

## Bible Survey 1.1.1 – Revised 6-9-17

### A. INTRODUCTION – GENESIS AND THE PENTATEUCH:

1. The Pentateuch – the 1<sup>st</sup> 5 books of Jewish [Hebrew] scripture – Genesis, Exodus, Leviticus, Numbers, Deuteronomy
  - a. The Pentateuch contains a wide variety of material – including stories, incidents, laws, rituals, regulations, ceremonies, calendars, & exhortations, etc. Some have proposed it to be cobbled together, but in fact it is a unified work.
  - b. God’s self revelation and the unfolding of God’s redemptive history are displayed in the form of historical narrative punctuated with poetry and prose.
  - c. Deut 26:5-10 – constitutes “the Pentateuch in a nut-shell.”
  - d. God’s power and saving acts displayed
    - i. God chose Abraham and his descendants [Acts 13:17; Josh 24:3] and promised them the land of Canaan as an inheritance [Deut 6:23].
    - ii. Israel went into Egypt [Acts 13:17; Josh 24:4] – what initially insured their survival ultimately led into their captive slavery [Deut 6:21; 26:5]. Good turned to evil to be redeemed by God is a recurrent theme and displays God’s Nature.
    - iii. God miraculously delivered them from their slavery [Acts 13:17; Josh 24:5-7; Deut 6:21f; 26:8].
    - iv. God brought Israel into Canaan as promised [Acts 13:19; Josh 24:11-13; Deut 6:23; 26:9].
  - e. The primary themes [elements or building blocks] of the Pentateuch are:
    - i. Promise – this includes land, seed [nationhood], and blessing [Gen 12:1-2].
      1. This threefold theme is repeated in the stories about Abraham [Gen 14:14-17; 15:2-5, 18-21; 17:7f, 15-19].
      2. The promise is only partly realized within the Pentateuch itself – it is completed in the NT.
    - ii. Election [or chosen people/individuals] – this speaks to a preferential relationship not necessarily open to universal humanity.
      1. God had already made Himself known through “General Revelation,” but now He made Himself known through “Specific Revelation.”
      2. God’s purpose for humanity, is relational intimacy with a people and individuals. This relational intimacy is chronicled throughout Scripture.
      3. That some are ‘chosen’ or ‘called’ and some are not is a continued theme and mystery in Scripture. God doesn’t explain it, so we are left to presume that God’s nature and intent is inherently good and fair.
    - iii. Deliverance – God purposefully affected/entered history on behalf of His people.
      1. Judgment and deliverance are themes that course through Scripture.

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2. **God's Righteous Holiness demands justice/judgment, but His Mercy and Grace always provide for deliverance.**
- iv. **Covenant [Gen 17:7, 19; 26:3, 24; 28:15; 46:3; Ex 3:6, 12, 15; 6:7; Lev 26:12]**
  1. **Covenant [b'rith] – Is typically a legally binding obligation between parties. It could be a short term, long term, or an eternal obligation.**
  2. **Suzerain/vassal – [treaty covenant] between unequal parties where demands and obedience were enforced by the more powerful party. These could be changed or amended over time as necessary.**
  3. **Testamentary – [sacrificial covenant] often ratified by bloody sacrifice and involved the portent [promise] of life and death on one or both parties.**
  4. **Partnership & marriage – [relational covenant] between equals where expectations and benefits were identified.**
  5. **OT Covenantal history is displayed in the following forms:**
    - a. **Adamic (or Edenic) – Gen 2 is an open ended covenant – God created, planted a wonderful Garden and placed man in it with the provision he not eat of certain trees. Gen 3:15 is an amended open ended covenant with man – cast out of the Garden but with a future provision of hope.**
    - b. **Noachian (Noah) – Gen 6:18; 8:20-22; 9-9 in which God promised Noah who represented the righteous remnant of humanity that He would not again suffer the earth with destruction until the end of time.**
    - c. **Abrahamic – [Gen 15, 17, & 26] The Abrahamic testament was specifically conditional, in contrast with the Edenic and Noachian which are general: only as God's children remained obedient and did justice would God bring upon them what He had promised (18:19).**
    - d. **Sinaitic – [approx 1446 BC] the conditional testament to Abraham's family was now extended to the nation of his descendents.**
    - e. **Levitical – anticipated in Num 18:19 and revealed in 25:8 is God's bestowal of the priestly office on a tribe of the nation, and it is anticipatory of Jesus Messianic mediation.**
    - f. **Davidic - The Davidic b'rith had an immediate, contemporary application; but it contained elements that spoke of the continuance of David's dynasty after him (2 Sam 7:16, 19) and of its particular culmination in that greater Son who would be also the Son of God (v. 14; Heb 1:5). One must incline his ear and hear, or have faith, if he is to participate in the sure mercies of David (Isa 55:3).**

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- v. **Law** – was given to and applied only to the Hebrew nation as the chosen people of God, and those who aligned themselves with them.
  - 1. The law was a custodian given to provide a basis for man to live in the Presence of God.
  - 2. The Law served the purpose of convicting the world of sin, but it provided no transformational power to live differently – that would be remedied at Pentecost.
  - 3. The Law made provision for ‘Atonement’ by blood sacrifice – it acknowledged the difficulty of sinful humanity living in context with God’s Perfection. Faith initiated the relational context, obedience sustained it, and God’s provision of atonement maintained it.
  - 4. The Law was originally inclusive – it was given to the Jews with the intention that those who committed themselves to be aligned to God would be part of the covenant community.
  - 5. The law would ultimately be replaced by Grace – this was always God’s plan, not a fall back remedy.
- vi. **Land** [the promised inheritance] – the covenantal blessings promised the Hebrew nation were specifically in “the land.” Land is thus a big deal to Israel... still is.
  - 1. The OT promises pertained to Israel in the Land.
  - 2. OT prophets foresaw a time when God would do a new work – and ‘national Israel’ would be replaced with ‘Spiritual Israel’ in a new heaven & earth.
- vii. **Seed** [the descendents who would inherit God’s promises] – were initially individuals [Abraham & his family], then a people (Israel), then moving out to all humanity.
  - 1. Ancestor lineage was important in the OT as direct ancestors were the expected beneficiaries of the promises. Mormons have adopted this priority seeing themselves as the new Israel.
  - 2. In the NT all people of Faith are included as beneficiaries – we now comprise the people of faith in Jesus who receive the promise.
- f. The Pentateuch has two major divisions:
  - i. Gen 1-11 – universal application – this is General Revelation... it’s seeds may be found in all religions.
  - ii. Gen 12-Deut 34 – specific application – for the chosen people of God... this is Specific Revelation.
  - iii. The relation between these divisions is both one of question & answer, and problem & solution – the clue is Gen 12:3

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- g. When the OT ends, Israel is still looking for the final consummation when hope shall be fulfilled and God's promise becomes fact.
  - i. Consummation is found in Messiah – the Son of Abraham [Mat 1:1] who draws the people to Him [John 12:32].
  - ii. The alienation of man and God caused by sin is finally and completely remedied at Messiah's 1<sup>st</sup> advent.
  - iii. The tension between the now and not yet – the Spiritually perfected people of God who are bound in Spiritual Unity, and the fallen nature of creation that awaits redemption at Christ's 2<sup>nd</sup> advent. Our great Hope is when the sons of God are revealed in a remade Heaven and Earth.

### 2. Source Analysis

- a. Authorship is generally unknown, but tradition attributes the Pentateuch to Moses.
  - i. It is presumed to be a work that drew from existing texts to express truth in relation to Yahweh who revealed Himself to Moses.
  - ii. There were likely other editors who God used to complete this work under the guidance of the Holy Spirit.
  - iii. Though it likely had other sources, it is none the less an integrated work of inspired revelation.
- b. Source criticism – seeks to uncover the literary sources behind the books that make up the Pentateuch. This would include the scrutiny of texts from other cultures and comparison against Scripture... this is an ongoing process as more sources are discovered and analyzed.
- c. Form criticism – seeks to uncover the particular life setting that the material was originally composed for... which was later brought together into the writings as we have them.
- d. Tradition-historical criticism – seeks to describe the process and oral tradition by which the sources were brought together to form a whole. There is an ongoing tension between the written work which remains static, and the oral work which was continually being refined.
- e. Literary criticism – emphasis on the literary unity, form, and message of the final text.
  - i. There are obvious similarities between other texts and Biblical accounts – Hittite treaties are much like the Deuteronomy covenant, the Gilgamesh creation account is similar to Genesis, the laws of Hammurabi show parallels with laws in Leviticus and Numbers.
  - ii. Rather than viewing the biblical writers as mere “redactors” who randomly spliced sources together, we have an “inspired” author [including authors & editors] who made careful use of sources to make theological statements.

iii. The whole work taken together is Scripture – a unity of faith.

### 3. Authority and Canon of the Old Testament

a. Authority of OT Scripture – “all scripture is inspired by God and profitable for teaching, reproof, correction, and training in righteousness.” 2 Tim 3:16

i. Communication [speech] is God’s great gift to humanity – evidenced by the Tower of Babel incident. Confusion of speech was to place humanity in a proper context to God – and displays God’s Sovereign Power.

ii. If God be both ‘Person’ and ‘Conscious’, then the inference is inevitable that in every mode of self-disclosure He will make a faultless expression of His nature and purpose. He will communicate His thought to the world with the stamp of divinity on it. If this were otherwise, then the most plausible reason would have to do with His being in some way tied up in the limitations obstructing His intercourse with the world – which most would argue of humanities limitations to understand God’s Truth.

1. Humanity has a birth point and a death point – thus we see things in terms of a historical timeline context.

2. God is outside of time where past/present/future are woven into a wondrous ‘Now.’

3. We can conceptualize things from a human perspective, but we cannot understand it from God’s perspective who knows the ending from the beginning.

iii. “The OT is not necessarily ‘normative’ for practice because of the progressive nature of revelation and the different ways God administered His people over time. Modern dispensationalists rightly recognize that there are great divisions in the history of redemption – but they fail to grasp the organic relation of the successive eras as developing manifestations of one gracious design. The locus of revelation for theological reflection is primarily the text, not the events of God’s self-revelation to which the text bears witness.” Bruce Waltke

### b. Canon of Old Testament Scripture

i. The word “canon” means “measuring stick” or “straight edge” to which something can be fastened for certain reference. Thus, the canon consists of those books “that conform to the rule or standard of divine inspiration and are therefore authoritative in matters of faith.”

ii. Judas Maccabaeus collected the scattered books of OT after the war with Syria about 164 BC. This was compiled into an authoritative collection kept at the Jerusalem temple as attested by Josephus, and Rabbinical literature.

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- iii. The Babylonian Talmud recognized the Pentateuch, 8 prophetic books, and 11 books of writings to comprise 24 canonical books. This was confirmed by Josephus, and Philo, and was the scripture recognized by Jesus and the Apostles.
- iv. In AD 170 Melito, the Bishop of Sardis changed the original order of the books to place the prophets last after the writings; probably to aid readers in recognizing the NT as the fulfillment of the OT.
- v. The Council of Hippo AD 393 did not distinguish between canonical and apocryphal writings of the OT – this is the basis of Catholic Canon. The eastern churches of Asia Minor, Palestine and Egypt tended to keep to the narrower Jewish canon. The Reformers in the 16<sup>th</sup> century opted for the narrower canon, while the Roman Catholic Church endorsed the wider view at the Council of Trent in 1546.

### 4. Texts of the Old Testament:

#### a. Hebrew Text Witnesses:

- i. Massoretic Text – 600-1000 AD – was the most accepted text by the central stream of Judaism. Also became the central text for scholarly Christian students of the Hebrew Bible.
- ii. Samaritan Pentateuch – 100BC – an ancient text written in a special form of the early Hebrew script preserved by the Samaritan community. Included some ideological and phonological changes from the Massoretic text.
- iii. Judean Desert Texts [Dead Sea Scrolls and other ancient texts] – Hebrew, Aramaic and Greek texts from the mid-3<sup>rd</sup> century BC to 135 AD – includes the Dead Sea Scrolls. Five different text types were discovered with differing textual practices based on geological location – Palestine, Babylonia, and Egypt. These discoveries are one of the most important and celebrated finds that provided textual criticism insights from very ancient sources.

#### b. Early Translations:

- i. Greek Septuagint [LXX] – 250-150 BC – the name reflects the tradition of 72 elders who translated the Torah into Greek from Alexandria. This had great value for textual criticism because its Hebrew sources differed greatly from later textual witnesses. It was also used by early Christians as the foundational text from which other translations were made.
  - 1. Ps 4:5 – Hebrew “tremble and stop sinning.” LXX “be angry and do not sin.” GNT “be angry and yet do not sin.”
  - 2. Is 66:19 – Massoretic “I will send from among them survivors to the nations.” LXX “I will send out from among them saved ones to the nations.”

3. Translation is not a static discipline but rather one that is in constant motion as we gain additional sources and insights.

- ii. Syriac Peshitta – 459-460 AD – Peshitta = “the simple translation.” Syriac was a dialect of Aramaic.
- iii. Latin Vulgate – 390-405 AD – Jerome did much of this translation in Bethlehem. Vulgate [or “Vulgata”] = “the common one” reflecting its popularity.
- iv. Aramaic Targums – Targum = “explanation, commentary, or even translation.” Aramaic was the language of the Palestine region, it was the language that Jesus and His followers spoke, and Hebrew was quickly becoming a dead language, hence the Targums helped as a source for later translators to understand the previous Hebrew forms.

### 5. Hermeneutics & Theology:

- a. Hermeneutics – establishes the “rules” for the proper interpreting of scripture. Hermeneutics informs our theology, and theology refines our hermeneutics – thus both theology and hermeneutics belong together and are interactive in interpretation, identifying Biblical themes and qualifying situations and historical circumstances affecting meaning.
- b. Exegesis – means to “lead out” not “read in.” Good exegesis seeks to answer the question, “what was the Biblical text written to convey by the divine and human author to the original audience?” The goal of exegesis is accuracy, not wild thoughts or spurious insights.
- c. Homiletics – from ‘homilia’ = a conversation – the art and theology of preaching. Preaching is based upon hermeneutical exegesis and sound theology. It applies Scripture to current situations and conditions.
- d. Theology – is a discipline that synthesizes and organizes the fruits of exegesis topically and historically. The task is to create summary statements of different themes as they appear in a given block of material – then to compare it against other parts of scripture involving the same theme. The task is to discover similarities and differences in the development of the theme as the revelation progresses... while not avoiding the difficulties or unique nuances of each text.
  - i. Theology is the result of grappling with difficulties before God, expectant that He will help make sense of the matter in His time.
  - ii. Theology is shaped by each individual’s life and spiritual experiences – how do you know God is good? By tasting Him – it is necessarily experiential. You can ‘hear’ God by reading about Him, but you can ‘know’ God by direct spiritual relationship.
  - iii. Theology is also important to understand that different human authors of scripture often have different theologies or theological emphasis – but that there

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is One Divine Author who puts all the theologies together as a mosaic in one unified text. We are then the recipient of the covenantal promises revealed in the text by the Spirit.

- e. Questions to ask of the text in discovering the author's imbedded theology:
  - i. What is the total message of each Biblical writer about the theological theme they are developing?
  - ii. By what stages was this thematic teaching developed and revealed?
  - iii. How much of the revelation is presupposed by each writer in saying the particular thing he does? Look for continuity and discontinuity.
  - iv. How are the texts being compared relative to each other? Look for inner-textuality [within the same portion of text] and inter-textuality [comparing against other portions or different texts].
  - v. How do the themes find their climax in the New Testament? Most Biblical themes take off in the OT but land in the NT... watch how and where they land... when relating your thoughts, make sure they land well.
- f. Historical Theology – a discipline that explores how Christians in past history have understood various themes and how their thinking developed over the centuries.
- g. Biblical Theology – uses the hermeneutical explication of Scripture to develop theology.
- h. Systematic Theology – seeks to gather all the thematic thinking topic by topic and as a whole – and then in the light of current theological interests, assumptions, questions, challenges, and cultural relevance reflect on the content of scripture on their application today. [JL Packer]
- i. Apologetic Theology – compares Scriptural understandings of God against those of other faith texts – it is both contrasting and comparison to inform faith dialogue.

### 6. Basics of OT Hermeneutics

- a. Elements of correct hermeneutics:
  - i. There are significant differences from OT to NT – there has been untold damage from wrongly applied hermeneutics when no distinction is made between them.
  - ii. While differences exist – there is basic coherence of OT and NT.
  - iii. Modern dispensationalism rightly sees different eras in the history of redemption, but often fails to grasp the organic unity of one gracious redemptive design by an Omnipotent *and* Sovereign God.
    - 1. It is arrogance for humanity to teach authoritatively what God can and can't do.
    - 2. Scripture reveals enough for humanity to engage in relationship with God, and to provide adequate safeguards to prevent wrong thinking – but

scripture is not intended to be exhaustive nor can it contain all that God is... that is not its purpose.

3. Modern discoveries through science are exposing a much more radical view of God's redemptive Grace. One such example is demonstrated in the DVD "The Bethlehem Star" depicting how God ordained Jesus' entry and mission to humanity was displayed literally in the Heavens prior to creation. Christian lawyer and amateur astronomer Rick Larson presents a view of the cosmos that the Magi would have observed. This is a fascinating conceptual presentation.
  - iv. Everything is relevant – the Bible is a functional unity [a single work of divine revelation] because God is the "One Divine Author" who worked through many human authors and editors to consciously unify the text. Often the human authors failed to understand God's overall or even specific intentions – but they wrote anyway what He revealed to them that would be ultimately clarified by future writers.
  - v. We have a great privilege in living in the church age – what godly men and women of the OT and early NT longed to see and possess we have and take for granted, namely a completed Scripture and composite revelation of God's redemptive Grace. While it seems that each age longs for what another had, we ought to be grateful knowing that we have a much more complete picture than previous generations.
- b. Presuppositions of correct hermeneutics:
- i. Jesus provided a correct view of OT hermeneutics for His disciples & apostles, and for future generations.
    1. The Sermon on the Mount is one concentrated dose of correct Kingdom of God thinking in contrast to worldly religious thinking & behavior.
    2. The apostle's writings further worked to demonstrate correct Kingdom thinking & behavior.
    3. Future prophetic word ministry [prophetic = making straight God's Word/revelation] continue to correct contemporary thinking as well as behavior.
  - ii. Exegesis of the text is where theological themes originate.
    1. Compare and contrast themes with the world of the ancient near east in which it was written.
    2. Trace the growth and development of the theme.
    3. Land the theme in Christ and in the Gospels.
    4. Apply the theme in Acts and the epistles.

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5. Anticipate the consummation of the theme in the New Heaven and New Earth.
- c. Framework of the Bible [as a whole integrated work] – essentially is 5 acts of the Redemption Play written by God:
  - i. Creation's story – Adam walks with God in the Garden.
    1. Adam's failure – culminates with being driven from the Garden.
    2. Humanity's failure – culminates with the flood.
  - ii. Israel's story – a new Adam [God's people] in a new garden [Canaan]
    1. Foretold – Abraham, Isaac, Jacob – promised 'seed' and 'land'
    2. Fulfilled – Exodus & Joshua – the land is conquered; 1&2 Sam/Kings – the seed is focused around the king and the Temple.
    3. Lost – the land is lost; the Temple destroyed; the seed reduced to a remnant and scattered in exile.
    4. Future Promise – a new seed and land will transcend the old.
  - iii. Jesus' story – is the climax to Israel's story
    1. A New Adam has come to restore the seed [a restored Israel] with no national barriers, in a new land with no boundaries.
    2. Everything that was supposed to have happened in the Temple, found their fulfillment in Jesus.
  - iv. The Church's story – seed [God's people] and land [inheritance] are fulfilled with the giving of the Spirit at Pentecost.
    1. The seed encompasses both Jews and Gentiles – one people.
    2. The land encompasses the entire world, not just Palestine – one land.
    3. The church lives within the tension of 'now' but 'not yet' – we have Spiritual restoration now, and in this context we are perfect – yet we live in an imperfect and fallen world that waits for physical/material restoration.
  - v. The Consummation story – God's redeemed become the Bride of Christ and the whole earth and all time become Holy.
    1. Hope in a new future is a powerful inducement for enduring the present Fallen state.
    2. Faith is the only means by which Hope is appropriate.
    3. Love is the reason God provided redemption, and the necessary response of each person to God.

### **B. GENESIS:**

1. The Structural Outline of Genesis [Hebrew for 'to give birth' or 'the beginning of things']:
  - a. Outline Option 1 – this is most hermeneutically correct: Genesis is comprised of 10 Toledots [Hebrew for 'line' or 'story'] translated as 'this is the account of'. This is textual

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driven – what the author left as a clue to the structure... that is the reason it is the “preferred” outline... it is what the author left us.

- i. Prologue – the creation of Heaven and earth – 1:1-2:3
    1. Creation is the logical starting point in this story of beginnings.
    2. Creation story is a theological statement, not scientific history.
    3. God shows Himself as being vastly superior to all other gods of the day:
      - a. God speaks forth matter from nothing, other gods had to die to form something from a preexisting body.
      - b. God cannot be manipulated, but must be obeyed – other gods could be manipulated if you knew how to get what you wanted.
      - c. God is neither capricious nor cruel, other gods were often both.
  - ii. (1) The account of the Heavens and earth – 2:4-4:26
  - iii. (2) The account of Adam’s genealogy – 5:1-6:8
    1. Genealogies were important as they demonstrated relational blood lines in a tribal based society that property rights, prestige, and responsibilities.
    2. God has no genealogy – He is the only preexisting self-determinate Being.
    3. Others gods had beginnings and ends, had families and genealogies.
  - iv. (3) The account of Noah – 6:9-9:29
  - v. (4) The account of Shem, Ham & Japheth – 10:1-11:9
  - vi. (5) The account of Shem – 11:10-26 - From which the Jews take Semite or their Semitic identity.
  - vii. (6) The account of Terah – 11:27-25:11
  - viii. (7) The account of Abraham’s son Ishmael – 25:12-18
  - ix. (8) The account of Abraham’s son Isaac – 25:19-35:29
  - x. (9) The account of Esau & the Edomites – 36:1-37:1
  - xi. (10) The account of Jacob – 37:2-50:26
- b. SECONDARY Outline Option 2 – following the general story lines... this would look at the major stories told around 5 pivotal characters/events... in keeping with the 5 Books of the Pentateuch.
- i. Creation
  - ii. Adam’s story – including the fall.
  - iii. Noah’s story – including flood and Noah’s 3 sons.
  - iv. Tower of Babel
  - v. Abraham
- c. SECONDARY Outline Option 3 – following the general redemptive revelation structure through the covenants as progressively revealed [dispensational].
- i. Structural Considerations:
    1. General revelation Part A – includes creation and the events up to Noah.

2. General revelation Part B – includes the events between Noah and the calling of Abraham.
  3. General revelation Part C – includes the events of the calling of Abraham up to Gen 12.
  4. Specific revelation Part A - begins with the covenant with Abraham and the promise that he will be a blessing to the world. This is likened to a mountain rising from the sea of general revelation.
  5. Later installments of Specific Revelation are added in each book of the Pentateuch. Specific Revelation continues through the New Testament, and there it ends... with the completion of the Bible Specific Revelation is completed... there will be no more inspired text having the weight of Scripture... though revelations continue to individuals, they aren't Scripture and can't conflict or contradict Scripture.
- ii. Theological considerations:
1. General revelation – that which is common to all of humanity... God left a “Witness” of His existence and greatness – creation is that witness.
  2. Specific revelation – God begins a new work of redemption that leads directly to the cross.
  3. The focus of specific revelation is the redemption of humanity – it is inclusive.
  4. General revelation centers around:
    - a. God's existence.
    - b. Creation.
    - c. The rebellion and fall of humanity.
    - d. Humanities need for atonement sacrifices to restore relations with God, all the while Satan is confusing humanity to worship idols, etc.
    - e. The Flood.
    - f. The sudden appearance of many languages resulting in dispersion into many nations.
    - g. The acknowledgment of humanities need for further revelation and redemption back into relational intimacy with God.
  5. The focus of general revelation is God's disclosure of Himself to everyone. With Abraham things become way more focused and personal.
  6. Specific revelation begins with Genesis 12 – this becomes the 'beginning' of God's missional approach highlighted by the Great Commission and John's Revelation of the end times.
- d. Each outline has strengths and weaknesses, and each tends to support a particular theological perspective.

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- i. Option 1 tends to focus on the greatness of God.
- ii. Option 2 tends to focus on humanities failures and weaknesses, and their utter dependence on God.
- iii. Option 3 tends to focus on God’s missional directives – to be a blessing to all reveals God’s Heart to reach and restore all of humanity.

### 2. Outline of Primeval History – note the “alternating structure” of ‘Creation’ and ‘The Flood’ Epics:

A-creation story: first beginning; divine blessing 1:1-2:3

B-sin of Adam: nakedness/covering nakedness; curse 2:4-3:24

C-no descendents of murdered younger righteous son [Abel] 4:1-16

D-descendents of sinful son [Cain] 4:17-26

E-descendents of chosen son [Seth]: 10 generations from Adam to Noah 5:1-32

F-downfall: unlawful union 6:1-4

G-brief introduction to Noah 6:5-8

A'-flood story: reversal of creation [order destroyed by chaos, order restored by God], new beginning: divine blessing 6:9-9:19

B'-sin of Noah: nakedness, seeing/covering nakedness; curse 9:20-29

C'-descendents of younger righteous son [Japheth] 10:1-5

D'- descendents of sinful son omitted to show the sinful as cut off.

E'-descendents of chosen son [Shem]: 10 generations from Noah to Terah 10:21-32

F'-downfall: rebellious union [tower of Babel] 11:1-9

G'-brief introduction of Abraham, through whom God will bless humanity 11:27-32

### 3. Genre of Genesis – is a mixture of poetry and narrative:

- a. Poetry being a stylized mixture of imagery evoking an emotional response through symbolic vehicles of metaphor and simile.
- b. Narrative being a more consciously developed story we can enter into and relate with.
- c. Poetry is not to be taken literally, it is consciously provocative and emotional.
- d. Chapter 1 of Genesis is Poetry, and chapter 2 is narrative – what does this mean? Why would God have wanted this mixture of genre to convey His message to humanity?
  - i. Through this two-vehicle approach of poetry and narrative the author is providing a stereographic insight into the text. You can see and feel wonder in poetry which is more of a heart experience. Poetry is not to be interpreted as a literal discourse.
  - ii. The Creation is told in two genres to stimulate the heart and mind – since God is relational, both emotion [heart] and knowledge [head] have interplay. Knowing or

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having knowledge alone is not enough, there is a basic requirement of relational/emotional connection to capture a sense of wonder and awe.

- e. The Pagan Creation myths of Mesopotamia and ancient Egypt, Greece and Rome are significantly different from the Judaea-Christian Scripture:
  - i. Common motifs of these Pagan creation myths in contrast to Judaea-Christian Scripture include:
    1. The spontaneous generation of Gods – where Scripture presents an eternal God who was always there.
    2. A localized geographical view with a river or mountain source such as the Nile or Euphrates grounding their story – where Scripture paints a more general approach to humanity.
    3. Capricious and warring proto-gods where creation resulted when the victor formed worlds out of the carcass of the vanquished god – versus heavenly bodies of order and purpose born of creative intent alone.
    4. Planets and star-constellations were seen as gods – where Scripture presents them as mere physical objects subject to the rules of the creative order.
    5. Pagan myths tended to deify nature and encourage nature worship amid localized lower deities, where humanity are subject to their whims. Where Scripture presents God as the only Being worthy of worship who is in complete sovereign control of the universal order of which humanity on earth is the focus of God’s love in redemptive history.
  - ii. The point of the text is understanding God’s Order, Purpose, and Sovereign Power at work – He speaks the world purposefully into existence... this is totally at odds with other creation narratives.

#### 4. Prologue Theme – God’s elect in 4 acts:

- a. Creation: God creates Adam [the 1<sup>st</sup> of humanity] to rule the earth as His vice-regent. This theme becomes more narrowly focused to those with whom God chooses for a covenant relationship.
- b. Fall: Humanity rebels against God’s rule and humanity is divided into 2 seeds:
  - i. The elect with whom God enters into covenantal relationship, and are thus identified with Him through faith accepting His rule – they are God’s seed.
  - ii. The non-elect who identify in their unbelief with the Serpent – they are Satan’s seed.
- c. Flood: Humanity continues to rebel, but God chose Noah and his family as a remnant – thus preserve [Grace] and persevere [obedience] are interwoven themes throughout Scripture:

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- i. The Noahic covenant is with the ‘worthy remnant’ [a repeated theme].
  - ii. God’s covenant sign – He binds Himself by placing His ‘bow’ (weapon) in the heavens as a sign of peace.
- d. **Babel**: Humanity continues to rebel and God intervenes by scattering the people into nations.
  - i. God chooses Abraham, Isaac, and Jacob with his 12 sons to be made a great nation.
  - ii. Abraham will become a “great nation” that will be the means for a “great blessing” to earth.
- e. In each of these 4 “acts of Genesis” it is clear humanity has spoiled what is good, righteous and perfect. Each act represents a lower and more abased view of just how fallen humanity actually has become, as each acts goes from bad to worse. God’s response in terms of redemptive history demonstrates that He must intervene with a new act of Power and Grace to rescue His people.

### 5. **Audience and Purpose**

- a. The original audience of The Genesis and the Pentateuch was Israel as they were in the wilderness on their way to the Promised Land, where they would be confronted with the depraved pagan culture of the Canaanites. God was preparing them with His Truth so they could fulfill His Calling of them to be a blessing to all of humanity.
- b. The purpose was to present a ‘moral & ethical monotheism’ - this was unheard of in the Ancient Near East [ANE].
  - i. This proclaimed that God governs by moral/ethical choices, not by fatalism or pagan manipulation.
  - ii. Considering the historical context, it becomes clearer that Genesis 1 accomplishes a radical sweeping affirmation of monotheism in sharp contrast to the prevalent polytheism, syncretism, and idolatry.
  - iii. This is a deliberate polemic against the norm of ANE polytheism.
- c. The creation account explains religious theology, not literal or scientific history.
  - i. It does not address the questions of ‘how’ and ‘when,’ and rather chooses to focus on ‘Who’ and ‘why.’
  - ii. It takes us to the primary *source* of creation – God, rather than address the secondary *means* of creation.
  - iii. The Psalms also follow this pattern – there is poetic license employed to expand and laud God’s greatness and majesty, rather than present literal facts.
  - iv. The intended affect is to put the reader in touch with God.
- d. The way God creates is the same way He redeems... the ‘Who’ is the important part, the ‘Why’ is a necessary out growth:

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- i. Augustine – “the Spirit of God who spoke through [scripture] did not choose to teach me about the heavens, as that was no use for salvation.”
- ii. Galileo – “the intention of the Holy Ghost is to teach us how to go to heaven, not how the heavens go.”
- iii. Einstein – “the function of God setting up goals and passing statements of value transcends the domain of science.”

### 6. Exegetical Considerations of Genesis 1

#### a. Literary Structure

##### i. Outline:

1. Summary statement 1:1 – note the Spirit hovering – heaven is holding its collective breath as God begins creation.
2. Negative state 1:2 – this has to do with chaos-darkness and void pressing around. Chaos is totally subject to God’s Sovereign Power.
3. Details of creation 1:3-31 – this has to do with order and purpose imposed by God through the ‘spoken word’ – it is powerful victory over chaos and darkness.
4. Summary conclusion 2:1 – it is very good.
5. Epilogue – Sabbath Rest... humanity worked every day of every year to scratch out an existence – into this tyranny of the immediate, God invites humanity into His Rest. This was a radical departure from contemporary thought, and a major theme in Scripture.

##### ii. The Biblical description comprises 2 accounts of creation:

1. Gen 1:1-2:3 consists of 10 commands set within a series of stereotyped expressions intended to be more poetic.
2. Gen 2:4-25 is the narrative form.
3. The effect of the two versions is to present creation in stereo – 2 perspectives, 2 accounts that are different yet harmonious and complementary.
4. In linguistic or verbal symmetry – repetition of words and phrases creates balance and an aesthetic sense of harmony.
5. There is a careful numerical symmetry [with words, paragraphs, etc. in the original language] that binds as a ‘golden thread’ all the parts of the sections. This serves as convincing proof of the unity of this scripture – it is nothing short of a literary masterpiece.

#### b. The pattern of creation:

- i. Announcement – “and God said” = according to His expressed Will, and by the means of the Power of His Word.

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- ii. Commandment – “let there be” = His Word is so powerful [irresistible and creative] that it totally overcomes chaos and brings something out of nothing.
  - iii. Report – “and so God made” = He is completely Transcendent over all creation and every creature.
  - iv. Naming – “and He called” = He is the Supreme Ruler over the cosmos.
  - v. Evaluation – “and it was good” = creation as God made it was supremely good; creation stood in awe of its Creator and was a blessing to Him, and had no fear of His Greatness.
- c. The progress of creation:
- i. The universe was formless [*tohu*] and empty [*bohu*] – it needed shape and filling.
  - ii. In the 1<sup>st</sup> 3 days God solves the problem of formlessness – giving shape to the universe by creating separations of space [*babal* = to divide or separate].
  - iii. In the 2<sup>nd</sup> 3 days God solves the problem of emptiness – by filling the space He created with abundant life.
  - iv. The earth was formed according to a definite pattern, and in an orderly and purposeful manner – God was totally and completely in control.

<u>DAY</u>	<u>FORMATION</u>	<u>DAY</u>	<u>FILLING</u>
1	Creates light Day & night separated	4	Fills the heavens Sun, moon, stars
2	Creates firmament Separates water above/below	5	Fills the sky and sea Sea creatures, birds
3	Creates dry ground Separates sea from land	6	Fills the land Animals & humanity

- v. There is progression in each triad from heaven, to earth, to land [from less tangible to most tangible].
  - 1. Progress in each triad from 1<sup>st</sup> day with a single creative act; to a 2<sup>nd</sup> day consisting of 1 creative act with 2 aspects; to 3<sup>rd</sup> day with 2 creative acts.
  - 2. Each triad ends with the earth ‘bringing forth’ or ‘bring out of’ [*yatza* – this is a key verb in Exodus]. As God ‘brought forth’ Creation, He would ‘bring forth’ His people.
  - 3. Each triad is distinguished by movement from a ‘static’ condition to a ‘dynamic’ condition.
  - 4. The summary statement – God rested not because He was tired, but rather because He was enjoying the fruits of His labor... the finished results were wonderfully perfect. Rest indicates no more activity was necessary – things

were perfect. God inviting humanity into ‘His Rest’ becomes a major theme in Scripture.

**d. Creation of Man and Woman [humanity]:**

**i. Humanity is the apex of God’s creation – demonstrating God’s inherent love for humanity – this is in radical contrast with Ancient Near-East [ANE] polytheism where people struggle to be worthy of their gods.**

**1. At least 5 things mark out the creation of mankind as unique and the crowning climax:**

- a. Creation followed a sequence from general to specific with an increasing order [key word *bara* = to create... a purposeful act].**
- b. Divine decree – ‘let Us make’ not ‘let there be’ – indicates a more personal involvement and investment in creating humanity.**
- c. Made in the image of God – means that all the senses and qualities that mankind has are a reflection of those of God. This establishes the primacy and nobility of human life – because we reflect God we are of supreme importance.**
- d. Divinely established purpose – God made man for a specific purpose and empowered him to carry out that purpose. The fear that we are useless or powerless is in marked contradiction to what God revealed.**
- e. God speaks to and walks with man – there is a personal intimacy reserved for humanity that the rest of creation does not have.**

**2. The image of God has additional connotations:**

- a. 3 dimensional [complete] state of being:**
  - i. God is One as Father, Son and Spirit**
  - ii. Humanity is one as spirit, mind and flesh**
  - iii. Man and woman as One Flesh in context to Creator**
- b. Man was created as an adequate and faithful representation of God to creation.**
- c. Man possesses the life of the One being represented – man’s being is an outcome of God’s Being.**
- d. Man functions as God’s appointed representative.**
- e. As God is King of Heaven, man was created as God’s vice-regent... His king of earth. The Fall allowed Satan to usurp humanities rightful rule over earth... this would be corrected by Messiah.**

**3. The commission of man and woman – we were made to rule, made to conquer, made to be fertile. ‘Blessing’ [*barak*] in this context entails 2 concepts:**

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- a. Fertility – to have abundant life.
- b. Dominion – we are expected to rule in God’s Name, and to prevail over evil.
- e. The Holy Sabbath
  - i. God rested because creation was complete and He was taking time to enjoy it, not because He was tired and needed rest. God knew that mankind being physical would get tired and would therefore need rest and refreshment.
  - ii. Jesus taught that the Sabbath was made for mankind, not that mankind was made for the Sabbath.
  - iii. The goal of the Jewish Sabbath was to be identified with God and to enjoy relational intimacy with Him. It was consciously entering into God’s rest. This order was for the rich and poor alike – other places in the ANE people were expected and required to work 7 days a week – unless you were rich of course.
  - iv. God blessed all 7 days, but the 7<sup>th</sup> day He declared ‘Holy’ – that is set apart for God.
  - v. Technical civilization is a form of man’s conquest of creation in a worldly manner – it is a triumph frequently achieved by sacrificing an essential ingredient of our existence, namely time [thoughtful contemplation] which is in reality the heart of human existence.
  - vi. The higher goal of spiritual living is not to amass a wealth of information, but to enter into sacred moments with our Creator. Spiritual life decays when we fail to sense the grandeur of what is eternally transcendent in time.

### 7. Thematic Development of Creation in Scripture:

- a. Creation as the 1<sup>st</sup> act of salvation – the psalms depict creation as the 1<sup>st</sup> of God’s saving events – creating form and order from formlessness and chaos, and the Biblical authors make a parallel with redemption. Thus creation becomes a guarantee of God’s future saving acts – Ps 33, 74:13ff.
- b. The Fall – after the fall, God extends man’s dominion to rule over sin and death which was fulfilled through Messiah – Ps8:1; 1 Cor 15:26f; Heb 2:6-9.
- c. The Flood – Noah’s story is filled with imagery from the creation story... the intent is to portray Noah as a 2<sup>nd</sup> Adam and the cleansed land as a new creation. Covenant choice and cleansing are repeated themes.
- d. Abraham – stands out as a person who through miraculous creation would become a great nation called out by God... faith becomes the currency of the new nation.
- e. The Exodus – the birth of Moses uses language that conveys cosmic proportions to give the sense that the Exodus will essentially be a new creation – a nation called out, a holy nation, and God’s people. The 10 plagues are also filled with creation imagery – God’s

judgment against Pharaoh and Egypt portrays the reversal of order and the reverting to chaos. The plagues are also a polemic against the pagan gods of Egypt.

- f. The Psalms – when David is at the end of himself having committed adultery and murder, he pushes the envelope of God’s Grace by having the courage to pray for a ‘new creation’ in his heart [“create in me a clean heart, O God” – Ps 51:12].
  - g. The Prophets – the prophets see a new creation coming that is profoundly spiritual replacing the material world they live in. They use metaphor to expand the old creation into something so new it transcends the old. “For behold, I create a new heavens and a new earth; and the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing, and her people for gladness.” Is 66:17
  - h. Jesus the Messiah – Christ is depicted as the Creator [John 1] and He initiates a new creation that surpasses the old, validated by His many miracles and their escalating power culminating in “Talitha kum” – evokes imagery of Is 65, and “Lazarus come forth” – demonstrating life bestowed over death. Jesus turning water to wine contrasts with Moses turning water to blood. Jesus calming the storm evokes His power over the chaos of nature, etc.
  - i. Paul – sees his own conversion as ‘a new creation’ [2 Cor 4:6], and the church is ‘a brand new creation’ as is the ‘new man’ [Eph 2:15]. Believer’s are instructed and empowered through the Spirit to establish God’s Church [the new creation of God’s people] through the gifts of the Spirit. The Pastoral epistles commend leaders to focus on these priorities to build the Church as the Bride of Christ. God Calls and Equips humanity to fulfill His purposes – God is all and is in all.
  - j. New Heavens and New Earth – the creation theme reaches its climax in God’s creation of a new heaven and earth [Is 65:17; 66:22; 2 Pet 3:13; Rev 21:1]. This is not merely the recovery of what was lost, but a completely transcendent existence from the original creation. The perfection of the Spiritual life we now enjoy as believers will have its counterpart in a restored creation... darkness will be destroyed, and God Himself will be the light [Rev 21:23; 22:5] where all time and space will be Holy. This is PROFOUND!
8. **God revealed in a Garden in Eden** – Life in the Garden (Gen 2:4-25):
- a. A garden in the ANE was a walled enclosure that protected a special place from unwanted intruders. It was a place of agriculture, but was also a place of quiet contemplation, intimacy, and joy. God’s Garden was by extension a place of wonder and privilege.
    - i. Eden was the place where Heaven and earth intersected – it was the high-point of earth where it reached up close to Heaven, where God walked in company with man.
    - ii. The Temple later became the place where God [Heaven] came down close to men [earth]. Where man could come into the presence of God.

- b. Theological perspective of the Divine Name in Gen 2
  - i. God [Elohim] used in Gen 1 denotes a great and distant Being.
    - 1. God speaks and creation obeys.
    - 2. God is Omnipotent.
  - ii. God [Yahweh Elohim] used in Gen 2 denotes a personal and relational Being.
    - 1. God walks with man in the Garden.
    - 2. God is imminent [close] and accessible [vulnerable], He desires relationship [direct interaction with man].
  - iii. This is a part of the stereoscopic view that Gen 1 and 2 affords.
- c. Man was Created:
  - i. “God forms” [yatsar] – used of a potter fashioning a clay pot.
  - ii. “Dust of the ground” or “land” [adamah] – to show connection to earth, where the name Adam derives from.
  - iii. “Adam” – means “Man” or “Humanity”
  - iv. “Dam” – means “Blood” with blood being the life of a physical being.
  - v. “Adonai” – means “Lord” in deferential reference to God as Lord of Creation.
  - vi. “God breathed” – this is a Self-giving act of intimacy, no other earthly being has this distinction. The breath of God is also a reference to the Spirit of God.
  - vii. God is outside of space and time, while humanity as a created physical being is inside space and time. An interesting theological extension is that from God’s perspective creation is an ongoing event; not something merely fixed in some specific and distant time which is from humanity’s perspective.
- d. God is our Gracious Father – Rabbinical tradition held that God would ask a man when he got to heaven 4 questions to observe if he had fulfilled his fatherly responsibility to his son. God is shown as having provided these things to his son Adam, demonstrating that He is a generous and faithful Father. Note how God as Father and a human father provide for their son’s and daughter’s in the application of these four questions:
  - i. 1<sup>st</sup> question: Did you provide your son with an inheritance?
    - 1. The Garden is man’s inheritance – it is the best the land has to offer. The walled in enclosure suggests intimacy, protection, a place of work and rest.
    - 2. The East – is symbolic of the source of life.
    - 3. The abundance of trees – suggests that life is an on-going banquet of earth’s bounty.
    - 4. Tree of Life and Tree of Knowledge – reveals there is another higher dimension intended for man above the merely physical dimension of the garden. It is a tantalizing prospect of future disclosure.
    - 5. Abundance of water – demonstrates the land is blessed, and is reminiscent of the River of Life flowing from God’s Throne.

- ii. 2<sup>nd</sup> question: Did you provide your son with a skill?
  - 1. To cultivate [abad] – means to work, perform, serve, worship.
  - 2. To keep [shamar] – means to keep watch, to guard, to remain alert.
  - 3. These both are verbs later used in connection with the work of Israel’s priests who were commanded to serve God and His nation, and to keep His commandments.
  - 4. In the NT Jesus asked His disciples to keep watch [be on guard] while He prayed.
- iii. 3<sup>rd</sup> question: Did you teach your son the Torah?
  - 1. The only prohibition in the garden is to refrain from the Tree of Knowledge – this command is clear and emphatic.
  - 2. The reach for the forbidden fruit depicts a reach for life independent of God, and knowing good and evil from one’s own perspective apart from God.
  - 3. Scripture provides a basis for understanding Who God is and for entering into relationship with Him. Knowing without entering into relationship is scandalous.
  - 4. This reveals that knowledge is good, but that life is far better. Often we tend to think that God should have given us the fruit of life then... but that would have left us eternally alive in a fallen condition – a living hell. Revelation 2 demonstrates that God always intended to give us life... on His terms.
- iv. 4<sup>th</sup> question: Did you provide your son a wife?
  - 1. God pronounces that it “is not good for man to be alone with no suitable helper.”
  - 2. The “Not good” stands in marked contrast to God’s previous pronouncement that everything was “good.”
  - 3. Helper [ezer] – helper or helpmate is used 17 times in the OT, 15 as God coming to help man when he is in extreme danger. The other 2 occurrences are here in reference to woman.
  - 4. Helper is not a servant – it is one who can be unequivocally relied upon. It is obvious that this is not a subservient reference but one of equality if not relational superiority.
  - 5. Deep sleep [tardemah] is used 3 times in OT – Gen 2:21; 15:12; 1 Sam 26:12 – and is used in conjunction with God giving covenantal gifts to man. It is a polemic that the gift is solely at God’s discretion as man is completely asleep and helpless.

6. The term used for creating woman is actually [banah] which means to build the bride. Woman is the last portion and the apex of God's creative genius. God presenting her directly to man is significant of her importance and status.
7. "Bone of my bone... flesh of my flesh" – every image celebrates the equality of the woman, but in naming her man accepts his leadership role. This is not a headship of dominance or coercion so prevalent in the ANE, but of service and appreciation of a wondrous gift from God that is equal to and yet wondrously different from man.
8. "For this reason..." – is Moses' editorial commentary on this theological lesson... the Garden is not 'history' or even 'supra-history' – it is rather a theological statement on the universal condition of humanity.

e. Theological Statement of Creation:

- i. The Garden is the basis of our idealism.
- ii. Sin is the basis of our realism.
- iii. Redemption is the basis of our optimism.
- iv. It is man's nature to dream, and man's reality that every dream must die – God's Grace insures that every dream that goes into the ground is transformed and becomes infinitely greater in Him.

9. Sin and the Fall

a. The Shape of the Temptation – 3:1-6

- i. The serpent attacks the emotions through perverted speech [half truths].
  1. Covert - Satan questions God's command – "did God really say...?" This is a half-truth deception.
    - a. "Knowing Truth" – scripture is one of the defenses in warding off covert attacks.
    - b. "Knowing God" – personal relationship allows us to trust God's inherent Goodness in that His motives are reliable, pure, and altogether faithful – only this sustains faith when reason fails.
  2. Subvert – Satan arouses wrong desire in encouraging a wanting of something that God's command said no... which they knew was wrong to do.
    - a. Temptations usually come in the form of "moods" and "appetites." If we are paying close attention and walking with God, we can usually understand when these come upon us.
    - b. Moods are external – they are feelings or vague needs or desires that periodically come upon us.

- c. Appetites are internal – they are the means we have learned to satisfy particular moods.
      - d. We can employ the power of the Spirit to pray against the mood when we recognize it, and when the appetite begins to rise before it has resulted in sin.
      - e. Even when we have sinned, God is faithful and true and will forgive our sins.
    - 3. Overt – Satan blatantly lies – “you surely will not die!”
      - a. The same defenses for covert apply to overt.
      - b. Satan is after all the father of lies... we should not be surprised when he employs them, but we need to be alert to discern them.
  - ii. Eve Rationalizes Sin by her Mind
    - 1. The woman saw... 3:6
      - a. It was good for food
      - b. It was a delight to the eyes
      - c. It promised to produce a desirable result
    - 2. “For all that is in the world... the lust of the flesh, and the lust of the eyes, and the boastful pride of life [satisfaction on your own terms] is not from the Father, but is from the world.” 1 John 2:16
  - iii. The Act
    - 1. Eve took and ate to get what she thought she wanted.
    - 2. Adam was with her and remained passive and uninvolved, and when she brought it to him he capitulated and ate as well sealing their doom.
    - 3. Then their eyes were opened... it wasn’t the wanting or the temptation that caused the fall, it was the action.
  - iv. The Sin
    - 1. Eve was trapped by a malignant logic to seek something she knew was wrong. Human wisdom has its inherent failures and shortcomings.
    - 2. Satan’s lie caused her to doubt God’s words, then God’s intentions. Knowing God should have been sufficient to repel the temptation.
    - 3. Eve acted on her own and did what she knew was wrong, then she involved her husband.
    - 4. Adam’s passive silence in effect hung Eve out to dry, if he had stepped up as he should have and contested Satan, a different outcome may have occurred for humanity.
    - 5. It is significant that their eyes were opened AFTER Adam ate.
- b. The Shape of Sin – 3:6
  - i. Once her mind rationalized the wrong desire, the will is free to sin.

- ii. Sin at its root is a breach of trust with God.
  - iii. The woman gave priority to her desires over God's stated command... she was deceived but was culpable.
  - iv. The man failed to exercise his rightful leadership, allowing the temptation to go on unchallenged. He was there all along, but said and did nothing.
  - v. Adam's guilty silence and his passivity doomed them both.
- c. The Consequence of Sin – 3:7-8
- i. Immediate spiritual death.
  - ii. Loss of innocence.
  - iii. Where Adam and Eve were open and vulnerable with each other and with God, they are now in hiding.
  - iv. Loss of access to God's Garden and His Presence.
  - v. Relational problems resulted between humanity and God, between men and women, and between humanity at large.
- d. The Judgment – 3:9-19
- i. God's Grace is immediately demonstrated in His patient inquiry and examination of what happened, and the rightful passing of the most serious penalty to Satan. Also present in His Judgment is His plan to redeem what has been lost at His own expense, since humanity is incapable of achieving it.
  - ii. God asks Adam a straight forward question of why he was hiding and Adam blames his wife for his problem.
  - iii. God turns to Eve and she blames Satan for her problem.
  - iv. The text does not reveal true repentance, but rather is filled with fear, defensiveness, and blame.
  - v. God's judgment is in reverse order of His questioning – Satan, Eve, then Adam.
    - 1. Satan – 3:14-15
      - a. Satan will bruise [wound] the woman's offspring on the heel, but the offspring will crush his head [mortal blow]. Jesus executed the mortal blow on the Cross of Calvary – atonement destroyed the hold of sin, grace destroyed death.
      - b. Crucifixion was only a wounding of Jesus... while the resurrection sealed Satan's demise.
    - 2. Eve – 3:16
      - a. Is relationally gifted – hence her punishment is in birthing her children, and her tension with her husband. The tension is designed to keep man from being passive – you desire him, he desires you.
      - b. Immortality is replaced by progeny [seed, future hope]... opening the door to redemptive history. The privilege of bearing and raising

covenant children insures that woman will be esteemed & protected [1 Tim 2:15].

- c. Pain multiplied in childbirth seems like a capricious penalty – but the pain [atzav – a grievous toil] she endures is forgotten with the joy of the birth – similarly Jesus pain on Calvary was endured for the Joy of the victory He won. A woman can understand and make a connection with Jesus’ Passion in a way that men cannot.

### 3. Adam – 3:17-19

- a. Where woman was relationally gifted, man was purpose driven.
- b. “Because you have listened to the voice of your wife... cursed is the ground.” Adam’s pain [atzav] will be in his struggle to provide – creation is cursed as a consequence, what should have been simple will now be an ongoing struggle to survive.
- c. The frustration man will labor though mirrors God’s frustration in the failure of His people to accept His redemption through the long ages, and Jesus’ frustration that when He entered Jerusalem He was rejected by those He came to save. A man can make a connection with Jesus’ Passion in a way most women cannot.

- 4. The judgment of Adam & Eve was related to how they were made – Eve was made from man, and her desire will be for him. Adam was made from dust, and he will return to it.

### e. New Testament Insights:

- i. Rom 8:20-22 – creation is cursed to frustrate man. Man’s returning to the dust he was made from constitutes a reversal of history... as does woman’s desire to please her man.
- ii. 1 Tim 2 – the weaknesses of men and women explored:
  - 1. Paul is telling men to pray – the proper behavior for men has to do with character issues. Men come wanting their own way, not prayerfully seeking God’s way.
  - 2. Paul is telling women that they have many gifts but they need the covering that men were intended to provide. Women are generally more vulnerable emotionally and relationally – they are more empathetic and more easily sucked into an emotional response to others, while men are generally more detached thinkers and less likely to fall to relational deception.
  - 3. The headship Paul advocates is drastically different than what is often taught – men pouring themselves out as Jesus poured Himself out for the church. Few women will not respond to such a man. Gender confusion lies more squarely on men not being what God intended.

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4. The headship pattern creates a tension that drives men and women together in a way to protect women and keep men from being passive and disconnected.
- iii. God contrasts “His Way” from the “way that seems reasonable to man”
  1. His Way:
    - a. Surrender/submission/obedience – where relational intimacy starts.
    - b. Revelation – supernatural truth from General Revelation [creation]; Specific Revelation [Scripture], and the Spirit.
    - c. Security – is in the Person of a personal God.
    - d. Direction – guidance from God as we seek Him and listen for Him.
    - e. Courage – to trust and obey... to persevere no matter what, and the promise of a life God will bless.
  2. Our way:
    - a. Understanding – we can figure it out on our own – we don’t need God.
    - b. Information – our own learning and reason will be sufficient.
    - c. Security – our best plan based on our limited understanding.
    - d. Programs – systems put in place that substitute for God’s continued guidance.
    - e. Control – compliance to humanity’s system... legalism is a poor but easy substitute to trusting and obedience... and it is a path God won’t bless.
  3. This has significant application not just to everyday life, but to life in the organization of the church.
    - a. Church as ‘organism’ = the Spirit filled and unified Body of Christ.
    - b. Church as ‘organization’ = the corporate structure and holdings that afford gatherings.
    - c. The Organism is perfect in the Spirit, the organization is fallen and part of creation awaiting renewal/redemption at Christ’s 2<sup>nd</sup> Advent.

f. Thematic Development

- i. Cycle of Salvation History is repeated with greater intensity

<u>SITUATION</u>	<u>REBELLION</u>	<u>JUDGMENT</u>	<u>SALVATION</u>
Garden	Eating fruit	Expelled	Clothed
Cain/Abel	Fatricide	Expelled	Protected
Noah’s age-humanity	Prevalent evil	Flood	Ark-remnant
Babel-humanity	Societal revolt	Confusion	Abrahamic Seed

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- ii. **Definition of True Religion – communion with God is based on trust, leading to obedience and dependence [Heb 11; John 14:15].**
- iii. **Humanity’s depravity – we are rebellious by choice... even in the most wonderful circumstances, we will chose our own way which is evil.**
- iv. **Marriage – is a pattern of submission... to God and one another where a greater good is played out relationally. It is ultimately demonstrated in Jesus relationship with the Church.**
- v. **Satan – was originally intended to live in the presence of God – from church tradition there were 3 arch-angels: Michael was the arch-angel of combat/defense, Gabriel the arch-angel of communication/revelation, and Lucifer the arch-angel of worship. Satan was equated with a ‘son of God’ [Job 1], unmasked as ‘evil’ [1 Chron 21:1], shown as grossly inferior to God [1 Sam 16:14; 1 King 22:20-23; 1 Cor 2:7-8], and ultimately destroyed by Christ and His seed – which is the Church [Rom 16:20; Luke 10:18; John 16:11].**
- vi. **Redemption – the Bible is God’s story of the unfolding drama of redemption in history... there is a purpose and a future hope, we are headed toward Paradise... the Abode of God – where God’s rule will prevail.**
  - 1. **Gen 1-2, heavens & earth created; Rev 21:22, new heaven & earth.**
  - 2. **Gen 3, entry of sin & death; Rev 20 destruction of sin & death.**
  - 3. **Paradise lost => GRACE => Paradise restored.**