

## Primeval Period: Genesis 1-11 and the Noahic Covenant

Belcroft Bible Church: lessons 2-3



| Lesson Numbers | Wednesday Night Pentateuch Lesson Titles                    | Class Dates |
|----------------|---|-------------|
| 1              | Pentateuch Introduction: From Paradise to the Promised Land | 2/11        |
| 2              | Primeval Period: Genesis 1-11 and the Noahic Covenant       | 2/18        |
| 3              | Primeval Period: Genesis 1-11 and the Noahic Covenant       | 2/25        |
| 4              | Patriarchal Period: Genesis 12-25                           | 3/4         |
| 5              | The Abrahamic Covenant                                      | 3/11        |
| 6              | Genesis 26-50 and God's Faithfulness                        | 3/18        |
| 7              | Q &A with Pastor Matt                                       | 3/25        |
| 8              | Exodus Overview   | 4/15        |
| 9              | Leviticus Overview  | 4/22        |
| 10             | Numbers Overview  | 4/29        |
| 11             | Deuteronomy Overview  | 5/6         |

This class begins a *Bible Overview Series* where the elders will be systematically teaching us through the Old Testament over the next few years during the Wednesday night winter/spring semester. The goal for this semester will be to gain a clear overview of the Pentateuch, the first five books of the Bible. Thus, we will seek to understand the foundational nature of the Pentateuch while also seeing the purpose, main theme, some interpretative issues along with the historical setting of each individual book. This teaching time will also seek to help you better understand the critical nature of some of the primary Biblical covenants and how they fit into God's overall plan for His people in Christ. Have you ever wondered what all those sacrifices were about and why God gave all those laws to Israel? Have you ever been perplexed by God's covenant with Abraham or wondered how God's covenant with Noah fits into God's plan for the ages? Well, it is the goal of this class to wrestle with those questions and many more as we work through the Pentateuch together!

## Introduction to Genesis:<sup>1</sup>

~ Hebrew Title: The Hebrew title is derived from the Bible's first word (*Bereshith*) translated "in the beginning." In ANE times this was the common method for titling a book.

~ English Title: The English title "Genesis" comes from the Greek translation (Septuagint, LXX 250-150 BC) of the Pentateuch that translates the word "*geneseos*" and means "origin" or "source." One can see this in Gen 2:4 that reads, "These are the generations..." where the LXX translated the Hebrew word "*toledot*" meaning "generations" with "*geneseos*." Of course this is an apt title as Genesis gives us the "origins" or beginnings of the world (1:1-2:3), the human race (2:4-4:26), of the human family (4:1-15); of marriage (2:18-25), of redemptive revelation (Gen 3:8-24), of the nation's (10:1-32), of sin (3:1-17), of human languages (11:1-19) and of the Jewish people (11:10-50:26).

### GENESIS

| THE PRIMEVAL HISTORY                                     | THE PATRIARCHAL HISTORY                                     |
|--|---|
| <i>Introduction</i> : God's Creation (1:1-2:3)           | <i>[Introduction</i> : Noahic Covenant (1:1-11:26)]         |
| <i>Toledot</i> : Man's Sin (2:4-4:26)                    | <i>Toledot</i> : Abrahamic Covenant (11:27-25:11)           |
| <i>Toledot</i> : God's Blessing [Noah/Shem] (5:1-6:8)    | <i>Toledot</i> : Non-covenantal Son (25:12-18)              |
| <i>Toledot</i> : God's Recreation (6:9-9:29)             | <i>Toledot</i> : God's Choice of Jacob/Israel (25:19-35:29) |
| <i>Toledot</i> : Man's Sin (10:1-11:9)                   | <i>Toledot</i> : Non-covenantal Son (36:1-37:1)             |
| <i>Toledot</i> : God's Blessing [Terah/Abram] (11:10-26) | <i>Toledot</i> : Abraham's Family in Egypt (37:2-50:26)     |

~ This chart above demonstrates the 10 major "*toledot*" or generations of Genesis.

1. 2:4-4:26 is the generations of the **heavens and the earth**
2. 5:1-6:8 These are the generations of **Adam**
3. 6:9-9:29 These are the generations of **Noah**
4. 10:1-11:9 These are the generations of the **sons of Noah**
5. 11:10-26 These are the generations of **Shem**
6. 11:27-25:11 These are the generations of **Terah**
7. 25:12-18 These are the generations of **Ishmael**
8. 25:19-35:29 These are the generations of **Issac**
9. 36:1-37:1 These are the generations of **Esau** (Another *Toledot* in 36:9 as well)
10. 37:2-50:26 These are the generations of **Jacob**

<sup>1</sup> I am indebted to my seminary notes and faithful professors whose diligent work and investment into my life serve as the foundation to all the material presented in this class. I want to publically acknowledge one of my favorite teachers Dr Keith Essex as his course notes in *Old Testament Studies* serve as my outline for this class material. Also, Dr Michael Grisanti is an OT scholar and was my professor in *Old Testament Introduction* which has also helped to shape this class. I will also be drawing from multiple resources throughout our study and will strive to acknowledge that when it is appropriate.

~ Date and Setting of Events in Genesis: The setting, happenings and book of Genesis spans across three distinct geographical locations 1) Mesopotamia (Chapters 1-11); 2) the Promised Land (Chapters 12-36); 3) Egypt (Chapters 37-50). The dates covered in Genesis go from Creation to the Death of Joseph (1806/5 B. C.) and also span these three distinct categories in time as well which are 1) Creation to the call of Abram in 2090 B.C.; 2) The call of Abram 2090 B.C. to the sojourn in the Promised Land 1897 B.C.; 3) The selling of Joseph into slavery 1897 B.C. to the death of Joseph (1806/5 B.C.) There is more history or time in Genesis than all other books of the Bible combined! (MacArthur Study Bible, pg 13)



The book of Genesis describes events in the ancient Near East from the beginnings of civilization to the relocation of Jacob's (Israel's) family in Egypt. The stories of Genesis are set among some of the oldest nations in the world, including Egypt, Assyria, Babylonia, and Elam.<sup>2</sup>

<sup>2</sup> Crossway Bibles. (2008). [The ESV Study Bible](#) (p. 46). Wheaton, IL: Crossway Bibles.

~ Authorship of Genesis: As was declared in lesson 1 the Bible emphatically speaks to the Law (the first 5 books of the Bible) as the book of Moses. Therefore, we would rightfully see Moses as the author of Genesis though it is nowhere stated within the book of Genesis that Moses is the author. The MacArthur Study Bible is helpful here when it explains, "...While 1) the author does not identify himself in Genesis and 2) Genesis ends almost 3 centuries before Moses was born, both the OT (Ex. 17:14; Num. 33:2; Josh. 8:31; 1 Kin. 2:3; 2 Kin. 14:6; Ezra 6:18; Neh. 13:1; Dan. 9:11, 13; Mal. 4:4) and the NT (Matt. 8:4; Mark 12:26; Luke 16:29; 24:27, 44; John 5:46; 7:22; Acts 15:1; Rom. 10:19; 1 Cor. 9:9; 2 Cor. 3:15) ascribe this composition to Moses, who is the fitting author in light of his educational background (cf. Acts 7:22). No compelling reasons have been forthcoming to challenge Mosaic authorship." (MSB, pg. 13)

## The Overall Structure of Genesis

~ Genesis can be broken down into two clear sections (Simple break down)

### 1. Primeval History (Gen 1:1-11:26)... consider the four great events

- Creation (Gen 1-2)
- Fall (Gen 3-5)
- Flood (Gen 6-9)
- Babel (Gen 10-11)

### 2. Patriarchal History (Gen 11:27-50:26)... consider the four great men

- Abraham (Gen 12-24)
- Issac (Gen 25-26)
- Jacob (Gen 27-36)
- Joseph (Gen 37-50)

(note: some of these chapters in this simple outline crossover between characters)

~ Following the *Toledot* or generations you can see a more detailed outline the book of Genesis like this

## I. **The Primeval History:** The Introduction to the Patriarchs and the Sinaitic Covenant [i.e. the Noahic Covenant and the Need for the Abrahamic Covenant] (1:1-11:26)

A. The Introduction: God's Creation of the Universe with Mankind as the Apex (1:1-2:3)

B. The *Toledot* of the Heavens and the Earth: The Entrance and Spread of Sin among Mankind (2:4-4:26)

C. The *Toledot* of Adam: The Corruption of Mankind (5:1-6:8)

D. The *Toledot* of Noah: God's Judgment of Mankind [Uncreation] and Renewal [Recreation] Culminating in the Noahic Covenant (6:9-9:27)

- E. The *Toledot* of the Sons of Noah: God's Dispersion of Mankind as Nations after the Rebellion at Babel (10:1-11:9)
- F. The *Toledot* of Shem: The Hope of the Nations for God's Blessing [through a second Noah] in the Family of Terah (11:10-26)

II. **The Patriarchal History:** The Abrahamic Covenant as the Means of God's Blessing to the Nations [the Noahic Covenant] and the Foundation to the Sinaitic Covenant (11:27-50:26)

- A. The *Toledot* of Terah: Yahweh's Making of His Covenant with Abraham (11:27-25:11)
- B. The *Toledot* of Ishmael: The Non-covenantal Son of Abraham (25:12-18)
- C. The *Toledot* of Isaac: Yahweh's Reaffirmation of the Abrahamic Covenant with Isaac and Jacob/Israel (25:19-35:29)
- D. The *Toledot* of Esau: The Non-covenantal Son of Isaac (36:1-37:1)
- E. The *Toledot* of Jacob: Yahweh's Sending of His Covenantal Family from Canaan to Egypt (37:2-50:26)

**The Major Themes in Genesis**

1. The Noahic Covenant (Gen. 6:18; 8:20-22; 9:1-17)
2. The Abrahamic Covenant (Gen. 12:1-3, 7; 13:14-17; 15:1-21; 17:1-21; 18:17-19; 22:15-18; 26:2-5, 23-25; 28:10-17; 35:9-12; 50:24)
3. The Powerful God (1-2; 6-8; 15:1)
4. The Sovereign God (37-50)
5. The Sin of Mankind (3, 4, 6, 11, 19)
6. The Judgment of God (3, 4, 6, 11, 19)
7. The Grace of God: His Choice of the Lowly (3, 4, 6, 12, 18, 19)
8. Blessing (1:22, 28; 2:3; 5:2; 9:1, 26; 12:2, 3; 14:19, 20; 17:16, 20; 18:18; 22:17, 18; 24:1, 27, 31, 35, 48, 60; 25:11; 26:3, 4, 12, 24, 29; 27:4, 7, 10, 12, 19, 23, 25, 27, 29, 30, 31, 33, 34, 35, 36, 38, 41; 28:1, 3, 4, 6, 14; 30:27, 30; 31:55; 32:26, 29; 35:9; 39:5; 47:7, 10; 48:3, 9, 15, 16, 20; 49:25, 26, 28) see also Cursing (3:14, 17; 4:11; 5:29; 9:25; 12:3; 27:12, 13, 29; 49:7)

## The Purpose of Genesis:

To chronicle the origin and early history of the universe, the human race, sin and depravity, tribes and languages, the nation of Israel. The God of Creation chose to bless sinful mankind through Abraham and his Seed who will inherit the Land. Genesis also very clearly reveals the character and plan of God as He relates to His creation through a series of covenants and blessings, as well as, to reveal the character and predicament of man as he relates to God through a pattern of willful disobedience. (Main Theme: Creation or Beginnings)

## The Overview of Genesis 1-11:

### 1. Creation (Chapters 1-2):

~ As Henry Morris rightfully said many years ago “The first verse in the Bible is the foundational verse of the Bible.” The critical nature of correctly understanding Genesis and especially the first 11 chapters is paramount to properly understanding God and man’s place and problem in Yahweh’s eternal plan. It has often been said that if a person believes Genesis 1:1 he will not find it difficult to believe anything else recorded in the Bible (Romans 4:17; Heb 11:3,6). Think about it, if God really did create everything even out of nothing (Heb 11:3) than that means that He must control all things and have the power to do all things!

~ Gen 1:1 says “In the beginning God created the heavens and the earth.” Think about what this one verse declares, or should I say what it confronts, as it speaks against some of the fundamental heresies man must face even today... (Henry Morris, *The Genesis Record*, pg 38)

- It confronts *atheism*, for the universe was created by *God*.
- It confronts *pantheism*, for God is *transcendent* to that which He created.
- It confronts *polytheism*, for *one* God created all things.
- It confronts radical *materialism*, for matter had a *beginning*.
- It confronts *dualism*, because God was *alone* when He created.
- It confronts *humanism*, because God, *not man*, is the ultimate reality.
- It confronts *evolutionism*, because God *created* all things.

~ John MacArthur is helpful here when he explains the impact of Genesis 1:1 on the whole premise of the evolutionary theory when he says that evolutionist must guess about the origins or at least assume the basic necessities and realities of the origins which would include 1.) time; 2.) force, 3.) action, 4.) space, 5.) matter. They must assume the eternity of at least one of these for sure! Yet, the Bible does not assume or promote a hypothesis about any of these realities but within in the first verse we see “In the beginning” that is time, “*God*” that is force, “*created*” that is action, “*the heavens*” that is space and “*the earth*” that is matter! (John MacArthur, *The Battle for the Beginning*, 11)

~ The word “create” is a great word (Gen 1:1) and in this context it speaks of bringing into existence that which was nonexistent (Rom 4:17) in the material sense, “*ex nihilo*” which means in Latin “out of nothing.” Thus, God created everything that exists, “the heavens and the earth, out of nothing! He did not use preexisting material. Although this word alone does not rule out

that reality the context does! This word is always used in the OT of God and speaks directly to His sovereignty and power! Thus, this word is not speaking of “making” that is a different word used in this passage nor does this word speak of using the evolutionary process but of “creating.” Thus, man can make a house out of the material that God has created! See also Isa 40:28; 45:8, 12, 18; 48:13. Therefore, what we have in Genesis 1:1 is not a title or summary of what is to come but the first creative act of God on the first day where He brings into existence the basic elements of the “space-mass-time-continuum which constitutes the physical universe” that gets further formed throughout the rest of the literal six days of creation. (Morris, 42)

~ Now, do not miss the presence of the Holy Spirit in the work of creation (Gen 1:2) as well as the Son when you consider John 1:1; Col 1:15-17; Heb 1:1-3. Notice throughout the rest of chapter one that describes the six literal days of creation everything is driven by “And God said...”! The power of God is undeniable as God creates by divine declaration (see 2 Cor 4:6; Heb 1:1-3; Rev 21:23). Notice also how that which is created can be divided into two triads. One that speaks more of location (Light and Darkness day 1; Sea and Sky day two; and fertile earth day three) with the second triad being what inhabits, populates or fills the locations already created (the Light Bearers day 4; the fish and birds day 5; and the land animals and man day six).

**THE DAYS OF CREATION**

|                     |                                     |                                     |                    |
|---------------------|-------------------------------------|-------------------------------------|--------------------|
| Gen 1:2             | “formless”<br><i>Formed (Space)</i> | “void”<br><i>Filled (Populated)</i> |                    |
| Day 1<br>(1:1[3]-5) | Light                               | Light Bearers                       | Day 4<br>(1:14-19) |
| Day 2<br>(1:6-8)    | Expanse                             | Sea and Air<br>Animals              | Day 5<br>(1:20-23) |
| Day 3<br>(1:9-13)   | Land<br><br>Vegetation              | Land Animals<br><br>Man             | Day 6<br>(1:24-31) |

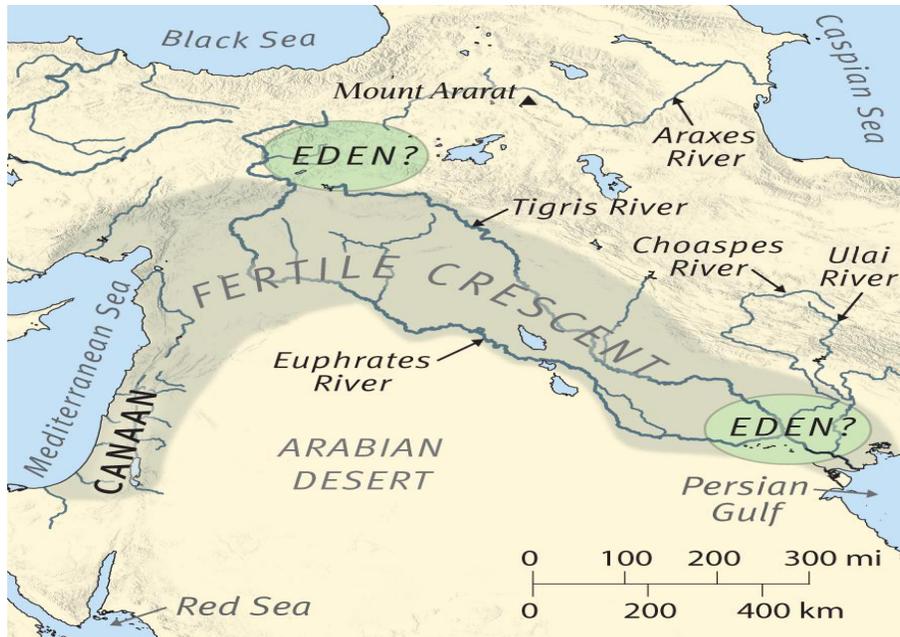
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|------------------|---|--|
| Day 7<br>(2:1-3) | God Rested, Blessing and Sanctifying the<br>Seventh Day |  |
|------------------|---|--|

~ *Day One* is interesting and has confused some as God creates a temporary light source that is divided from the darkness which clearly highlights a stationary light source, successive order of time “Day and Night”, seemingly a rotating earth on its axis. Interestingly, the Sun and Moon will not come until day four and yet there is still light! God proves that He alone is all that is needed for life and light which is ultimately how it will be in heaven (Rev 21:23). As John Calvin said many years ago on this passage “The Lord, by the very order of creation, bears witness that he holds in his hand the light, which he is able to impart to us without the sun and moon.” (see <https://answersingenesis.org/days-of-creation/did-god-really-create-plants-before-sun/>)

~ A few more things to highlight here at it relates to the length of “day” and I believe without question the Bible is declaring and showing God designed creation around 24-hour time periods not eons or long ages of time.

- The Hebrew word “yom” means day and whenever it is attached to a number it always means a 24-hour day!
- The phrase “evening and morning” pointing to both light and darkness means a 24-hour period where the earth makes a full rotation on its axis (Gen 1:5, 8, 13, 19, 23, 31).
- Exodus 20:9-11 establishes a work week of six days with the seventh day being a special day to rest as designed by God. All of this is referenced in direct connection to Genesis 1-2 and it is clear that it sets the pattern for a literal 6-day work week with one day, the 7<sup>th</sup> day, for rest and all of these days equal a 24 hour period.
- Exodus 31:12-18 cf. 32:16 make it clear that the Scripture interprets Gen 1-2 as 6 literal days and that what God said about this was not simply written down by Moses but was actually written down by the finger of God Himself!
- Jesus clearly believed the events of Gen 1-2 were literal and all happened in the “beginning” and did not happen over millions of years (Mk 10:6, 13:19; Lk 11:50-51). Also consider the miracles of Christ which were done instantly by His word. \
- Consider Gen 1-2 and Rev 21-22. A new heavens and new earth will be created by God and no one believes that creation will take millions of years but is created instantly (Isa 65:17; 66:22; 2 Pet 3:13; Rev 21:1-5)

~ *Day Seven*: Chapter 2:1-3 describes the seventh day as a time of rest for God from all His work on the previous six literal days. God said this day was special or set apart from all the others thus He called it holy because this day was the day that God rested not because He was tired from His labor but because He was setting “into order” a work cycle pattern for man! If these days were not literal six days than one must deal with Ex 20:8-11 where Moses declares the Sabbath day as holy before the Lord and declares the work week to be six days but the seventh day a time of solemn rest! That whole passage makes no sense to anyone if Gen 1:1-2:3 is not six literal days with a 24-hour period of time constituting a day!



### The Garden of Eden

Genesis describes the location of Eden in relation to the convergence of four rivers. While two of the rivers are unknown (the Pishon and the Gihon), the nearly universal identification of the other two rivers as the Tigris and the Euphrates suggests a possible location for Eden at either their northern or southern extremes.<sup>3</sup>

~ Chapter 2:4-24: In this passage the Garden of Eden is described and creation of man and woman are further explained with explicit details regarding their responsibilities before God (Gen 2:15) and consequences for disobeying God (Gen 2:16-17)! Chapter two was not written by another author nor does it describe another creation account as liberal scholars affirm but it repeats with greater specificity some of what has already been declared in chapter one. This passage is also pivotal as it highlights the purpose of Eve being created and the priority of marriage (Gen 2:18-25). Marriage is critical in God's plan for all creation as He established that institution from the beginning as a foundational reality and necessity for all society. Moreover, God declares emphatically that no other earthly relationship ever takes precedence over the marriage bond! Not parental, familial, or even friendships! The only person that comes before or between a husband and wife is God Himself! Scriptures, including Jesus Himself, declare the priority of marriage multiple times and every time Gen 2:18-24 is cited (Mt 19:3-6; Mk 10:1-12; Eph 5:22-33).

~ What about man being made in the image of God? This in no way supports a very common heresy among some charismatic or word of faith preachers called "little gods." We are made in the image of God but we are not nor will we ever be God or even little gods. This teaching that permeates Mormonism and is growing in different sections of contemporary so called "Christianity" contradicts Scriptures and sound doctrine on every level! So what does it mean to made in the image of God and why is a correct understanding of this truth foundational to life on earth on many levels? Well, below I have sought to answer that question for you...

<sup>3</sup> Crossway Bibles. (2008). [The ESV Study Bible](#) (p. 53). Wheaton, IL: Crossway Bibles.

## Uniquely Created by God:

Here you can see without question how the last day of creation and the last act of creation of was God's greatest. Meaning this is without any doubt the pinnacle of God's creative work and in every way, you could say God saved the best for last! I do not say that in some man centered pride but in honest exegetical clarity. The Bible is making this point clear that man is God's ultimate creation. Not only that, do not miss this as it is so important in combatting the nonstop lies of our world regarding the planet. What we see here is that God has actually made everything up to this moment for man! The Bible is crystal clear that man was not made for the planet but rather by divine design the planet and all it houses was made for man! That point is so clearly made in verses 28-31 where man is to fill the planet, man is to be sustained by the planet, man is to enjoy the planet, man is to subdue and rule over the planet, man is to always be reigning over the planet and never subservient to the planet! Man is subservient to God but the planet is by design to be subservient to man as God's viceroys on earth!

This is massive on so many levels as it shows that man is distinct from the planet and beyond all other creations in value, priority, and preeminence in the mind and plan of God! Listen, I am not downplaying the majesty and glory displayed through the vastness and wonder of the planet. But for all of its diversity and splendor the planet and all that fills it to the farthest reaches of the universe cannot nor will it ever compare to the splendor, majesty, and wonder of man! **Psalm 8** makes that point crystal clear!

For only man, not animals, only man, not stars, only man, not the moon or the sun, only man not the sea and all the sea creatures, only man not angels, only man was ever made in the image and likeness of God! Did you notice in the Gen 1 how all creation God said let there be and it was created but when it came to man He said "let us" meaning let us within the Godhead of Father Son and Spirit make man in our image! This is what Psalm 8 says where David looks to all the heavens and all their splendor and then considers how despite all of that majesty only man was made a little lower than God and crowned with honor, and glory and given dominion over all that God created! Angels were not given that! Dogs were not given that! Cats were not given that! Wales were not given that! Only man!!

Did you notice how in Gen 1 when God created the planet and all the nonhuman creatures that fill it He said let there be. The life of the planet and all the nonhuman creatures that fill it was created with life in it by the simple word or declaration of Yahweh. Not so with humans. With man God was intimately and more personally involved demonstrating very clearly that mankind is very different and utterly distinct from all nonhuman life forms. God did not simply speak and man was created but God made it clear that he had special design planned for the creating of man and that design was making man after the image of God Himself.

God also did something unique and very personal when He created man. Something not even hinted at with all other life forms including angels. God personally and physically forms man from the dust of the earth as seen **Gen 2:7-8 (1 Tim 2:13)** and woman God wonderfully crafted Himself from the rib of man **2:21-23**. When compared to the rest of God's creative works mankind is truly "fearfully and wonderfully made" by the personal touch of almighty God! Did you notice also that **Gen 2:7** That it says that after God personally formed Adam meaning carefully crafted Him with

purpose it says that God breathed life into His nostrils and only then when the life that comes from God was in Him did the man become alive! Man is the pinnacle of God's creation not the amazing planet or wonderful animals and nonhuman life that fills it. Man is unique and very special to God and that is even highlighted in how the planet and all that fills it is given little space in explanation in Gen 1 but then man is given the whole of chapter 2 in explaining how and why God created man and woman.

### **Life implications result from mankind being created by God:**

1. **Man does not exist apart from God!** The precondition for man is not man but God! Man cannot rightly understand himself or mankind apart from God (Acts 17:24)!
2. **Man being unilaterally created by God proves that man is not God!** Man is not the ultimate being in the universe nor is man the master of his life or this world in the truest and fullest sense. Man is and always will be a creature under the One and only Great Creator (Hos 11:9)
3. **Man is obligated to submit to God!** Man is not free to do whatever he wants, whenever he wants, with whomever he wants! Mankind has been created by God for God as Gen 2 makes so clear. Thus, the whole duty of man is not listen to your heart and do whatever you think is right but as Ecc 12:3 says the whole duty of man is to fear God and keep His commandments!
4. **Man is very different and unique in the plan and creation of God.** Man is created and called to rule and reign over the creation to the glory of God (Gen 1:28-30). Man was created to rule and reign as God's representatives on and over this world God created. This truth bookends the Bible as seen Gen 1 and then in Rev 21-22. And all of this for God's pleasure and glory not simply mans (Isa 43:6-7; Eph 1:11; 1 Cor 10:31)

### **Uniquely Privileged by God**

Now this vast distinction between mankind (both man and woman) can be seen most clearly that only man and woman are said by God to be made in the image of God! As you study this truth regarding the image of God you realize that it speaks to man as having a very personal and unique connection to God. But it also speaks to man as a reflection or better yet a representative of God. The image of God given to all mankind has cosmic impact in how see man, treat man, and think of man. The image of God given to every man gives every man intrinsic and worth that cannot be quantified or ever lost no matter what! The implications of man, every man being made in the image of God touch virtually every area of life. Let me explain further what it means that man is made in the image and likeness of God as declared in Gen 1:26-27.

I believe Scripture makes it clear that the image of God is **something man is (structure) despite what man does (function)** (Gen 1:26-27). Now this is big and I do not want you to miss it! The image of God is what is divinely stamped on man by God so that every single human being has it and will never truly lose it. You must get this right for many down through history have gotten this wrong! Many have seen the image of God tied to what man does in functionally so that man

reasons, creates, rules, and relates to others and this is what it means to be made in the image of God. There is some truth here but this is not completely accurate. God's image is stamped upon man apart from what man does as I will explain. Some have even used this half-truth that God's image is tied to what man does as a platform for racism and even genocide. Hitler claimed that the image of God was lesser or even lost in Jews because he felt they were lesser in their ability to function therefore they needed to be purged so that the image of God could be purely displayed in the world through the purest race! There are grave dangers to getting this wrong!

I believe Scripture makes it clear that the image of God is **something man is (structure) despite what man does (function)** (Gen 1:26-27). Not only is this reality declared by God during creation as man is given God's image before he does anything (Gen 1:28-31) but it is also clearly implied in both the prohibitions to not murder or curse any man (Gen 9:6; Jas 3:9). Notice how there are no limitations placed on either of these prohibitions because they spring out of what man is not what he does. Furthermore, this points to the universal nature of the image of God being part of man's essence and internal makeup and stands as an integral part of what it means to be a human being.

Moreover, I see the structural nature of the image of God in that it was not lost after the fall even though it was marred (Gen 9:6; Ps 8:5; 1 Cor 11:7). Again, this strongly implies that the image of God is something innate within all humanity as both believer and unbeliever are created in the likeness of God. Thus, this structural reality demands that one seek to protect, preserve, and value all human life equally no matter what! (**Ps 139:13-16; Lev 19:32**). This reality also properly elevates man and woman above all created beings, as only man was made a little lower than God (Ps 8:5), which decimates any thought of evolution from lower life forms or animals.

I also believe the Bible demonstrates that there is a functional (what man does) reality to the image of God and **that it should be understood as the consequences or the ramifications of the structural** (what man is). The Bible declares man to be made in the image of God (Gen 1:26-27) and then demands that man function or "live out" that reality as His representative or vice regent upon the earth (Gen 1:28-31). Thus, man "reflects" or "represents" God upon the earth as he lives relationally in a righteous union with God, his fellow man, and his world (Ex 20:1-17; Matt 22:36-40; Ps 8:5-8).

Furthermore, I see the image of God functionally through man's intellectual and volitional ability as he reasons critically, chooses logically, plans accordingly, and creates artistically. Moreover, I see functional aspects through man's innate morality (Rom 2:15), his complex emotional diversity, his ability to produce offspring, and his ability to exercise dominion over the earth. God's ultimate Kingdom program for man is that he would rule over the earth as its personal manager and ambassador (Gen 1:28-31). The critical nature of this functional reality is seen as one considers how God will ultimately restore the image of God in redeemed man (Col 3:10; Rom 8:29) so that man can finally fulfill this original function to reign over the earth (Rev 5:10). I believe it is significant that the functional reality of man living as God's image bearer serves as bookends on the Bible (Gen 1:26-31; Rev 22:5)! This is not only the unifying theme of Scripture but stands as God's ultimate plan for mankind.

I believe the best way to understand the image of God and the best illustration of what the image of God should look like is to contemplate the person of Jesus Christ. Where man is made in the image of God (see the prepositions as used when speaking of the image of God and man) but Jesus is the image of God! The Bible declares that He is the exact imprint of God's nature (Heb 1:3) and in Christ all the fullness of God dwells bodily (Col 2:9). Thus, through the incarnation Christ demonstrates for humanity what the image of God in man looks like as He displays the glory of God perfectly (Jn 1:14). Furthermore, God's ultimate plan and purpose for redeemed man is that forgiven sinners would be conformed into the image of Christ (Rom8:29) and thus perfectly represent and reflect God's image throughout the earth (Eph 1:4). However, this will not find its completion until the glorification of the believer (1 Cor 15:49). Nevertheless, it has begun and continues progressively throughout the sanctifying process of the Christian as he is enabled to reflect God's image more and more (2 Cor 3:18) through dwelling on the person of Christ (2 Cor 4:4).

Christ demonstrates the impact of the image of God in three distinct ways...

1. Obedient Worship to the Father as He reflected and represented Him!
2. Sacrificial Service to His neighbor as cared for and protected the other image bearers around Him!
3. Absolute and thoughtful dominion over all creation!

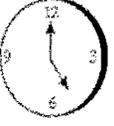
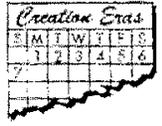
Three specific ways the image of God cosmically changes everything and is meant to impact everything and everyone!

1. The Image of God directly tethers me to God!
2. The Image of God directly tethers me to one another!
3. The Image of God directly tethers me to the planet!

~ Genesis 1-2 main theme is creation which can be summarized this way...

- The priority of God declared in creation
- The power of God displayed through creation
- The precession of God demonstrated by creation
- The presence of God distinct from creation
- The purpose of God defined for creation

# Creation Theories

| THEORY   | DESCRIPTION   | UNDERSTANDING OF TIME   | TREATMENT OF "DAY"               | MAJOR PROBLEMS   |
|--|---|---|----------------------------------|--|
| 24-HOUR DAY<br>         | Views chapter 1 as sequential and literal   | Most support "young earth"                                    | 24 hours                         | <ul style="list-style-type: none"> <li>Reconciling with scientific data</li> <li>Integrating chapters 1 &amp; 2</li> </ul>   |
| DAY-AGE<br>            | Views creation as taking place over six eras  | Unlimited time available for each era                         | Day = age                        | <ul style="list-style-type: none"> <li>Sequence still does not suit scientific data</li> <li>Difficult to substantiate author's intention as day = age</li> <li>Often an excuse for evolution</li> </ul> |
| LITERARY APPROACH<br> | Views seven-day sequence as a literary structure                                      | Narrative has nothing to say about time                       | Oriented toward sabbath theology | <ul style="list-style-type: none"> <li>Exodus 20:11</li> <li>Difficult to preclude time significance only on basis of literary structure</li> </ul>  |
| PRIOR CREATION<br>    | Suggests existence of a previous created world prior to Genesis 1                     | Most of scientific ages related to prior creation             | 24 hours                         | <ul style="list-style-type: none"> <li>No textual support</li> <li>Questions of continuity in scientific record</li> <li>Sun/moon</li> </ul>   |
| TWO-PHASE<br>         | Two distinct phases of creation in chapters 1 & 2 with long period of time in between | Gap between 2:3 and 2:4 can accommodate any time requirements | Any view possible                | <ul style="list-style-type: none"> <li>People in chapter 1 are not Adam and Eve and must be viewed as not yet morally responsible</li> </ul>   |

## 2. The Fall (Gen 3-5):

~ Chapter three is one of the most important chapters in the whole Bible because it demonstrates with great clarity man's ultimate problem of sin, the subsequent curses and global consequences that result from man's personal rebellion against God. We learn about Satan in this chapter and his deceitful schemes to undermine God and destroy God's creation. We learn from other Scriptures about the fall of Satan as he was once an archangel but rebelled against God's supreme authority and universal rule as Satan wanted to be supreme and ruler of all (Ezek. 28:11-15; Isa. 14:13-14). Satan seeks to turn everything on its head from God's designed order! The animal now has dominion of mankind and is worshipped in that Satan's ways are followed and God's ways are rejected, the woman now leads man and man now follows woman. This is directly opposite of what God designed! Have you ever stopped to consider that the fall of man happened in the context of a failing marriage! Adam and Eve's rebellion was in part due to reversing the marital roles designed by God! Role reversal, denial or ignorance continues to be one of the biggest problems in marriage today! The *doubt* Satan sowed regarding God's goodness sprouted into *discontentment* with God's plan which ultimately yielded a *denial* of God's care that led to *disobedience* to God's Word and a *denigration* of God's name! **That cycle has not stopped!**

~ After the clear curses and consequences from Adam's rebellion were declared by God they are now manifested in very graphic ways through man upon the earth. Sadly, the first family is marked by pride, arrogance, independence, selfishness, rebellion, anger, sadness and ultimately murder. Satan's desire or should I say sins ultimate direction finds its clear culmination in the life of Cain and Abel as the older brother, Cain, kills the younger brother Abel even after being personally confronted by God! James 1:14-15 along with 1 Jn 3:10-12 and Jude 11 are in many ways a commentary on Cain's actions, sins origin, and impact in chapter four of Genesis. Cain was cursed by God as a consequence for his evil heart toward God which he took out on his innocent and righteous brother (1 Jn 3:12). Has anything changed today? When the righteous are persecuted by the wicked is the anger of the wicked ultimately toward the righteous or God? Cain's curse would make him a wanderer his whole life and Cain was also sovereignly marked by God as an act of grace which would also heighten the curse! How sad 4:16 reads "and Cain went away from the presence of the Lord...!"

~ At this point in the storyline Seth is born from whom Enosh comes (Gen 4:25-26) and it becomes clear this will be a godly line of decedents as compared to the ungodly line that flows from Cain (Gen 4:23-24)! Eve's comments regarding Seth's birth points us back to the promised "Seed" or "offspring" to come that would liberate man from the tyranny of the evil one (Gen 3:15). Interestingly, with the birth of Enosh people begin "to call on the name of the Lord" which gets vividly displayed through the lives of Enoch and Noah (both being decedent's of Seth). Another blessed decedent from the line of Seth yet to come will be Abraham and when you get to chapter 12:8 we see Abraham following in the footsteps of his faithful ancestors as he now "calls on the name of the Lord." However, chapter five ends with one being born who will bring relief or comfort to the people from their toil (Gen 5:28-29). Noah did provide this in a temporal sense but the full reality of this was not fulfilled until another comes through his line, the ultimate "promised Seed", that will come through this godly line of Seth (Lk 3:38)! This ending

of chapter five with Noah sets us up for the looming disaster of the flood to come and God's sovereign grace given to Noah!

~ Genesis 3-5 can be summarized this way...

- The deception by Satan is clear
- The disobedience of Adam is undeniable
- The devastation of creation begins
- The declaration of hope remains
- The depravity of Adam spreads to his offspring
- The decedents of Cain and Seth are marked out

## Genealogies from Adam to Abraham\*

| Name                                  | AGE AT BIRTH OF SON | YEARS LIVED AFTER BIRTH OF SON | TOTAL YEARS | GENESIS REFERENCE |
|---------------------------------------|---------------------|--------------------------------|-------------|-------------------|
| <b>Adam</b>                           | 130                 | 800                            | 930         | 5:3-5             |
| <b>Seth</b>                           | 105                 | 807                            | 912         | 5:6-8             |
| <b>Enosh</b>                          | 90                  | 815                            | 905         | 5:9-11            |
| <b>Kenan</b>                          | 70                  | 840                            | 910         | 5:12-14           |
| <b>Mahalalel</b>                      | 65                  | 830                            | 895         | 5:15-17           |
| <b>Jared</b>                          | 162                 | 800                            | 962         | 5:18-20           |
| <b>Enoch</b>                          | 65                  | 300                            | 365         | 5:21-24           |
| <b>Methuselah</b>                     | 187                 | 782                            | 969         | 5:25-27           |
| <b>Lamech</b>                         | 182                 | 595                            | 777         | 5:28-31           |
| <b>Noah 600 at beginning of flood</b> |                     |                                | 950         | 7:11; 9:29        |
| <b>Shem 98 at end of flood</b>        |                     |                                | 600         | 11:10-11          |
| <b>Shem</b>                           | 100                 | 500                            | 600         | 11:10-11          |
| <b>Arpachshad</b>                     | 35                  | 403                            | 438         | 11:12-13          |
| <b>Shelah</b>                         | 30                  | 403                            | 433         | 11:14-15          |
| <b>Eber</b>                           | 34                  | 430                            | 464         | 11:16-17          |
| <b>Peleg</b>                          | 30                  | 209                            | 239         | 11:18-19          |
| <b>Reu</b>                            | 32                  | 207                            | 239         | 11:20-21          |
| <b>Serug</b>                          | 30                  | 200                            | 230         | 11:22-23          |
| <b>Nahor</b>                          | 29                  | 119                            | 148         | 11:24-25          |
| <b>Terah<sup>+</sup></b>              | 70                  | 135                            | 205         | 11:26-32          |

\*The author does not mean to imply that these genealogies represent consecutive life spans.  
 +Terah was the father of Abraham, Nabor, and Haran.

(Zondervan Charts: Chronological and Background Charts of the Old Testament, 1994; John Walton)

### 3. The Flood (Gen 6-9)

~ Before we consider the flood one must have a clear understanding regarding humanity during this pre-flood era. The ability and intelligence of these early human beings was anything but primitive and cave man like! Nothing promoted in the modern text book as it relates to mankind being some backwoods, uneducated “Neanderthal” type does not square with what we see in Scripture at all! Consider how healthy and likewise physically strong man was before the fall in light of how long they lived! Consider the effects of sin and the fall on the physical, mental, emotional, and intellectual aspect of man were clearly growing from Genesis three forward but that reality was yet fairly new in the DNA spectrum of humanity. So what do we see as study Scripture...

- A people with great length in life which speaks to health and vitality
- A People with superior intelligence
- A people with unlimited communication skills
- A people with an ability to build cities and develop commerce long before modernity
- A people with an ability to geometrically grow rapidly (See Henry Morris III who says that our current population of six billion people could have been reached with Noah’s three sons and wives in just about 1,000 years! *Book of Beginnings*, pg 218).

~ However, chapter six shows this early civilization was also growing rapidly in wickedness as the intent of man’s heart was evil continually (Gen 6:5). Furthermore, a very strange mixing of the population had been taking place through evil angels “sons of God” and woman “daughters of man.” The identity of the “sons of God” has been hotly debated by many good and godly men so I respect differences of interpretation here. However, 1.) the majority of the uses of that phrase is almost exclusively used for angels (Job 1:6; 2:1; 38:7). 2.) The offspring from these unnatural sexual relations were abnormal and aberrant forms of humanity like beings (Gen 6:4). 3.) The New Testament speaks directly to this issue in 1 Pet 3:19-20, 2 Pet 2:4-5 and Jude 6-7 in relationship to the deep wickedness of Noah’s day and the connection to out of control demons.

~ Yet, despite such depravity and open disobedience one man found favor or “grace” in the eyes of the Lord not because of “good works” but because of genuine faith (Gen 6:8-9, 22; Heb 11:7). Noah will be God’s man by which He will preserve the godly line of men as He continues to propel His eternal plan to bring the Promised Seed to ultimately save man! God will destroy the earth because of its wickedness but not without God’s saving grace being proclaimed as Noah was a preacher of righteousness for 120 years as God’s patience slowly ran out and Noah built the ark (Gen 6:3; 2 Pet 2:5; Heb 11:7). Than in chapter 6:18 God makes a very big promise or better yet “covenant” with/to Noah that he will preserve his life, his family’s life and all the animals that Noah brings into the ark as God commanded. God makes a clear declaration of worldwide judgement is coming upon the globe but He will save one family and certain animals by grace. He orchestrates this through a covenant that becomes pivotal and foundational for the rest of Scripture and all humanity!

# THE FIVE COVENANTS OF SCRIPTURE

**A Divine Biblical Covenant is a promise from God, formalised in a legal framework, solemnised by sacrifice and guaranteed by oath.**

The five Covenants are stepping stones through time as God brings history to a climax in the Millennium in the restoration of all things that were lost through man's sin in Eden's garden.

*(The word "Unconditional" below refers to the promise within the Covenant, not necessarily the individual enjoyment of its blessing)*

| The COVENANTS   | Refs   | Type   | Duration   | Sign Symbol  | Sacrifice                                 | Timing  | Beneficiary   | Purpose  |
|---|--|--|--|--|---|---|---|--|
| <b>Noahic</b><br>2,348 BC   | Genesis<br>6:18<br>8:20-22<br>9:8-18   | Royal grant<br>One-way<br>Unilateral<br>Unconditional  | Everlasting  | Rainbow<br>(Gen 9:13-17)                                 | Genesis<br>8:20-22                        | Inaugurated just after the cataclysmic worldwide destruction of the flood.  | Made with Noah and his seed (with all of humanity and the animal kingdom).  | To secure the earth as a <b>STAGE</b> for the restitution of all things (Acts 3:21) when all will be administered by Christ in Millennial Kingdom (Eph 1:10-11).   |
| <b>Abrahamic</b><br>1,913 BC  | Genesis<br>12:1-3<br>15:13-18<br>17:9-11, 19<br>22:15-18                           | Royal grant<br>One-way<br>Unilateral<br>Unconditional  | Everlasting  | Circumcision<br>(Gen 17:11)                              | Genesis<br>15:8-21                        | Inaugurated just after the disaster of Nimrod's rebellion, the sin of "the sons of God" and the Tower of Babel.   | Made with Abraham and His seed (Israel). Its spiritual blessings are enjoyed by believers now by faith.   | To secure an innumerable <b>SEED</b> to enjoy the land and blessing (and the world through them). Not yet fulfilled but will come to pass in the Millennial Kingdom at Christ's second coming (Luke 1:71-75, Rom 4:13)   |
| <b>Mosaic</b><br>- Old<br>- Sinaitic<br>1,491 BC                            | Exodus<br>19:5-8<br>24:3-8<br>31:13-17   | Suzerain<br>Two-way<br>Bilateral<br>Conditional        | Temporary (BC<br>1,500 to AD 32).<br>Renewed 7x (eg.<br>"Land Covenant"<br>of Deut 29) | The Sabbath<br>(Exod 31:13)                              | Exodus<br>24:4-8                          | Brought in just after the dramatic birth of Israel as they left Egypt. Abolished in the death of Christ (Heb 7:12-18, 8:13, 10:13)                            | Made with Israel. On stone. No connection with the church.  | Added as a temporary supervisor to teach righteous <b>STANDARDS</b> and magnify sin until Christ came (Gal 3:22-26). No longer in force (2 Cor 3:9-11).  |
| <b>Davidic</b><br>1,042 BC  | 2 Samuel<br>7:11-16<br>Psalm<br>89:3-37  | Royal grant<br>One-way<br>Unilateral<br>Unconditional  | Everlasting  | Christ's resurrection and enthronement<br>(Acts 2:30-33) | 2 Samuel<br>6:17-18                       | Inaugurated between the past chaos of the "Judges period" and the future apostasy of Israel and Judah in the post-Solomon era of a divided Kingdom of Israel. | Made with King David and his Royal seed.  | Secures a son of David as <b>SOVEREIGN</b> , to sit on a throne and reign for ever (Luke 1:32). Currently "dormant" but remains in place to be taken up when the Son of David (Christ) ascends David's throne in the Millennium.   |
| <b>Messianic</b><br>- New<br>- Second<br>- Better<br>- Everlasting<br>33 AD | Isa 59:20-21<br>Jer 31:31-34<br>Eze 36:24-31<br>37:26-38<br>Heb 8:8-12<br>10:15-18 | Royal grant,<br>One-way<br>Unilateral<br>Unconditional | Everlasting  | Bread and cup<br>(Matt 26:28,<br>1 Cor 11:25)            | Hebrews<br>10:8-25, 29<br>13:24,<br>13:20 | Announced in 606BC at the time of the Babylonian captivity. Then Inaugurated on the darkest day in human history, the day when the Lord Jesus was crucified.  | Enjoyed by believers spiritually now. To be nationally enjoyed by ethnic converted Israel at Christ's return, both spiritually and physically (Jer 31:31-34, Eze 36:24-31, 37:14-28, 39:25-29). | Replaces Old Covenant (Jer 31:31, Heb 7:18-19, 8:13). Secures <b>SALVATION</b> , a new heart and forgiveness for all of God's people (Heb 8:10-11). Includes a return to the land and peace for future converted Israel, ensuring they never again lose it through disobedience. |

The above Covenant programme contains "Biblical covenants" only. It is not to be confused with what is popularly known as "Covenant Theology", which is a framework constructed by Reformed theologians in the 16<sup>th</sup> and 17<sup>th</sup> Centuries. "Covenant Theology" posits three "theological covenants", namely the "Covenant of Redemption" (made between the Father and the Son before creation), the "Covenant of Works" (made with Adam in the Garden of Eden) and the Covenant of Grace (promised in Gen 3:15 just after the fall), none of which are actually called 'covenants' in the Bible. Furthermore, Covenant Theology does not distinguish between Israel and the Church, nor does it see a literal 1,000 year future Kingdom on earth. For these reasons, Covenant Theology is seen to present an inadequate framework for understanding the true Biblical "covenant programme".

[www.webtruth.org](http://www.webtruth.org)

Michael J Penfold 2017

~ A biblical covenant is a very personal and legal binding obligation, voluntarily made between two parties, in which promises are vowed and this compact can be conditional meaning bilateral or unconditional meaning unilateral. Covenants were very common in biblical times and often involved pledges or gifts, witnesses, signs, and consequences. All the biblical covenants between God and man are ultimately an act of divine grace as they are utterly undeserved and sovereignly initiated and mercifully driven by God with the five major unconditional covenants in the Bible being bound by His own character alone!

~ The importance of rightfully seeing and understanding the major biblical covenants cannot be overstated as one of my professors, Dr. Irvin Busenitz says so clearly below... “Let no one underestimate the importance and significance of a correct understanding of the divine covenants. It is much more than an intellectual pursuit. They provide a most foundational theological anchor for understanding God’s working in human history.

1. In the Noahic Covenant, God showed His gracious mercy toward all mankind, both redeemed and unredeemed, causing it to rain on the just and the unjust and assuring the ongoing, uninterrupted cycle of seasons. In it He demonstrated His unwillingness to allow the sinfulness of man to derail His plan set forth in Genesis 3:15, His unwillingness to allow the sinfulness of man to abrogate the pre-fall command to “be fruitful and multiply and fill the earth,” a command reiterated after the flood to Noah.

2. In the Abrahamic Covenant, God demonstrated His unmerited favor and unilateral choice of Israel as “the apple of His eye,” a special people called out from among the nations through whom the Messiah would come.

3. In the Priestly Covenant, God promised the perpetual priesthood of the line of Phinehas that carries all the way through to serving in the LORD’s earthly millennial temple.

4. In the Mosaic Covenant, God revealed His holiness and the heinousness of sin. The daily sacrifices provided a constant reminder of the need for the shedding of blood for the remission of sin, for the propitiating of God’s wrath.

5. In the Davidic Covenant, God promised the perpetual reign of the descendants of David, ultimately fulfilled in the Messiah and His millennial reign.

6. In the New Covenant, God evidenced anew His continual pouring out of grace, a promise through which He would put His law within His people, writing it on their hearts.

Understanding these six covenants will shape a person’s understanding of Scripture. It will reflect a hermeneutical course that will determine the pitch of one’s eschatological sails. Careful attention to these six covenants will bear an overwhelming abundance of fruitfulness.

When God enters into a unilateral covenant guaranteed only by His own faithfulness; when God enters into a covenant void of any human requirements to keep it in force; when God establishes a covenant that will continue as long as there is day and night and summer and winter, then great

care must be taken not to erect man-made limitations that would bankrupt the heart and soul of these covenants and annul the glorious full realization of all that He promised through them. Their significance cannot be overestimated.”<sup>4</sup>

~ So, while grappling with the critical nature of the Torah, as it relates to the rest of God’s revealed Word, one quickly realizes the major emphasis that is placed upon the biblical covenants. The crucial connection between the Pentateuch and the covenants is revealed as one considers that four of the six major covenants given by God are found and established within the first five books of the Bible. Yet, it must not go unnoticed that the ultimate foundation for the fulfillment of these covenants is critically laid in the book of Genesis with the unilateral establishment of both the Noahic and the Abrahamic Covenants. Therefore, if one is to properly understand God’s plan, provision, and promise for the ages he must accurately comprehend the development of these two monumental covenants found within Genesis as well as how they both relate to and rely on one another. To accomplish this task one must contemplate the necessity, nature, plan, purpose, and provision of the Covenant.

~ The Noahic Covenant is the first covenant mentioned in the Bible as it unfolds progressively, flowing from three different passages (Gen.6:17-22; 8:20-22; 9:8-22) and the context that surrounds them. The setting of the Noahic Covenant clearly elucidates the great need for God’s gracious initiative because every inclination of man was only evil continually (Gen.6:5). In light of this universal reality God could destroy the earth in a worldwide flood because of man’s sin. Yet, if He did not personally act on man’s behalf complete and utter destruction of every living thing was guaranteed. Therefore, God unilaterally acts by establishing an everlasting, unconditional covenant (Gen.9:16) with Noah, the one man who found favor in God’s eyes (Gen.6:8). The fact that God Himself is the divine orchestrator and foundation for this covenant cannot be denied as it is clearly declared in the Scriptures (Gen.6:18; 9:9, 11, 12, 13, 15, 16, 17). This truth further highlights the gracious heart of God and the sovereign hand of God as He methodically moves everything toward the ultimate fulfillment of His glorification through the rule, dominion and blessing of obedient mankind on earth (Gen.1:28-31; 2:15-20; 8:20-9:17).

~ As one continues to trace the development of the Noahic Covenant, he recognizes the broad nature of its recipients which further exemplifies the foundational character of this covenant. No other covenant has such a wide scope to whom and what it will bless. Though God initially establishes this covenant with Noah (Gen.6:18), He then broadens it to Noah’s sons and offspring (Gen.9:9), and then to every living creature that is with Noah (Gen.9:10), further still to every living creature for all future generations (Gen.9:12), and finally God declares that it is established with the whole “earth” (Gen.9:13). This universal characteristic is also seen in the promises that accompany this covenant as God declares that He will never again destroy mankind or the earth with a flood (Gen.9:11), and that the seasons would perpetuate as long as the earth continues (Gen.9:22). Furthermore, the foundational impact of the Noahic Covenant is realized as one understands how God uses the certainty and consistency of this covenant to

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<sup>4</sup> [www.tms.edu/m/tmsj10m.pdf](http://www.tms.edu/m/tmsj10m.pdf) Irvin A. Busenitz Vice President for Academic Administration Professor of Bible and Old Testament *Introduction to the Biblical Covenants; The Noahic Covenant and the Priestly Covenant*

guarantee the promises and peculiarities of the other covenants as well as His own gracious character (Jer.33:17-22; Isa.54:9-10).

~ Another point to consider while tracing the Noahic Covenant is with the reality of the covenantal sign given by God. In all the other covenants the sign is a physical reminder for man of God's requirements to the obedience of the covenant. Yet, the sign of a rainbow, which God gives in the Noahic Covenant, is said to be a reminder to Him of the everlasting promises which He has made to mankind and the earth (Gen.9:12-17). While God desired to broadly bless the world through Noah and his descendents (Gen.9:1-7), it would ultimately be through the specifics of the Abrahamic Covenant where the details and explanations of national blessing would come. Therefore, the correlation between the Noahic and Abrahamic Covenant is seen as one considers how the Abrahamic Covenant flows out of and will one day be a fulfillment of the world wide blessing declared in the Noahic Covenant (Gen.12:3).

~ Genesis Chapters 6-9 can be outlined or summarized as...

- The Reasons for the Flood
- The Promise of Protection from the Flood
- The Preparations for the Flood
- The Ramifications of the Flood
- The Unilateral Covenant in light of the Flood
- The Reality of Sin Despite the Flood

# Identity of the “Sons of God”

## Genesis 6:1-2

|                        | MATERIAL<br>DISTINCTION   | THEOLOGICAL<br>DISTINCTION  | SOCIAL<br>DISTINCTION  | NO<br>DISTINCTION  |
|------------------------|---|---|--|--|
| SONS<br>OF<br>GOD      | Fallen angels   | Godly line of Seth  | Dynastic rulers  | Royal heroes of old  |
| DAUGHTERS<br>OF<br>MEN | Mortals   | Line of Cain  | Commoners  | Any woman  |
| OFFENSE                | Marriage between supernatural and mortal  | Marriage of holy to unholy  | Polygamy   | Right of the first night: king, acting in place of deity, could spend first night with any woman getting married (fertility rite)  |
| EVIDENCE               | <ol style="list-style-type: none"> <li>1. The term “sons of God” refers only to angels. (Job 1; 38:7; Ps. 29:1; 89:7)</li> <li>2. Jude 6-7 perhaps refers to this incident. (See also 2 Peter 2:4)</li> <li>3. It is the clear reading of the text</li> <li>4. The Septuagint in Job 1 reads “angels of God”</li> <li>5. Christ says angels do not marry; doesn’t say “cannot”</li> </ol> | <ol style="list-style-type: none"> <li>1. The concept of a holy line is seemingly established (Gen. 4:26)</li> <li>2. Hebrew indicates continuity from the previous chapter</li> <li>3. The sin here becomes a common theme throughout the Pentateuch</li> </ol>  | <ol style="list-style-type: none"> <li>1. Magistrates or rulers often referred to as gods (Exod. 21:6; 22:8, 9, 28; Ps. 82:1, 6)</li> <li>2. Kings sometimes called sons of deities (2 Sam. 7:14)</li> </ol>   | <ol style="list-style-type: none"> <li>1. Ancient kings were regularly portrayed as sons of God</li> <li>2. Practice attested in Gilgamesh Epic (p 159-160) as offensive</li> <li>3. Matches language of text: took wives, whichever they chose</li> </ol> |
| PROBLEMS               | <ol style="list-style-type: none"> <li>1. Lends mythological tone</li> <li>2. Angels were not previously mentioned</li> <li>3. Why is man punished by the Flood for the wickedness of angels?</li> <li>4. New Testament support is questionable</li> </ol>  | <ol style="list-style-type: none"> <li>1. The term “sons of God” never means this elsewhere</li> <li>2. No evidence that the lines are kept totally separate. The theory does not account for Adam and Eve’s other children</li> <li>3. God has not yet begun working through one line. (No concept of election)</li> <li>4. The term for men is general. It would need further classification to be understood otherwise</li> <li>5. In Noah’s time he alone was holy</li> </ol> | <ol style="list-style-type: none"> <li>1. Kingship is not expressed in any way</li> <li>2. Scripture never speaks of kings in a group as sons of deity</li> <li>3. Needs the connection of v. 4, but the “mighty men” are the Nephilim, not the children of the union</li> </ol> | <ol style="list-style-type: none"> <li>1. Scripture never speaks of kings in a group as sons of deity</li> <li>2. “Right of the first night” is not widely attested in Ancient Near East</li> </ol>  |

For a full discussion see *The Genesis Debate*, ed. Ronald Youngblood (Grand Rapids: Baker, 1990), 184-209.

(Zondervan Charts: Chronological and Background Charts of the Old Testament, 1994; John Walton)

# Time Periods of the Flood

| DATE   | NUMBER OF DAYS | EVENT                               | GENESIS REFERENCE |
|--|----------------|-------------------------------------|-------------------|
| Month 2 Day 10   | Waited 7       | Entered the ark.                    | 7:4, 10           |
| *Month 2 Day 17  | Lasted 40      | Rain began.                         | 7:4-6, 11, 12     |
| Month 3 Day 26   | End of 40      | Rain stopped.                       | 7:4, 11           |
| *Month 7 Day 17  | End of 150     | Ark rested on Ararat.               | 7:24; 8:4         |
| *Month 10 Day 1  | Waited 40      | Tops of mountains visible.          | 8:5-6             |
| Month 11 Day 10  | Waited 1       | Raven sent.                         | 8:7               |
| Month 11 Day 11  | Waited 7       | Dove sent; returns.                 | 8:8-9             |
| Month 11 Day 19  | Waited 7       | Dove sent; returns with olive leaf. | 8:10-11           |
| Month 11 Day 27  |                | Dove sent; does not return.         | 8:12              |
| Month 12 Day 17  | End of 150     | Water fully receded.                | 8:3               |
| *Month 1 Day 1   |                | Covering of ark removed.            | 8:13              |
| *Month 2 Day 27  |                | Earth dry; left ark.                | 8:14-19           |
| <p>One month equals 30 days.<br/>                     Total time elapsed in the ark = 1 year, 17 days = 360 + 17 = 377 days<br/>                     7 days waiting + 150 days + 150 days + 70 days = 377 days<br/>                     water prevailing    water receding    earth drying</p> |                |                                     |                   |

\*Date notation specifically mentioned in Scripture. (All others are derived.)

#### 4. The Tower of Babel (Gen 10-11):

~ Now, we have considered *Creation* in chapters 1-2, *The Fall* in chapters 3-5, *The Flood* in chapters 6-9 and finally we come to this last part in this first section of Genesis called Primeval History known as *The Tower of Babel* or some call it *The Dispersion* in chapters 10-11. We have already seen that even though God judged the earth for the wickedness of man and preserved humanity through one family sin continues and will continue because the origins of sin are driven by man environment but flow from man's heart (Gen 8:21). This reality was clearly manifested shortly after Noah and his family existed the Ark with Noah's drunkenness and Ham's humiliating and dishonoring of his father. After Noah hands out the curses and blessings upon his sons we see that he lived another 350 years after the flood!



#### Table of Nations

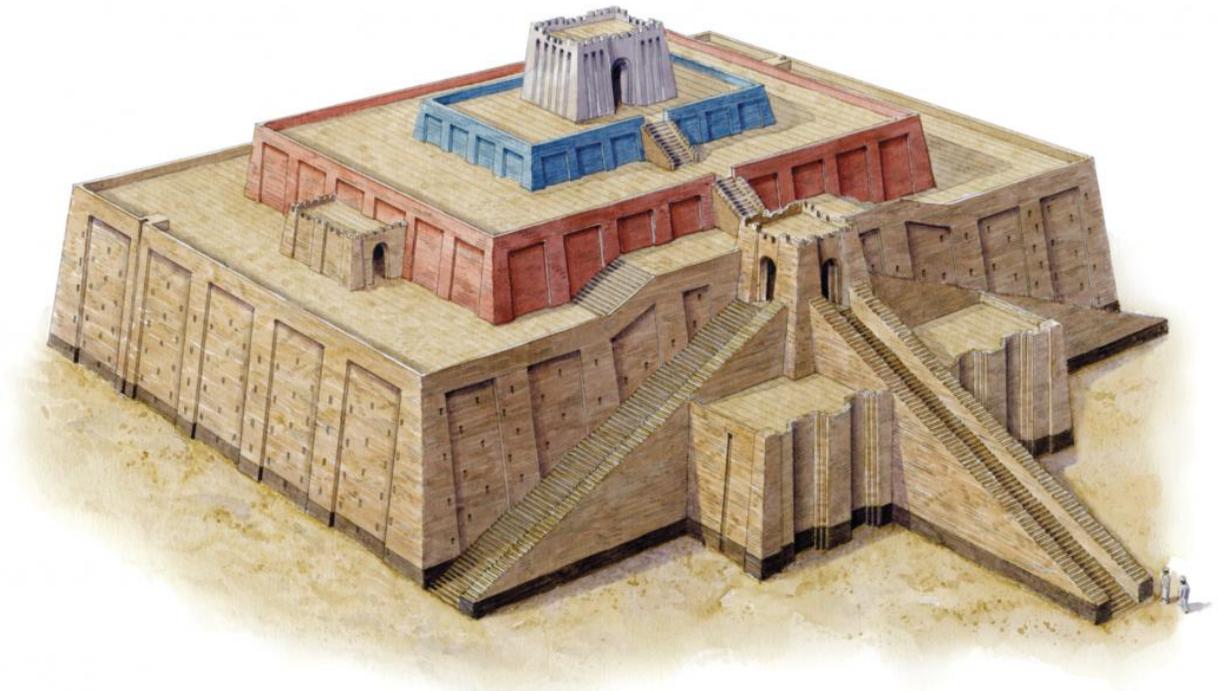
c. 2200 B.C.

Many of the people groups mentioned in Genesis 10 can be identified with relative certainty. In general, the descendants of Ham settled in North Africa and the eastern Mediterranean coast, the descendants of Shem in Mesopotamia and Arabia, and the descendants of Japheth in Europe and the greater area of Asia Minor.<sup>5</sup>

<sup>5</sup> Crossway Bibles. (2008). [The ESV Study Bible](#) (p. 66). Wheaton, IL: Crossway Bibles.

~ As we move into chapter 10 we are also struck by the reality that every nation and person finds their ancestry within one of the sons of Noah (see map above)! However, by the time you get to chapter eleven we realize that with the growth of mankind there has been once again the growth of sin and manifest arrogance of man! A mass of humanity following the mighty leader Nimrod decide to abandon God plan of spreading across the earth, multiplying, and filling it for His glory. A command not only given to Adam and Eve (Gen 1:28) but also repeated after the flood (Gen 9:7). However, instead of making a name for God, meaning to bring glory and praise to God, man wants to make his name great and receive the glory and praise for himself (Gen 11:4). This has always been at the heart of man's sinful heart and the spring board for virtually every sin including the sin of Satan! This great tower they would build would stand as a monument to man's power and ability and thus direct all attention to themselves making their name great.

~ However, God will not allow that to happen for many reasons and so He sovereignly demonstrates His power, grace and patience as He confuses their language making it impossible for them to complete their task and more importantly provoking them to spread across the earth just as he required! The Lord scattered the people according to their languages and they dispersed across the land as the nations were now sovereignly established by God (Gen 11:5-9). One can already see the blessing of God's unilateral covenant with Noah as He judges mankind for their rebellion but not with utter destruction of the creation by water! All of this culminates at the end of chapter 11 as we learn about another godly line that is established by God after the judgement. It is here that we learn that the line of Shem will be the originator of Terah who ultimately fathers Abram who becomes one of the most important persons in all the Scripture and who furthers the line of men from whom the greatest Man, the God-Man will come (Lk 3:36)!



**Ziggurat** (Pictured above)

Ziggurats are monumental temple-towers found throughout the area of ancient Mesopotamia. They were commonly built of sun-dried mud and straw bricks held in position with bitumen as mortar. Stairways ascended to the top of these structures, where a small temple/shrine sat on the summit. The illustration depicts the Ziggurat of Nanna at Ur, which was constructed during the reign of Ur-Nammu (c. 2113–2095 B.C.). Its area covered  $150 \times 200$  feet ( $46 \times 61$  m), and its height was 80 feet (24 m). It is commonly believed that this type of structure was being built in the Tower of Babel episode (Gen. 11:1–9). The text indicates that the builders of Babel had discovered the process of making mud bricks and that they employed “bitumen for mortar” (v. 3). Based on that invention, the builders decided “to build ... a tower with its top in the heavens” (v. 4).<sup>6</sup>

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<sup>6</sup> Crossway Bibles. (2008). [\*The ESV Study Bible\*](#) (p. 68). Wheaton, IL: Crossway Bibles.