

Very-by-Verse Genesis Commentary

Genesis Chapters 1-11

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Personal background

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Purpose of this Genesis Commentary (Chapters 1-11)

This is a compilation, a personal research and study commentary, with references to various resources (see [References](#)), intended to make sense of Genesis chapters 1-11. It is not to be distributed for profit but to be shared freely to encourage anyone to study the Bible deeply.

All Scripture quotations, —except where otherwise noted, —are from *The New American Standard Bible*.

See also:

[**Verse-by-verse Daniel Commentary**](#)

[**Verse-by-verse Revelation Commentary**](#)

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Introduction

Moses is traditionally considered the author of Genesis except for a handful of passages or chapters, which would have been completed by other authors after his death. Moses wrote the book of Genesis for the people of Israel, whom he led out of slavery in Egypt back to the land of their forefathers. The Bible seems to argue for around 1445 B.C. date for the Exodus (when Moses led the Israelites out of Egypt), which could have been around when Moses began to write Genesis.

The **genre** of the opening chapters of Genesis is not to supply scientific information to tell us the age the earth or how the heavenly bodies work, but it is to shape and give purpose to the Israelites (to whom it was written and addressed originally), most of whom were farmers, who came out of a 400-year period of slavery in Egypt. They were deeply influenced by that culture, and beliefs about sun and moon deities. We must therefore remember Genesis is not a science textbook, instead Moses is trying to explain the world as he sees it, based on historical accounts and records that were perhaps orally passed from Adam to Patriarchs and generations that followed, which the Holy Spirit inspired and guided him to write.

In biblical interpretation, we must adhere to the law of the first reader which means you always try to take the biblical truth through the grid of the first readers. What would they have understood? How would they have processed it before we jump to our own cultural context. The fact is that the ancient Israelites were not modern 21st century Americans. They were not wrestling with the modern scientific questions we wrestle with today. They were living in the *ancient Near East*, and the ancient Near East was a thoroughly pagan and polytheistic culture.

Therefore, to the Jews, the original readers of Genesis, it tells them the story of how God is the author of creation, and how He prepared the land for first humans, and how God initiated a personal relationship with their forefather Abraham. For all readers, Genesis offers a thorough background to the rest of the Bible. We learn of the fall of man, of its destructive effect on humanity, and of God's plan to atone for that sin through a future coming seed, the Messiah.

Genesis 1:1 The Creation of the Universe “in the beginning”

In the beginning God created the heavens and the earth (Genesis 1:1).

In the beginning. The Hebrew word *reshit* translated “beginning” has a very specific sense in Scriptures. The term does not mean an instant of time but an “unspecified period of time”. For example, this Hebrew word is used in Job 8:7 this way: “*Though your **beginning** (*reshit*) was insignificant, yet your end will increase greatly*”. Here, the word “beginning” refers not to a single moment in Job's life, but to the “early part of Job's life” before his misfortunes overtook him. Therefore, the term *reshit* refers to an extended, yet indeterminate duration of time and *not* a specific moment. We cannot say for certain **when** this “beginning” was or **how long** it was, in relation to creation. Therefore, this “beginning” leaves open both the possibilities of a young and an old earth.

God created. It is God who created (*bara*) all this in the beginning. The ancient Hebrew word *bara* (**created**) generally means *to create out of nothing*, showing that God created the world out of nothing. The other Hebrew word used in a creative sense in Genesis is *asah*, translated “make” or “made”, which generally means “to fashion or shape”, “to appoint” or “to make something suitable” or “to function” in a certain way. **Bara** emphasizes **the initiation** of an object, whereas **Asah** emphasizes **the shaping** of an object or “appointing” of an object to function in a certain way. This distinction will be useful as we read the rest of the Genesis chapter 1. Of course *bara* and *asah* could be used interchangeably, but the context and the flow will determine the meaning.

It is God who created “in the beginning”. God Himself was before the beginning (Psalm 93:2). At some time before the beginning, God also created the **angels**, because they witnessed the creation of the heavens and the earth (Job 38:7). It must be noted also that Lucifer and his angels **fell** into sin some time after they were created but before the creation of man (Ezekiel 28:15). The fall of Lucifer will be relevant in our understanding of Genesis.

Who is this God? In the Hebrew, the word translated “God” is Elohim. *Elohim* is the plural form of *El* or *Eloah*. The name Elohim means strength and might. It is the common Hebrew term for God. It is also used of false gods. However, the plural noun *Elohim* is always used with a singular verb

(seemingly contrary to the rules of grammar) when it speaks of the true God. This indicates **a unity and diversity** within the nature of God. *El* is used for the Father (Genesis 14:18), the Son (Isaiah 7:14), and the Holy Spirit (Job 33:4). Given the unity and diversity within the nature of God, the rest of the Bible attributes “creation” of all things to; speaking of the Father, it is said, “*the **Father**, from whom all things came*’ (1 Timothy 2:5). Speaking of the Son, “*For by Him [**Son**] all things were created, both in the heavens and on earth*” (Colossian 1:16). Speaking of the Holy Spirit, “*By His **Spirit** He adorned the heavens*” (Job 26:13).

The heavens and the earth. God created (*bara*) “the heavens and the earth” in the beginning in an unspecified period of time. The phrase “heavens and earth” is a **Hebraic way** of saying “**everything**” or the entire universe. When the phrase “heavens and earth” is used together, it is used as a “merism”. A merism expresses 'totality' by combining two contrasts or two extremes. Unlike English, Hebrew does not have a single word to express the concept of 'the universe'; it must do so by means of a merism. Therefore, the expression “heavens and earth” (also translated as “sky and land”) stand for the “**entirety of the universe**”. It is “everything” from the skies above to the earth below. It is like saying from **top to bottom** or **head to toe**. If I said **head to toe**, it includes not just my head and toes, but all other body parts (hands, knees, feet etc.). Similarly, “heavens and earth” included space-time, mass-energy, and the laws that govern them, even the sun, moon, and the stars, vegetation, and all the animals.

Summary

Genesis 1:1 reveals that **God created** the entire universe including the earth, and all that is in them (sun, moon and the stars, vegetation and animals), during an unspecified period or point in time. What God does not tell us here in Genesis 1:1 is very important. He does not tell us *how long* or *when* this creation took place, but it took place in a period of time called “in the beginning”. Therefore, this “beginning” leaves open both the possibilities of a young and an old earth. Because God does not answer any of these questions, we can only examine the physical evidence from geology and astronomy and come to **our own conclusions on these matters**. Understood this way, the Bible has no quarrel with the scientific evidence

that suggests the universe and the earth is old. By the way, God has two spheres of revelation: The Bible (special revelation) and nature (general revelation). What God reveals in nature can never contradict what he reveals in Scripture, and what he reveals in Scripture can never contradict what he reveals in nature. He is the author of both forms of revelation, and God does not contradict himself.

Genesis 1:2-26 The Preparation of the Earth in Six Days

Genesis 1:1 revealed that God created the universe during an unspecified period of time called, “in the beginning”.

Now Genesis 1:2 onwards speak of a time **after** the creation of the universe when God prepared the earth for Adam and Eve in six days. You will see that from Genesis 1:2 onwards, the focus of the six days of creation appears to be not *bara* but *asah*. It is not the idea of “*initiating creation*”, but the idea of “*fashioning or shaping,*” or “*to make something suitable*” or “*appointing something to function*” using existing created order.

It is preparation of the earth [land] for human habitation for the first time. This will be made clear, because “the earth”, “waters” already exist *before* the six days of creation when we reach Genesis 1:2, and onward.

And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters (Genesis 1:2).

The earth. Because the “earth” was created in Genesis 1:1, “in the beginning”, the earth already exists. So, now the focus shifts from “the universe” to “the earth” in the rest of Genesis chapter 1. Hence, Genesis 1:2 does not, then, refer to something that God is doing to the whole universe but something that He is doing on the earth.

The word translated as “earth” is the Hebrew word *eretz*, which can be translated as **land**. *Eretz* can refer to the earth as a whole (Genesis 1:1), an area of dry land (Genesis 1:10), some particular land area like the Garden of Eden (Genesis 2:5-7) or the specific land promised to Abraham (Genesis 15:18). Therefore, the word translated “earth” (*eretz*) in Genesis 1:2 can mean a **localized section of the earth**, and do not necessarily refer to the whole planet earth. Further evidence for this is that many Jewish theologians and Christian scholars believe that Genesis 1:2 and the following verses are referring to the preparation of the **promised land** (where the Garden of Eden was placed), not the entire planet earth.¹ If this is the case, then God is preparing the Promised Land for the first time, for the inhabitation of the human race he will bring into existence on the sixth day. This is the land “*flowing with milk and honey*” (*Exodus 3:17*) that God repeatedly mentions that He will give

Abraham and Israel later, and the Garden of Eden appear to be within or near its borders (Genesis 2:10-14; Genesis 15:18).

Hence, having affirmed that God is the creator of all things (universe) in Genesis 1:1, Moses (the author of Genesis) immediately moves on in Genesis 1:2 to emphasis the work of God in preparing **a special place** within this creation for humanity. It is the *preparation* of a certain *land*, not the *creation* of the entire *universe*, that is recounted in the six days of Genesis 1, as you will see. So, what is the condition of the land God is about to prepare for man?

Formless and desolate emptiness. The particular land God is about to prepare for man is said to be “formless” *tohu* and “desolate” *wabohu*.

“*Tohu wabohu*” is a Hebrew word that conveys the idea of “uninhabitable wilderness” and *not* “formless and void chaos”. This is made clear in Jeremiah 4:23-26, where *tohu wabohu* is used to describe the promised land *after* Israel had been exiled from it because of their disobedience. “*I looked on **the earth [land]**, and behold, it was **formless and void (tohu wabohu)**” (Jeremiah 4:23). Similarly, Deuteronomy 32:10 uses the same phrase (*tohu*) to describe the wilderness in which Israel wandered for forty years before entering the promised land: “*He found him [Israel] in a desert land, and in the howling **wasteland [tohu] of a wilderness**” (Deuteronomy 32:10).**

Therefore, the idea of “*tohu wabohu*” is a deserted wilderness, and not a paradise good for mankind's inhabitation. Therefore, “without form and void” does not mean chaos, but it means deserted wilderness. (Now people could have lived in an earth that may have looked like “*tohu wabohu*”, or a wilderness, but God wants to prepare a paradise for the first humans). Therefore, what will God do to make this wilderness of a land a paradise for first humans? That appears to be what God is going to do using the six days of Genesis. He is going to *asah* (shape) the land, and the sky a habitable paradise for first humans.

Darkness was over the surface of the deep. The “deep” is the Hebrew word *thom*. It can be translated as “deep”, or “deep places”. This deep appears to be referring to the deep places of **water** that is within or adjacent to this land. It appears that this land area that God was about to prepare was covered by deep waters (hence uninhabitable). Darkness (*hosek*) can be translated as obscurity. There may have been some type of darkness or obscurity that may have existed in the atmosphere or firmament, such as what Job mentions, so that no **light** was getting through : “*Where were you*

*when I laid **the foundation of the earth?** ...When I made a **cloud** its garment, and thick **darkness** its swaddling band" (Job 38:4-9).*

The Spirit of God was hovering over the surface of the waters. This is the Holy Spirit that Matthew mentions after the Father, and the Son (Matthew 28:18). Although some have read the clause as “a mighty wind”, the traditional reading “Spirit of God” seems to be the only reading compatible with the verb “hovering,” which is a verb not suited to describing the blowing of a wind. Moreover, the image of the Spirit of God hovering over the “deep places of waters” is similar to the depiction of God in Deuteronomy 32:11 as an eagle “hovering” over the nest of its young, **preparing** and protecting their nest. The Spirit is **hovering** which signifies a vibrant moving. Here, God begins to prepare, shape the already existing land into something beautiful and suitable for mankind, because this land is full of deep places of waters, not ideal for the first humans.

You will see that God will prepare the land using six days. The first 3 days will be a work of **forming**, and the last 3 days will be a work of **filling**. In all these days, He will be doing a work of preparing, shaping, appointing the land and the skies for man’s benefit. God could have done all of these in a second if He wanted, but God follows a pattern, an order, as He has a purpose in everything He does.

Day 1-3: Forming the earth for filling.

DAY 1

Then God said, “Let there be light”; and there was light (Genesis 1:3)

Then God said. It was enough for God to merely speak the words. God does not “make” on every day as you will see, but He does “speak” on every day.

Let there be light. It does not say “God created (*bara*) light”. “Let there be” is not a statement of the initial creation (*bara*), but a statement of *appearance or appointing (asah)*. Remember that in Hebrew, there are distinct words for *create* and *make*. Also remember, Genesis is not a science textbook describing how the earth came to be, instead Moses is trying to explain to us how the earth was prepared by God from his perspective or from a perspective of how it appeared to him.

The Hebrew construction “let there be” light does not denote that light now *begins* to exist for the first time, but rather light is to *function* or *be appointed* in a certain way. For example, the expression *let there be* is used in the phrase “**Let your favor be upon us**” (Psalms 33:22). This obviously is not a request for God’s favor to *begin* to exist, but rather to *function* in a certain way. David poetically says, “*O mountains of Gilboa, Let there be no dew nor rain upon you*” (2 Samuel 1:21). Here again, “let there be” is used for dew or rain to *function* in a certain way.

Similarly, the sun, moon, stars were already *created (bara)* in Genesis 1:1 (remember the phrase “heavens and earth” included everything in between the heavens and the earth). Therefore, the sun, moon, and stars already existed, and gave sufficient light to vegetation, and animals to thrive all this time, but now God commands that the light (probably from the sun) be *made* or *appointed* for a particular function, namely, to mark the “day” and “night” for man’s benefit as you will see in Genesis 1:5 because man is about to be made.

Just as the significance of the **rainbow** (Genesis 9:13) was *appointed* as a symbol of His unending promise for all generations long after it had been created, so also God announced His purpose for **light**, to demarcate “day” for mankind, as you will see.

Moreover, when God said, "Let there be light", it may have removed some of those thick clouds that caused darkness so that no light was getting through. But now, **sun’s light** would be made visible and function in a better way suited for mankind’s habitation.

Interestingly, Jeremiah 4:23 describes the condition of the land of Judah under the devastating destruction that was brought upon it by the judgment of God, this way: “*I looked at the **earth**, and behold, it was a **formless (tohu) and desolate emptiness (wabohu)**; and to the heavens, and they had **no light***”. Here, “no light” does not mean there was no sun or the moon or stars, but heavens appeared to give no “light”, perhaps from the smoke of the destructive fires that blocked the light (Isaiah 9:18,19). Hence, “Let there be” is not necessarily a statement of the initial creation (*bara*), but a statement of *appearance or appointing (asah)*.

There was light. God spoke and it was so. Light is now *appointed* for a special purpose for mankind. It will mark “day” and “night” as we will soon

see. Moreover, the light from the perspective of the land, had been hidden behind dark thick clouds so that no light was getting through. God now made this light visible (there was light) and appointed it for a purpose.

God saw that the light was good; and God separated the light from the darkness. God called the light “day,” and the darkness He called “night.” And there was evening and there was morning, one day (Genesis 1:4-5)

God saw that the light was good. God beheld the light, as being exactly what he appointed it to be for mankind. “*The **light** is pleasant, and it is good for the eyes to see **the sun***” (Ecclesiastes 11:7). Everything that God made that was beneficial for humans, He calls “good”. God loves His work.

God separated the light from the darkness. “Let there be light” was to separate and distinguish “light” from the “darkness”. And what is the purpose?

God called the light “day,” and the darkness He called “night.” The purpose of separating light and darkness was to appoint the light to distinguish the “day” from “night” for mankind. **God called.** This means God named the things He appointed. The act of giving a name meant the exercise of a sovereign right. The division between “the day” and “the night” leaves little room for an interpretation of the “light” in Genesis 1:3 as other than that of the sun. It is the rising and setting of the sun that divides the day and night.

And there was evening and there was morning. This day is demarcated and indicated by the phrase, “*there was evening and there was morning*”. This demarcation indicates primarily the opening and closing of God’s activity of appointing light to mark the day. It is possible that this may reflect the Hebrew concept of the day beginning with sunset and ending with the following sunset. Therefore, this could be a literal 24-hour period. However, it is noteworthy that we do not see that expression “**from evening until evening**” found in Leviticus 23:32. Instead here, it is “**evening and morning**”. Moreover, it also must be noted that this is God’s workday. Not man’s. Therefore, it is not necessary that God’s workday be *identical* with man’s workday. Instead, it is possible that it is *analogical*.

One day. Many English translations render this as “the first day”. Either way, this day could probably refer to a 24-hour period or even an unspecified period (perhaps even less than 24 hours or perhaps more).

The Hebrew word for day is *yom*. *Yom* does not strictly refer to a 24-hour period due to the following reasons:

1) This is God’s workday, and not man’s workday.

2) The word *yom* can mean more than a single calendar day. Some insist that “[numbered] *yom*” (e.g., “first day”) always, without exception, refers to a 24-hour day in the Hebrew Bible. This is not true, however for at least a couple of reasons.

A) Not only we will later see that God’s “seventh day” **rest** (Genesis 2:1-3) does not have the demarcation “evening and morning” and is not restricted to 24 hours.

B) But it is also understood by Christian scholars that “third day” in Hosea 6:2 is used in an analogical way that does not refer to a precise 24-hour time period. Then, there is evidence that it is very doubtful that *yom* means only a 24-hour period always.

Summary. Therefore, on day 1, God appointed the “light” (of the sun) to distinguish “day” from “night”, for man’s benefit. Moreover, the sun was created “in the beginning”, but from the perspective of the earth, it had been hidden behind dark thick clouds so that no light was getting through. God made this light visible.

DAY 2

Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”⁷ God made the expanse, and separated the waters that were below the expanse from the waters that were above the expanse; and it was so (Genesis 1:6-7)

Let there be. “Let there be” is not a statement of the initial creation (*bara*), but a statement of *appearance or appointing (asah)*.

An expanse in the midst of the waters. Expanse is the space between the waters of the land, and the clouds above. In a general way, that is the place where the birds fly and where God placed the lights of heaven (Genesis 2:14). The expanse is the sky.

Let it separate the waters from the waters. The waters of the land are separated from the (water) clouds in the sky. Perhaps clouds had filled the atmosphere like a perpetual thick fog, and hence the reason for this separation.

God made the expanse. The Hebrew term for “made” is *asah*, and it is not the term “to create” (*bara*). Thus, this passage is not a reference to the *creation (bara)* of the expanse or sky between waters on land and clouds in the sky. Everything was *created (bara)* in Genesis 1:1. Instead, this is the *preparation (asah)* of the “expanse” to function for mankind to live.

It was so. What God had commanded had been accomplished.

God called the expanse “heaven.” And there was evening and there was morning, a second day. (Genesis 1:8)

God called the expanse “heaven.” God called the expanse heaven, meaning it is the sky.

Interestingly, on the second day, it does not say that “God saw that it was good.” The reason may be that on this day nothing was made that was, in fact, “good” or beneficial for humanity. Meaning, the heavens or sky was prepared, but the land, where human beings were to dwell, still remained “deserted” (*tohu*).

And there was evening and there was morning, a second day. God's activity is demarcated again by an evening and morning. This day could be 24 hours, but day (yom) could also be less than or more than a 24-hour period.

Day 3

Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so (Genesis 1:9)

Let the waters below the heavens be gathered into one place. This doesn't mean that God created one single ocean. Remember, God is preparing a location on earth (which we identified as the promised land) for man to live. The purpose of bringing the waters in this specific land area into one place is for this.

Let the dry land appear. The purpose was for dry land to come forth, so God can populate it with life beneficial for man.

And God called the dry land "earth," and the gathering of the waters He called "seas"; and God saw that it was good (Genesis 1:10)

God called the dry land "earth". This is the dry land the first man and woman will dwell as opposed to the seas.

Gathering of the waters He called "seas". It appears that the 'seas' lie adjacent to the 'land' that is being prepared and perhaps within it. Further, "land" is defined by its contrast to the "seas" and not in contrast to the "stars" as would be the case if "land" (*eretz*) was being used to mean the entire "planet earth."

God saw it was good. Before God began His work, the land was 'deserted' (*tohu*); then God made it 'good' (*tob*). That is, the opposite of deserted and thus good for man.

Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit according to their kind with seed in them”; and it was so (Genesis 1:11)

Let the earth sprout vegetation. “Let the earth sprout” is like “let there be”. It is a not a statement of creating (*bara*), but a statement of preparing (*asah*). The Hebrew word translated “sprout” (*dasha*) means “to cause to sprout or shoot forth”. Having removed the obstacle of water for mankind’s habitation from the land, God commanded the land to be filled with plants and fruit trees. This was not when God originally created vegetation. It had already been created “in the beginning” (Genesis 1:1). Rather, on this day God caused the promised land that He is preparing, which had previously been empty of vegetation, to bring forth vegetation so that it would no longer be a wilderness. After this day was over, the land was no longer uninhabitable.

Plants yielding seed, *and* fruit trees. The vegetation (*dese*) is broken down into two broad categories: seed-bearing plants (*eseb mazria zera*) and trees that bear fruit (*es peri oseh peri*).

According to their kind. The meaning appears to be all sorts of trees.

The earth produced vegetation, plants yielding seed according to their kind, and trees bearing fruit with seed in them, according to their kind; and God saw that it was good. ¹³And there was evening and there was morning, a third day (Genesis 1:12-13)

The earth produced vegetation. In Genesis 1:11, God said, “Let the earth sprout vegetation,” and in Genesis 1:12, “The earth produced vegetation.” The point of the comment is apparently that the land, not God, produced the vegetation (Of course, God commanded the land to do it, and the land did it). This distinction will become useful later.

According to their kind. We are meant to understand that these seed-bearing plants (*eseb mazria zera*) and trees that bear fruit (*es peri oseh peri*) were of many kinds. In other words, the earth produced all sorts of vegetation.

God saw that it was good. Before God began His work, the land was 'deserted' (*tohu*), full of deep waters; but then God made it 'good' (*tob*). God

does not call the promised land **good** until it has become habitable, a place where man can live. Note also the **selectivity** of the creation account in its focus on only the “seed bearing plants” and “fruit trees.” Those are the plants which are food for human beings. No other forms of vegetation are mentioned here.

And there was evening and there was morning, a third day. God’s activity is demarcated again by an evening and morning, which may be 24 hours, or maybe not.

Day 4-6: Filling the previously uninhabited land

DAY 4

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and they shall serve as signs and for seasons, and for days and years (Genesis 1:14)

Let there be. It does not say God created lights on the fourth day. Again, “Let there be” is not a statement of creating (bara), but a statement of revealing or appointing for a purpose (asah).

Lights in the expanse of the heavens. Thus, on the fourth day God was not creating the sun and stars, but God is stating the purpose for which he had already created them "in the beginning" (Genesis 1:1). Just as the significance of the **rainbow** was given long after it had been created (Genesis 9:13), so also God announced His purpose for creating the sun, moon, and stars, on the fourth day, long after they had been created. What is their purpose?

They shall serve as signs and for seasons, and for days and years. Here the purpose is further clarified. The lights were to function to mark seasons, days, and years for the people God is about to make.

On day 1, God appointed the light [of the sun] to distinguish day from night and made light visible.

On day 4, God appointed these Lights (sun, moon, and stars) for life sustaining functions of time such as:

Signs. Signs of good and bad weather; for the times of ploughing, sowing, reaping.

Seasons. Of summer and winter, spring and autumn or perhaps for the determination of the times on which certain *sacred festivals* should be held.

Days. Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces of time the sun is above or below the horizon.

Years. Perhaps refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

And they shall serve as lights in the expanse of the heavens to give light on the earth”; and it was so (Genesis 1:15).

Again, God repeats the purpose of the lights in the expanse (sky). It is also to give light on the land or earth, in addition to serving as **signs and for seasons, and for days and years.**

God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also (Genesis 1:16).

God made. Here again, the meaning is not God created (*bara*), instead God made (*asah*). The idea is God appointed these lights to serve a purpose.

Two great lights. This is a reference to the Sun and Moon. Pagan contemporaries of Genesis regarded these heavenly bodies as gods in their own right. To avoid any suspicion that the sun and moon were anything but created and made by God, Genesis calls them just lights. They were appointed to regulate the fundamental rhythms of human life by defining day and night and the seasons of the years.

The greater light to govern the day, and the lesser light to govern the night. Sun gave light during the day, and moon reflected sun’s light in the night.

He made the stars also. God appointed the stars to function in the night as well. In pagan thought the divine stars controlled human destiny. But in this Biblical account, the celestial bodies do not control men, they serve men.

God placed them in the expanse of the heavens to give light on the earth,¹⁸ and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.¹⁹ And there was evening and there was morning, a fourth day. (Genesis 1:17-19)

God placed them. The Hebrew word “placed” is *natan*. It can be translated as “appoint”, “assign”, “designate”. Therefore, God appointed them to function and serve. The holy record does not teach that the sun, moon, and stars were created on Day 4, instead they were “appointed”, and “assigned”, so as to achieve the necessary environment upon the earth.

In the expanse of the heavens. The sky. For what? To give light on the earth, and to govern the day and the night, and to separate the light from the darkness. Again, the statement is repeated (to separate light from darkness), to indicate to the reader that these lights are not deities, but simply God’s creations, now appointed to function and serve mankind.

Evening and there was morning. God’s activity is governed again by this demarcation, evening and morning.

Fourth day. Could be 24 hours, or not.

DAY 5

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” (Genesis 1:20)

Let the waters teem with living creatures, and let birds fly above the earth. Again, the phrases “let the waters teem” and “let the birds fly” is not a statement of creating but a statement of appointing.

Therefore, on this day (the fifth day) God populated **the sea** and **sky** that he had prepared on day two with **sea creatures** and **sky creatures**. As with

the celestial bodies, these creatures had already been created "in the beginning" (Genesis 1:1). But since the land had been a deserted wilderness after the water was separated from the land up until this point, God had to bring forth these creatures to populate the land. The Hebrew expression translated "*Let the waters teem with swarms of living creatures*" in Genesis 1:20 is also found in Exodus 8:3, "*The Nile will swarm with frogs, which will come up and go into your house*", to describe the filling of the Nile with frogs when Moses stretched forth his staff. Clearly this expression in Exodus 8:3 does not mean that God created frogs for the first time at that point. Rather, it means that He populated the Nile with them by a command.

And God created the great sea creatures and every living creature that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good. ²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, a fifth day (Genesis 1:21-23)

God created the great sea creatures and every living creature that moves. Why is "create" used with reference to the "great sea creatures", and "every living creature" suddenly after God had commanded that the "waters teem with sea creatures" in the previous verse? Here is the reason.

In Genesis 1:11 God said, "Let **the land** sprout vegetation," and in Genesis 1:12, we were told, "**the land** produced the vegetation." The point of the comment is apparently that the land, not God, produced the vegetation. In Genesis 1:20 and 21, however, the emphasis shifts. Verse 21 reports a command similar to verse 11: "Let **the waters** teem with living creatures"; but the comment which follows in verse 21 stresses that it is not water that brought forth living creatures, but God created (bara) the living creatures: "**God created** the great sea creatures". Apparently, Moses wants to show that though the command was the same for the creation of both the vegetation and the living creatures on sea, the origin of the two forms of life was distinct. Vegetation was produced from the land, but the living creatures were created by God himself "in the beginning". Therefore, word "created" (bara) is used here to draw our attention back to Genesis 1:1 again. This

serves to remind us that “in the beginning”, it is God who created (*bara*) these creatures with which He is now populating the land that He is preparing for man.

God saw that it was good. God saw that it was good for man, because now the waters and sky was populated by living creatures.

God blessed them, saying, “Be fruitful and multiply”. For the first time, the notion of “blessing” appears. The blessing of the creatures of the sea and sky is identical with the blessing of humanity, with the exception of the notion of “dominion,” which is given only to human beings as we will see.

And there was evening and there was morning, a fifth day. God’s activity is demarcated again by an evening and morning, which may be 24 hours or not.

DAY 6

Then God said, “Let the earth produce living creatures according to their kind: livestock and crawling things and animals of the earth according to their kind”; and it was so. ²⁵God made the animals of the earth according to their kind, and the livestock according to their kind, and everything that crawls on the ground according to its kind; and God saw that it was good (Genesis 1:24-25).

Let the earth produce [bring forth] living creatures according to their kind. Likewise, the expression “Let the earth produce” need not mean that God created the living creatures for the first time on day six. In light of Genesis 1:1, we must understand it to mean that God was populating “the land with the various living creatures that were created “in the beginning”. The “**living creatures**” are divided into three groups: “**livestock (cattle), crawling things, and animals of the earth.**” God brings forth these creatures for man’s benefit.

God made the animals of the earth according to their kind. Although the command was for the land to populate all sorts of animals, it is God who formed these animals in “the beginning”. Made (*asah*) is used here to indicate that land animals were formed, not out of nothing, but from “out of the ground” (Genesis 2:19). Moreover, *asah* may indicate that these

animals were designated for a purpose, such as we see that distinction revealed of “clean” and “unclean” animals, which became necessary for sacrificial purposes after the fall of man (Genesis 7:2), and later included in the dietary laws of Israel.

God saw that it was good. God saw that it was good for man, because now the land was populated with animals.

Then God said, “Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth.”²⁷ So God created man in His own image, in the image of God He created him; male and female He created them. (Genesis 1:26-27)

Let Us make mankind in Our image. God’s command which follows is not an impersonal (third person) “Let there be,” or “let the earth produce”, but rather the more personal (first person) “Let us make”. “Let us” refers to the Father, the Son, and the Spirit. Humanity’s creation is said to be in God’s “image” and of course no mention of the image of the angels can be derived here. “**Make**” is *asah* – which is the idea that God shaped man from existing matter as we will see in more detail in Genesis 2.

According to Our likeness. Second, whereas throughout the previous account the making of each creature is described as “according to its own kind,” the account of humankind’s creation specifies that mankind were made according to the likeness of God (“in God’s image”), not merely “according to his own kind.” The human likeness is not simply of himself and herself; they share a likeness to their Creator.

Let them rule over. Only human beings have been given dominion in God’s creation. This dominion is expressly stated to be over all other living creatures: sky, sea, and land creatures.

So God created man in His own image, in the image of God He created him. Remarkably, there is an aspect of human existence that was created (*bara*) by God *ex nihilo* – out of nothing. Perhaps it is the “spirit” or “soul” of man. In stark contrast to the other creatures of the universe, man

is not only described as being **created** (Genesis 1:27) by God; but also **formed** (Genesis 2:7) by God, and **made** (Genesis 1:26) by God.

Image of God. Images are created to image. If you create an image, if you make a sculpture of someone, you do it to display something about that someone. God created us in His image so that we would **display or reflect** or communicate who he is, how great he is, and what he is like.

Male and female He created them. The creation of humanity is specifically noted to be a creation of “male and female.” The author has not considered gender to be an important feature to stress in his account of the creation of the other forms of life, but for humankind it is of some importance. Human beings are creatures, but they are special creatures, made in the image and likeness of God. The singular, “human being,” is created as a plurality, “male and female.” In a similar way, the one God created humanity through an expression of his plurality (Father, Son, Spirit).

Did God create humans before “in the beginning”? Humans are excepted from what God created “in the beginning.” The six days of Genesis was used by God to show man that after creating the universe “in the beginning”, God was preparing the land for man’s existence. Besides, no genealogies in Genesis go back before Adam, but instead presuppose that he was **the first man**. Also, Eve is referred to as “the mother of all the living,” (Genesis 3:20) which suggests that all humans are ultimately descendants of her. This fact also is supported by science which put age of human existence to a recent time compared to the age of the earth and universe.

God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” (Genesis 1:28)

God blessed them. The importance of the blessing cannot be overlooked.

Be fruitful and multiply and fill the earth. The blessing itself in these verses is primarily one of posterity, and procreation: “Be fruitful and multiply and fill the land.”

Subdue it. This may mean the idea of stewardship, but it could be more. The Hebrew word is *kabash*, which means “*subdue, bring into bondage*”.²

This word implies an aggressive stewardship. What was there in the land for subjection? Perhaps, keeping the weeds and wild animals at bay, and working at keeping the land productive?

Rule over. The Hebrew word is *radah*, it means to rule over and dominate, even in the face of violent resistance. Perhaps subdue it and rule over could mean that land needed cultivation, fruit trees required pruning, and perhaps lions probably laid in wait to hunt prey. Now if this is the case, then this may mean that there was animal death before the fall of man.

Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you (Genesis 1:29)

The assigning of *every plant or fruit tree for food* for man must not be pressed to mean that all plants were equally edible to man. The text only states the positive command that man could eat vegetation; it also does not explicitly forbid the eating of meat either. So, while the text does dictate that man may eat vegetation it does not outlaw the eating of meat. But it is possible that man and woman did not eat meat before the fall because God’s Word is conspicuously silent regarding the eating of animals. (However, just because God apparently did not authorize man to eat animal flesh until after the Flood, does not mean that mankind may have abided by this regulation after the fall). Moreover, the repeated use of “every” tree may also be laying the groundwork for God's command later, eat of every tree but not the tree of the knowledge of good and evil (Gen 2:16-17).

Regarding, eating meat, some others contend that animals were eaten even “before the fall” in obedience to Genesis 9:1-4, which is a renewal of the original command. The text says: “*And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood”.*

It is argued that Genesis 9:1-3 is a re-issuing of the original lordship command given to Adam; even the "blessing" to "be fruitful and multiply" (Gen 9:1, 7) is divinely similar to Genesis 1:28. The 'beasts of the earth, birds of the heaven, and fish of the sea' of Genesis 9:1-3 are all mentioned in Genesis 1:20-26, 28-30. So, it is argued that the original command in Genesis 1:29 is a renewal in Genesis 9:1-3 though details regarding meat were not recorded in Genesis 1:29.

And to every animal of the earth and to every bird of the sky and to everything that moves on the earth which has life, I have given every green plant for food”; and it was so (Genesis 1:30)

This verse appears to apply only to the land animals and birds, but no marine life of the sea is mentioned. Why are marine life not mentioned? Did they also eat only vegetation? This verse does not infer that all were once herbivorous, any more than to mean that all plants were equally edible to all these creatures. Neither these verses (or subsequent verses) say that all animals ate only plants. It is a generalization, that directly or indirectly all life depends on vegetation, and the concern of the verse is to show that all are fed from God’s hand. If God was truly limiting animals from eating meat, then this dietary restriction was never lifted for animals—only humans (Genesis 9:3). This then implies that animals were eating meat *in addition to vegetables* the entire time, including up to the present moment. Generally, some have understood that animal death and suffering resulted from the fall of man.

However, it appears that animal death may have already existed for some reason before the fall of man, and we have clues from God’s word itself. In reflecting on creation, the psalmist writes, “*The young lions roar after their prey and seek their food from God*” (Psalms 104:21). Later, he adds, “[*All animals*] wait for You to give them their **food in due season**. You give to them, they gather it up; You open Your hand, they are satisfied with **good**” (Psalms 104:27-28). This refers to animal predation, and like Genesis 1, the psalmist calls this “good” (*tôb*). The psalmist does not describe animal predation as sinful. In fact, the only “sinners” mentioned in this psalm are humans—not animals (Psalms 104:35).

Job 39 appear to teach that animal predation has existed. God asks Job, “*Can you hunt the prey for the lion, or **satisfy the appetite of the young lions**, when they crouch in their dens and lie in wait in their lair?*” (Job 38:39-40 NLT). Later, God states that at his “command” (Job 39:27), the eagles “*lick up blood*” from their prey (Job 39:30).

While animal predation appears to be part of God’s design for the “first earth”, the “new heavens and new earth” that God will create will not include animal death or such predation (1 Corinthians 15:53–55; Revelation 21:4).

This raises a question though. Why didn’t God make the world differently to start with since pain and death cannot be absolutely necessary for life since they will not occur in the new heavens and new earth? This is a fair question that cannot be denied. There may be a possible reason for this. It will be covered in [Appendix 3: Why is there animal death before the fall of man?](#)

And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day (Genesis 1:31)

God saw all that He had made, and behold, it was very good. Everything was very good and fit for man.

And there was evening and there was morning, the sixth day. God’s activity is demarcated again by an evening and morning, which may be 24 hours or it may be not.

Summary of Genesis 1.

God is the creator of all things in Genesis 1:1. Genesis 1:2 immediately moves on to emphasis the work of God in preparing **a special place** within this creation for humanity. It is the preparation of a certain land, not the creation of the entire universe, that is recounted in the six days of Genesis 1. In *Exodus 20:11*, Scripture clearly states that "in six days the LORD **made** (*asah*) the heavens and the earth and the sea". Scripture **never** says anywhere that the Lord *created* the earth in six days, but always uses the word "*made*". The earth was **MADE** in 6 days, not created in 6 days (See [Appendix 1](#)). This was a common view of among medieval Jewish theologians, and noted Christian scholars, such as John Lightfoote, and this idea was elaborated by prominent Hebrew scholar John Sailhamer, in his book "*Genesis Unbound: A Provocative New Look at the Creation Account*". His book was endorsed by theologians and pastors like John Piper, Mark Driscoll, Matt Chandler and others.²⁴ Variations of the above view are held by C. F. Keil and Franz Delitzsch, *Biblical Commentary on the Old Testament*, G. H. Pember, Thomas Chalmers, Arthur Custance.²⁶

Then, after the act of creation in Genesis 1:1, the main point of the narrative (in Gen. 1:2 onwards) is the making and preparation of the land for its inhabitants, with a highly patterned structure of appointing, forming and filling, as shown below.

Location, Formation, Division	Inhabitants, Filling, Multiplication
1. Light and dark	4. Lights of day and night
2. Sea and sky	5. Fish and birds
3. Land of earth	6. Animals and humans

Other implications from the above understanding of Genesis.

- (1) It can maintain a literal consecutive six-day interpretation of Genesis 1 (or it may also be argued not so much for a strictly 24-hour period).
- (2) It defines key terms biblically rather than scientifically. The word translated "heavens and earth" is better understood as entire universe; "earth" as "land" (Promised Land) which was "without form and void" as "uninhabited."
- (3) It can teach that the first humans appeared recently.

(4) It correlates with the findings of the scientific world from a biblical worldview.

(5) While the earth may be old, human life as we know it is relatively young.

Genesis 2:1-4: God's rest on the seventh day

Thus, the heavens and the earth were completed in all their vast array (Genesis 2:1)

The heavens and the earth were completed. “Completed” is the Hebrew word “kala” which means “to bring to completion”. The point of this word is that the universe is no longer in the act of being created or prepared. “Heavens and the earth” now included everything God created and made. It included the first man and woman God made on the 6th day of His preparation of the special Land for human habitation, as we saw from Genesis 1:26-31.

All their vast array. This means “all its company” and it is the Hebrew word “saba”, which is referring to all the various parts and components of the organized and ruled universe. In the first account (record) of creation and preparation in Genesis 1, God neatly organized His work into three days of preparation followed by three days of actual formation. Each day concluded with the demarcation “there was evening and there was morning.” Now the creation is organized and prepared for man's habitation after God's sixth day. Hence, we are introduced to God's seventh day. By the seventh day, all creation exists in its proper sphere. Now God rests.

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (Genesis 2:2-3)

Seventh day. The “seventh day” is used **thrice** in the above verses because it is unique. “By the seventh day God” (v1), “Seventh day he rested” (v2), and “blessed the seventh day” (v3). This is God's seventh day. Not man's. Similarly, the first six days were God's workdays. Not man's. What did God do on the Seventh day?

Finished, rested, blessed. There are three reasons why this seventh day is unique, and those three reasons are indicated by three verbs: “finished”, “rested”, “blessed”. Each of those three verbs are associated with the seventh day explicitly.

Work. Work. Work. God's "work" is also referred to thrice in the above verses. It is the word "melaka", which designates skilled labor, work performed as a craftsman or an artisan. It is repeated three times that God did not work. This is intended to emphasize God's "rest". Again, this is God's rest. Not man's!

He rested. Now the verb "rested" is *shabath* in the Hebrew (this word however is not the word for the **weekly Sabbath of the Jews**). This same Hebrew word is used when it says, "*then shall the **land rest (shabath)***" (Leviticus 26:34), and Pharaoh said people were resting (*shabath*) from their regular burdens (Exodus 5:5). There is a different Hebrew word for the weekly Sabbath, which is *shabbath*, and that word is not what is meant in Genesis 2:3.

Rested is not to imply any kind of weariness. The Hebrew word simply means "**not to do work**". And what it is saying is since God had completed creation and preparation of the land for man in six days, there was nothing for Him to do with regard to the creation. On this seventh day God neither "spoke" nor "worked" as He had done on the previous days. Again, this seventh day is God's rest. Not man's.

Further, this seventh day does not have the demarcation "**evening and morning**", like the previous six days. Therefore, on this seventh day, God is not entering into a DAY of rest, but a STATE of rest. There is no boundary of "evening and morning" that limits God's rest to 24 hours. Moreover, we also saw that "number + yom", the Hebrew word for day, even when it is used with a number, does not necessarily restrict the day to 24 hours.

By the way God does not live by a six-one cycle of activity and rest. Sabbath day given to the Jews is patterned after what God did only **once**, not on His eternal nature. This is why God's seventh day would be **analogical**, not identical for man (Exodus 20:11). This is why God's six days of Genesis 1, would be **analogical**, not identical for man. Moreover, Hebrews 4:9 makes it clear that God's seventh day rest still "remains" today for people to enter, and we enter that rest through belief, "Now we who have **believed** enter that **rest**" (Hebrews 4:3).

Further, man is not even mentioned here in connection with God's seventh day rest, but only God is mentioned. No rest for man is inaugurated here. No weekly Sabbath for man is inaugurated or commanded here. That Sabbath

does not come until the Mosaic Law in Exodus 16. God did not say to Adam and Eve, "*Now you folks, every time a seventh day rolls around, you do this, don't work and don't speak like I did the previous six days*". There is no command for man to rest on the seventh day in Genesis.

God blessed the seventh day and made it holy. On this day He "blessed" and "made holy" because God did not "work" or "speak". The Hebrew word "qadesh" translated "made holy" or "sanctified" is the idea of separating or elevating. God elevated "the seventh day" from the previous six days. Why? "*Because on it he rested from all the work of creating that he had done*". The blessing that awaits God's people is to enter into this STATE of rest offered by God's seventh day, which Israel did not enter in spite of observing a DAY of rest (Hebrews 4:8). Clearly, God's seventh day rest, and Israel's seventh day Sabbath are not identical, but analogical.

This is the account of the heavens and the earth when they were created (Genesis 2:4a)

This is the account of the heavens and the earth when they were created. "This is the account", meaning this is the record of God's creation of the "heavens and earth" and everything in it until God rested on the seventh day. This record was covered in Genesis 1:1 to Genesis 2:3.

Now what follows in Genesis 2:4b onwards is a new section, dealing with the **details** about making man (Adam and Eve) on the 6th day. In Genesis 1:26-31, we learned God created "male and female" on the 6th day, but we were not given all the details. Now we are given more details about what happened on day 6th, specifically with regard to man, and a garden God made for humans.

Genesis 2:4-25: God's work on the 6th day and the Garden of Eden

When the Lord God made the earth and the heavens (Genesis 2:4b)

When the Lord God. In Genesis chapter 1, Moses used *Elohim* for God. Interestingly, *Yahweh* is joined with *Elohim* every time it is used in Genesis 2, as *Yahweh Elohim*, and is translated 'the Lord God'. It tells us that *Elohim*, the Supreme Creator, is *Yahweh*. *Yahweh* is the name that the God of compassion, grace and mercy uses in His covenantal relationship with His people. In Genesis 2, Moses uses God's covenantal name to describe His very intimate and personal relationship with the first human pair, Adam and Eve.

When the Lord God Made the earth and the heavens. Here, it is not the "heavens and the earth", but "the earth and the heavens" which becomes the focus. This reversal by Moses is quite significant and immediately draws the attention of the reader off the creation (*bara*) as a whole and onto a specific situation on the earth, namely the Garden of Eden as you will see. Here it is the word "made" (*asah*), which is the idea of shaping the land (Garden of Eden), and not creating (*bara*) out of nothing. This verse is similar to Genesis 1:2, when God started to prepare the "inhabitable wilderness" *tohu wahabou* for man in six days. What is the condition of the garden?

Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground (Genesis 2:5-6).

Now no shrub had yet appeared on the earth. No plant had yet sprung up. The earth here is a reference specifically to the garden of Eden, and not the entire earth as you will see in the following verses. "Shrub" and "plants" of the field are not a reference to the "vegetation" which existed from "the beginning" (Genesis 1:1), which was called to sprout on the land on Day 3. The Hebrew word for those plants found in Genesis 1:11 is *de'se*, which is a very general term. These are unique plants (*eseb*) and shrubs (*siah*) that require man to cultivate (work the ground) in a unique location, which is the

Garden of Eden. But we are told these did not grow because man is yet to be made for its cultivation and for another reason.

Lord God had not sent rain on the earth. Earth here is not the entire earth, but the location of the garden. God had not sent rain on the garden of Eden or perhaps the land he was preparing in six days. This does not mean that there was no rain before this time, but what it means is no rain was sent within this locale since it was prepared for man to inhabit. So, we are told no rain helped these shrubs and plants, and also because there was no man to cultivate them.

There was no one to work the ground. This is because humans were yet to be made, and placed in the garden to cultivate the ground.

But streams came up from the earth and watered the whole surface of the ground. Even though there was no rain, God's preparation of the garden of Eden was watered by streams (or this could also be translated as a mist or dew that came from the surface or atmosphere). Recent research by Archeologists point to the "Gulf Oasis", which is a reference to freshwater springs from subterranean aquifers flowing beneath the Arabian subcontinent long time ago, which adds credibility to these streams coming up from the earth.

Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (Genesis 2:7)

God formed a man. The word form is not *bara* (create) or *asa* (make). It is *yiser*. It is the idea of a potter shaping and moulding the clay. That Hebrew word is *apar*, refers to dirt, powder, debris, or ash. By the way, we are still on the 6th day of preparation, when God is forming man.

From the dust of the ground. He made him out of the most basic elements, the dust of the ground. When the Bible speaks of dust, it means something of little worth, associated with lowliness and humility. When God used dust, it a picture of God getting "down and dirty" with the dust and mud of the ground to form man.

Breathed into his nostrils the breath of life. After being "formed," man was merely a lump of well-formed dirt. It's what God did next that made us alive: He breathed into the man's nose the breath of life. Literally, God

breathed life into the lump, transforming it into a living being, or "creature," or "soul".

Man became a living being. The King James Version reads: *man became a living soul*. The word soul is used in a variety of ways. Here the soul is meant to refer to the whole person.

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed (Genesis 2:8)

God had planted a garden in the east, in Eden. This is the garden that was watered by streams and a mist from the earth. Eden was a **garden** specifically **planted** by God. The garden was in the east. This does not mean in the eastern portion of Eden, but that Eden itself was to the east of the regions known to the Israelites. The Hebrew word *Eden* means "delight and pleasure" or paradise.

He put the man he had formed. After reading Genesis 1, we might have assumed that man and woman were made at the same time, but here we are given more details. Man was formed first. The putting man into the garden may signify the appointing and ordering him to be there.

The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil (Genesis 2:9)

God made all kinds of trees grow out of the ground. God prepared the ground of the garden of Eden, and populated with all kinds of trees.

Trees that were pleasing to the eye and good for food. Trees that were lovely to see and fruit trees good for food.

In the middle of the garden. Or within the garden.

The tree of life. Now, all of a sudden in the midst of this amazing variety of trees, which God has selected for the special home of man, are introduced two trees that have properties that indicate they might not be natural trees. Or, they might be natural to look at, and they might have a fruit that is natural

in the sense that it's a real fruit, but there is a supernatural property at least to the first tree for certain. It is the tree of life in the midst of the garden. This is a tree that has been "appointed" to be for a special purpose. The tree of life was to grant (or to sustain) eternal life (Genesis 3:22).

The tree of the knowledge of good and evil. The word pair "good and evil" is a figure of speech known as a merism. Putting this together, the phrase seems to refer to discovering the totality of that which is good and that which is evil. Therefore, this was a tree that was "appointed" for that very purpose, to represent the discovering of the totality of that which is good and that which is evil. Why is this tree here? Yes, it will be a test for man, but why is this tree associated not just with good, but also with the knowledge of "evil" here? Is it because there was something that could be termed "evil" already existing in the world, because of the fall of Lucifer?

A river watering the garden flowed from Eden; from there it was separated into four headwaters (Genesis 2:10)

A river watering the garden flowed from Eden. Perhaps this was the stream mentioned earlier that watered the garden because it had not rained for some time.

From there it was separated into four headwaters. This river separated into four heads from Eden. The four rivers are referred to as four **heads** and not four **branches**, which may imply that they are not necessarily four branches of the same river, but rather four distinct riverheads.

The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12(The gold of that land is good; aromatic resin and onyx are also there.) (Genesis 2:11-12)

The name of the first is the Pishon. It winds through the entire land of Havilah. This may have been a river that flowed from the mountains of central Arabia (Havilah), a region that contained gold, but we cannot be sure as there is no known such river today.

The name of the second river is the Gihon; it winds through the entire land of Cush (Genesis 2:13)

This may have been a river that flowed from the mountains of southwest Arabia (Cush), but again we cannot be certain as there is no known such river today. Cush in biblical times is associated with the area at the border of Egypt.

Satellite imagery reveals the dry beds of two large rivers that once flowed from central and southern Arabia into the southwest region of the present Persian Gulf. Perhaps they are the Pishon and Gihon rivers.²³

The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates (Genesis 2:14)

Tigris river may have been the river that flows from mountains of Ararat in Armenia, and ran along the ancient Assyrian capital of Ashur. Euphrates may be the river that runs almost parallel to the Tigris, from mountains of Ararat in Turkey.

By the way, when we move to Genesis 15, we find that the land promised to Abraham (the promised land) **is marked off by the river of Egypt, and Euphrates** (Genesis 15:18). That puts Eden roughly in the stretch of land that came to be known as the Promised Land, the nation of Israel. This supports that God was preparing the same promised land (where the garden of Eden was placed) for man in 6 days. In fact, Jewish tradition places the Garden in Jerusalem.

Genesis 2:10 claims that the Pishon, Gihon, Tigris, and Euphrates Rivers all meet together in Eden. This account has strained credulity given that the Pishon and Gihon were identified to flow from the mountains of central Arabia (Havilah) and southwest Arabia (Cush), respectively, while the Tigris and Euphrates flowed, as they do today, from the mountains of Ararat in Armenia and Turkey, and nowhere on Earth would the four come together today. All four rivers do flow into different parts of the Persian Gulf.

However, recent research by Archeologists show that the four rivers could have converged in at what is identified as the "Gulf Oasis" (this refers to freshwater springs from subterranean aquifers flowing beneath the Arabian subcontinent). In describing Eden, Genesis 2:6 says, "*streams came up from*

the earth and watered the whole surface of the ground." The existence of the Gulf Oasis lends credence to the biblical description of these features of the Garden of Eden.

Some others identify Pishon with Uizhun, which flows down from the mountains of Kurdistan, and empties into the southern basin of the Caspian. Gihon is identified with the ancient Araxes (modern name Aras), which discharges itself into the Caspian Sea. There are other suggestions as well.

However, we cannot be certain, as the flood may have also changed the landscape in this region, and today's modern-day rivers may not have been the same rivers that existed at that time.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it (Genesis 2:15)

God put Adam into the most spectacular paradise the world has seen, but God put Adam there to do *work* (to work it and take care of it). Work is something good for man and was part of Adam's existence before the fall. Man was made to be stewards to keep the garden productive and managed properly even before the fall.

And the Lord God commanded the man, "You are free to eat from any tree in the garden (Genesis 2:16)

This is a very generous, large, and liberal allowance. You are free to eat from any tree, which was giving full power, and leaving Adam without any doubt and uncertainty about their food.

But you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die (Genesis 2:17)

You must not eat. In this prohibition man is apprised of another element in the discipline to which he is subjected in the garden of the Lord God. In *Genesis 2:15* it is his **physical and intellectual** powers which are to be exercised. In this verse he receives warning of a **moral discipline**. The presence of this tree was the presence of a choice for Adam. This was a good

thing because Adam had a *choice to obey God or not*. God wants our love and obedience to Him to be the love and obedience of *choice*. This choice may have been necessitated probably due to the fall of Lucifer, from whom evil and **sin originated** (Ezekiel 28:15). Satan makes a visit in Genesis 3 to tempt man for his allegiance to him, which may have been the reason why God may have provided mankind a **demonstrable freedom** to choose God or not. By the way, in the new heavens and new earth, we will only see the tree of life (Revelation 22:2), and not the tree of the knowledge of good and evil, because by that time, all the redeemed have made a choice to trust Christ's sacrifice. Satan and his angels would be cast into the lake of fire (Revelation 20:10), and there is no necessity to have this "tree of knowledge of good and evil" once again.

From the tree of the knowledge of good and evil. God prohibits man eating from this tree and experiencing the *totality of knowing good and evil*. If man knows the totality of good and evil, can he also remain innocent and sinless?

For when you eat from it you will certainly die. Consequences of disobedience is death. "In the day" or "when" you eat does not necessarily imply an instantaneous death. The phrase "you will certainly die" can be literally translated from the Hebrew biblical text as "dying you shall die." The Hebrew wording of Genesis 2:17 allows for a time lapse between the **instantaneous spiritual death** (which literally happened) on that day of disobedience and the later physical death (which certainly did happen, just as God said, but for Adam it was 930 years later). By the way, this "death" is not directed for animals or plants, but only to man. There is nothing in this pronouncement that suggests that animal death is the result of the fall of man. Human death (spiritual and physical) is result of the fall of man.

As for Adam's original state, **Adam was created neither mortal** (Genesis 2:17) **nor immortal** (Genesis 3:22–24) but with the potentiality to become either, depending on his obedience or disobedience to God. While not created with immortality, he was certainly created for immortality. Adam is told that *when* you eat, then you will die in Genesis 2:17. This shows mortality would occur only when he ate it. In Genesis 3:22, it was the tree of life that could have sustained his immortality. Therefore, we can conclude Adam was created **neither mortal nor immortal**, but with the potentiality to become either, depending on obedience or disobedience.

By the way, did Adam know what death meant? Perhaps the existence of animal death before man's fall, could have made the meaning of death meaningful to Adam. Could animal death before the fall of man be due to the fall of Lucifer, who was also behind man's fall? See: [Appendix 3: Why is there animal death before the fall of man?](#)

The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.” (Genesis 2:18)

For the first time, God saw something that was not good – the aloneness of man. God never intended for man to be alone, either in the marital or social sense. God's “blueprint” for creating this companion to Adam was to make a **helper comparable or suitable** to Adam. Not only was the woman to be a **helper**, but also she was made **comparable** to the man. She should be considered and honored as such. A woman or wife cannot be regarded as a mere tool or worker, but as an equal partner in God's grace and an equal human being. The Hebrew word *Ezer* (*helper*) describes aspects of God's character: he is our strength, our rescuer, our protector, and our help! And *ezer* is the word God used to describe the first woman. Eve was someone who would give vital strength to Adam. Helper is used in reference to the first woman without any narrow qualifications, prescribed limits, or cultural restrictions.

Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name (Genesis 2:19).

Out of the ground. The physical constituents of the animals are the same as those of the body of man. These were created and formed “in the beginning”, and not on day 6.

He brought them to the man to see what he would name them. All the Animals populated in the land are brought into man's presence to see whether they could be the needed help to him. Only the beasts of the field and the birds are mentioned in this account. No sea creatures are mentioned. So, there may be a lesson for man to learn by this exercise, and not

necessarily to give names to every single creature and remember their names.

Whatever the man called each living creature, that was its name.

The names which man will give them will determine their use and position in reference to man's own nature. Their names would reflect the impression produced on the man's mind. A "name," in the estimation of the Hebrew, conveyed the idea of personality and character.

So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. (Genesis 2:20).

So the man gave names to all. We have here the exercise of man's intelligence, powers of discrimination and classification. This is the birth of science. Man's first use of speech is in the naming of animals. The names describe their character or appearance. Did all these activities on day 6 occur within a 24-hour period? Some contend that Adam only had to name a limited number of proto-species (one from each family) of land animals and birds of air (and no marine life was included), and God also brought them over to Adam. While others contend that it would have taken Adam more than 24 hours to name all these animals (even if those were only animals from the locality), as he would have watched them, observed them, and even touched them to decide what they were.

For Adam no suitable helper was found. Among the animals Adam found many ready to be his friends and domestic servants; and his habits of observation had probably this practical end. It was obvious to Adam that the animals came in pairs and he had no mate. Since God deliberately had Adam name the animals after seeing his need for a partner (Genesis 2:18), God used this to prepare Adam to receive the gift of woman.

So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh (Genesis 2:21)

God caused the man to fall into a deep sleep. This is the first surgery recorded in history. God even used a proper anesthetic on Adam.

While he was sleeping, he took one of the man's ribs. God used Adam's own body to create Eve to forever remind him of their essential oneness. As Adam came to know Eve he would see many ways that they were different, but he must never forget that they are essentially one and that they are made of the same substance. They are more alike than they are different. We don't really know *exactly* what God took from Adam's side to make Eve, and it doesn't really matter. Modern research into cloning and genetic replication shows every cell in our body contains the body's entire genetic blueprint. God took some of Adam's cells and changed their genetic blueprint in the creation of Eve. Nevertheless, the story that women have one more rib than men because of the way Eve was created is a myth. The Hebrew word is never translated *rib* except in this place, but it refers to Adam's *side piece* of flesh.

Then closed up the place with flesh. So that there was no opening left, nor any wound made, or a scar appeared, or any loss sustained.

Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man (Genesis 2:22)

The Lord God made a woman from the rib. It is important to realize that there are not two beginnings to the human race, one in Adam and one in Eve. There was one beginning of the human race in Adam. There is a beautiful Jewish tradition saying God made woman, not out of man's foot to be under him, nor out of his head to be over him, but "She was taken from under his arm that he might protect her and from next to his heart that he might love her." (Barnhouse). Woman's formation is described as requiring both time and care on the heavenly artificer's part. Thus woman is no casual or hasty production of nature, but is the finished result of labour and skill of God.

He brought her to the man. God brought Eve to Adam and made Eve out of Adam. The word "brought" implies the solemn bestowment of her in the bonds of the marriage covenant to Adam.

The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” (Genesis 2:23)

Adam recognized that Eve was both like him (bone of my bones and flesh of my flesh) and not like him (woman...taken out of man). She shall be called Woman (Ishah), because she was taken out of Man (Ish).

That is why a man leaves his father and mother and is united to his wife, and they become one flesh (Genesis 2:24)

The marriage principle stated here is based upon the dynamic of oneness yet distinction. A man and wife can truly come together in a one-flesh relationship, yet they must be joined or united. The idea of **one flesh** is taken by many to be mainly a way of expressing sexual union. While sexual union is certainly related to the idea of **one flesh**, it is only one part of what it means to be **one flesh**. There are also important spiritual dimensions to **one flesh**. Though an initial bond in a one flesh relationship can be formed at the first sexual relationship a couple has, the fullness of what God wants to do in the **one flesh** relationship takes time. It has to **become**.

Adam and his wife were both naked, and they felt no shame (Genesis 2:25).

Before the fall, Adam and Eve were both naked ... and not ashamed. The idea of “nakedness” is far more than mere nudity. It has the sense of being totally open and exposed as a person before God and man. To be naked...and not ashamed means you have no sin, nothing to be rightly ashamed of, nothing to hide. Adam and Eve knew they were physically naked – nude – before the fall. What they did not know was a sinful, fallen condition, because they were not in that condition before their rebellion.

Genesis 3: The Fall of Humanity

Now the serpent was more cunning than any animal of the field which the Lord God had made. And he said to the woman, “Has God really said, ‘You shall not eat from any tree of the garden?’” (Genesis 3:1)

Now the serpent was more cunning than any animal. The abrupt mention of the serpent is characteristic of this narrative. The rest of the Bible makes it clear that this is Satan (Revelation 12:9) appearing as a serpent or speaking through the medium of an animal. Demonic spirits evidently have the ability, under certain circumstances, to indwell human or animal bodies (Luke 8:33). Satan's effectiveness is often found in His cunning, crafty ways. We cannot outsmart Satan, but we can overcome him with the power of Jesus.

And he said to the woman. Satan brought his temptation against the woman because he perceived she was more vulnerable to attack. Perhaps Satan knew by observation Adam didn't do an effective job in communicating to Eve what the LORD told him. This failure on Adam's part made Eve more vulnerable to temptation.

Has God really said. Satan's first attack is leveled against the Word of God. If he can get Eve confused about what God said, or to doubt what God said, then his battle is partially won.

You shall not eat from any tree of the garden? Satan took God's positive command (*Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat* [Genesis 2:16-17]) and rephrased it in a negative way: "God won't let you eat of every tree!"

The woman said to the serpent, “From the fruit of the trees of the garden we may eat (Genesis 3:2)

The woman said to the serpent. Eve's first mistake was in even carrying on a discussion with the serpent. We are called to talk to the devil, but never to have a discussion with him. We simply and strongly tell him, "*The Lord rebuke you!*" (Jude 9).

From the fruit of the trees of the garden we may eat. Eve's knowledge of what she should not do is partially correct, but what she doesn't seem to know makes her all the more vulnerable to deception.

But from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die. (Genesis 3:4)

From the fruit of the tree which is in the middle of the garden. Eve does not seem to know the *name* of this tree; she only calls it the tree in the midst of the garden, instead of *the tree of the knowledge of good and evil* (Genesis 2:17).

You shall not eat from it or touch it, or you will die. Eve misquoted God's command to Adam. Her words, "you shall not eat from it" and "you will die" are close enough, but she added to the command and put words in God's mouth when she said, "or touch it." Of course, it was a good idea to completely avoid the temptation; no good could come from massaging the fruit you're not supposed to eat. But it is a dangerous thing to teach the doctrines of man as if they are the commandments of God (Matthew 15:9). Some Jewish writers state that as soon as the woman had asserted this, the serpent pushed her against the tree and said, 'See, you have *touched* it, and are still alive; you may therefore safely *eat* of the fruit, for surely you shall not die.

The serpent said to the woman, "You certainly will not die! (Genesis 3:5)

Satan effectively laid the groundwork. He drew Eve into a discussion with him and planted the seed of doubt about God's Word, and he exposed Eve's incomplete understanding of God's Word. Now he moves in for the kill, with an outright contradiction of what God said. God said, you will die. The serpent says you will not die.

For God knows that on the day you eat from it your eyes will be opened, and you will become like God, knowing good and evil (Genesis 3:6)

God knows that on the day you eat from it your eyes will be opened. Satan's temptation was all the more powerful because there was *truth* in it. It was true your eyes will be opened, and this was fulfilled (Genesis 3:7). But their eyes were instantly opened to their own sin and rebellion.

You will become like God, knowing good and evil. Remember, the word pair “good and evil” is a figure of speech known as a merism. The phrase seems to refer to discovering the **totality** of that which is good and that which is evil. So why was it wrong for Adam and Eve to eat from the tree, and discover the totality of good and evil? It is not that the fruit from the tree is only knowledge of “good”. It also had the knowledge of “evil”. It is not that this “knowing good and evil” is intrinsically wicked; God himself knows “good and evil” (Gen 3:5, 22). Rather the violating of God’s law not to eat resulted in the action of discovering the totality of what is good and evil. Only God is able to have this complete knowledge of “good and evil” and remain sinless. The serpent was not incorrect to say that eating from the tree would make the man and the woman like God in this knowing. However, mankind is not able to know the totality of good and evil without sinning. This is the deception by the serpent. Alternatively, it was not that there was anything in the tree that was spiritual damaging, the tree was just a test. And if man ate it, the act of disobedience would be the knowledge of evil that he experienced.

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate; and she also gave some to her husband with her, and he ate.

The woman saw. Eve surrendered to this temptation in exactly the way John describes in 1 John 2:16. First, she gave in to the lust of the flesh (saw that the tree was good for food), then she gave in to the lust of the eyes (delight to the eyes), then she gave in to the pride of life (desirable to make one wise). Eve's perceptions were partially true and partially false. The tree was *not* really **good for food**, though Eve was deceived into thinking it was

so. The fruit probably was **pleasant to the eyes**, though that shouldn't mean much. And it was only true in Eve's *mind* that the tree was **desirable to make one wise**. We can see the total truth of Paul's statement in 1 Timothy 2:14, that Eve was *deceived* when she sinned. In her mind, she thought she was doing something good for herself.

She took some of its fruit and ate. Satan could tempt Eve, but she didn't have to take it. The taking was all her doing. Satan couldn't cram the fruit down her throat. Eve was responsible. She couldn't rightly say, "the devil made me do it."

She also gave some to her husband with her, and he ate. Not only did Eve sin, but she became the agent of temptation for Adam. But when Adam ate, he was not deceived as Eve was. Adam sinned with his eyes wide open, in open rebellion against God. Therefore, it is Adam, not Eve, who bears the responsibility for the fall of the human race and for the introduction of death into the created order (Romans 5:12, 1 Corinthians 15:22). Eve was tricked into sinning; Adam knew exactly what he was doing (1 Timothy 2:14). Many have speculated that Adam sinned because he didn't want Eve to be alone in the fall, and he ate of the fruit out of a romantic impulse. This may well be true, but it makes Adam's sin not one bit less rebellious. Rebellion against God is not "better" when motivated by a romantic impulse.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves waist coverings (Genesis 3:7)

The eyes of both of them were opened .Seemingly, it was only after the sin of Adam that they knew of their sinful state. They knew they were **naked**, in the sense of having their shame exposed to all creation. Psalm 104:2 and Matthew 17:2 suggest that light can be a garment for the righteous. It may be that Adam and Eve were previously clothed in God's glorious light, and the immediate loss of this covering of light left them feeling exposed and **naked**.

They sewed fig leaves together. Their own attempt to cover themselves took much ingenuity, but not much wisdom. Fig leaves are said to have a prickly quality, which would make for some pretty itchy coverings. Every attempt to cover our own nakedness before God is just as foolish. We need to

let Jesus cover us (Revelation 3:5, 18), and put on Jesus Himself as our covering garment (Galatians 3:27). The exhortation from Jesus is for us: *Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and people will not see his shame.* (Revelation 16:15)

Now they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden (Genesis 3:8)

They heard the sound of the Lord God walking in the garden Adam and Eve knew that when they heard the LORD coming, He would want to be with them. This was how the LORD had fellowship with Adam and Eve, in a very natural, close, intimate way. "**Cool of the day**" is literally "the breeze of the day." From Hebrew geography and culture, we might guess this means late afternoon.

The man and his wife hid themselves. This shows that Adam and Eve knew that their attempt to cover themselves failed. They didn't proudly show off their fig-leaf outfits; they knew their own covering was completely inadequate, and they were embarrassed before God.

Then the Lord God called to the man, and said to him, "Where are you?" (Genesis 3:9)

Where are you? This is not the interrogation of an angry commanding officer, but the heartfelt cry of an anguished father. God obviously knew where they were but He also knew a gulf had been made between Himself and man, a gulf that He Himself would have to bridge.

He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself." (Genesis 3:10)

Sin made Adam afraid of God's presence and afraid of God's voice. Ever since Adam, men run from God's presence and don't want to listen to His Word.

And He said, “Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?” (Genesis 3:11)

Who told you that you were naked? God knew the answer to this question. He asked it because He allowed Adam to make the best of a bad situation by repenting right then and there, but Adam didn't come clean and repent before God.

Have you eaten from the tree from which I commanded you not to eat? God confronted Adam's problem squarely. This wasn't primarily a wardrobe problem or a fear problem or a self-esteem problem. This was a *sin* problem and Adam's wardrobe, fear, or self-understanding could not be addressed until the sin problem was addressed.

The man said, “The woman whom You gave to be with me, she gave me some of the fruit of the tree, and I ate. (Genesis 3:12)

The man said. Notice that to this point, God has not addressed Eve at all. Adam, being the head, is the problem here.

The woman whom You gave. Adam's attempt to blame Eve is completely consistent with human nature. Few of us are willing to simply say as David did, *I have sinned against the LORD* (2 Samuel 12:13). By saying "**the woman whom You gave to be with me,**" Adam essentially blames God for the sin saying, "*You gave me the woman, and she is the problem.*" Adam wasn't content to blame Eve; he had to blame God also.

Then the Lord God said to the woman, “What is this that you have done?” And the woman said, “The serpent deceived me, and I ate. (Genesis 3:13)

When confronted by God, Eve doesn't necessarily shift the blame when she admits the serpent deceived her and then she ate. This much was true, she had been deceived, and she did eat.

Then the Lord God said to the serpent, “Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life.

God said to the serpent. When God spoke to Adam and to Eve, He asked them each questions. God didn't ask Satan (the being animating the serpent) any questions, because there was nothing to teach him.

Cursed are you more than all the livestock and more than any animal of the field. The idea of the Hebrew here is that out of all the animals, the serpent was selected to be cursed. What is the point of punishing the animal? Cursing the serpent turned it into a symbol, a constant reminder of the degradation of Satan. God curses that serpent so that the serpent becomes a perpetual constant picture of the devastation and the reproach that Satan bears. The snakes of the world are symbols of the divine judgment on Satan.

On your belly you shall go. In the Hebrew, is the word crawl. Rabbinic legend holds, and it's perhaps an accurate thing, that the serpent before the temptation was an upright creature. Perhaps that is why Revelation also refers to him as a **dragon**. Perhaps he had some feet, but no more.

And dust you shall eat All the days of your life. Dust shall you eat, not as a food but as a result of writhing and crawling on the ground. The curse will never be removed. This is the curse on the serpent. Now the curse shifts to the spirit behind the serpent, which is Satan.

And I will make enemies of you and the woman, and of your offspring and her Descendant; He shall bruise you on the head, and you shall bruise Him on the heel. (Genesis 2:15)

And I will make enemies of you and the woman. God is going to create enmity between Satan and the woman. In other words, out of the loins of the woman, from the man and the woman, are going to come people who are going to love God and hate evil.

Your offspring. Your offspring is not a reference to the physical descendants of the Devil but rather those who are his spiritual descendants. There is no indication that Satan ever had any physical offspring. Some feel

seed of the serpent speaks of unredeemed humanity beginning with Adam and Eve's first son Cain and continuing on to all those who oppose God. Jesus called the religious leaders of his day the children of the Devil (John 8:44).

Her Descendant. Many commentators understand it to refer initially to redeemed humanity and then ultimately to Jesus Christ. Therefore the seed of the woman began with Abel, the second son of Adam and Eve. Cain, the first son, would not qualify because he was a murderer. The comment of Eve, upon the birth of the third son mentioned, Seth, seems to show that she understood Abel as part of the fulfillment of the promised seed. *“For God has appointed **another seed** for me instead of Abel, whom Cain killed* (Genesis 4:25 KJV). The ultimate seed of the woman would be Jesus Himself. Therefore, we have in Genesis 3:15, the first promise of a Redeemer. It is the beginning of a long line of prophecies concerning the coming Messiah.

He shall bruise you on the head. Who is “he”? At this point, it narrows down to an individual. This is the woman’s offspring or descendant, who is none of than the coming Messiah. Whose “head” will be bruised (actual word is crushed)? The serpent himself, not his offspring. A lot of godly men and women have been the enemy of Satan – but the Messiah is going to deliver to Satan the fatal blow, the bruise on the head.

You shall bruise him on the heel. The Messiah is going to bruise Satan on the head while Satan can do no more than bruise Him on the heel. When did Satan bruise Him on the heel? It happened at the cross. It says in Isaiah 53, “He was bruised for our iniquities.” He was really bruised actually by God, because our sins were placed upon Him. The cross was the blow on His heel. In Luke 22:52 and 53, Jesus says, *“This is the hour of the power of darkness.”* This is the hour of the power of darkness when Satan will hurt the Messiah. It was there at the cross that Jesus was bruised, but it was also there at the cross where Satan’s head was crushed. Jesus says in John 12:31, *“Now judgment is upon this world and now the ruler of this world [Satan] shall be cast out.”*

To the woman He said, “I will greatly multiply Your pain in childbirth, in pain you shall deliver children; Yet your desire will be for your husband, And he shall rule over you. (Genesis 3:16)

To the woman He said. I will greatly multiply your pain in childbirth. God first cursed the woman with multiplied sorrow. Men and women have each known sorrow throughout history, yet the unique sorrow of women is well known.

In pain you shall deliver children. Your desire will be for your husband. Women were cursed to suffer in the two relationships that most define their life. That is, relationships to **children** and to **husbands**. Those really are the two realms in which women generally find their life. Here, the meaning is also women would experience pain in regard to their children in general, not just in the act of giving birth.

Your desire will be for your husband, and he shall rule over you. The idea is to contrast the woman's **desire** and the husband's **rule over** her. This speaks of an inherent challenge in embracing the husband's role as leader of the home and family. Sin has corrupted both the willing submission of the wife and the loving headship of the husband.

What can a mother do to alleviate this curse? What can a mother do to reverse this in some measure? 1 Timothy 2:15 says, “**But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint**”. Women will be saved, women will be rescued, women will be delivered, women will be preserved from the power of this curse through the bearing of children if they continue in faith and love and sanctity with self-restraint. If she continues in faith, this marks her as a godly woman who will produce godly children. And in the lives of those godly children, the work of the Lord will go on, mitigating sin in their own lives, sanctifying them, and therefore reducing her pain. Now this is wonderful as a promise to women. And only those, however, who know the Lord Jesus Christ, who are redeemed, who are justified and sanctified and given the Holy Spirit can enjoy this reality. But it is true that the curse is softened immensely through the power of the gospel and a godly life in the case of the mother as she raises her children to love the Lord, and as she experiences the “peace” of justification (Romans 5:1).

Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life (Genesis 3:17)

To Adam, because you have listened to the voice of your wife. It wasn't just as if Adam took Eve's advice. He chose to be with Eve instead of obeying God. There is a sense in which *idolatry of Eve* was an aspect of Adam's disobedience against God.

Cursed is the ground because of you. Because of Adam, there is a curse upon the land. What is the nature of this curse?

Before the curse on man, the ground produced good abundantly. After the curse, it will still produce good, but thorns and thistles will come faster and easier than good fruit.

Both thorns and thistles it shall grow for you; Yet you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.” (Genesis 3:18-19)

Both thorns and thistles it shall grow for you. The curse of the ground is three-fold. Firstly, thorns and thistles it shall grow. The idea is that the weeds were going to grow a lot more. The text does not say that God created the weeds. Only that they would grow. It is possible that weeds may have grown with the vegetation God created “in the beginning” (Genesis 1:1) for some animals do consume weeds. Moreover, the idea of tending the garden may have meant that Adam and Eve were responsible to “rule over” the matters of the garden, even weeds which grew, but now the curse on the ground would cause weeds to grow a lot more, making it more difficult to cultivate land, which leads to the next curse.

You shall eat the plants of the field. Adam was going to have to work the fields (i.e., crops) and could no longer just go up to a tree and grab some "fast food."

By the sweat of your face you shall eat bread. Adam was going to have to plant his own crops (instead of eating what God had already planted) and work a lot harder than he had been to eat.

Until you return to the ground. The final curse upon man promised there would be an end of his toil and labor on the earth, but it was an end of his life on earth in the body. This is the physical death (you will certainly die) that came about for man. Because of Adam, sin entered the world (Romans 5:12), death came to all mankind (Romans 5:15, 1 Corinthians 15:22). This verse, however, does not say, death came to animals or plants. Yes, “*For we know that the whole creation groans and suffers the pains of childbirth together until now*” (Romans 8:22). Since the fall of man and multiplication of sin, man has abused and exploited creation. The creation can groan even if it was not originally offering immortality to the animals after the fall of man. Therefore, it is possible that animals died before the fall of man. See [Appendix 3](#).

Now the man named his wife Eve, because she was the mother of all the living. (Genesis 3:20)

Up to Genesis 3:20, the woman has never been called Eve. We are so used to saying "Adam and Eve" that we assume she already had her name. Adam named her **Eve**, even though she was not a mother at all at the time. She was not even pregnant yet. Adam named her in faith, trusting God would bring forth a deliverer from the woman, because God said He would defeat Satan through the *Seed of the woman* (Genesis 3:15).

And the Lord God made garments of skin for Adam and his wife, and clothed them (Genesis 3:21)

God wanted Adam and Eve clothed, not naked. In order for Adam and Eve to be clothed with garments of skin, a sacrifice had to be made. An animal had to die. *Without shedding of blood there is no remission [forgiveness]*. (Hebrews 9:22). Adam and Eve were clothed in a garment that was purchased with the life of another. We are clothed with a garment of righteousness that was purchased with the life of another, Jesus Christ.

Then the Lord God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever” (Genesis 3:22)

The man has become like one of us, knowing good and evil. Only God can know the full extent of good and evil, and be sinless. Adam and Eve even knew good and evil, but it made them sinful.

Take fruit also from the tree of life. In mercy, God protected Adam and Eve from the horrible fate of having to live forever as sinners by preventing them from eating from the tree of life.

Therefore, the Lord God sent him out of the Garden of Eden, to cultivate the ground from which he was taken (Genesis 3:23)

The Lord God sent him out of the Garden of Eden. We don't know if Adam and Eve *wanted* to stay in the garden of Eden but they could not because of the tree of life.

To cultivate the ground from which he was taken. This is the same word as that rendered “cultivate” in Genesis 2:15. Adam’s task is the same, but the conditions are profoundly altered after the curse.

So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life (Genesis 3:24)

He drove the man out. This implies Adam departed unwillingly from his happy home, and with the consciousness that he had incurred the Divine anger.

At the east of the Garden of Eden He stationed the cherubim. Adam still had his habitation in the land of Eden, and probably in the immediate neighbourhood of Paradise. Any angel [cherubim] of the lowest rank could have dealt with Adam. This is the last historical mention of the garden of Eden in the Bible. We can speculate that God did not destroy it, but left it to the effects of the curse and suppose that it generally deteriorated from its original condition, blending into the surrounding geography.

The flaming sword which turned every direction to guard the way to the tree of life. And this was either a material sword, bright, shining and glittering like a flame of fire; or flaming fire, in the shape of a sword that

guarded the path the garden, and so to the tree of life, that man might be deterred and kept from coming near.

Genesis 4: Cain and Abel

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have obtained a male child with the help of the Lord.” (Genesis 4:1)

Now the man had relations with his wife. This is the first specific mention of sex in the Bible. The man had relations is a polite way of saying they had sexual relations. We have no reason to believe Adam and Eve did not have sex before this. Adam and Eve were certainly capable of sexual relations before the fall, because there is nothing inherently impure or unclean in sex itself, only in its misuse.

She gave birth to Cain. I have obtained a male child with the help of the Lord. The name **Cain** basically meant, *I’ve got him* or *Here he is*. It is likely Eve thought that Cain was the seed or child that God promised, the deliverer who would come from Eve (Genesis 3:15).

And again, she gave birth to his brother Abel. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground. (Genesis 4:2)

Now Abel was a keeper of flocks, but Cain was a cultivator of the ground. Agriculture (cultivator) and the domestication of animals (keeper of flocks) were practiced among the earliest humans.

So it came about in the course of time that Cain brought an offering to the Lord from the fruit of the ground. 4 Abel, on his part also brought an offering, from the firstborn of his flock and from their fat portions. And the Lord had regard for Abel and his offering (Genesis 4:3-4)

Abel brought an offering of blood (the firstborn of his flock) and Cain brought an offering of vegetation (the fruit of the ground). Abel’s offering was extra special. The **fat** portions of the animal were prized as “luxury” and was to be given to God when the animal was sacrificed (Leviticus 3:16-17 and 7:23-25). The burning of fat in sacrifice before God is called *a sweet aroma to the LORD* (Leviticus 17:6). Many assume that *this* was the difference between

their offerings, however grain offerings were acceptable before God (as seen in Leviticus 2), though not as an atonement for sin. The writer to the Hebrews clearly explained why the offering of Abel was accepted and the offering of Cain was rejected: “*By **faith** Abel offered up a more excellent sacrifice than Cain*” (Hebrews 11:4). Cain’s offering was the effort of dead religion or external performance, while Abel’s offering was made in faith, in a desire to worship God in spirit and in truth. The offering of Cain was no doubt more aesthetically pleasing; Abel’s would have been a bloody mess. But God was more concerned with the attitude in the heart or **faith** in the heart than with the outward ritual or offering.

But for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy (Genesis 4:5)

We don’t precisely know how Cain and Abel knew their sacrifices were accepted or not accepted. Seemingly, there was some outward evidence making it obvious. Cain’s anger was undoubtedly rooted in pride. He could not bear that his brother was accepted before God and he was not.

Then the Lord said to Cain, “Why are you angry? And why is your face gloomy? 7 If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it.” (Genesis 4:6-7)

God dealt with Cain in terms of loving confrontation instead of automatic affirmation. God made it clear that Cain would be accepted *if* he did well. God warned Cain about the destructive power of sin. Cain could resist sin and find blessing, or he could give in to sin and be devoured. We prevent sin from ruling over us by allowing God to master us first. Without God as our master, we will be slaves to sin.

Cain talked to his brother Abel; and it happened that when they were in the field Cain rose up against his brother Abel and killed him (Genesis 4:8)

Cain talked to his brother Abel. The sense is that Cain planned to catch Abel by surprise, lulling him with pleasant conversation. This shows Cain committed *premeditated* murder, and therefore clearly ignored God's way of escape.

Cain rose up against his brother and killed him. No human had ever died or been killed before.

Then the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" (Genesis 4:9)

Where is Abel your brother? God knew the answer to this question. He asked Cain because He wanted to give him the opportunity to confess his sin and start to do right after having done wrong.

Am I my brother's keeper. This reply of Cain is famous. The fact of the matter is that he *was* supposed to be his brother's keeper, but was instead his brother's murderer, and he murdered him for the lowest of reasons. Abel had not injured Cain in any way. Cain's murderous rage was inspired purely by a spiritual jealousy.

Then He said, "What have you done? The voice of your brother's blood is crying out to Me from the ground. (Genesis 4:10)

The voice of your brother's blood is crying out. The blood of Abel spoke and it spoke of judgment. The blood of Jesus also speaks, but of better things, of grace and of sin having been judged (Hebrews 12:24).

Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you cultivate the ground, it will no longer yield its strength to you; you will be a wanderer and a drifter on the earth.” (Genesis 4:11-12)

The curse upon Cain was that Adam's curse would be amplified in regard to him. If bringing forth food from the earth would be hard for Adam (Genesis 3:17-18), it would be impossible for Cain (who was a farmer). If Adam were driven from Eden (Genesis 3:24), Cain would find no resting-place on all the earth (a **wanderer and a drifter**).

Cain said to the Lord, “My punishment is too great to endure! 14 Behold, You have driven me this day from the face of the ground; and I will be hidden from Your face, and I will be a wanderer and a drifter on the earth, and whoever finds me will kill me.” (Genesis 4:13-14)

My punishment is too great to endure. Cain didn't feel bad about his sin, but only about his punishment. This attitude did not end with Cain; like him, many people feel only bad about their punishment, not their sin. Some translations read; you have driven me this day from “the face of the **earth**”. Of course, earth he means a localized region. If it is not, then it would have meant God drove Cain out of the planet earth.

So the Lord said to him, “Therefore whoever kills Cain, vengeance will be taken on him seven times as much.” And the Lord placed a mark on Cain, so that no one finding him would kill him (Genesis 4:15)

Whoever kills Cain, vengeance will be taken on him seven times as much. As significant as God's judgment against Cain was, God did not want Cain killed by others. This is possibly because the population of the earth was precariously low anyway, and perhaps God gave Cain time to repent of his sin.

The Lord placed a mark on Cain. Therefore, God set an identifying and protective mark upon Cain. Despite the speculation of some, nobody really knows what this mark upon Cain was. God gave time for Cain to repent.

Then Cain left the presence of the Lord, and settled in the land of Nod, east of Eden (Genesis 4:16)

Cain left the presence of the Lord. Adam and his family probably worshipped with their faces towards Paradise (the Garden of Eden) but Cain, on migrating away from the whole land of Eden, regarded himself as beyond the range of the vision of God. He settled somewhere east of Eden, in the land called Nod.

Cain had relations with his wife and she conceived, and gave birth to Enoch; and Cain built a city, and named the city Enoch, after the name of his son (Genesis 4:17)

Cain had relations with his wife. Genesis 5:4 says Adam had other sons and daughters. Cain obviously married his sister. Though marrying a sister was against the law of God according to Leviticus 18:9, 18:11, 20:17, and Deuteronomy 27:22 (which even prohibits the marrying of a half-sister), this was long before God spoke that law to Moses. Here, necessity demanded that Adam's sons marry his daughters. And at this point, the gene pool of humanity was pure enough to allow close marriage without harm of inbreeding. But as a stream can get more polluted the further it flows from the source, there came a time when God decreed there no longer be marriage between close relatives because of the danger of inbreeding. Even Abraham married his half-sister Sarah (Genesis 20:12). God did not prohibit such marriages until the time of Moses (Leviticus 18:9). Marrying a brother or sister was not forbidden until God forbade it.

Cain built a city. Here we see the beginning of industry and of urbanization. From this beginning, it was strongly man-centered (for he called the name of the city after the name of his son), and not God-centered. The sin and fall of the human race continued and even increased.

Now to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 19 Lamech took two wives for himself: the name of the one was Adah, and the name of the other, Zillah. 20 Adah gave

birth to Jabal; he was the father of those who live in tents and have livestock. 21 His brother's name was Jubal; he was the father of all those who play the lyre and flute. 22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah (Genesis 4:18-22)

To Enoch was born. The picture is one of rapid advancement. Succeeding generations quickly made progress in areas such as the founding of a city (Genesis 4:17), home building (**the father of those who live in tents**), music and the arts (**the father of all those who play the lyre (harp) and flute**), and metalworking (**a forger of bronze and iron**).

Lamech took two wives for himself. Lamech was the first bigamist in history, going against God's original plan for one man and one woman to become one flesh (Genesis 2:24, Matthew 19:4-8). The names of his wives and daughter show the emphasis in his heart: **Adah** means, "pleasure, ornament, or beauty." **Zillah** means, "shade" probably referring to a luxurious covering of hair. His daughter's name was **Naamah**, which means, "loveliness." Lamech's culture was committed to physical and outward beauty.

Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Pay attention to my words, For I have killed a man for wounding me; And a boy for striking me! 24 If Cain is avenged seven times, Then Lamech seventy-seven times!" (Genesis 4:23-24)

For I have killed a man for wounding me. The way Lamech boasted about his murder of another, and the way he believed he could promise a greater retribution than God, shows a progressive degeneracy among humanity. Things quickly became worse with the human race, a true devolution.

If Cain is avenged seven times, then Lamech seventy-seven times. Lamech boasts that seventy and seven deaths should be the penalty of revenge if he were slain. This is all a representation of humanism, a man-centered perspective. The city was Cain's city; the focus of Lamech was his beautiful wives and his own perceived strength. But for all of Lamech's

boasting, neither he nor his descendants are ever heard of again in the Bible. He came to nothing.

Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God has appointed me another child in place of Abel, because Cain killed him.” 26 To Seth also a son was born; and he named him Enosh. Then people began to call upon the name of the Lord (Genesis 4:25-26).

Adam had relations with his wife again. Adam and Eve had many children who were not specifically named in the Biblical record, but Seth was worthy of mention because he in some sense replaced Abel and was the one to whom the promise of a deliverer from the seed of the woman (Genesis 3:15) would be passed.

Then people began to call upon the name of the Lord. Even in those wicked days, the worship of God was not unknown. Some have called Genesis 4:26 the first revival, because it was the first indication of a spiritual resurgence after a clear decline.

Genesis 5: Adam's Descendants

This is the book of the generations of Adam. On the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them “mankind” on the day when they were created (Genesis 5:1-2).

This is the book of the generations of Adam. What follows is an account of persons born of him, or who descended from him. One can arrange the following genealogies in a sequential manner and chart out a timeline. However, one cannot establish an absolutely reliable timeline with this method, because Biblical genealogies are not always complete. Sometimes generations are skipped over.

He named them “mankind” on the day. The human race (male and female) was given the name "mankind" by God from the beginning. It is not sexist or gender biased to call the human race by the general heading "mankind," because God does this.

When Adam had lived 130 years, he fathered a son in his own likeness, according to his image, and named him Seth (Genesis 5:3)

Even as Seth was in Adam's fallen image and likeness, so also are every one of us. We are all sons and daughters of Adam, born fallen even as Adam was fallen.

Then the days of Adam after he fathered Seth were eight hundred years, and he fathered other sons and daughters. 5 So all the days that Adam lived were 930 years, and he died (Genesis 5:4-5)

He fathered other sons and daughters. This tells us that Adam had many other sons and daughters who are not specifically named in the Scriptures or in the genealogies. These daughters became the wives for the sons of Adam.

Adam lived 930 years and he died. It is likely that people did live much longer initially because the degenerative effects of the fall on the human gene pool had not yet accumulated greatly.

Now Seth lived 105 years, and fathered Enosh. 7 Then Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. 8 So all the days of Seth were 912 years, and he died. 9 Now Enosh lived ninety years, and fathered Kenan. 10 Then Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. 11 So all the days of Enosh were 905 years, and he died. 12 Now Kenan lived seventy years, and fathered Mahalalel. 13 Then Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. 14 So all the days of Kenan were 910 years, and he died. 15 Now Mahalalel lived sixty-five years, and fathered Jared. 16 Then Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. 17 So all the days of Mahalalel were 895 years, and he died (Genesis 5:6-17)

This is the genealogy from **Seth to Mahalalel**. The genealogies of Genesis 5 and 11 are not at all unique in the ancient times. The Egyptians had king lists and so did the Sumerians. The Hittites had royal offering lists. These ancient Near Eastern genealogies are very instructive in determining the correct interpretation of the biblical records. At first glance, the one who reads Genesis chapter 5 would think that one only need to add up the numbers contained here in order to establish the age of civilization upon the earth. Ussher (a Church of Ireland Archbishop in around 1600 AD), for example, arrived at the date of 4004 B.C. for the events of Genesis chapter 1, and creation of the world. However, it is found on examination that the genealogies of Scripture are freely **compressed for all sorts of purposes**; and that it can seldom be confidently affirmed that they contain a complete record of the whole series of generations, while it is often obvious that a very large number are omitted. (See: [Are there gaps in genealogies](#)).

Now Jared lived 162 years, and fathered Enoch. 19 Then Jared lived eight hundred years after he fathered Enoch, and he fathered other sons and daughters. 20 So all the days of Jared were 962 years, and he died. 21 Now Enoch lived sixty-five years, and fathered Methuselah. 22 Then Enoch walked with God three hundred years after he fathered Methuselah, and he fathered other sons and daughters. 23 So all the days of Enoch were 365 years. 24 Enoch walked with God; and he was not, for God took him. 25 Now Methuselah lived 187 years, and fathered Lamech. 26 Then Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. 27 So all the days of Methuselah were 969 years, and he died (Genesis 5:18-27)

Verse 18 to 27 records a genealogy from Jared to Methuselah.

Enoch walked with God; and he was not, for God took him. Enoch, the son of Jared, was carried away to God in a miraculous way. Walking with God means walking by faith (2 Corinthians 5:7), walking in the light (1 John 1:5-7), and walking in agreement with God (Amos 3:3). After walking like this with God, it is as if one day God told Enoch, "You don't need to walk home. Why don't you just come home with Me?". Jude 14 tells us Enoch was a prophet; even from his vantage point long ago, he could see the second coming of Jesus (*Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly – Jude 14*).

So all the days of Methuselah were 969 years. The name Methuselah means, "when he is dead, it shall come." Methuselah's long life was no accident. It was because of the grace of God. When Methuselah died, the flood came (Genesis 7). God kept him alive longer than anybody to give people as long as possible to repent.

Now Lamech lived 182 years, and fathered a son. 29 And he named him Noah, saying, “This one will give us comfort from our work and from the hard labor of our hands caused by the ground which the Lord has cursed.” 30 Then Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters. 31 So all the days of Lamech were 777 years, and he died. 32 Now after Noah was five hundred years old, Noah fathered Shem, Ham, and Japheth (Genesis 5:28-32)

Verses 28-32 outlines the genealogies from Lamech to Noah. The overwhelming emphasis of Genesis 5 is that all these men *died*. They were all under sin and all subject to death. Some of them - many of them - were great men, but none of them was the deliverer God had promised.

It is interesting how the genealogies are stated. It appears to contrast two family lines, as in the families of **Cain** (Genesis 4:17-24) and **Seth** (Genesis 5:4-32). Cain's line begins and ends with a murderer (Lamech). His family ultimately ends with the flood. But Seth's line leads to Noah, a righteous recipient of grace who preserves humanity through obedience.

Genesis 6: God calls Noah and Man's Wickedness

Now it came about, when mankind began to multiply on the face of the land, and daughters were born to them. That the sons of God saw that the daughters of mankind were beautiful; and they took wives for themselves, whomever they chose. (Genesis 6:1-2)

When mankind began to multiply on the face of the land. During these days, rapid population expansion resulted because of long lifespans.

The sons of God. Daughters of men. Some see “sons of God” to be the descendants of Seth. In the Old Testament, God’s covenant people are sometimes referred to as God’s sons (Deut. 14:1; Jer. 3:19), though the precise phrase “sons of God” is never used of them. In this interpretation, Seth’s godly descendants were intoxicated by the beauty of women descended from Cain, thus marrying those who had rejected God and leading to greater wickedness. If this view is correct, this could explain why God later forbade the Israelites from marrying Canaanite women (Ex. 34:16; Deut. 7:3).

Others see the sons of God to be fallen angels, who possessed wicked men, and used them for their own sinful purposes. The allusion to this is found in Jude 6 where specific group of angels are said to have demonstrated sinful pride by abandoning their position of authority and leaving their proper dwelling. They are now being “kept in eternal chains” until the Day of Judgment. Moreover, the New Testament gives us clear examples of demons—and even Satan himself—indwelling human beings and causing them to act in horrific ways. For instance, the Gadarene demoniac behaves in an uncontrollable manner with superhuman strength (Mark 5:1–20). Separating the actions of the man from the actions of the demons is, in such cases, nearly impossible. Judas also behaved in a manner that made him culpable for his sin, though John makes it clear that Satan had entered him (John 13:27). Regardless of which interpretation is correct, though, the main point is plain: humanity was falling deeper and deeper into sin and running farther and farther away from God.

Then the Lord said, “My Spirit will not remain with man forever, because he is also flesh; nevertheless his days shall be 120 years.” (Genesis 6:3)

My Spirit will not remain with man forever. God did not allow the human race to stay in this rebellious place forever. This means there is a point of no return in our rejection of God. God will not woo us forever; there is a point where He will say “no more.”

Because he is also flesh. Meaning carnal and depraved; having misused his flesh to gratify his corrupt inclinations.

Nevertheless his days shall be 120 years. This is not the outside lifespan of man but the time left until the judgment of the flood. The flood happened 120 years after this announcement.

The Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of mankind, and they bore children to them. Those were the mighty men who were of old, men of renown (Genesis 6:4)

The Nephilim were on the earth. Nephilim (or giants) are specifically identified as **mighty men** of those days, **men of renown**, men of influence. These appear to be the kind of people that can fall on you and **crush you**, powerful, **fierce warrior-type** people. The children of these marriages (between the sons of God and daughters of mankind) produced a kind of fierce warrior type people whereby they may have oppressed and tyrannised others. **These mighty giant-like men appeared also afterward.** When the Israelites spied out the land of Canaan, they reported back to Moses: “*We also saw the Nephilim there (the sons of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.*” (Numbers 13:33). Hence, Nephilim appears to refer to the wicked warrior type men of significant power and stature, who were behind many wicked deeds those days.

Then the Lord saw that the wickedness of mankind was great on the earth, and that every intent of the thoughts of their hearts was only evil continually (Genesis 6:6)

This says a lot. It means there was no aspect of man's nature not corrupted by sin. Jesus said, *as the days of Noah were, so also will the coming of the Son of Man be* (Matthew 24:37). In other words, the conditions of the world before the coming of Jesus will be like the conditions of the world before the flood: Exploding population (Genesis 6:1). Sexual perversion (Genesis 6:2). Demonic activity (Genesis 6:2). Constant evil in the heart of man (Genesis 6:5). Widespread corruption and violence (Genesis 6:11).

So the Lord was sorry that He had made mankind on the earth, and He was grieved in His heart (Genesis 6:6)

God's sorrow at man, and the grief in His heart are striking. This does not mean that creation was out of control, nor does it mean that God hoped for something better but was unable to achieve it. God knew all along that this was how things would turn out, but our text clearly tells us that as God sees His plan for the ages unfold, it affects Him. God is not unfeeling in the face of human sin and rebellion.

Then the Lord said, "I will wipe out mankind whom I have created from the face of the land; mankind, and animals as well, and crawling things, and the birds of the sky. For I am sorry that I have made them." (Genesis 6:7)

I will wipe out mankind whom I have created. The idea of destroying by wiping away is peculiarly appropriate to the flood God is about to send. Some contend that if the angels (sons of God) were the real authors of the moral corruption of the human race, why are they not sentenced here as the serpent was in Genesis 3:14?

From the face of the land. The land (*adamah* in Hebrew) appears to refer to the tilled ground, inhabited land mankind has cultivated and is living in. It is the same word used in Genesis 4:14, when it said that God drove Cain out of the land (*adamah*). It is likely that mankind (both Seth's and Cain's lineage) had been confined to a region in the ancient Near East or Middle

East, somewhat in distance to the garden of Eden. We were told Cain built a city and settled "in the land of Nod, east of **Eden**" (Genesis 4:15-16). So, the civilization at this time appears to have concentrated in this region.

Animals as well, and crawling things, and the birds of the sky. The animal world who lived in the face of the land that man resides will share in this destruction, because it grieved God to see man's wickedness.

But Noah found favor in the eyes of the Lord (Genesis 6:8)

While God commanded all the land to be cleansed of this wickedness, He found one man with whom to begin again: Noah didn't *earn* grace; he *found* it. No one earns grace, but we can all *find* it.

These are the records of the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. 10 And Noah fathered three sons: Shem, Ham, and Japheth (Genesis 6:9-10)

This description of Noah – unique to him – not only refers to the righteous life of Noah, but also to the fact he was yet uncorrupted by Satan's attempt to mingle sons of God with daughters of men. Did Noah live a perfect life? No, as the Scripture often speaks, we may say that Noah's character was a righteous one. There must have been flaws in it; and, certainly, after this time, there was one great sad flaw, of which it is not necessary now to speak more particularly, still, God regarded him as righteous." (Spurgeon). Noah's three sons will figure into the account in a significant way. God will use them as a foundation for the rest of humanity.

Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 And God looked on the earth, and behold, it was corrupt; for humanity had corrupted its way upon the earth. 13 Then God said to Noah, "The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth. (Genesis 6:11-13)

Because of the corruption and violence on the land, and the extent of the corruption, God told Noah that He would judge the wicked along with the land. Some wonder if this is too harsh a judgment, or if this shows God to be

cruel or a monster. However, since the fall in Genesis 3, every human being has a death sentence. The timing and method of that death are completely in the hands of God. In addition, it may point to a deep and serious problem in the world at that time, something far beyond the problem of believers marrying those who do not believe. Perhaps, it could have been due to the involvement of fallen angels with mankind. God told all of this to Noah with the intention of saving Noah and his family (and probably anyone who would repent). In the midst of such corruption and judgment, there is also grace. Instead of wiping out the entire race, God preserved a remnant.

Make for yourself an ark of gopher wood; you shall make the ark with compartments, and cover it inside and out with pitch (Genesis 6:14)

Make for yourself. This does not mean the ark was only for Noah. The idea here is this building project was entrusted to Noah. He must see to its completion. Of course, Noah would have got the assistance of his family, and other people to build this ark. There is nothing in the passage that limits getting the services of other people (probably for a wage) to build the ark. Noah was also a “preacher of righteousness” (2 Peter 2:5) who preached about the approaching flood, and the need for repentance until the flood came. Only if people had repented, God would have spared them like Nineveh (Jonah 4:2) and have taken them into the ark.

An ark of gopher wood. What is described is not really a boat, but a well-ventilated barge meant only to float and not to sail anywhere. An ark is a chest, not a ship; this refers to the shoebox shape of the vessel. Perhaps gopherwood is a reference to cypress wood or some type of oak, but we really cannot be sure. It is also possible that *gopher* refers to a PROCESS or METHOD used to prepare the wood (gophering the wood).

The ark with compartments, and cover it inside and out with pitch. The compartment were rooms or nests useful for stalls and cages for the animals. The pitch worked to waterproof the wood. God told Noah to cover it with pitch inside and outside, for durability. Because of this mention of **pitch** (a petroleum product) in what most people think is the Middle East, it is said that John D. Rockefeller looked for (and found) oil in that region based on this verse.

This is how you shall make it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits (Genesis 6:15)

The length of the ark shall be three hundred cubits. This is about 450 feet or 150 meters.

Its width fifty cubits. This is about 75 feet (25 meters).

Its height thirty cubits. This is about 45 feet (15 meters).

You shall make a window for the ark, and finish it to a cubit from the top; and put the door of the ark on the side; you shall make it with lower, second, and third decks (Genesis 6:16)

The ark, roughly the shape of a shoebox, was large enough (about the size of the Titanic), and had a cubit-wide opening (18 inches, one-half meter) all the way around the top. It had three decks. If common naval understanding is used, perhaps then the ark had two internal protected decks, and the third deck was the top surface of the ark. Moreover, perhaps the top deck was for Noah and his family (and anyone who would have repented), the middle for the animals, and the bottom for garbage and storage.

Now behold, I Myself am bringing the flood of water upon the earth, to destroy all flesh in which there is the breath of life, from under heaven; everything that is on the earth shall perish (Genesis 6:17)

Everything that is on the earth [land] shall perish. Earth here is the same word *eretz*. Some suggests that this is a flood global in its scope. While it is possible that God can send a global flood (and if it is a global flood, I would have no quarrel over it), however does the Hebrew words used here demand that it be a global flood? The Hebrew word "earth" or *eretz* appears to indicate a localized section of the earth. We need to keep in mind that the people living at the time of Moses had no concept of a "global" planet. To them the "earth" would be the extent of the geographical land area known to them. To apply "planet earth" to everywhere "eretz" appears is not appropriate. Notice the following.

*"The LORD had said to Abram, "Go from your **country** (eretz), your people and your father's household to the **land** (eretz) I will show you" (Genesis 12:1).*

Abraham was not promised the entire planet earth, but a region. Both the words for land and country is **eretz** signifying a localized area of the planet earth.

*"When the famine was spread over **the entire face of the earth** (eretz), then Joseph opened all the storehouses and sold grain to the Egyptians; and the famine was severe in the **land of Egypt**" (Genesis 41:56).*

*"The people of **all [kol] the earth** came to Egypt to buy grain from Joseph" (Genesis 41:57).*

Some argue the Hebrew word "kol" meaning "whole" or "all", must mean entire planet earth. The Bible states "**all [kol] the earth**" (*eretz*) came to Egypt to buy grain. Surely it means the countries close to Egypt. Certainly not "all" countries, unless we assume the Australians or the Native Americans were in Egypt buying corn.

*"For they **covered the face of the whole earth** (eretz), so that the **land** was darkened; and they ate **every herb of the land** (eretz) and **all the fruit of the trees** which the hail had left. So there remained nothing green*

*on the trees or on the plants of the field throughout **all the land** (eretz) of **Egypt***” (Exodus 10:15 NKJV).

It should be pretty evident that this locust plague covered only a limited LAND of Egypt. Yet we never assume these locusts covered the entire globe, and destroyed “*every herb of the earth*”. Here are some more examples.

1 Kings 18:10 states, “*There is **no nation or kingdom** where my master has not sent to search for you.*”

“*Look, a people has come **from Egypt**. See, they cover **the face of the earth**, and are settling next to me!* (Numbers 22:5)

“*You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the Day of Atonement you shall sound a horn **all [kol]** through your **land [eretz]***” (Leviticus 25:9)

“*So when they had roamed about through **the whole [kol] land [eretz]**, they came to Jerusalem at the end of nine months and twenty days*” (2 Samuel 24:8)

Some would say a delimitation is placed on the above verses to indicate a local area of land. However, the context of Genesis chapters 4-6 appears to already delimit the civilization to a region, as stated earlier. Interestingly, the Hebrew word *tebel* used 36 times in the Old Testament also means earth, but when this word is used, it is referring to the whole planet which we can see based on its context (1 Samuel 2:8; 2 Samuel 22:16, Psalm 90:2). This word is NOT used to describe the Genesis flood.

Therefore, such “universal” language is simply the way people expressed themselves in those days to emphasize a level of inclusiveness.

What about from “under heaven”? Does not that indicate the whole earth?

“*Now there were Jews residing in Jerusalem, devout men from **every nation under heaven*** (Acts 2:6). Does this passage mean every nation under the whole sky of the planet Earth or only the nations that Luke, the writer of Acts, knew about? Certainly, it did not include North America, South America, or Australia, which were unknown in the first century AD. This passage in *Acts 2:6* simply means that devout men (Jews) of many nations from some extended regions of the **then-known world** were present at Jerusalem.

*“In those days a decree went out from Caesar Augustus that **all the world should be registered**”* (Luke 2:1 ESV). Here, all the world meant the Roman Empire and not the entire globe.

Similarly, Peter says the same thing regarding Noah's flood. God *“did not spare **the ancient world**, but protected Noah, a preacher of righteousness, with seven others, when He brought a flood upon **the world of the ungodly**; through which the world at that time was destroyed by being flooded with water”* (2 Peter 2:5; 3:6). Again, it is the then-known world during Noah's time.

Therefore, it is safe and reasonable to say that the “earth” was the **region as Noah knew it** and saw it “under heaven”—that is, the land under the sky in the visible horizon.

While these terms “earth”, “under heaven”, “everything” seem to impart a universality to the Flood event, but all these phrases are used elsewhere in the Bible for **local events**, and so—like the term “earth”—do not necessarily have an all-inclusive or universal meaning. Moreover, at this time, civilization was only confined to this area in the ancient Near East as we saw from the previous chapters. All creatures under the sky living in this region, will come under a judgement of flood, because of man's wickedness. **The flood was universal to wherever humans were.** Jesus' words do not contradict with an extensive regional flood that destroyed all humanity. *“For as in those days before **the flood** they [people] were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,³⁹ and they [people] did not understand until **the flood** came and **took them** [people] **all away**; so will the coming of the Son of Man be”* (Matthew 24:38-39).

While people are free to interpret however they wish, the *Hebrew* words allow a literal interpretation of these words that support an extensive regional flood that destroyed all human life and not necessarily a global flood. To insist otherwise **dogmatically** is to ignore the Hebrew language. Christians may have differing perspectives regarding whether the flood is global or regional, but such differences should not divide Christians. Instead, it should encourage humility, discussion, and more focus on the essentials, the sharing of the gospel of Jesus Christ. I am open to a global flood if the

Scriptures insist that, but I believe it does not demand that in the Hebrew language used and the context in Genesis.

But I will establish My covenant with you; and you shall enter the ark—you, your sons, your wife, and your sons' wives with you (Genesis 6:18)

Despite the dramatic judgment coming, God will make a covenant with Noah, and he and his family will be saved. God will also use Noah to save a remnant of each animal that is in this region so the land could be populated with people and animals after the flood.

And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 Of the birds according to their kind, and of the animals according to their kind, of every crawling thing of the ground according to its kind, two of every kind will come to you to keep them alive. (Genesis 6:19-20)

Every living thing of all flesh. The meaning appears to be every living thing (animal) on this land or region. The locusts were said to cover “the face of the whole earth” and destroy “every herb of the earth”. “*For they covered the face of the whole earth (eretz), so that the land was darkened; and they ate every herb of the land (eretz)*” (Exodus 10:15 NKJV). Of course, the whole earth was the land of Egypt in this instance, and not the whole globe.

You shall bring...Two of every kind will come to you to keep them alive. Noah was commanded to bring animals (male and female) into the ark. So, it is possible that Noah went out and gathered animals himself within this region. It is also possible that God's hand was behind helping Noah with this task.

As for you, take for yourself some of every food that is edible, and gather it to yourself; and it shall be food for you and them.” (Genesis 6:21)

Take for yourself some of every food that is edible. God also commanded Noah to take all the food he could. There must be a lot of food for Noah and all the animals.

So Noah did these things; according to everything that God had commanded him, so he did (Genesis 6:22)

God specifically wanted Noah to undertake this strange and unusual project, so that people perhaps would be curious and ask: "Noah – what are you doing?". This way Noah could engage them in discussion about the problems facing their world, and explain how catastrophe could be avoided – if people would only change their ways. Given this staggering job to do, Noah did it. We don't hear of him complaining or rebelling; he simply obeyed. People surely must have mocked him and made fun of him for building such an ark. Some suggest it may have taken Noah about 80 years, or much less to build the ark. This ark was big enough to do the job – to carry the animals in the region that required repopulation, and for food. The ark was not a floating zoo. Animals kept in a zoo require much room, specialized food and individual attention. The ark was an emergency vessel built by Noah under God's special and specific guidance.

We do not know exactly how many animals Noah may have taken. Scientific estimates suggest that such an ark built today according given specifications could have floated with the weight of around 70,000 animals inside.¹³ Of course, it would also need to account for leaving room for space taken by wood, people, food, water, and whatever other provisions that were needed.

While there would have been other practical concerns in this big project, the ark was more than capable of handling the animals in the region, as opposed to the entire planet. Contrary to popular opinion, ancient peoples were advanced enough for such a seemingly massive responsibility. The ark likely made use of self-feeding, self-watering and self-cleaning technologies. Such laborsaving designs were fairly common knowledge in the ancient world. The cages could have been equipped with a mesh-type floor and slanted waste system to move animal wastes into a gutter. Food could have been preloaded into a chute or container on the side of the cages. The water could have been gathered through a rainwater cistern system or might have been preloaded before the Flood. Noah would have used all those years till the flood came to

prepare himself, his family, even the animals to make the mission successful. Noah may also have taken young animals.

Some suggests Noah may have only taken around 2000 animals, which would have overcome much of practical issues of such a massive project.²¹ Or perhaps Noah took much less (a few hundreds) or a much more (a few thousand) given that the animals taken were from the region. Noah would simply have to take what was needed for that region or area, and his livestock that he and his family would need. The other animal species would survive simply by not being in the regional area of the flood. The sheer size of the ark for such a small number of animals may be due to the fact that the ark was designed to carry more people had they repented and may also have been for safety reasons (for it was designed with 3 decks) to float through rapid flood waters.

Genesis 7: God's Judgement with a Flood

Then the Lord said to Noah, “Enter the ark, you and all your household, for you *alone* I have seen *to be righteous before Me in this generation* (Genesis 7:1)

Noah spent the years before the flood in active obedience and preaching of repentance for until the flood came (2 Peter 2:5), hoping people would repent. But no one seems to have repented. There was no one righteous before God in that generation except Noah and his household. He not only believed God would send the flood; he obeyed what God told him to do in preparation for it, in spite of ridicule he may have received. Now the time has come for Noah to enter the ark, with his household.

You shall take with you seven pairs of every clean animal, a male and his female; and two of the animals that are not clean, a male and his female; ³ also of the birds of the sky, seven pairs, male and female, to keep *their* offspring alive on the face of all the earth.

Clean and unclean. We are not told why Noah was to make the distinction; the only evidence we have in Genesis is that the clean animals were used for sacrifice (Genesis 8:20). Jews believe and teach that, after the flood, Noah could eat any kind of meat he wanted (Genesis 9:3), just as he could eat any kind of green plant he wanted. According to Jewish sources, they believe clean and unclean food laws were given only for Jews. The Jewish Encyclopedia says: “*It seems that in the mind of this writer the distinction between clean and unclean animals was intended for sacrifices only: for in the following chapter (Genesis 9:3) he makes God say: “Everything that moveth shall be food for you” (Genesis ix. 3). (“Clean and Unclean Animals,” vol. 4, p. 110).*

Seven pairs of every clean animal. Was there two (male and female) of each animal or seven of each animal that were to be brought to the ark? Two of each (unclean) animal entered the ark along with seven of each clean animal. The clean animals entered for purpose of sacrifice and for food for Noah and his family. The Hebrew word **seven pairs** could mean only three pairs, male and female, for procreation, and the seventh, a male for sacrifice (or it may mean 14 animals, 7 males and 7 females. No doubt, these clean animals included oxen, sheep, and goats: and these were to be taken into the

ark by "sevens". The "birds of the sky" like the "clean" animals were to be brought in seven pairs. These birds no doubt must include turtledoves, and young pigeons that were for sacrifice; and the rest for food. And as the waters are receding after the flood, **birds** will be used as a test to see if any dry land is to be found in the area.

Two of the animals that are not clean. The remainder of the animals (unclean) that went to the ark included a male and a female.

Therefore, Noah took two of every regional animal species and 7 pairs of his livestock and birds aboard the ark. Noah would simply have to take what was needed for that region, and his livestock that he and his family would need, and also birds like ravens to help navigate dry land after the flood recedes. The other animal species would survive simply by not being in the regional area of the flood.

For after seven more days, I will send rain on the earth for forty days and forty nights; and I will wipe out from the face of the land every living thing that I have made.” (Genesis 7:4)

For after seven more days, I will send rain. Noah, the animals, and his family had to wait in the ark seven days for the rain to come. This was a real test of faith – to wait a week after more than 100 years of preparation.

For forty days and forty nights. It rained for 40 days. The number 40 becomes associated with testing and purification, especially before entering into something new and significant.

So Noah acted in accordance with everything that the Lord had commanded him. ⁶ Now Noah was six hundred years old when the flood of water came upon the earth. ⁷ Then Noah and his sons, his wife, and his sons' wives with him entered the ark because of the waters of the flood. ⁸ Of clean animals and animals that are not clean and birds and everything that crawls on the ground, ⁹ they *all* went into the ark to Noah by twos, male and female, as God had commanded Noah. ¹⁰ Now it came about after the seven days, that the waters of the flood came upon the earth (Genesis 7:5-10)

This summary statement describes how everything was fulfilled exactly as the LORD had spoken. All things were ready for the flood God would bring upon the land.

Noah was six hundred years old. Genesis 5:32 indicates that Noah was 500 years old when he “begot Shem, Ham, and Japheth,” and Genesis 7:6 specifies that the flood occurred when Noah was 600, then does this mean only 100 years of time was available for Noah to prepare and preach, not 120 as per Genesis 6:3? Perhaps. Or the 120 years of Genesis 6:3 could reasonably extend back to when Noah was 480 years old, not 500. It may be that God communicated to Noah much earlier about His impending judgment upon the then known world. Since the Book of Genesis is not written in a chronological order, some of the events in Genesis 6:1-9 (including God's expressed warning in Genesis 6:3) could have taken place **before** Noah actually began siring sons at age 500. However, it appears that, after his sons had grown and married, that Noah was told to build the ark (Genesis 6:18). If this is the case, then it is possible that Noah had less than 100 years to build and prepare the ark.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst open, and the floodgates of the sky were opened. ¹²The rain fell upon the earth for forty days and forty nights (Genesis 7:11-12)

All the fountains of the great deep burst open. These words suggest the idea of a great cosmic catastrophe, by which some vast body of water was set loose perhaps like a tsunami. This could also point to a tectonic event to burst open subterranean aquifers. Or else, some translate “wells of the great deep cleaved”, meaning broke up or divided like the Red Sea (Exodus 14:16) which may have been caused by the solid parts of an extended comet (a dirty snowball) shower causing massive disturbances of the waters. This is not a new idea, as Isaac Newton, among others, is reported to have proposed a comet as the cause of the great flood.

The floodgates of the sky were opened. Torrential rains poured down as though the flood-gates were thrown open. This term “floodgates of the sky” applies to rain in general (Malachi 3:10; 2 Kings 7:2).

The rain fell upon the earth [land] for forty days and forty nights. Thus, the flood was produced in the land by the bursting forth of fountains hidden within the earth, which drove the waters above their banks, and by rain which continued incessantly for 40 days and 40 nights.

Some suggests that a combination of 1) a lengthy torrential rainstorm, 2) a tectonic event to burst open subterranean aquifers, 3) perhaps even a surge of Ocean waters in the region, and 4) a heat wave to generate a sudden snowmelt in the surrounding mountains would have easily caused a devastating flood. It would have been sufficient to wipe out all inhabitants (other than those aboard Noah's ark) in parts of the Mediterranean area, Gulf Oasis region, the Mesopotamian Plain, and a large area surrounding Mesopotamia. Given that the world's population was concentrated in this area and had not yet spread beyond.

On this very same day Noah, Shem, Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, ¹⁴they and every animal according to its kind, and all the livestock according to their kind, and every crawling thing that crawls on the earth according to its kind, and every bird according to its kind, all sorts of birds. ¹⁵So they went into the ark to Noah, by twos of all flesh in which there was the breath of life. ¹⁶Those that entered, male and female of all flesh, entered as God had commanded him; and the Lord closed *the door* behind him (Genesis 7:13-16)

This summary statement describes how everything was fulfilled exactly as the LORD had spoken. All things were ready for the flood God would bring upon the land. God kept the door open until the last possible minute, but there came a time when the door had to shut. When the door is open, it is open, but when it is shut, it is shut. Jesus says, "*What he opens no one can shut, and what he shuts no one can open*". (Revelation 3:7).

Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. (Genesis 7:17-18)

The idea is the water levels increased in this region, carrying the ark high above the land.

And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered (Genesis 7:19)

All the High mountains everywhere under the heavens. The waters prevailed more and more upon the land or region (*eretz*). The mountains that were covered were those of the Noachian world like when “*they [Locust] covered the face of the whole earth (eretz), so that the land was darkened*” (Exodus 10:15 NKJV). We must remember the creation account is written from the perspective of a person standing on the surface of the earth, and the flood account from the perspective of a person standing on the ark (after all, there was nobody else left on earth to remember it, except Noah and his family!). If you were on the ark, all you saw in every direction was water, blurred by perhaps a mist or fog due to heavy rains, and dark clouds. The entire world which you formerly knew was gone. There were no mountains in sight. Noah's entire world was flooded.

The Hebrew word for mountains is *Har*. This word *Har* can also be translated as “a range of hills” or “hill country,” implying it was “all the high hills” in this region that were covered by water. Since no specific mountain range is mentioned in this verse, it is likely that the word refers to the hills that Noah could see. Even in today's Caspian Sea, if you were in the middle of the southern portion, you would be over 180 miles from the tallest mountain, and you would still see no mountains. Moreover, from Genesis 7:19, we see that the mountains existed before the flood, not created in a catastrophic uprising as some would say. The water level rose to cover the mountains, not the mountains came forth out of the water.³¹

Everywhere under the heavens were covered. Covered (*kasha*) could refer to *rained over*—not necessarily *submerged*. It can be interpreted to mean that more than twenty feet of water stood, that is, remained, over the high hills or mountains in this region; or it could mean that this quantity of water either ran over them as in a flash flood or fell upon them as rainfall. Any of the scenarios would guarantee total destruction, no survivors. When the text says, “everywhere under the heavens,” this could refer to the region

under the skies. At Pentecost, Luke records that “*devout men from every nation under heaven*” were present (Acts 2:5). Of course, when we read this, we do not believe that people from Canada or South America were present.

The water prevailed fifteen cubits higher, and the mountains were covered (Genesis 7:20)

The water prevailed fifteen cubits higher. As workmen construct a ship, designers must take into account its **draught**, which is the measurement of how far into the water the ship will sink when it is fully loaded. Were you to confer with shipbuilding guides, you would discover that the draught for large barge-type vessels generally is approximately one-half of their height. Since the ark was 30 cubits high, it would sink 15 cubits into the water. It therefore would need 15 cubits of water above all the land forms in the region. Noah could make this claim (that the waters prevailed 15 cubits higher (the Hebrew word *milmala* can also be translated “upward” instead of higher) because the ark cleared all land forms and did not bottom out, thus the water had to be at least 20 feet deep. Hence, this could simply be a reference to the draft or draught of the ark. It is therefore not at all clear that it is suggesting the waters rose 15 cubits higher than the mountains. Rather, this verse would be saying that fifteen feet of water came upward (higher) from the ground.

The mountains were covered. The Hebrew word *har* for mountains probably refers to “hills”. There were no mountains in sight, or all the hills were covered. Noah's entire world was flooded and covered due to the waters. Both earth (*eretz*), and mountains (*har*), can be interpreted to refer to a region rather than the entire planet, as the Hebrew language allows it.

So all creatures that moved on the earth perished: birds, livestock, animals, and every swarming thing that swarms upon the earth, and all mankind; ²² of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died (Genesis 7:21-22).

All creatures that moved on the earth (this land) who were not taken into the ark died, with all the mankind. This was not a universal deluge; it was a vast regional flood which drowned the whole of the habitable land and people, for the people who lived there was all the people from the then known world. The Hebrew word for dry land is *haraba* that was flooded. Unlike the Hebrew words *eretz* and *adama*, *haraba*'s definition constrain it further from ever applying to the entirety of Earth's surface.

So He wiped out every living thing that was upon the face of the land, from mankind to animals, to crawling things, and the birds of the sky, and they were wiped out from the earth; and only Noah was left, together with those that were with him in the ark (Genesis 7:23)

Every living thing that was upon this land died including the birds. If the flood was regional, **why** would birds have been sent on board? Could they simply have flown to a nearby mountain range? Most birds (other than a few migratory birds) have a very localized territory. They would have been killed in the regional flood, since they are not designed to fly long distances. Certainly archaeopteryx was not a strong flyer. Hummingbirds would drop dead in 20 minutes or less. One thing that you will notice when there is a strong rain is that birds do not fly. Flying in heavy rain is not easy. They would have sat on their perches until the water drowned them. The Genesis flood while regional in extent, though **universal in its judgment of all humans** (with the exception of Noah and his family).

Why did God require Noah to take animals if the flood was regional? Some animals are indigenous only to the ancient Near East. More importantly, it would have taken hundreds of years longer to replace the fauna if everything had been wiped out and had to migrate back in. In addition, Noah would have had a huge problem replacing his herds.¹⁶

Thus, God destroyed everything known to mankind. There would have been no need for God to destroy animals outside of man's influence, because man's corruption had not reached those localities.

Some look at this flood account and assume that it must and must only be a global flood. Hence they ask all these "why" questions. While the above answers are possible answers to "**why**" questions in the context of a regional

flood, it must be noted that we cannot speculate on “why” of *many things* God instructs men to do. For example, one may question why even send a flood? God could have done something else to destroy the wicked. Hence, to assume that the reason for God's instructions to Noah must have been to allow for a global flood is just as much speculation as it is for a regional flood.

The water prevailed upon the earth for 150 days (Genesis 7:24)

Waters may have prevailed from the breaking forth of the "fountains of the deep," which may not have stopped until day 150. It may also be possible that as the ark floated day by day, it may have ended up within a basin like area or formation, that would have sustained the waters, and kept the flood waters intact. Some suggest that this may have been near the Caspian Sea drainage basin, where the mountains on the west side of the southern portion of the Caspian are within what is considered the Ararat range.²²

As stated, some insist that this was a global flood, and not a regional flood. These are some of the problems that global flood proponents do recognize as difficult to answer (though various answers have been suggested).

1. **(Gen. 8:1) “God caused a wind to pass over the earth, and the water subsided.”** A wind would do nothing to remove water that was around the entire Earth. It would be like blowing water out of one end of a swimming pool and pouring it in the other end. The level would remain unchanged! But it would do something for a regional flood. If the flood was global, how did the water drain?

2. **(Gen. 8:11) “The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.”** If the entire world was destroyed, then obviously olive trees wouldn't be around. These would need longer than a few months to regrow.

3. **“The water was dried up from the earth” (Genesis 8:13).** Later we read, **“The earth was dry”** (Gen. 8:14). If earth means the entire planet earth, then this means that the whole earth dried up and became a global desert as well. Is that the literal meaning or does not the earth simply mean a region?

4. If saltwater (whatever the saltiness was then) covered the Earth, how can there still be freshwater lakes?
5. How would animals like the kangaroo have repopulated Australia, but not anywhere else?
6. How could freshwater fish have survived if a global flood occurred when salt water mixed with fresh water? How did the plants, trees, etc. survive with the salt water that covered the whole earth? Remember that the flood took place over a year.
7. How could coral have survived, when they are highly sensitive to an absence of sunlight (which would have been affected by such a global flood)?
8. Why have portions of the Earth (like the cones of loose scoria in Auvergne, France or ashes from ancient volcanoes) appear to have no signs of being disturbed by saltwater?
9. How could all animals have migrated when many cannot migrate effectively (e.g. penguins), many have special diets that could not be transported, and many need a special climate to survive (e.g. polar bears)? What about those Sloths (those animals that depend on the trees and live in South America. They cannot walk on the land).
8. What did the carnivores eat once they got off of the Ark? If they ate the other species, wouldn't the prey go immediately extinct?
9. If there were ALL animals and species in the world that went into the ark, some of them do not live a year! Like for example, some insects like bee, male ants, fly, etc. Remember that all of these creatures who were in the ark did not reproduce UNTIL after they came out the ark (Gen. 8:15-17).

Some would say God miraculously provided answers to the above questions. Of course, God can do miracles, but the above questions are not necessary if we allow the Hebrew words **to literally speak**, which points to a regional flood, and the judgement of all humanity at this time.

Genesis 8: Noah and Family Leave the Ark

But God remembered Noah and all the animals and all the livestock that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided (Genesis 8:1)

Certainly, God never *forgot* Noah, sustaining him every day on the ark. But at this point, God again turned His active attention towards Noah. It was truly as if He remembered Noah again. God knew how to make the waters subside. Even a big problem like this was not a big problem to God. The God who created the heavens and the earth (Genesis 1:1) could also cause a wind to pass over the land or region that was under water.

God caused a wind to pass over the earth. A wind would do nothing to remove if the waters were around the entire Earth. But it would do something for a regional flood.

Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; 3 and the water receded steadily from the earth, and at the end of 150 days the water decreased (Genesis 8:2-3)

The rain that began in Genesis 7:11-12 was now **stopped**. God was in control of when the rain and other waters began, and when they stopped.

Then in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat (Genesis 8:4)

The seventh month, on the seventeenth day of the month. The Flood had begun on the 17th day of the 2nd month (Genesis 7:11): the highest point of the Flood is reached on the 17th day of the 7th month. Hence, five months have elapsed. Probably the 150 days were reckoned as five months of 30 days each.

The ark rested upon the mountains of Ararat. That is after 150 days. The ark landed on the mountains of Ararat. Note that the Bible says mountains of Ararat, and not "on Mount Ararat." The Ararat range is several hundred miles long, so the ark could be anywhere along this range. Some scholars believe the ark rested not on the top of the mountains range, but somewhere at the foot of the mountain range. This would have made the

dissent of animals more practical. Although Mount Ararat is in Turkey, the mountain range containing Ararat extends into Northern Iraq. Thus, Noah could have drifted any where along this range.

And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible (Genesis 8:5)

The tops of the mountains became visible. After the ark rested upon some chain of hills there, and **seventy-three days** (i.e first day of the tenth month) afterwards Noah found himself surrounded by an amphitheatre of mountains. “The tops of the mountains became visible,” need not mean that they had just begun to emerge. For, doubtless, after so vast a flood, mists and vapours would for a long time prevail, and shut out the surrounding world from Noah’s view.

Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; 7 and he sent out a raven, and it flew here and there until the water was dried up from the earth. (Genesis 8:6-7)

End of forty days. This was counted from the time when the rain and other water sources began (Genesis 7:11-12).

Noah opened the window of the ark. Genesis 6:16 described the window that was to be made in the upper portion of the ark. The **window** was also made with some kind of covering that could be closed and **opened**.

A raven, and it flew here and there until the water was dried up. Noah sent forth a raven to bring him some news of the state of the land. This bird was chosen as one strong of flight, and also, perhaps, because anciently regarded as prophetic of the weather; besides this, it is easily tamed, and as Noah retained its mate he had security for its return. Each night it returned to the ark, and probably to its old perch near the female, until the water was dried up, meaning it would not have returned after. From Ancient Near Eastern records to nautical practices as recent as the 19th century, Sailors the world over used doves, ravens, and other birds to help them find and navigate toward land. A raven will fly directly toward land, so it’s line of flight

can be used as a guide. Doves have a limited ability for sustained flight, so they can be used to determine the location of a landing site. As long as the dove returns, no landing site is in close range.

The water was dried up from the earth. Later we read, “The earth was dry” (Gen. 8:14). If the whole earth was flooded, then does this mean that the whole earth dried up and became a global desert as well? That may not be the meaning. More fittingly, this verse is saying the water was dried up from the land or region the flood was over, and not the whole planet earth.

Then he sent out a dove, to see if the water was low on the surface of the land; 9 but the dove found no resting place for the sole of its foot, so it returned to him in the ark, for the water was on the surface of all the earth. Then he put out his hand and took it, and brought it into the ark to himself (Genesis 8:8-9)

Then he sent out a dove. From the nature of its food, the raven had not brought back to Noah any special information; but as the dove feeds on vegetable products, he hopes that he shall learn by her means what is the state of “the ground”. But as this species of bird does not fly far from its home, except when assembled in vast numbers, it quickly returned, finding water all around.

So he waited another seven days longer; and again he sent out the dove from the ark. 11 And the dove came to him in the evening, and behold, in its beak was a fresh olive leaf. So Noah knew that the water was low on the earth. 12 Then he waited another seven days longer, and sent out the dove; but it did not return to him again. (Genesis 8:10-12)

After another week’s delay, Noah again sent again the dove. It remained away until the time of evening, finding both food and ground on which it could get down near the ark. It was not till nightfall that it came home, bringing to Noah *a fresh olive-leaf*. The olive-tree, and what Noah wanted to learn was, not whether the topmost boughs were emerging from the flood, but whether the soil beneath was becoming free from water. Now, again, after a seven days’ interval, when Noah again sent out the dove, she did not return, “because the ground was dry.” Generally, Olives don't grow in areas of high altitude more than 5000 feet, and they need a long, hot growing season.

Furthermore, a bird would not be equipped to fly at altitudes like this either to fetch the olive branch. If the entire world was destroyed, then obviously olive trees wouldn't be around. These would need longer than a few months to regrow. This also shows the ark did not rest on a higher altitude nor the flood waters were global.²⁷

Now it came about in the six hundred and first year, in the first month, on the first of the month, that the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground had dried up (Genesis 8:13)

In the six hundred and first year. Genesis 7:11-13 says that Noah entered the ark on the seventeenth day of the second month of the six hundredth year of his life. This is almost a full year later, and in the **second month** of his six hundred- and first-year Noah left the ark. It seems he was in the ark a full calendar year.

Removed the covering of the ark. Some covering was removed, so that he could see the surroundings of the ark more clearly.

And in the second month, on the twenty-seventh day of the month, the earth was dry (Genesis 8:14)

That is, fifty-seven days after Noah removed the covering, and a year and eleven days after the flood began.

Then God spoke to Noah, saying, 16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you. 17 Bring out with you every living thing of all flesh that is with you, birds and animals and every crawling thing that crawls on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.” 18 So Noah went out, and his sons and his wife, and his sons’ wives with him. 19 Every animal, every crawling thing, and every bird, everything that moves on the earth, went out by their families from the ark (Genesis 8:16-19).

Noah, his family, and all the animals belonging to the Noachian world are to leave the ark. The vast extent of the flood, and the total destruction of all that had existed before, is indicated by the repetition of the earlier command, in Genesis 1:22, “be fruitful and multiply upon the earth.” Whatever the region the flood may have covered, it was to Noah and his race absolutely a new beginning of things.

Then Noah built an altar to the Lord, and took some of every kind of clean animal and some of every clean bird and offered burnt offerings on the altar (Genesis 8:20)

Noah built an altar to the Lord. Noah’s first act after leaving the ark was to worship God through sacrifice. His gratitude and admiration of God’s greatness led him to worship God.

The Lord smelled the soothing aroma, and the Lord said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done (Genesis 8:21)

The Lord smelled the soothing aroma. Noah’s costly sacrifice pleased God.

I will never again curse the ground on account of man. God promised to never again visit the earth with such a judgment by a flood that will wipe away every living human being. God did this with understanding that **the imagination of man’s heart is evil from his youth**. This was a promise full of mercy. Every living thing in the region in which the flood came died. God promises He will not visit such a flood judgement again. There have been many floods that have come about on earth, but none of them have entirely wiped out humans just as the Noah’s flood wiped out all the mankind, in the then known world.

While the earth remains, Seedtime and harvest, Cold and heat, Summer and winter, And day and night shall not cease (Genesis 8:22)

Here it is plainly intimated that the earth is not to remain always. But as long as it remains, **these will continue - seedtime and harvest, cold and heat, summer and winter, and day and night**. For the year past (due to the flood) there had been no seedtime nor harvest, and it must have been

for the most part damp and cold, through the rains, and the abundance of water on earth, that the difference of seasons was not very discernible, and neither of days and nights at some times, especially when the clouds were so black and thick over the heavens, that neither sun, moon, or stars could be seen.

Genesis 9: God's Covenant with Noah

Then God blessed Noah and his sons, and said to them, “Be fruitful and multiply, and fill the earth (Genesis 9:1)

The world Noah entered from the ark was significantly different from the world he knew before. God gave Noah the same kind of mandate He gave Adam in the beginning of creation (Genesis 1:28) since Noah essentially began all over again.

The fear of you and the terror of you will be on every animal of the earth and on every bird of the sky; on everything that crawls on the ground, and on all the fish of the sea. They are handed over to you. (Genesis 9:2)

Man hereafter is invested with the right to take the life of animals for food. If man now could and would eat animals, then God would help the animals. For their protection, God put in them a fear of mankind. Presumably before the flood, man had a different relationship with the animals. God did not put this fear in animals because man did not look to them as food. However, while animals' sacrifices were taking place before the flood, it is possible that man may have eaten meat, in spite of no explicit command to eat meat.

Every moving thing that is alive shall be food for you; I have given everything to you, as *I gave the green plant* (Genesis 9:3)

This appears that all animals are capable of furnishing food for man, and that there is no distinction between “clean” and “unclean” in the pre-Mosaic dispensation. God gave Noah all plants to eat, **but some plants are poisonous**, but God did not list the ones that are. He allowed humans to discern which plants are good; this is done by scientific investigation. **Likewise, some animals (whether clean or unclean) are not good for food.** God allowed Noah and his descendants to investigate which were good for food.

But you shall not eat flesh with its life, *that is*, its blood (Genesis 9:4)

God also commanded Noah that if animals were killed and eaten, there must be a proper respect for the **blood**, which represents the life principle in the animal (Leviticus 17:11, 17:14 and Deuteronomy 12:23).

I certainly will require your lifeblood; from every animal I will require it. And from *every* person, from every man *as his brother* I will require the life of a person. ⁶Whoever sheds human blood, by man his blood shall be shed, for in the image of God He made mankind. (Genesis 9:5-6)

I certainly will require your lifeblood. I will require the blood of anyone who takes another person's life because **in the image of God He made man.**

From every animal I will require it. If a wild animal kills a person, it must die.

And from *every* person. I will require the life of a person. Anyone who murders a fellow human must die.

By man his blood shall be shed. If anyone takes a human life, that person's life will also be taken by human hands. This is a new command for the way human communities should conduct themselves; it is a change from God's requirements for mankind before the flood.

As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.” (Genesis 9:7)

This point was repeated because it needed emphasis. The earth badly needed repopulating.

Then God spoke to Noah and to his sons with him, saying, ⁹“Now behold, I Myself am establishing My covenant with you, and with your descendants after you; ¹⁰and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth (Genesis 9:8)

This covenant was made with mankind (**you and your descendants after you**), and even with the animals that was with Noah (**every living creature that is with you**), and inside the ark. The covenant extends to all living things, with Noah as the representative of all mankind, and animals in the ark as the representative of all the animals.

I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth.” (Genesis 9:11)

To give Noah and his sons a firm assurance of the prosperous continuance of the human race God made this promise. However, if things again become *similar* to the days of Noah (Matthew 24:37), God will destroy the earth – but by fire, not by flood (2 Peter 3:1-7).

God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all future generations; ¹³I have set My rainbow in the cloud, and it shall serve as a sign of a covenant between Me and the earth. (Genesis 9:12-14)

This is the sign of the covenant. This impressive covenant was made not only between God and humanity, but God made the promise to all creation, including the animals and the earth itself.

I have set My rainbow. God used the rainbow as a sign to Noah and all generations that He would be faithful to His covenant. The rainbow was seen in the clouds before, but was never a *sign of the covenant* till now, until God has set or appointed it to be so.

It shall come about, when I make a cloud appear over the earth, that the rainbow will be seen in the cloud, ¹⁵ and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. ¹⁶ When the rainbow is in the cloud, then I will look at it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷ And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.” (Genesis 9:14-17)

Every time we see a rainbow, we should remember the faithfulness of God and every one of His promises.

Now the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham was the father of Canaan. ¹⁹ These three *were* the sons of Noah, and from these the whole earth was populated (Genesis 9:18-19)

Noah's three sons emerged from the catastrophe of the flood into a completely new world. From these three sons of Noah came the nations, as we know them. The descendants of these three sons are listed in the table of nations provided in Genesis 10.

Then Noah began farming and planted a vineyard. ²¹ He drank some of the wine and became drunk, and uncovered himself inside his tent (Genesis 9:20-21)

Noah began farming. Making his way into the new world after the flood, Noah began to provide for himself and his family. He probably planted many things, among them a vineyard.

He drank some of the wine and became drunk. This is the first mention of drunkenness in the Bible, though drunkenness was present before the flood (Matthew 24:38). When Noah emerged from the Ark and saw the devastation the land had endured, he was perhaps depressed and disappointed. This may have got him drunk.

Uncovered himself inside his tent. It may be Noah uncovered willfully (perhaps to relieve himself against disappointment over the destruction from the flood or the heat of the climate or through negligence or for sensuality) or perhaps he was abused sexually by one of his sons or relatives. The phrase uncovered and the idea of nakedness is sometimes associated with sexual relations (Leviticus 18:6-20).

Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside (Genesis 9:23)

To have seen it accidentally and involuntarily would not have been a crime. But it appears he pleased himself with the sight. Literally, the ancient Hebrew says that Ham “told with delight” what he saw in his father’s tent. He determined to mock his father and was undermining his authority as a man of God.

But Shem and Japheth took a garment and laid it on both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness (Genesis 9:23)

They [Shem and Japheth) not only would not see it themselves, but provided that no one else might see it; herein setting an example of charity with reference to other men’s sin and shame.

When Noah awoke from his wine, he knew what his youngest son had done to him. ²⁵So he said, “Cursed be Canaan; A servant of servants He shall be to his brothers.” ²⁶He also said, “Blessed be the Lord, The God of Shem; And may Canaan be his servant.²⁷ May God enlarge Japheth, And may he live in the tents of Shem; And may Canaan be his servant.” (Genesis 9:24-27)

He knew what his youngest son had done to him. This seems to indicate that whatever happened to Noah, it was more than one of his sons or grandsons seeing his nudity. This explains the strength of the curse.

Cursed be Canaan. It seems strange that if Ham sinned against Noah, that Canaan (Ham's son) was cursed. Perhaps Canaan was also involved in this sin against Noah in a way not mentioned in the text. Perhaps the strongest punishment against Ham was for Noah to prophetically reveal the destiny of his son Canaan. Or this may be referring to Ham, as "Father of Canaan".

A servant of servants He shall be to his brothers. That is, the most abject of slaves. This was fulfilled in the conquest of Canaan by Joshua, but the race had nevertheless a great future before it.

God enlarge Japheth. Shem was blessed before Japheth. Similarly, God shall enlarge Japheth—pointing to a vast increase in posterity and possessions.

Live in the tents of Shem. Inhabit the countries belonging to the posterity of Shem.

Noah lived 350 years after the flood. ²⁹So all the days of Noah were 950 years, and he died. (Genesis 9:28-29)

Noah was a remarkable man who served God in his own generation. Yet his last years do not seem to match the glory of his first years. In any case, Noah was man of great triumph and of weakness. His godliness is remembered in the New Testament, marking him as a man of faith (Hebrews 11:7) and a preacher of righteousness (2 Peter 2:5).

Genesis 10: The Table of Nations

Now these are *the records of the generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood (Genesis 10:1)*

These are *the records*. This is another record that Moses collected to compile the book of Genesis. Most probably this record was handed down from the patriarchs.

Sons were born to them. God told humanity to multiply after the flood, and this indicates that they did. Humanity and life went on.

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras (Genesis 10:2)

The sons of Japheth: He was the father of the Indo-European peoples, those stretching from India to the shores of Western Europe. They are each linked by linguistic similarities that often seem invisible to the layman but are much more obvious to the linguist.

Gomer: From this son of Japheth came the Germanic peoples, from whom came most of the original peoples of Western Europe. These include the original French, Spanish, and Celtic settlers.

Magog...Tubal, Meshech: These settled in the far north of Europe and became the Russian peoples.

Madai: From this son of Japheth came the ancient Medes and they populated what are now Iran and Iraq. The peoples of India also came from this branch of Japheth's family.

Javan: From this son of Japheth came the ancient Greeks, whose sea-faring ways are described in Genesis 10:5.

The sons of Gomer were Ashkenaz, Riphath, and Togarmah (Genesis 10:2)

Ashkenaz: From this son of Gomer came the peoples who settled north of Judea into what we call the Fertile Crescent.

Togarmah: From this son of Gomer came the Armenians.

The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. ⁵From these *the people of* the coastlands of the nations were separated into their lands, everyone according to his language, according to their families, into their nations (Genesis 10:4-5)

The sons of Javan. Geographic names that spring from these names in this chapter abound. Linguists have no trouble seeing the connection between Kittim and Cyprus, Rodanim and Rhodes, Gomer and Germany, Meschech and Moscow, Tubal and Tobolsk.

Everyone according to his language, according to their families, into their nations. These divisions of mankind developed into language, genetic (families) and ethnic (nations) divisions. It appears that the genealogies of Genesis 10 are not necessarily in chronological order with Genesis 11. Genesis 11:1 says, “*Now all the earth used **the same language and the same words***”. However, we read here in Genesis 10:4, “*everyone according to his language*”, meaning that the clans each had their own language. Then it appears that the tower of Babel incident happened somewhere in the middle of these genealogies. In fact, Genesis 10:25 refers to the events of the Tower of Babel. Right in the middle of Shem’s descendants it says “*the name of the one was Peleg, for in his **days the earth was divided** [up]*”.

The sons of Ham were Cush, Mizraim, Put, and Canaan (Genesis 10:6)

Ham: The descendants of Ham are the peoples who populated Africa and the Far East.

Cush: Apparently, this family divided into two branches early. Some founded Babylon (notably, Nimrod) and others founded Ethiopia.

Mizraim: This is another way the Bible refers to Egypt. Put refers to Libya, the region of North Africa west of Egypt. Canaan refers to the peoples who

originally settled the land we today think of as Israel and its surrounding regions.

The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca; and the sons of Raamah were Sheba and Dedan. ⁸ Now Cush fathered Nimrod; he became a mighty one on the earth. ⁹ He was a mighty hunter before the Lord; therefore it is said, “Like Nimrod a mighty hunter before the Lord.” ¹⁰ And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. ¹¹ From that land he went to Assyria, and built Nineveh, Rehoboth-Ir, Calah, ¹² and Resen between Nineveh and Calah; that is the great city (Genesis 10:7-12)

Cush fathered Nimrod. One son of Cush worthy of note is Nimrod. He was a mighty one on the earth, but not in a good way. He ruled over Babel, which was the first organized rebellion of humans against God. The name Nimrod itself means, “let us rebel.”

Like Nimrod a mighty hunter before the Lord. This is not talking about Nimrod’s ability to hunt wild game. He was not a hunter of animals. He was a hunter of men – a warrior. The context shows that this is not a compliment of Nimrod. The idea is that Nimrod was an *offense* before the face of God.

Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim, ¹⁴ Pathrusim, Casluhim (from whom came the Philistines), and Caphtorim. (Genesis 10:13-14)

Those are the sons of Mizraim, one of the sons of Ham.

Canaan fathered Sidon, his firstborn, and Heth, ¹⁶ the Jebusite, the Amorite, the Girgashite, ¹⁷ the Hivite, the Arkite, the Sinite, ¹⁸ the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanite were spread abroad. ¹⁹ The territory of the Canaanite extended from Sidon going toward Gerar, as far as Gaza; and going toward Sodom and Gomorrah, Admah, and Zeboiim, as far as Lasha (Genesis 10:15-19)

Canaan fathered Sidon. The family of Sidon, the son of Canaan (whose father was Ham), went north and is related to the Hittites and Lebanese.

The Sinite. Many people believe the Oriental peoples descended from the Sinites.

These are the sons of Ham, according to their families, according to their languages, by their lands, and by their nations (Genesis 10:21)

That was the spread of the descendants of Ham.

Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born. ²²The sons of Shem were Elam, Asshur, Arpachshad, Lud, and Aram (Genesis 10:21-22)

From Shem comes:

Elam, who was an ancestor of the Persian peoples.

Asshur, who was the father of the Assyrians.

Lud was father to the Lydians who lived for a time in Asia Minor.

Aram was father to the Arameans, who we also know as the Syrians.

Arphaxad was the ancestor of Abram and the Hebrews.

The sons of Aram were Uz, Hul, Gether, and Mash (Genesis 10:23)

Uz: Later, a region in Arabia was named after this son of Aram. Job came from the land of Uz (Job 1:1).

Arpachshad fathered Shelah; and Shelah fathered Eber. ²⁵Two sons were born to Eber; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. ²⁶Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah, and Jobab; all of these were the sons of Joktan. ³⁰Now their settlement extended from Mesha going toward Sephar, the hill country of the east (Genesis 10:24-30)

In his days the earth was divided. This appears to be a reference to the Tower of Babel incident.

All these were the sons of Joktan: These sons are associated with various Arabic peoples.

And Jobab: The one named Jobab may be the one we know as *Job* in the Old Testament.

Arpachshad fathered Shelah. Both Genesis 10:24 and 1 Chronicles 1:18,24-25, says Shelah was the son of Arpachshad. Luke 3:36 says "Cainan" was the son of Arphaxad. It appears that Moses and the Chronicler skipped Cainan's generation when recording family information. This is not unusual for genealogies (see [Appendix 2](#)). Arphaxad would have fathered Cainan, who fathered his grandson. Without Luke, we would have *never* known a Cainan existed between Arphaxad and Salah.

These are the sons of Shem, according to their families, according to their languages, by their lands, and according to their nations (Genesis 10:31)

That was the spread of the descendants of Shem.

These are the families of the sons of Noah, according to their descendants, by their nations; and out of these the nations were separated on the earth after the flood (Genesis 10:32)

"Hence one must consider this chapter of Genesis a mirror in which to discern that we human beings are, namely, creatures so marred by sin that we have no knowledge of our own origin, not even of God Himself, our

Creator, unless the Word of God reveals these sparks of divine light to us from afar... This knowledge the Holy Scriptures reveal to us. Those who are without them live in error, uncertainty, and boundless ungodliness; for they have no knowledge about who they are and whence they came.” (Luther, cited in Boice).

Genesis 11: The Tower of Babel

Now all the earth used the same language and the same words (Genesis 11:1)

If we accept the Biblical teaching that mankind has a common origin in Adam, then this simply makes sense: that there was a time when humanity was concentrated in a region (both before and after the flood) and spoke one language. The expression “all the earth used the same language” is a reference to people or land. Obviously, the land cannot use language, only people can. Moreover, the expression “all the earth” is used of the local geography of Israel’s land elsewhere in the Bible (Gen. 4:14; 13:9; 41:46, 57; Lev. 25:9; 1 Sam. 13:3; 2 Sam. 18:8; 1 Chron. 14:17).

And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there (Genesis 11:2)

Shinar was a term used also of Babylon (Genesis 10:10). The multiplied descendants from the ark came together to live and settle there.

Then they said to one another, “Come, let’s make bricks and fire *them* thoroughly.” And they used brick for stone, and they used tar for mortar. ⁴And they said, “Come, let’s build ourselves a city, and a tower whose top *will reach* into heaven, and let’s make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth.” (Genesis 11:3-4)

Let’s make bricks. Using baked bricks and asphalt for mortar, men built a tower that was both strong and waterproof, even as Noah used the same material in waterproofing the ark (Genesis 6:14). Later Moses’ mother used the same material in waterproofing Moses’ basket (Exodus 2:3). Archaeology has revealed that this type of kiln-fired brick and asphalt construction was common in ancient Babylon.

Let’s build ourselves a city. They wanted to build a great city and tower, in rebellion against God’s command to spread out over the earth (Genesis 9:1). The *heart* and the *materials* relevant to the tower of Babel show that it was not only disobedient to God’s command to *fill the earth* (Genesis 9:1), but it also shows man did not believe God’s promise to never again flood the earth. A waterproof tall tower (reaching the skies or heaven) was made to

protect man against a future deluge. This **tower** was real. The ancient Greek historian Herodotus said the tower of Babel still stood in his day and he had seen it.

Let's make a name for ourselves. This was a strong statement of *self* against *God*.

Now the Lord came down to see the city and the tower which the men had built. ⁶And the Lord said, "Behold, they are one people, and they all have the same language. And this is what they have started to do, and now nothing which they plan to do will be impossible for them. (Genesis 11:5-6)

Now the Lord came down to see the city. The personal character of the language indicates this perhaps was a time when God came down in the form of a man, in the Person of Jesus Christ.

They are one people, and they all have the same language. By the firm establishment of an ungodly unity, the wickedness and audacity of men would have led to fearful enterprises. If this continues, they can achieve all evil. God would not want to send another flood.

Come, let Us go down and there confuse their language, so that they will not understand one another's speech." (Genesis 11:7)

Come, let Us go down. This plural reference to Us is another subtle reference to the Father, Son and the Spirit. Only God is powerful to confuse the language of people, not angels.

Confuse their language. So that they may not understand one another's speech. By this great plague of the confusion of tongues appears God's horrible judgment against man's pride and vain glory.

So the Lord scattered them abroad from there over the face of all the earth; and they stopped building the city (Genesis 11:8)

The forced separation of men from Babel was more God's mercy than His judgment. God, in dividing man both linguistically and geographically, put a check on the power of his fallen nature. The potential of fallen man is terrible and powerful. When we think of the horrific accomplishments of evil from men in the 20th century, the great ability of men and nations is a painful consideration.

Therefore it was named Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth (Genesis 11:9)

The word for the name of the city Babel is very similar in Hebrew to the word for "confused." In fact, the whole section of verses 1 through 9 includes several allusions, in the Hebrew language, to the name of Babel. It is very likely that Babel became known as Babylon, the great and ancient city that became a seat of power in the world.

The Lord scattered them. Think what it was like for a family to leave the area of Babel and go out on their own. They must look for a suitable place to live, and once they found it, they must exist by hunting and gathering, living in crude dwellings or caves until they could support themselves by agriculture and taking advantage of the natural resources. Families would multiply rapidly, develop their own culture, and their own distinctive biological and physical characteristics influenced by their environment. In the small population, genetic characteristics change very quickly, and as the population of the group grew bigger, the changes stabilized and became more or less permanent.

These are *the records of* the generations of Shem. Shem was a hundred years old when he fathered Arpachshad, two years after the flood; ¹¹ and Shem lived five hundred years after he fathered Arpachshad, and he fathered *other* sons and daughters. ¹² Arpachshad lived thirty-five years, and fathered Shelah; ¹³ and Arpachshad lived 403 years after he fathered Shelah, and he fathered *other* sons and daughters. ¹⁴ Shelah lived thirty years, and fathered Eber; ¹⁵ and Shelah lived 403 years after he fathered Eber, and he fathered *other* sons and daughters. ¹⁶ Eber lived

thirty-four years, and fathered Peleg; ¹⁷ and Eber lived 430 years after he fathered Peleg, and he fathered *other* sons and daughters. ¹⁸ Peleg lived thirty years, and fathered Reu; ¹⁹ and Peleg lived 209 years after he fathered Reu, and he fathered *other* sons and daughters. ²⁰ Reu lived thirty-two years, and fathered Serug; ²¹ and Reu lived 207 years after he fathered Serug, and he fathered *other* sons and daughters. ²² Serug lived thirty years, and fathered Nahor; ²³ and Serug lived two hundred years after he fathered Nahor, and he fathered *other* sons and daughters. ²⁴ Nahor lived twenty-nine years, and fathered Terah; ²⁵ and Nahor lived 119 years after he fathered Terah, and he fathered *other* sons and daughters. (Genesis 11:10-25).

These are *the records of the generations of Shem.* This genealogy is of special note because it will eventually be part of the Messianic line. It is followed in genealogical record of Luke 3.

Nahor lived 119 years after he fathered Terah. These were the grandfather and father of Abraham. The promise to bring forth the deliverer from the seed of the woman (Genesis 3:15) would find its fulfillment through this family.

Terah lived seventy years, and fathered Abram, Nahor, and Haran. ²⁷ Now these are *the records of the generations of Terah.* Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. ²⁸ Haran died during the lifetime of his father Terah in the land of his birth, in Ur of the Chaldeans. (Genesis 11:26-28)

Terah lived seventy years, and fathered Abram. Genesis 11:26 is the first mention of Abram. Abram (later changed to *Abraham*) is mentioned 312 times in 272 verses in the Bible. He is arguably the most famous man of the Old Testament, and certainly one of the most influential men in history. The Book of Genesis covers more than 20 generations. Yet, it spends almost a third of its text on the life of one man – Abram. Abram is unique in the way he is called *the friend of God* (James 2:23); *Abraham, Your friend forever* (2 Chronicles 20:7); *Abraham, My friend* (Isaiah 41:8).

Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. ³⁰ Sarai was unable to conceive; she did not have a child. (Genesis 11:29-30)

Abram and Nahor took wives for themselves. Abram's wife Sarai (her name means *contentious*) was barren, unable to bear children. Because the name **Abram** means *father*, it must have been an awkward embarrassment for Abram to explain that he had no children. But his present lack of children will play an important role in God's plan of redemption.

Now Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, his son Abram's wife, and they departed together from Ur of the Chaldeans to go to the land of Canaan; and they went as far as Haran and settled there. ³² The days of Terah were 205 years; and Terah died in Haran (Genesis 11:31-32)

They went out with them from Ur of the Chaldeans to go to the land of Canaan. Abram's story begins in Ur of the Chaldeans (Babylon). Joshua 24:2 describes Abram before the LORD called him. He was from a family of idol worshippers and was probably an idol worshipper himself (notwithstanding Jewish legends). Later, when Abram's grandson Jacob went back to Abram's relatives, they were still worshipping idols.

They went as far as Haran and settled there. Acts 7:2-4 makes it clear the call of Genesis 12:1-3 came to Abram while he still lived in Ur. When he received this call from God he was only halfway obedient in at least two ways. First, he brought his father **Terah** (and nephew Lot) with him, when the Lord called Abram *out of your country, from your family* (Genesis 12:1). Second, Abram stopped and, at least for a time, **dwelt in Haran**, and not to where God promised, *a land that I will show you* (Genesis 12:1).

Terah died in Haran. Sometimes we can gain meaning from names in the Bible. The name Terah means *delay*.

The name Haran means *parched, barren*. When Abram was in partial obedience, then delay and barrenness marked his life. When we knowingly

disobey God, we often delay the outworking of His plan in our lives and we also experience barrenness.

Appendix 1: Does Exodus 20:11 show that God created the earth in six days?

No, it is a reference to the preparation of the promised land: "*For in six days the Lord **made** the **heavens** and the **earth**, the **sea** and all that is in them, and rested on the seventh day...*" (Exodus 20:11)

The verse does not say God *created* 'the heavens and earth' in six days; it says God *made* three things in six days: the **sky** (heavens), the **land**, and the **seas** and then **filled** them "*all that is in them*" during that same period. It is interesting that the list of three things in Exodus corresponds exactly to what God made in Genesis 1:2 onwards. First, he prepared the sky. Then He prepared the seas. And then He prepared the ground (earth). This was the first three days. This corresponds to the statement that "*in six days the Lord made [not the heavens and the earth, but] the heavens, the earth, the sea...*" In the remaining three days, he filled these three things. This corresponds to the statement that after preparing the sky, the land, and the sea God made "*all that is in them.*"

That this is a reference to the *preparation* of the sky, land, and seas for man and not their *creation* is evident from the use of the word "made" and not "created." The word "created" is used in Genesis 1:1. But the word "made," which is used here, means is the idea of shaping, and appointing.

Moreover, after commanding Israel to keep the Sabbath in Exodus 20:8-10, the next commandment, given in verse 12, is to **honor one's father and mother**. And the reason for this commandment is "that your days may be prolonged **in the land which the Lord your God gives you.**" (Exodus 20:12). The "land which the Lord your God gives you" is by definition the promised land to the Jews, and not the planet earth.

Appendix 2: Are there gaps in genealogies?

- Some have calculated the age of the earth to be around 4000 B.C adding up all the genealogies in the Bible. Genesis 5 for instance lists a genealogy stretching from Adam to Noah. Because the age of each person in the lineage is given, many people have attempted to calculate the age of the earth using genealogies. But the Bible commonly presents **telescoped genealogies** – meaning some generations are skipped. Therefore, Biblical genealogies must be understood in the context of the ancient Near East.
- The most obvious example of this is in Matthew 1:1 where it says Jesus was **the son of David** who was **the son of Abraham**. In ancient days genealogies **did not** simply trace the chronology of a family. They were used to tell the story of a family. It was legitimate methodology to omit generations not pertinent to the story being told.
- In Daniel 5:9-11, Belshazzar’s mother refers to Nebuchadnezzar as Belshazzar’s father when in fact **two kings came between them** and they were not biologically related. Such flexibility in the usage of these words can explain the apparent **gaps** in genealogies.
- The adoption by Jacob of Joseph’s sons, Ephraim and Manasseh, created a new way of interpreting the 12-tribe configuration (Gen. 48:5). Joseph appears in the blessing of Jacob (Gen. 49:22-26), but the blessing of Moses counts 12 tribes by deleting Simeon and dividing the house of Joseph into Ephraim and Manasseh (Deut. 33:17). Thus, as we see from this example, the contents of genealogies were **selective** and **not** intended to be **exhaustive** and **precise**.
- Luke 3 lists 11 names for the genealogy (this number includes the addition of Cainan’s name) running from Adam to Noah while Genesis 5 only mentions 10 names.
- Shortening genealogies by **omitting names** was common. Matthew’s genealogy of Jesus exhibits a pattern in which three sets of 14 generations are achieved (Matt. 1:17). The number 14 was desirable because of the importance attributed to the symbolic meaning of **seven**, which stands for “completion or perfect”. Thus “Joram fathered Uzziah” (Matt. 1:8) **omits three generations** (2 Chron. 21:4–26:33) so as to accomplish the desired number (see Ezra 7:1-5 with 1 Chron. 6).
- The word translated **fathered** can demonstrate ancestral links rather than direct father-son relationship. For example, when Matthew (1:9)

says Uzziah (Azariah) fathered Jotham he omits three kings who lived between them. Ahaziah reigned one year (2 Kings 8:26); Joash forty years (2 Kings 12:2) and Amaziah twenty-one years (2 Kings 14:2). Therefore, Jotham would be a distant relative of Uzziah and not a direct son. Yet he is listed next in the genealogy. “The expression ‘A begat B’ does not always imply direct parentage. “Terms like ‘son’ and ‘father’ can mean not only ‘(grand)son’ and ‘(grand)father,’ but also ‘descendant’ and ‘ancestor’ respectively.

- Furthermore, the lists in Genesis 5 and 11 are symmetrical and seem **deliberately arranged**. This could have been done as an aid to memory. Both lists have ten names and each list ends with a key figure who had three sons. Genesis 5 ends with Noah and Genesis 11 finishes with Terah the father of Abraham.
- Some scholars argue that even if the genealogies are filled with gaps, the gaps in Scripture are not thousands of years long. For example, 1 Chronicles 26:24, only a 400-year period is skipped over.⁶
- Other scholars have contended that comparative overlapping genealogies throughout the Bible yields **a wide range of possibilities**. An attempted **calibration** of the Genesis 11 genealogy could suggest dates approximately **10,000 to 60,000** years ago. Remember, these people lived long life spans (300-900 years).⁷
- On the back of the above calibrations, and other factors, some estimate the creation of Adam and Eve 29,000 years ago, or greater, and the tower of Babel incident, a minimum of 16,000 years ago.³⁰
- Therefore, the author of Genesis was certainly not concerned with giving us the date of creation. He did not have a scientific intent. Therefore, it would have been entirely within his prerogative to shorten the genealogies to suit a different purpose.

Appendix 3: Why is there animal death before the fall of man?

Why didn't God make the world differently to start with since pain and death cannot be absolutely necessary for life since they will not occur in the new heavens and new earth. This is a fair and challenging question, that cannot be denied. Yes, Psalm 104:21 states that God feeds lions (and other such verses). True enough, but Matthew 5:45 also says that God gives sunlight and rain to the wicked. God's providential care for creation in its current state does not remove the possible need for an explanation of **how it got this way in the first place**. The fact that God allowed Hitler to breath oxygen and allowed Satan to maintain possession of a mind and will, **does not mean he created them to function just as they do**. So, it can be argued that the fact that God is the provider of food for lions does not mean animal predation is completely good.²⁴

Some maintain that death, disease, decay, disorder in the natural order is simply a necessary aspect of God creating a sustainable world: that animal pain and death may be unpleasant, but they are not "evil." They help in population control, and the like. But there could be another reason. Could animal death before the fall of man be connected with the fall of Lucifer, who was also behind man's fall? Here are possible answers.

- **Satan's fall had to do with animal death.** We know that Lucifer and his angels fell long before the creation of man, and before the fall of man (Job 38:7). Sin and evil therefore originated with Lucifer, before the fall of man. "*By the abundance of your trade You were internally filled with violence, and **you sinned***" (Ezekiel 28:16). "*He was a **murderer** from the beginning*" (John 8:44). Just like he came to infect Adam and Eve with sin and evil. He could have done the same with God's original creation "in the beginning". When God created the universe "in the beginning" with all the animals, before the creation of man, everything was perfect. But with Lucifer's rebellion that happened before the creation of man, it is possible that he and his angels corrupted and infected God's creation, for "*the **whole world** lies in the power of the **evil one***" (1 John 5:19). Perhaps animal death, suffering, cancer we see in geological findings of extinct animals like dinosaurs could be due Satan's doing. "*As for you, you meant **evil** against me, but **God meant it for good in order to bring about this present result, to keep many people alive***" (Genesis 50:20). Like Joseph said, God can turn evil into good. Just like God made a way of escape for man after the fall, God may have used animal death for man's good, as some scholars would say

that all animal death and decay have supplied bio-deposits into the earth which man would benefit from when He was created. For example, we would not have 76-plus quadrillion tons of bio-deposits [e.g., limestone, coal, clathrates, oil] that we can exploit to launch civilization and take the Great Commission to all the people groups of the world quickly, rather than slowly, if it wasn't for death of plants and animals. Another explanation is:

- **No animal death inside the garden, but only outside:** Some suggest that the Garden of Eden was a unique, special place. Eden was a paradise, where God created life with no death, and where animals got along with each other. It is clear from Scripture that God created this Garden to be different from the rest of the world. Why did God plant a Garden, and place man in it? The Scriptures are clear that the Garden was separate and distinct from the rest of the world. Hence, it is possible that **the conditions in the garden were different to outside the garden**, where animals died due to Satan's involvement. Perhaps God wanted to extend the Paradise to outside the Garden, had Adam and Eve not fallen into sin, and had they properly "ruled over", and "subdued" the matters of the garden. Perhaps the mission of Adam and Eve was to have offspring who would then bring order to the rest of the world just like God had brought order to the Garden. As long as man was faithful and had a relationship with God, God would bless him which was part of how the world would be **transformed**. Since the first Adam failed, God sent the second Adam (the Messiah), who defeated Satan, provided atonement for man's sin, and now He will usher in a new "heavens and new earth", where we will live in perfect conditions without disease, suffering or death, not even death for animals.

In either case, we see that the fall of Lucifer may have something to do with death of animals before the fall of man.

Appendix 4: Other Flood related questions

This commentary is not intended to cover all the scientific evidence pointed by global flood proponents or regional flood proponents. We would encourage anyone to investigate for themselves both sides of the issue. However, we will touch on the following question.

What are ancient fish fossils doing atop of other mountains and Mount Everest? Is this evidence of Noah's Flood?

While some say Noah's flood caused this, others say they are actually proof of the earth's constant change as a result of **plate tectonics**. It is a process that is happening today. The Earth is made up of tectonic plates which, depending on how they gradually separate or collide with one another, form ocean trenches or mountain ranges. It's why New Zealand, on the Pacific Rim, is gradually twisting and sinking—the “continent” of Zealandia is actually 94 percent underwater.²⁹ Arguments *against* a global flood having caused this is:

- Floods erode mountains and deposit their sediments far below in valleys, not on mountaintops.
- Fossils are found in the same positions they occupied during life. A flood would have scattered the fossils around.
- Fossil marine organisms are found in sediments that were formerly covered by the sea. If the global flood occurred, then all land would be under the sea, and thus all rock layers would contain fossil marine organisms. They do not. Many rock layers contain no fossils, and others only contain terrestrial fossils.²⁸
- A flood is not the only way fossils could be deposited on mountains. If the animals were created “in the beginning”, and if the landscape for instance in Himalayas was different pre-flood (like covered in water), we may find such fossils.

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