that a woman is spoken of in the Bible as being barren. All other husband-wife relationships mentioned led to children. This barrenness seems to have some important significance.

## Genesis 11:31-32

*“And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.”*

Terah took Abram, Sarai and Lot and headed north. The pain of Haran's death may have been a reason. After they left Ur, however, they came to Haran (a city). They may have settled there because of the name.

Terah lived 205 years and died in Haran. If this was on top of the previous 70 years, he would have been 275 years old.



## Genesis 12:1-3

*“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”*

Next we see God intervening again in human history by calling Abram to leave Haran and follow Him to another land. So far, God has intervened in the events of human history several times:

1. In creating human beings
2. In the Garden to find fallen humans and remove them from the Garden
3. In warning Cain, then sending him away

4. In directing Noah to build an ark to protect him and his family and some animals and birds from a global Flood
5. In making a covenant with humans following the Flood
6. In confusing the languages of humans
7. In calling Abram out of Haran

God tells Abram to leave three things that are dear to him:

1. leave his country
2. leave his people
3. leave his father's household

God called him to a land that He would show him.

God is quoted as making a covenant with Abram. Nothing is said here about it having any conditions (unconditional covenant). It is apparently something true for all time.

## The Covenant

1. Abram would become a “great nation”
2. Abram would be blessed
3. Abram’s name would be great and he would be a blessing
4. God would bless people who blessed Abram’s descendants and curse those who cursed them
5. All the people of the earth would be blessed through the line of Abram

## Genesis 12:4-5

*“So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.”*

Abram obeyed God and left. Act 7:4 says that Abram left after his father's death. He took Sarai and Lot, his nephew, with him. He also took possessions and servants that they had acquired and set out for Canaan, which they reached. Abram was 75 years old when he left Haran.

## Genesis 12:6-7

*“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.”*

Abram traveled as far as the great tree of Moreh at Shechem. Shechem lies in the pass which cuts through Mt. Ephraim, Mt. Ebal and Gerizim. Moreh is derived from the verb *yarah*, “to teach, to direct.” This may have been a place of teaching in Shechem (*šəḫem*).



The Canaanites (descendants of Ham through Canaan) had possession of the land, but God promised the land of Canaan to Abram's offspring. Abram built an altar to the Lord who had appeared to him.

## Genesis 12:8-9

*“And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.”*

Abram moved on toward the hills east of Bethel (*bêṭ'êl*). He pitched his tent between Bethel, on the west, and Ai (*'ay*) on the east. Abram built another altar and called on the name of the Lord. This may speak of his worship of God rather than a prayer for help.

Next time Abram moved again, this time for Negev (*neḡbāh*), which was located south of Judah. [Some Hebrew texts include Negev.]

Modern excavations support the biblical account. Even the name “Abraham” has been found on clay tablets that were excavated. (1)

## Genesis 12:10-13

*“And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.”*

“And there was a famine in the land.” Famines were not uncommon in the Middle East. Egypt was a center of agriculture for the region and many would travel there to get food, waiting out the famine.

This is what Abram did. The famine was severe (grievous) and he took his family to ride out the time in Egypt.

Archaeological discoveries show that people from the region of Palestine and Syria came to Egypt in the period of Abraham. This is clearly indicated by a tomb painting at Beni Hassan, dating a little after 2000 BC. It shows Asiatic Semites who had come to Egypt. (2)

Abram was aware of a practice in Egypt where beautiful women were taken and their husbands killed (a most heathen and ungodly practice). Out of fear for his life, Abram asked Sarai to pretend to be his sister so the Egyptians would spare his life.

## Genesis 12:14-16

*“And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh’s house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.”*

Pharaoh’s officials praised Sarai to the pharaoh and she was taken into the royal palace. (Senusert II of the 12th Dynasty is thought to have been the pharaoh at this time.) Abram was treated well for Sarai’s sake and received sheep, cattle, donkeys, camels and servants (male and female). This was also an apparent custom of the day.

## Genesis 12:17-20

*“And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife. And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.”*

God wasn't at all happy with what was happening here. The Lord inflicted serious diseases on pharaoh and his household. Pharaoh found out why and called Abram to see him. Pharaoh chewed Abram out and then had him escorted out of town. Abram may have been humiliated by this, but the biblical account doesn't show Abram saying anything in response to pharaoh.

God blessed Abram in a way though. Abram kept all the animals and possessions he had acquired while in Egypt.

This may be a picture of the believer who comes upon difficulties and spiritual famine and goes to the flesh to work out the problems. There may be brief respites, but there is danger in depending on the flesh to provide. It may be that Abram should have not left the promised land where God supplied.

(1) Archaeology and Bible History, Joseph Free, p 53

(2) *ibid*, p 54



## Genesis 13:1-4

*“And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had make there at the first: and there Abram called on the name of the Lord.”*

After being escorted from Egypt, Abram headed back to Negev. Abram had received great wealth while in Egypt.

After reaching Negev, Abram went from place to place until he returned to the place between Bethel and Ai where his tent had been pitched. Here Abram called on the name of the Lord. He was back where he belonged in God's promise (the Spirit-directed life).



## Genesis 13:5-7

*“And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: and the Canaanite and the Perizzite dwelled then in the land.”*

The flocks and herds that Lot and Abram had gotten while in Egypt started causing problems. The land could not support them both. Their possessions were so great that they were not able to stay together. Quarreling arose between Abram’s herdsmen and the herdsmen of Lot. The ungodly in the land (Canaanites and Perizzites) looked on.

One of the worst problems among believers is dis-unity. It affects everyone, but especially the testimony with unbelievers.

## Genesis 13:8-9

*“And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.”*

Abram doesn't want quarreling between himself and Lot because they are brethren (family). Abram allows Lot the choice of land.

I wonder if they should have tossed out their possessions gained in Egypt to keep the unity and stay together. This move on Lot's part only leads to more trouble. Once we depend on the flesh, so many problems will follow. Abram's heart turned back to the the promise of God, but Lot still seems to be affected by the glitter of Egypt.

## Genesis 13:10-13

*“And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.”*

Lot looked out upon the land and saw the fertile plain of the Jordan. Here is the believer who looks upon life in a fleshly way. He depends upon the flesh to meet his needs and to bring excitement in life.

Abram, on the other hand, stays in God's promised land and waits upon the Lord (Spirit-directed).

Lot moved in among the cities of the plain and pitched his tents near Sodom. Sodom (*səḏōm*) was probably located in a plain south of the Dead Sea, now covered with water. It may have been close to Zoar (*ṣō'ar*), also south of the Dead Sea.

The biblical account simply states that the men of Sodom were wicked and were sinning greatly against the Lord. At this point we are not told what the sin or sins were.

This is almost classic of the carnal believer who believes but doesn't obey or isn't sensitive to the leading of the Holy Spirit. He parks right up to the door of the flesh and looks to it for support.

## Genesis 13:14-18

*“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.”*

God speaks now to the Spirit-led Abram who is depending on the Lord and not the flesh for support. God tells Abram to look 360 degrees as far as his eye could see. All that he saw would belong to him and his descendants “forever.”

God is now furthering the covenant with Abram, reminding him of the promise.

God directs Abram to walk through the length and breadth of the land, for it was his. Abram did that and moved his tents to live near the great trees of Mamre (*mamrê*) at Hebron (*ḥebrōwn*). The location of Mamre is not certain, but Hebron is believed to be the modern “el Khalil” in southern Palestine. It is located about 20 miles south of Jerusalem, situated in an open valley. Another name for Hebron is listed as “Kiriath-arba.” Here, Abram builds another altar to the Lord.

Altars are intriguing to me. Several times altars have been made. They seem to be markers in the spiritual journey of God’s people. Believers are acknowledging God’s leading in their lives and worshipping Him for it.

The first altar is found in Genesis 8:20 when Noah builds one and sacrifices animals to God. This practice probably continued down in a similar form to Abram.

So far Abram has built altars at Shechem (after God promised the land), at Bethel-Ai, and then Hebron (after the land was promised again).

I have “altars” in my own journey with God. You may as well.





## Genesis 14:1-4

*“And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.”*

Now we are introduced to another phase of Abram's life and I believe the believer and his battle with Satan and flesh (self).

Several kings are mentioned in this section:

1. Amraphel (*'amrāpēl*) King of Shina (Babylon – thought to be the renowned King Hammurabi)
2. Arioch (*'aryōw<sup>k</sup>*) of Ellasar (probably Eri-Aku of Larsa – now Sinqara in central Babylonia)

3. Chedorlaomer (*kəḏārēlā'ōmer*) of Elam
4. Tidal (*tīḏ'āl*) of Goiim
5. Bera (*bera'*) of Sodom
6. Birsha (*birša'*) of Gomorrah
7. Shinab (*šin'āb*) of Admah
8. Shemeber (*šem'êber*) of Zeboiim
9. Unamed king of Bela (Zoar)

For twelve years, Bera, Birsha, Shinab, Shemeber, and the King of Zoar had been subject to Chedorlaomer, but they rebelled in the thirteenth year.

## Genesis 14:5-7

*“And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emins in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.”*

In the fourteenth year, Chedorlaomer and his allies Amraphel, Arioch and Tidal went out and defeated the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, the Emins in Shaveh Kiriathaim and the Horites in the hill country of Seir.

The conquerors then went to Enmishpat (Kadesh) and conquered the whole territory of the Amalekites, as well as the Amorites (from the line of Canaan). This took in most of Palestine. At that time the Amorites were living in Hazezontamar.

## Genesis 14:8-12

*“And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.”*

With the forces of Chedorlaomer heading for them, the kings of Sodom, Gomorrah, Admah, Zeboiim and Zoar marched out and drew battle lines in the Valley of Siddin (probably the southern end of the Dead Sea).

There are four kings against five in the first war described in the Bible. These kings were leaders of cities and surrounding areas (city-states). Their kingdoms were probably small and only a few thousand soldiers would have traveled a long distance with them (at the most).

This valley was full of tar pits and when the armies of Sodom and Gomorrah retreated in battle, some of the men fell into them. The rest fled for the hills.

The four kings seized all the goods and food in Sodom and Gomorrah. They also carried off Abram's nephew Lot, who was living in Sodom.

Here we have a horrible example of the greed and pride of men. Two qualities which must not be part of God's man or woman.

## Genesis 14:13-16

*“And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”*

Abram is called a “Hebrew” for the first time. Etymologies could come from Eber, father of Peleg, or other words meaning “wanderers” or “those across.”

Abram was living near the trees of Mamre. Mamre was an Amorite. He was a brother (possibly ally) of Eschol (*'eškōl*) and Aner (*'ānêr*), all of them allied with Abram.

Someone escaped to tell Abram about Lot and his family being taken. Abram got together 318 men in his household and headed out in hot pursuit. They got as far as Dan (northern Israel near Tyre or Sidon). It was a pretty long trip.

During the night, Abram divided his men up and they attacked. The armies retreated and were chased as far as Hobah (*ḥōwḇāh*). It is probably identical with the modern Hoba, which is about 60 miles northwest of Damascus, Syria.

This may have been an entirely supernatural victory or a combination of too much victory partying on the part of the four kings. They may have felt unbeatable and let down their guard.

Abram recovered Lot and the others plus all the goods the kings had stolen.

## Genesis 14:17

*“And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale.”*

The King of Sodom came out to greet Abram in the valley of Shaveh, also known as the “Valley of the Kings.”

## Genesis 14:18-20

*“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”*



We are now introduced to a new figure in the biblical account. Melchizedek (*malkîṣeḏeq*) was the king of nearby Salem which later was called Jerusalem. Melchizedek was a priest as well as a king. He a priest of “God Most High” (*’êl’elyōwn*).

Melchizedek blesses Abram with the blessing of El-Elyon who is “possessor of heaven and earth.” The word possessor is *qōnêh*. Then the king-priest praised God who delivered Abram’s enemies into his hands.

Next, Abram begins a precedent that falls even to our own generation. He gives Melchizedek a tenth of everything. That “everything” may have been the spoils of war or his own possessions.

Another interesting note is that Melchizedek brought bread and wine with him.

It is possible that this is merely a certain king of the day who happened to worship the True God or it might have been Shem, who may have still been alive, or it might be a theophany (Messiah). Any of these three seem possible.

The Bible presents Christ Jesus as “Superior” to the angels and greater than Moses. It also reminds us of the prophecy in Psalm 110:4 of the Messiah being “a priest for ever after the order of Melchizedek” and the fulfillment of that prophecy of Jesus Christ being “a priest for ever after the order of Melchisedec” (Hebrews 5:6).

We are told in Hebrews 7:1-3 that Melchizedek means “king of righteousness” and “King of Salem” means “King of peace.” He had no father or mother, no genealogy and no beginning of days or end of life.

If we take this to be exactly literal we must face a theophany, but if it is figurative or explanatory, then it could be an ancestor of Shem or even Shem himself.

It's interesting that Jesus was a high priest after the "order" of Melchizedek. The word "order" is *taxis* in the Greek and speaks of the Divinely appointed character, nature, position, rank of the priesthood. The Hebrew word *arakh* also speaks of an arrangement in likeness or manner. Jesus was in the likeness or nature (similar position) of Melchizedek.

In Hebrews 7:11-17 the order of Melchizedek is compared with the order of Aaron. The comparison seems to stem from Melchizedek's priesthood (and Christ's) being based on the power of an indestructible life, whereas Aaron's priesthood was based on a regulation of ancestry.

I doubt that Melchizedek was a theophany. I think he was a real-life king-priest in Salem (later known as Jerusalem) and was a true priest of God. Everyone else had gone polytheistic (except for Abram and Melchizedek). Abram was a polytheist until God called him to leave his land and travel to Canaan. Melchizedek may have never been a polytheist and always served the one True God. Hebrews would seem to imply that Melchizedek was specially chosen and preserved by God for

a special purpose that began with Abram and continued through the Bible as an example of Jesus Christ the King-Priest. Melchizedek had no listed ancestry. He was not a king and priest because of what family he was born into, but because of the power of his life – a life given him by God that had no beginning or end – veritably indestructible.

If Melchizedek was human and not a theophany, he may have understood much about the suffering Savior (thus the bread and wine of Christ's broken body and shed blood) or very little. He may have used the bread and wine in obedience to God without full understanding of its significance.

I don't know for sure where Abram got the idea of giving a tenth of all he had, but it followed after him through the whole of Scripture. He may have been divinely inspired to do that or Melchizedek may have told him how much to give or Abram may have just given that amount out of the gratefulness of his heart. It's also possible that a tenth was how much tribute subject people were expected to give to kings at that time. For whatever reason, it set a precedent for God's people. We give

a tenth (or more) out of the praise and thankfulness of our hearts for what God has done for us.

## Genesis 14:21-24

*“And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.”*

The King of Sodom asked Abram for the people and offered the goods to Abram. However, Abram made an oath with God earlier that he would take absolutely nothing belonging to the Sodomites. His reason – “lest thou shouldest say, I have made Abram rich.”

Abram wanted the three allies, Aner, Eschol and Mamre, to receive their share.

This is hard to interpret for today, but we have it to teach us and correct and train us (2 Timothy 3:16).

Even in the promises of God and walking in the Spirit we can be attacked by temptations. Our thoughts can even be taken captive. However, we must fight to bring them back into subjection to the Spirit. Jesus died to give us this power and is well-pleased with our battle. But let us not forget that God delivers the enemies into our hands. Though we stay out of Sodom (flesh), we are still under attack from Satan and the forces of evil.

## Next eBook

We will look at **Genesis Chapters 15-27** in the next part of our special series.

[Thank you for reading these teaching notes from almost 45 years ago. My prayer is they will be a blessing to you and your life and ministry.]

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