



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Finishing Hour 2

This leads us to the next primary cataclysm on the planet earth....

THE FALL OF MAN

Genesis 3: The Seed Plot of the Entire Bible

-From this point on, history changes.

3:1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;

3 but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it (*which is akin to saying: even the temptation to eat it is a fatal sin!*), lest you die.' "

4 Then the serpent said to the woman, "You will not surely die.

Why not Mr. Scales?

5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

-Now wouldn't being like God be a great incentive to eating this fruit?

Never Under Estimate Even Unfallen Mankind to Rationalize Behavior....

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband *who apparently was with her*, and he ate.

-The Holy Spirit in **1 Tim. 2:12-13** uses this crucial incident to explain 'the why' of God's role for men and women in the church: **12** And I do not permit a woman to teach or to have authority over a man, but to be in silence. *Why?*

13 For Adam was formed first, then Eve.

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

Nachash, the "Shining One"

-In Genesis 3 we immediately encounter the Shining One, the 'Nachash', who will become the Serpent as we know them today (Mr. Scales).

-Is Satan possessing the Nachash and speaking thru it?

-It is instructive to note his methodology because it has not changed.

-We are not to be ignorant of his devices: **2Cor. 2:10-11** **10** Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

11 lest Satan should take advantage of us; for we are not ignorant of his devices.

- His goal and his devices are designed to separate, keep us separated thru unforgiveness then destroy the separated ones!
- His first step was to create doubt. He asked, "Yes, has God said?" or, Did God really say that?
- Once he created the doubt, his next step was direct denial of God's Word: "You shall not surely die."
- He understood the eternity of Software versus their bodies, but they did not understand separation from God was forever and ever.
- This separation is called 'death'!
- He helps Eve create a possible mental separation from God in her mind
- She then creates the actual separation by her doing what was forbidden
- She gave to her husband who was there by her side
- The result was separation from God

Gen. 3: 9 Then the LORD God called to Adam and said to him, "Where are you?"

What immediately happened to them?

7 Then the eyes of both of them were opened, and they knew that they were naked;

-Lost their glorious light covering, fell short of the Glory of God. **Rom. 3:23**

-We don't know for sure how Adam and Eve were clothed before sin; the Psalms imply that he was clothed with light??

Ps. 8:4-5 4 What is man ('Enosh', poetical version of 'Adam') that You are mindful of him, And the son of man that You visit him (1st Adam is also called the 'Son of God' in Luke 3:38)?

5 For You have made him a little lower than the angels,

And You have crowned him (or covered him all around) with glory (light) and honor (no shame).

6 You have made him to have dominion over the works of Your hands; (true of 1st and Last Adams)

-This speaks of both the first Adam and the Last Adam in a 'glory state'.

-We think of them as being just nude but it may mean much more than that: they were no longer clothed in glorious light.

FIRST ACT OF RELIGION

-Remember what Adam and Eve did when they first discovered they had sinned? **Genesis 3:7b:**

v.7 cont... and they sewed fig leaves together, and made themselves coverings.

-The first thing they tried to do was to cover themselves, to cover over the shame of their sin by the works of their hands.

-“Religion” is always man's attempt to cover or atone himself by earthly means, by whatever is acceptable to self, and to emoliate the conscience.

True Atonement

-But the central message of the Bible is that God Himself has taken care of our sin as only He can—if we but believe and accept it.

-God's Plan of Redemption is hinted at in verse **21**, "Unto Adam also and to his wife did the LORD God make tunics of slain animal skins, and clothed them."

-It may sound like God simply gave them more durable garments, but once we read through the Torah, we realize what God was doing sacrificially

-He was teaching them that by the shedding of innocent blood is the way of atonement

-And ultimately the shedding of innocent blood on another tree, outside of another garden, they would be covered or atoned for.

We have little concept of the depth of change caused in chapter 3 Pre flood and carried on Post flood

-Entropy (the "Bondage of Decay") introduced?

-A separation of the physical and the Godly spiritual world, which had previously been unified.

- Death followed sin (see Rom. 5:12)
- But that is what the Plan of Redemption is out to conquer, repair, and ultimately to replace.
- The Redemption Plan of God involves more than just mankind.
- Earth is going to be redeemed (see Rom. 8:19-22) Heaven also is going to be redeemed (see Heb. 9:23);.

Immediate and On Going Repercussions of Sin

To the Serpent

Genesis 3:14-16 14 So the LORD God said to the serpent:

“Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.

- The Nachash physically became the serpent as we know them today

Verse 15 is a key verse for many of us for an overall Biblical understanding of Biblical Conflict

15 And I will put enmity between you and the woman, and between your (Satan’s) seed and her Seed; He (her seed is a man) shall bruise your head, and you shall bruise His heel.”

- We can’t begin to imagine the effects of God’s declaration of war, but we see it thruout the Old and New Testaments

- We see this conflict when we watch Israel and her conflicts, and the church and her conflicts

- Often these conflicts do not make sense apart from the hatred and plan of the Serpent to:

1-Stop the seed of the woman from coming the first time thru Israel

2-To stop the Seed from being fruitful thru His Church

3-And stop Israel from asking the Seed of the woman to come back the second time.

The Scarlet Thread of the Scriptures

- Began from the “seed of the woman” mentioned in Genesis 3

- ‘Seed’ used 27 times in the Gospels, all refer, as Jesus states in Luke 8:11: The seed is the ‘logos’, the word of God.

To the Woman

16 To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And or ‘but’ he shall rule over you.”

- ‘Rule’ is the same as God warned Cain about His sin nature in Gen. 4:7

To Adam

17 Then to Adam (he is the only one of the three named and thus the most responsible party) He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In laborious toil you shall eat of it all the days of your life.

18 Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

19 In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; For dust you are, And to dust you shall return.”

- He cursed the ground, and then cursed the ground thru the return of Adam to the ground thru death.

- From that point on Adam would get his food from working the ground.

- Thorns became the symbol of the curse.

- On the Cross, Jesus bore those thorns, which were literally thorns, but also were emblematic of bearing the curse for all of us.

II. THE SECOND DISPENSATION

THE DISPENSATION OF CONSCIENCE OR SELF DETERMINATION—

Duration of the Dispensation: GENESIS 3:9–8:14

A. The Names

The second dispensation also has two names.

1-It is called the Dispensation of Conscience or

2-the Dispensation of Self-Determination.

-The first name emphasizes the principle by which God dispensed His economy: conscience.

-Conscience was the way God governed mankind in this dispensation.

-The name comes from **Romans 2:15**, which states that God dealt with men without the Law on the basis of their conscience,

-Until, finally, their conscience became so defiled and seared that it was no longer possible to continue governing God's economy in the world in this way.

-The second name emphasizes the other side of the coin of conscience: man was given the freedom to follow the dictates of his conscience or not.

-His obligation was to follow through with what his conscience demanded.

-If he followed his conscience, his self-determination would have led to holiness;

-But if he did not follow his conscience and his conscience became defiled, blackened, darkened, or seared (desensitized), then his self-determination he would go in the opposite direction.

B. Man's Responsibility

-The responsibility for this dispensation was obedience to the Adamic Covenant, found in Genesis 3.

-Among the requirements of the Adamic Covenant were: the responsibility of the wife to be in subjection to her husband;

-The working of the land in toil and sweat of the brow.

-Man was responsible to the Adamic Covenant, and the key element in this responsibility was faith in the promised Redeemer, the seed of the woman (which she thought was Cain!).

-Contained within the scope of this covenant was the promise of **Genesis 3:15**, in which God told Satan: **I will put enmity between you and the woman, and between your seed and her seed: He shall bruise your head, and you shall bruise his heel.**

The promised seed of the woman ultimately was the Messiah.

-This goes contrary to the normal Biblical pattern.

-Normally, a man's line was traced through the genealogy of the father, not the mother.

-That is why all the genealogies in Scripture always contain the male line, and females are seldom mentioned in them (except in the genealogy of Jesus in Matt. 1).

-This implies a virgin birth and if Eve is the first woman than Mary the Mother of Jesus is the fulfiller of 'she' who would bare 'the seed of the woman' implanted by the Holy Spirit.

-This is not explained to Eve or anyone until Isaiah 7:14, where God stated that, when the Messiah would be born, He would be born of a virgin.

-The clear reason why the Messiah would have to be reckoned after the seed of the woman was that He would not have a human father, and therefore not have his sinful nature.

-Although in the previous dispensation and covenant, God gave the authority over this earth to man,

-When Adam fell, he lost the authority; that is, Satan usurped the authority from man.

-Therefore, even in the New Testament, Satan is called the prince of this world (Jn. 12:31) and the god of this age (2 Cor. 4:4).

D. Man's Failure

-Failure in the second dispensation was seen as early as the case of Cain in Genesis 4:3.

- Cain failed to bring a proper blood sacrifice and thought he could come to God on his own terms rather than on the terms that God had ordained.
- In 4:8, failure in covenant led to the first act of murder when Cain murdered his brother Abel.
- And failure of conscience is also seen in Genesis 6:5, which speaks of open violence, corruption and widespread evil, and continuous evil desire in the heart and actions of man.

E. Man's Judgment

- The judgment in this dispensation was the worldwide Flood: to bring humanity to an end with the exception of one righteous family.
- With the worldwide Flood, this dispensation came to an end.

F. God's Display of Grace

- The element of grace in this dispensation is seen in the salvation of Enoch.
- It was also seen in the salvation of Noah and his family.
- All these people found grace in the eyes of the Lord.

Hour 3: Genesis 4-11: Fall of Man to the Tower of Babel

GENESIS 4	CAIN AND ABEL
GENESIS 5	GENEALOGY OF NOAH
GENESIS 6-9	FLOOD OF NOAH
GENESIS 10-11	TOWER OF BABEL

GENESIS 4 CAIN AND ABEL

4:1 Now Adam knew Eve his wife, and she conceived and bore Cain (*gotten or acquired*), and said, "I have acquired a man (*ish*) ~~from the~~ LORD or Jehovah." Or Man LORD

- Emphasis on she bearing the man, reflecting the promise of 3:15 of the seed of the woman, the serpent head crusher.
- It is interesting that Eve had no children before sin, which suggests that the events of chapter 3 occurred in a relatively short time after the six days of creation.

Adam and Eve were told that from their offspring would come the Messiah.

-Gen. 3:15 and the word 'He' defining at least the gender of her 'seed'. See also Gal. 3:16.

-You can imagine that they thought that their first baby would be that Messiah.

-In vs. 1-2 Cain and Abel are born of Eve

-V.1b literal reads: **"I have gotten a man Jehovah!"**

-Which she believes is a fulfillment of **3:15**

**And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."**

-Eve believes that this son is the Man-LORD who will crush Satan's head.

-But over time she observed Cain and saw this was not the Man-LORD promised

2 Then she bore again, this time his brother Abel (*vanity or breath*). Now Abel was a keeper of sheep, but Cain was a tiller of the ground (*like his father*).

Over time along comes Abel ...

- Dr. Arnold on Abel: Literally, his name means “a breath.” It emphasizes the brevity of human life.
- It is used that way in Job 7:16: for my days are vanity or of a breath; Psalm 144:4: Man is like to vanity or a breath.
- This shows that by the time Abel is born, the curse of ‘The Fall’ had begun to make itself felt in the lives of Adam and Eve.
- Therefore, the birth of Abel came during a time or a sense of vanity, and the hope of Cain had failed.

Then Follows the story of Cain and Abel (Gen. 4:3-15)

3 And in the process of time (*appointed time*) it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

6 So the LORD said to Cain, “Why are you angry? And why has your countenance fallen?”

7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

- Which deals with their offerings,
- God’s judgment of their offerings and
- Their responses to His judgment and God’s reactions to their responses
- Cain was a farmer and his offering was the fruit of his own labor, the fruit of the ground (as some would point out, the cursed ground).
- Vs. 3-7 Offerings brought to God by both adult sons ‘in the process of time’ or better ‘appointed time’
- This implies a repeated ‘appointed time’
- In **the** past Cain probably bought a lamb from Abel, but not this time.
- Cain’s offering = fruit of his own labors in the soil as a vegetarian farmer like his father
- Abel’s offering = first born of his flock and its fat (the best part), as a shepherd of sheep and goats.
- Used for milk, from goats, coverings with sheep and sacrifices
- The LORD had respect for Abel and his offering
- But not for Cain himself nor his offering
- Cain’s offering rejected. Why?
- The issue is not just Cain’s heart but the bloodless sacrifice he offered.
- Heb. 11:4** By faith Abel offered to God a more excellent sacrifice than Cain, through which he (*Abel*) obtained witness that he was righteous, God testifying of his gifts;
- Heb. 12:24** to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel’s *blood sacrifice*.

Abel’s Offering

- Abel’s offering was a lamb; he was a shepherd.
- Many people presume that it was natural for a shepherd to give a lamb and for a farmer to give the fruit of his hands.
- But the fact that Abel was a shepherd is merely coincidental.
- Remember that before Genesis 3 closed, God had replaced the first couple’s covering of fig leaves with coats of skins.
- He was teaching them that by the shedding of innocent blood they would be covered.
- The concept of the shed blood of a lamb permeates all the Scriptures.
- Abraham recognized it long before Moses. See Gen. 22:7-8 (God will provide for Himself the lamb)
- Some of the things which we associate with the Levitical offerings were codified under Moses but were originally ordained in Eden and probably at the barred entrance to Eden.

John the Baptist, when he first introduced Jesus Christ publicly in John, (chapter 1:29, 36), declared,

“Behold the Lamb of God, which takes away the sin of the world,”

- Which was an echo, not only of the Passover Lamb of the Exodus, but of the basic concept of blood sacrifice first introduced in Eden.
- Abel was giving the offering that God had specified; however, Cain was doing what he thought was best and reasonable.
- Cain’s offering was rejected, probably because it did not meet the specifications ordained in Eden namely, the offering of a lamb and because he was not right in heart as well.
- We read these three CHARACTER-istics of Cain in the Holy Spirit’s New Testament:

Heb. 11: 4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

- Cain is found to be, by implication: unrighteous

1 John 3:12 not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works (sacrifice in this case) were evil and his brother’s righteous. 13 Do not marvel, my brethren, if the world hates you (as Cain hated righteous Abel).

- Cain is of the wicked one and therefore the first of the Serpent’s seed!

Jude 10-11a 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

11 Woe to them! For they have gone in the way (‘hodos’, not the way of Jesus but) of Cain,

- The religious way of Cain is followed, but it is not the Spiritual way of the LORD.

-Because Cain could not handle his offering being rejected, he murdered Abel—the first murder.

- (It is actually the second murder since Satan, in effect, had effected the death of Adam and his progeny by deceiving them into sin.)

- Cain became very angry with God! And took it out on someone he could pick on and have mastery over: Abel.

- Cain murders Abel

From Dr. Missler (read on your own)

How does Satan stop the coming forth of the seed of the woman?

- First he kills Abel thru Cain
- Second he tries to corrupt the whole human race thru inter-marriage with fallen angels
- Only Noah and his family were uncorrupted!

We will see Attacks on David’s Line

- | | |
|------------------------------------|------------|
| -Jehoram kills his brothers | 2 Chr. 21 |
| -Arabians slew all (but Ahazariah) | |
| -Athaliah kills all (but Joash) | 2 Chr. 22 |
| -Hezekiah assaulted, etc. | Is. 36, 38 |
| -Haman’s attempts | Est. 3 |

The Stratagems of Satan (Thru the seed of the serpent)

- Corruption of Adam’s line (Gen 6);
- Abraham’s seed (Gen 12, 20);
- Famine (Gen. 50);
- Destruction of male line (Ex. 1);
- Pharaoh’s pursuit (Ex. 14);
- The populating of Canaan (Gen. 12:6);
- Against David’s line (2 Sam. 7);

New Testament Stratagems

- Joseph's fears: Mt. 1
- Herod's attempts: Mt. 2
- At Nazareth: Lk. 4
- 2 storms on the Sea: Mk. 4; Lk. 8
- The Cross
- Summary: Rev. 12 and he's not through

Representatively

- Both Cain and Abel are from same fallen parents
 - Both outside of Eden (thus judicially alienated);
 - Both differ in their approach to God;
 - Death required for sin and dedication
 - Ultimately God would provide the Perfect one off sacrifice (Genesis 22:14).
 - All of us are in one the same two categories represented by Cain and Abel: relying on our self-righteousness and works;
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GENESIS 5 GENEALOGY OF NOAH

(or the path to true rest)

Are there "Hidden Messages" in the Bible?

- It is the glory of God to conceal a thing; but it is the honor of kings to search out a matter. Proverb 25:2
- The meanings of names are important in the Bible
- Here in chapter 5 the meanings connect in order, as presented, and tell us about the times leading up to the flood and
- What would be the key event as to when the flood would start.

The giving of the meanings of names is very common in the Scriptures

- Meanings of names are given because they tell or add to a story or a message
- So the hidden message thru the meanings of names is not a stretch in Scripture at all.

Some Notable Examples

Matt. 1:21 And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

- The applicable meaning of His name is incorporated right into the text: 'for He (Jehovah) shall save His people from their sins'

-A classic one like Matt. 1:21 is in **Gen. 35:16-18**

16 Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor.

17 Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

18 And so it was, as her soul was departing (for she died), that she called his name Ben-Oni (*son of my sorrow*); but his father called him Benjamin (*son of my right hand*).

- How are the names and their meanings significant?
- The problem with Genesis 5 is that these proper names are not translated for the reader from their Hebrew meanings,
- We have to 'search out' these by digging into the meaning of the Hebrew roots that make up the names.

Genealogy of Genesis 5

NAME	MEANING
Adam	Man (is)
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow (but)
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	The Despairing
Noah	Comfort, Rest

On your own

-One name or person stands out: **Enoch**

Gen. 5:21 Enoch lived sixty-five years, and begot Methuselah. 22 After he begot Methuselah,

-It may have been that Enoch and his wife were barren and they sought the LORD for help!

Enoch walked with God three hundred years, and had sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 And Enoch walked with God; and he was not, for God took him.

-Heb. 11: 5 By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.

-What is revealed that would have pleased God?

GENESIS 6-9 FLOOD OF NOAH

Fallen Angels Corrupt Mankind

Genesis 6:1-2 is a single sentence. It says, “And it came to pass, when men (*mankind, M&F*) began to multiply on the face of the earth, and daughters were born unto them (*the men of chapter 5*), that the sons of God saw the daughters of men (*lit. Adam*) that they were fair; and they took them wives of all which they chose.”

-The understanding of this passage hangs on the Hebrew term that has been translated “sons of God,” ‘*Bene Ha Elohim*’.

-In the Old Testament this term refers exclusively to angels whom we find in Job chapters 1, 2, 38, and other places. (We also find it in the New Testament, specifically in Luke 20:36.)

-Perhaps our most authoritative source is the Greek translation of the Old Testament from the third century B.C., known as the LXX (Septuagint).

-The Septuagint clearly translates this term as “angels.”

-Another important phrase is “the daughters of men” (*benoth Adam*).

-They are the daughters of Adam, not just the daughters of Cain.

-The results of these marriages ...

-Genesis 6:4 says, “There were *the giants* (*‘Nephilim’ literally fallen ones*) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them, the same became ‘mighty men’ which were of old, men of renown.”

Focusing

On your own go deeper on this subject with

Dr. Arnold: The point of debate over the meaning of this passage revolves around identifying exactly what kind of intermarriage is being described here. Some contend that it was an intermarriage between the two lines of Adam, represented by godly Sethites and ungodly Cainites. Others defend the interpretation that the intermarriage described is between fallen angels and human women. This Bible commentator believes there is more support for the latter interpretation.

- While the previous section focused on Adam's sons, this section focuses on Adam's daughters.
- the proponents of the view that the intermarriage described in 6:1–4 is natural and not supernatural, the sons of God mentioned in 6:2 refers to the godly sons of Seth. The daughters of men mentioned in 6:2, therefore, must be the ungodly offspring of Cain, according to this same view. However, the use of ha-adam in 6:1 is generic; it would include the males in both Seth's and Cain's lines.
- There is no distinction between Sethites and Cainites.
- descendants of both Seth and Cain died in the Flood, so one line was not more righteous than the other
- The text states sons of God and daughters of men, not "sons of man and daughters of God," which would be the case if this were purely a human endeavor.
- The sons of God in Hebrew is *bene ha-Elohim*. This term, in the Hebrew Bible, is always a reference to angels, both good and bad ones. Examples occur in Job 1:6 and 2:1, where Satan was among the sons of God, and in Job 38:7 where the sons of God were present at creation.
- The term sons of God has the meaning to be created by God. The exception is the uniqueness of the only begotten Son of God; the word "only" emphasizes His uniqueness in that He was always in existence and not created.
- Those who reject the angelic view of this passage often cite Matthew 22:30, which, they claim teaches that angels are sexless. However, angels are always described in the male gender. In Hebrew that is not conclusive since Hebrew only has masculine and feminine genders and no neuter form. Greek does have a neuter, but it is not used of angels; only the masculine is used of angels. When Jesus was speaking about marrying and giving in marriage, He was not speaking of angels in general, but specifically of angels in heaven: Good or holy angels in heaven neither marry nor are given in marriage. However, Genesis is speaking of fallen angels on earth, not good angels in heaven.
- Why would Satan even bother doing this? The answer lies in the first messianic prophecy of Genesis 3:15, which declared that the Messiah would be born of the Seed of the Woman. Satan knew this prophecy because it was directly addressed to him. He knew that a descendant of the woman he tempted would someday come and defeat him. This is his response to Gen. 3:15
- There is a parallel here with Genesis 3:6, where in the case of Eve: The woman saw that the tree was good for food, and ... she took. With the three words saw, good, and took; she violated a barrier between God and man. Now 6:2 states that these angels saw the daughters of men that they were fair and they took ... Here again, the same three words are used: saw, good, and took, and they violated the barrier between angels and men.
- The word "Nephilim" means "the fallen ones." It comes from a verb, "to fall away," "to cast down,".
- These were the hybrids that resulted from the mischief between the fallen angels and human women.
- Another unusual term, "the mighty ones," the *Ha Gibborim*, is mentioned here.
- That was translated into the Greek Septuagint as *gigantes*, which does not mean "giant" but "earth-born," from the Greek *gigas*.
- Although the word is translated into English as "giants"— and they did happen to be very large—it is not true to the original text. This has caused a lot of confusion.

Genesis 6:9 These are the generations of Noah: was a just man and perfect in his generations, and Noah walked with God.

- The Hebrew word for perfect is a term to mean “without blemish,” “sound,” “healthful,” “without spot,” or “unimpaired.”
- It is always used with regard to physical defects.
- The Scripture is telling us that Noah was distinctive in that his genealogy was not blemished.
- As we begin to put this together, it leads us to the strange idea that there were fallen angels that, somehow, began this strange business of generating a hybrid group called “Nephilim.”
- This bizarre view is confirmed in the New Testament in **Jude 6-7**: “And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”
- Jude made an allusion to these events in Genesis 6 and clearly he was writing about angels who, for whatever reason, went after “strange flesh.”
- 2 Peter 2:4-5**, also says, “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah . . .”
- Peter wrote much the same thing as Jude, but he even tied it specifically to the days of Noah.
- He also used a term for hell that was only used in the New Testament: Tartarus, a term used in Greek literature for “a dark abode of woe” or “a pit of darkness of the unseen world.”
- In Homer’s Iliad, it is thought to be as far below Hades as the earth is below heaven.

Dr. Missler (*Read on your own*)

- The idea that renegade angels came down to the earth and cohabited with women to produce a hybrid offspring is pretty strange.
- But that notion is found in the legends of virtually every ancient culture on earth, including Sumer, Assyria, Egypt, the Incas, the Mayans, the Gilgamesh epic of Babylon, the Persians, Greece, India, Bolivia, South Sea Islands, and the Sioux Indians in the United States.
- They all have stories about “star people” or gods of some kind who produced offspring on earth.
- For example, in Greek mythology, the Titans were partly celestial, partly terrestrial.
- They rebelled against their father Uranus, and after a prolonged contest, they were defeated by Zeus and condemned into Tartarus.
- Atlas and Hercules were also Nephilim.
- They presumably were the hybrid offspring of the gods mixing with human women.

Greek Titans

- Partly terrestrial (of the earth); partly celestial (of the heavens);
- Rebelled against their father Uranus;
- After prolonged contest were defeated by Zeus and condemned into Tartarus;
- Titan (Greek) = Sheitan (Chaldean) = Satan (Hebrew).

Ancient Legends Speaking of these Creatures

- | | |
|--------------------|---------------------|
| • Sumer | • Persia |
| • Assyria | • Greece |
| • Egypt | • India |
| • Incas | • Bolivia |
| • Mayan | • South Sea Islands |
| • American Indians | • Gilgamesh |

Post-Flood Nephilim

- “...also afterwards...”** (Genesis 6:4). Rephaim, Emim, Horim, Zamsummim (Gen 14, 15); Arba, Anak & his seven sons (Anakim),
-encountered in Canaan (Num. 13:33).
-Og, King of Bashan (Deut. 3:11; Joshua 12).
-Goliath and his four brothers (2 Sam 21:16-22; 1 Chr. 20:4-8).
-

The Nature of Angels

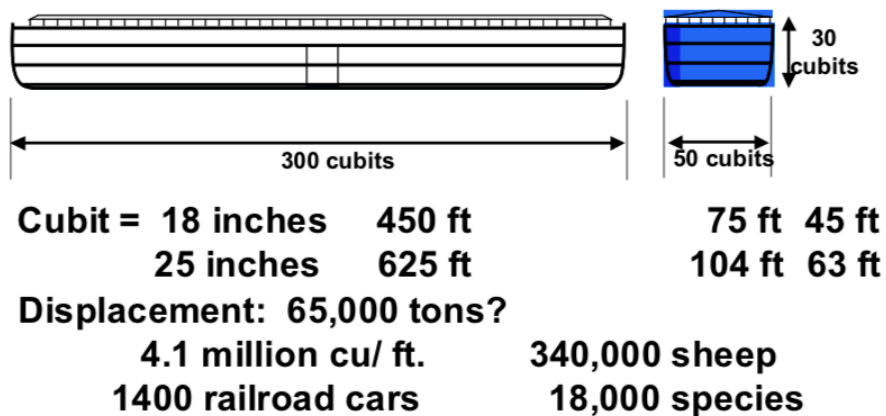
- Fallen Angels vs. Demons?
- Are they equivalent or distinctive?
- Angels always appear in human form (Sodom and Gomorrah; Resurrection; Ascension).
- Demons always seek embodiment.
- Angels spoke, took men by the hand, ate meals, and were capable of direct physical combat (Passover in Egypt and the slaughter of 185,000 Syrians).

Pre flood Continental Land masses interconnected?

Did they drift apart per **Gen. 10:25? in Peleg's day the earth was divided.**



Basic Statistics of Noah's Ark



Statistics of The Flood

- Rained 40 days
- Not just rain: “fountains of the deep”
- Waters prevailed 150 days
- In the Ark 371 days
 - 5 months floating
 - 7 months on mountain

	Event	Mon/Day	Ref.
	Noah enters the Ark	2 10	7:7-9
7 days	7 days later: rain begins	17	7:10-11
	40 days later: heavy rains stop	3 27	7:12
	110 days later: waters recede	7 17	7:24
150 days	Ark rests on Mr. Ararat		8:4
	74 days later: mtn tops visible	10 1	8:5
	40 days later: Raven sent;	11 11	8:6-9
	Dove #1 sent & returns	11 18	
	Dove #2 sent & returns with leaf	11 25	8:10
	Dove #3 sent; does not return	12 2	8:12
	22 days later: Water receded		
163 days	Noah saw dry land	1 1	8:13
<u>57 days</u>	Land completely dry; Ark exited	2 27	8:14-19
377 days		1 yr 17 days	

Dr. Missler’s Tidbits on the Flood *(Read on your own)*

Other Cultures with World Wide Flood Traditions

-Including only 8 people in a large boat or ark

- | | |
|--------------|--------------------|
| • Egyptian | • Druids |
| • Babylonian | • Polynesian |
| • Persian | • Mexicans |
| • Greek | • Peruvians |
| • Hindu | • American Indians |
| • Chinese | • Greenland |

Universal vs. Local Flood

-Every living thing destroyed (7:4,23)

-this assumes that man and animal life had spread far beyond the Mesopotamian Plain in the centuries or the millennia since the Fall.

-All high mountains under the entire heavens were covered (7:19)

-The text states clearly that “all the high mountains under the entire heaven were covered” to a depth of at least 23 feet [15 cubits] (v. 19).

-Ark rested on the mountains of Ararat (8:4).

-“On the mountains of Ararat,” a range that reaches over 16,000 feet in height (8:4).

-A local flood might have brought them to the foothills. But “on” the mountains?

- Major land masses unexplained by simple erosion, etc.
- Why are there surprising amounts of coal in Antarctica?
- Mammoths, with food still in their mouths, quick-frozen in place, dying from suffocation... quickly drowned in North America, and Siberia were quick-frozen
- Petrified forests found 100 miles from the South Pole by Admiral Byrd
- Tectonic plates (continental drift) move about an inch/year (the same rate that your fingernails grow).
- Much of the upheavals are the result of horizontal compression, buckling the sedimentary layers.
- Dinosaurs quickly drowned and buried

Canopy Theory

- Atmospheric water shield protected the earth from cosmic radiation; hence, longer lifetimes prior to the flood.
- Water falls from the sky, complementing the subterranean waters unleashed (7:11).
- Continental drift occurred from fractured land masses (10:25) [The Genesis Record, Henry Morris and John C. Whitcomb, 1961. (They do show that the Flood was universal, it was a great catastrophe, and there is ample historical evidence for it.)]

Geological Mysteries

- Grand Canyon's origin
- Mid-oceanic mountain ranges
- Submarine canyons
- Magnetic variations on ocean floor
- Coal and oil formations
- Frozen mammoths
- Metamorphic rock
- Fossil graveyards
- Jigsaw puzzle type fit of the continents
- Major land masses unexplained by simple erosion, etc.
- Why are there surprising amounts of coal in Antarctica? Mammoths, with food still in their mouths, quick-frozen in place, dying from suffocation...
- Tectonic plates move about an inch/year (the same rate that your fingernails grow).
- Much of the upheavals are the result of horizontal compression, buckling the sedimentary layers.

Fossils

- Fossils are dead creatures and thus, after Adam (for death came after sin entered the world thru Adam).
- No decay = sudden, quick, change.
- Dating depends upon circular reasoning.

Hydroplate Theory

- Land animals found fossilized in locations below sea level?
- Sea animals found fossilized at high elevations?
- Interconnected continents
- Subterranean water
- Increasing pressure(s)
- Horizontal buckling and eruptions
(Walt Brown, Center for Scientific Creation, Phoenix, Arizona)

Some Perspectives

- Only one Ark (and only one door)
- No births nor death (all in the ark were saved)

- Alternative theological speculations ended when the door was shut
 - Only three groups of people regarding the flood:
 - 1-those that perished in the Flood;
 - 2-those that were preserved through the Flood;
 - 3-those that were removed prior to the Flood (Notice that Enoch was not “post-flood” nor “mid-flood”: He was “pre-flood”...)
-

Genesis 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

-Why did the Holy Spirit want us to know this very date?

The Two Calendars

Civil: Tishri (in the Fall) Rosh Hashanah

Religious: Nisan (in the Spring) Passover

-Exodus 12:2 This month (*Nisan*) shall be unto you the beginning of months: it shall be the first month of the year to you.

New Beginnings

- Jesus was crucified on the 14th of Nisan
- In the grave: 3 days;
- Resurrection: 17th of Nisan (the “7th month” of the Genesis Calendar)
- Noah’s “new beginning” on the Planet Earth was on the anticipated anniversary of our “new beginning” in Christ!

A New Beginning: Genesis 9

- New Order: not exclusively vegetarians anymore; capital punishment ordained; human government established
- Sinful man wiped out, but not sin: its nature or its acts

Post-Flood Changes

- Thermal blanket gone
- End of same universal climate
- Atmospheric pressure reduced 50%
- Extended longevities decline...

The Table of Nations: Chapter 10

Gen. 10:1 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

Dr. Arnold

On the Table of the Nations, *read on your own*

This verse is the introduction to a new toldot (*genealogy*): Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth;

- that is, what became of the sons of Noah, namely, the seventy nations.
 - It specifics: and unto them were sons born after the flood.
 - These three sons of Noah and their wives had no children before the flood;
 - all the children were born after the flood, and all humanity ever since came from the three sons of Noah.
- (See table 10 below.)

The following ten observations can be made about 10:1–32 as a whole.

First: This toldot does not begin with the eldest son, Shem. Shem is covered last, after the author dispenses with the non-seed line consisting of Noah's sons Japheth and Ham. This principle of dealing with the eldest son last will be repeated several times in the Book of Genesis.

Second: The purpose of the section (10:1–32) involves three things regarding the status of Israel and of the Gentile nations. First, God showed His divine providence in the distribution of the nations. Second, God showed the relationship of Israel to the other nations (Deut. 32:8–9) in that when He gave different peoples territories on the earth, this division was based in part on the number of Jews that played a role in that nation's history.

Third: God showed the unity of humanity, that there is no such thing as racial or ethnic superiority. Even the election of Israel was not based on ethnic superiority, nor did the election of Israel give them ethnic superiority. On the contrary, Israel's election was for the purpose of fulfilling God's divine program, and it placed upon Israel a greater responsibility and accountability.

Third: With very few deviations, chapter 10 is copied in I Chronicles 1:4–23, showing that it was taken to be quite historical.

Fourth: There is no parallel to chapter 10 in any of the Ancient Near Eastern Texts (ANET), neither in those collected in ANET 40 nor in any other ancient Near Eastern document. Although ANET shows other ancient Near Eastern documents having many parallels to the early chapters of Genesis and beyond, there is nothing in the Near-Eastern literature to parallel this chapter. It stands unique in ancient literature.

Fifth: The structure of chapter 10 follows a three-part division and each section has a heading, a middle, and an ending that are parallel. See table 11 for an overview of the structure.

Sixth: The division of humanity covers four areas: geographical, dialectical, tribal, and national (vv. 5, 20, 31).

Seventh: The names in Genesis 10 fall into four categories: Some names are listed as individuals; some as tribes; some as cities; and some as nations.

Eighth: Two different formulas followed for describing the expansion of the nations. The first formula is the *bene* formula, meaning 'sons of'. The second formula is the *yalad* formula, which means begat.

Ninth: In 10:1, the heading verse for this chapter, the order of the names is Shem, Ham, and Japheth, giving the order of birth. However, in the Table of Nations, which follows verse 1, the order is reversed: Japheth, Ham, and Shem. The purpose of the reverse order is, again, to dispense with the non-seed line so that the text can go right into focusing on Shem, which is the main line the author is concerned about.

Tenth: While many of the names listed are known geographically, many are not. In this exposition, it will be noted which are definite, which are possibilities, and which are unknown.

When was this table put together?

They were divided by languages: everyone after his tongue. This phrase shows that chapter 10 was written after the dispersion of Genesis 11, since that is when the confusion of tongues occurred.

-They were divided by their families, which would include tribal divisions; and this points to the development of a society. Third: They were divided in their nations, referring to national divisions. Genesis 10:5 describes a total of fourteen nations, and the time span given here is two generations.

Table 10. Tablet of the Nations

(Genesis 10)

NOAH (70*)		
SHEM (26)	HAM (30*)	JAPHETH (14)
1. Elam	1. Cush	1. Gomer
2. Asshur	- Seba	- Ashkenaz
3. Arpachshad	- Havilah	- Riphath
- Shelah	- Sabtah	- Togarmah
- Eber	- Raamah	2. Magog
- Peleg	- Sheba	3. Madai
- Joktan	- Dedan	4. Javan
- Almodad	- Sabteca	- Elishah
- Sheleph	- Nimrod	- Tarshish
- Hazarmaveth	2. Mizraim	- Kittim
- Jerah	- Ludim	- Dodanim
- Hadoram	- Anamim	5. Tubal
- Uzal	- Lehabim	6. Meshech
- Diklah	- Naphtuhim	7. Tiras
- Obal	- Pathrusim	
- Abimael	- Casluhim	
- Sheba	(Philistines)	
- Ophir	- Caphtorim	
- Havilah	3. Put	
- Jobab	4. Canaan	
4. Lud	- Sidon	
5. Aram	- Heth	
- Uz	- Jebusites	
- Hul	- Amorites	
- Gether	- Girgashites	
- Mash	- Hivites	
	- Arkites	
	- Sinites	
	- Arvadites	
	- Zemarites	
	- Hamathites	

Chapter 10 focus: Nimrod

Gen. 10:8-12

-“Rebel”

-First “World Dictator”

-Founder of Babylon & Nineveh

8 Cush begot Nimrod (*sixth son of Cush, means to ‘rebel’*); **he began to be a mighty one on the earth.**

-Dr. Arnold: Nimrod is mentioned only in I Chronicles 1:10 and Micah 5:6. Genesis 10:8b–9 defines Nimrod as the mighty hunter.

-In relationship to the earth: He began to be a mighty one in the earth, restated in I Chronicles 1:10.

-The term mighty is used three times in verses 8–9.

-He was a hunter of animals, but he was also a hunter of men.

- According to rabbinic tradition, Nimrod began to display man's power over the wild animals by hunting them and capturing them,
- And Nimrod began to stir up the revolt against God, which resulted in the Tower of Babel judgment.

9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD."

- Verse 9 deals with Nimrod's relationship to God: He was a mighty hunter before Jehovah. The terminology implies antagonism; antagonism against and in opposition to God.
- In rabbinic interpretation, the phrase 'a mighty hunter' means he snared men with his words and incited them to rebel against God.
- The phrase before the Lord they take to mean that his intention was to provoke God.

10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar (which is Babylonia).

From Babylonia to ...

11 From that land he went to Assyria and built Nineveh (200 miles north of Babylon), Rehoboth Ir, Calah, 12 and Resen between Nineveh and Calah (that is the principal city, of the land of Assyria).

- Genesis 10:10–12 presents the picture of Nimrod as the empire builder, and this happened in two stages.
- The land of Assyria is called the land of Nimrod in Micah 5:6.
- The text does not state here why Nimrod left Babylonia for Assyria,
- But the reason is recorded in 11:1–9 in the second part of the toldot of the Sons of Noah.
- The context indicates that Nimrod was the actual leader of the revolt of the Tower of Babel
- It was the confusion of tongues that would have forced Nimrod to go from Babylonia to Assyria.

10:13-31 The rest of the sons of Noah which started with Japheth, then Ham and ending with the son we are most interested in Shem.

- After the scatterings thruout the earth due to confusion of languages the writer resumes a closer look at the line of Shem from 11:10-32 Where we read that Abram's father Terah died in Haran...
- chapter 12 begins: **Now the LORD had said to Abram.....**

Gen. 10: 32 reads These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

And here is why and how they were divided.....

Gen. 11: 1, 2 And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

The Tower of Bab-El: Genesis 11

- One Language: Probably Hebrew
- Godless Confederacy: 1st World Dictator
 - Nimrod ("We will rebel")
- Plain of Shinar, Babylonia: Bab-El "Tower to Heaven"
 - Astrological Temple
 - Zodiac corrupted
- Bible is the Tale of Two Cities
 - Babylon – the City of Man (City of the Seed of the Serpent)
 - Jerusalem – the City of God (City of the Seed of the Woman)

III. THE DISPENSATION OF CIVIL GOVERNMENT—GENESIS 8:15–11:32

A. The Names

The third dispensation is called the Dispensation of Civil Government.

- It has that name because it is with this particular dispensation that man is given the right of life and death.
- He is given the authority to rule others.
- The concept of ruling and having power to execute or not to execute contains within it the concepts of human government.
- This principle is after the flood to Noah in **Genesis 9:6: Whoever sheds man's blood, by man shall his blood be shed.**
- So man is given the authority to execute the murderer, and this carries with it the concept of rule, authority, and government.

B. The Chief Person

- Is Noah.
- He received new and specific divine revelation that told him exactly how the divine economy in this dispensation of God would be run.

C. Man's Responsibility

- Concerning the human responsibility in this dispensation, it was obedience to the Noahic Covenant of Genesis 9.
 - 1-Contained within the scope of the Noahic Covenant was that man must replenish and fill the earth in light of the destruction of humanity by the Flood.
 - 2-Furthermore, it concerns what man was allowed to eat.
 - Man was to be vegetarian in the two preceding dispensations.
 - From this point on, however, man was allowed to go beyond the limit of vegetables, and was allowed to eat any kind of meat he chose.
 - No dietary limitations whatsoever were placed upon man under the Noahic Covenant.
 - 3-Furthermore, the Noahic Covenant was to establish human government, and God was going to dispense or govern His economy through human government.
 - Man was responsible to obey human government, which would have the authority to enforce its rules and regulations to the point of execution, for the taking of another human life.
 - The rainbow was given as a sign or token of the Noahic Covenant, thereby promising that God would never again destroy the earth with a flood.

D. Man's Specific Test

- In the specific test of the third dispensation, man was to rule properly and to spread out.
- But they were not to be under only one government in one place; God demanded that they disperse all over the earth.

E. Man's Failure

- The failure was seen in what man tried to do in the Tower of Babel in Genesis 11: they tried to stay together using the Tower of Babel as a point of contact, as a center of staying together.
- The Tower of Babel would function both literally and symbolically as a center point.
- As a literal thing, the Tower of Babel was an attempt to build a high tower for the purpose of studying the stars.

- They were not trying to build a tower that would reach to God's Heaven itself, rather, a tower that was high enough to give good visibility for the study of the stars.
- This was not for the sake of astronomy, but for the sake of astrology.

The study of astrology meant a repudiation of God's control as the ultimate and only Creator

- Astrology was a repudiation of the worship of the One God, so man began to move into polytheism and all kinds of other sins as well.
- That was the physical purpose of the Tower of Babel.
- The symbolic purpose was to deliberately disobey God's command to spread all over the world.
- The purpose of the Tower of Babel was to serve as a center of attraction, to keep humanity together so that they would not spread out and begin to lose contact among themselves.
- Basically, their intent was not to move outside of the Babylonian area, which lies between the Euphrates and the Tigris Rivers.

Instead of using government properly, Nimrod tried to build an empire as the story of points out.

- Nimrod was a mighty hunter, but he was also the first empire builder.
- Instead of seeing each kingdom as being independent, he tried to unify all kingdoms under his authority.
- Rather than separate kingdoms as God had originally intended, the nature of empires is to try to consolidate them.

F. Man's Judgment

- As a result of their attempt to rebel against God's commands and authority, God sent a judgment upon them: the confusion of tongues.
- One of the key elements in being able to stay together and live together is having a common language.
- The common language tends to keep a certain segment of society cohesively together.
- Once there is a differentiation of language, you usually have wars.
- For instance, the reason Germans tend to stay together in Germany is because the German language keeps them together.
- The same thing is true in country after country.
- With the lack of a common language there is turmoil, confusion, conflict, and war.
- By causing the confusion of tongues, God accomplished a forced dispersion.
- This does not mean that every human being at that point spoke a different language altogether.
- What might have happened is something like this: five people found that they were able to communicate by speaking the same language
- So they migrated somewhere to separate themselves from the others that they could not understand.
- As a result, they would move to a certain part of the world and speak such and such language.
- On the other hand, ten or fifteen other people found themselves speaking the same language, and they too, moved to another part of the world to separate themselves from those they could not understand, establishing their own language group and, therefore, their own unique nationality.
- That is the way God accomplished His original intent: man was to spread throughout the entire world and replenish it.

G. God's Display of Grace

Grace was displayed in the third dispensation in the way God preserved His Remnant.

- The particular Remnant God preserved after the Flood are the people whose names are listed after the Tower of Babel incident.
- These names in Genesis 11 trace the genealogy of Noah and Shem, all the way down to Abraham, with whom God will bring about the next dispensation.
- God did preserve a Remnant, and they were followers of the One True God during this period.
- God maintained the 'Seed of the Woman' line.

-The promise He made concerning the seed of the woman continued to be preserved in spite of the Flood and in spite of the Tower of Babel.

Top Ten Principles for Studying the Old Testament

Principle #2

The OT is Primarily about Jesus. Look for Jesus 'types' or 'models' in people, sacrifices, strange stories, 'the angels' of the Lord, rocks, food from Heaven, and much more. see Heb. 10:7, John 5:39, John 5:46. Including feasts, Col. 2:16-17, for fulfilled examples.

Next Time:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

Focusing

Morgan on the First 12 Chapters of Genesis

THE book of Genesis is the book of origins. It deals with the beginnings of the facts and forces in the midst of which humanity lives, in so far as it is necessary for man to know them in order to set his life in right relationship to them. There is nothing final in this book. Things created are not seen in perfection, but rather as prepared for development. Evil is revealed neither as to its first origin nor ultimate development, but only in the beginnings of its operation in human life. The Divine plan of redemption is not fully unfolded, but the first movements in history toward its outworking are clearly revealed.

The main divisions of the book are marked by the phrases: "In the beginning God" (1:1), "Now the serpent" (3:1), "Now Jehovah" (12:1). The first division tells the story of the beginnings of the material universe. The second division gives an account of how evil entered human history, and traces its first movements. The third division gives the history of the calling of a man, the making of a nation, the creation of a testimony, and thus the preparation for the ultimate coming of a Saviour. These in broad outline are the divisions of the book. The beginnings of created things: Generation, and, at the back of all, God. The beginnings of evil: Degeneration, and, at the back of all, the serpent. The beginnings of the process of restoration: Regeneration, and, at the back of all, Jehovah.

A. GENERATION

In this first division there are two sections, which give an account respectively of the generation of the material to man, and the generation of man as to nature and office.

"In the beginning God created the heaven and the earth." In that simple statement we have the Bible declaration of the origin of the material universe; and it is one in which faith finds reasonable foundation. Interpretations of method may vary, but the essential truth abides. In its dignified and sublime statement

reason may rest as it cannot possibly do in any theory which leaves God out of the question, and thus finally declares that the first cause was more or less the result of accident, or the existence of laws without mind, or of order without thought.

“And the earth was waste and void; and darkness was upon the face of the deep.” It is not possible that these words describe the condition of the heaven and the earth as they were created by God. Between the original creation and the conditions herein described there had been a cataclysm. Of that revelation has given us no account. Speculations are interesting, but they cannot be final or dogmatic. It may be that behind the material cataclysm there was a moral catastrophe. Probably, if we knew all the history, we should know the truth concerning the origination of evil. In subsequent volumes of the Divine Library there are flashes of light which may afford some clue to the hidden things. The fact that Satan is spoken of as “the god of this world,” “the prince of this world,” may refer to a relationship he bore to the earth prior to the appearance of man. It may be that here angels “kept not their own principality,” and that in their fall they involved the earth itself in degradation from its primal perfection, and brought it to the condition described as “waste and void.”

With the words “The Spirit of God moved upon the face of the waters” begins the story of reconstruction, and this continues through the third verse of the second chapter. The method of the new birth of the earth was that of the brooding over it of the Spirit, and the uttering of the Word of God. The earth was born again by the Spirit and the Word. A careful study of this section and of the following one will reveal the fact that two words are made use of to describe the Divine action. The Revised Version has indicated the difference by the use of our words “created” and “made.” The Hebrew words of which these are translations do not indicate the same thing. The first, “created” indicates an essential making, a bringing into existence. The second, “made,” suggests rather the origination of new forms by the use of things already created. It is of great interest, and moreover of value, to notice the places where the word “created” is used. It occurs first in the declaration concerning the origin of material things. It occurs again at the point where life rises from the non-sensient to the sensient. It occurs, in the third place, at the story of the coming of man. Between these the word used is always “made.” This fact reveals that at the points indicated there was a new act of God, introducing an entirely fresh order of being. It is worthy of notice that these words occur exactly where the evolutionary theory has never yet been able to bridge a gulf. The evolutionary process demands a primal fact from which everything goes forward. It cannot supply it. It is supplied by the declaration “In the beginning God created.” It has never been able to discover the link between the nonsensient and sensient; that link is here supplied in the affirmation “God created ... every living creature.” It has never been able finally to discover a link between the highest form of animal life and man; that link is supplied in the affirmation “God created man in His own image.” Whereas according to this account He was ever the immanent God, by His own wisdom and power producing every new form of already existing life, He did also at certain periods in the process by direct, essential, new creation, create a crisis from which the order proceeded anew.

There are those who affirm that in the first two chapters we have two distinct accounts of the creation of man; and moreover, some declare that they contradict each other. As a matter of fact the first story places man in his relation to the material universe. He is seen as the crowning work in creation, the last of a succession, whether a succession of separate events or of evolutionary processes is not declared. Whatever the process, he is seen to be the crown of the material creation. In the second story he is shown to be more than this. There an explanation is given of that spiritual quantity which is found in man and in no other creation. It describes the process by which man became different from, and superior to, everything which had preceded him. He was made of the dust of the ground, that is, he had come from the common origin. His creation as man was due to the fact that God breathed into his nostrils the breath of lives. By the possession of God-breathed lives he was differentiated from everything which had preceded him.

This being, at once related to the material universe, and yet kin of God, was placed at the centre of creation, to govern it in co-operation with God. He was to reign over all beneath him. The garden in which he found himself was not the ultimate goal. It was the opportunity for the exercise of the functions of the life bestowed. Within it there lay potentially the city, which man was to build by the cultivation of the forces of the garden, and by exercising authority over creation under the authority of God.

The relation of man to God and Nature was conditioned by a simple and yet perfectly clear command, which indicated the limits of liberty. There were things which he might do. There were bounds beyond which he might not go. His liberty consisted in loyalty to the law of God. Of these fundamental truths the trees of the garden afforded sacramental symbols. Of all save one he might eat; of this one he might not eat. It stood in the presence of his life, marking the bounds of his freedom.

Man was completed by the bringing to him of one who was of himself, and in whom he found the true complement of his own nature. In man and his companion the likeness of God was complete. "In His own image ... male and female created He them."

B. DEGENERATION

The division here commencing deals with the beginnings of that long process of degeneration, in the midst of which the human race still finds itself. The suggested analysis must not be treated as hard and fast in its separation of parts. It is intended simply to indicate the natural development of thought as to the individual, the family, society, the nation. These divisions indicate the true circles of human inter-relationship as they spread out in ever-widening circumference.

Everything commences with the individual. This is a simple story of a man in individual innocence and racial immaturity. Satan appealed to him through a lower form of creation, here spoken of as the serpent. Spiritual evil took material form to reach spiritual man through the material side of his being. The deepest note in the attack was that of its attempt to reflect on God. The deepest note in the fall was that of failure of faith. Faith being lost, fear immediately succeeded.

Man hid from God, but he could not escape Him. He came first for inquisition, and then for pronouncement of sentence. In the sentences pronounced there is evident the differentiation of strictest justice. The curse was for the originator, justice for the deceived. Side by side with the sentence the first prophetic word broke upon human ears. Behind all the movements of law there abides the heart of love, and this is finally seen in the exclusion of man from the tree of life in order that he might not perpetuate the condition into which he had come as the result of sin.

Following swiftly upon the degradation of the individual came that of the family. The sorrow following upon sin was manifest first in the agony of the heart of the first mother. In hope she bore her first-born, and called him Cain, crying, "I have gotten it," that is, I have gotten the promised seed of the Lord. The hope was doomed to disappointment, and she called her next boy Abel, Vanity, because of what she had seen in the first. Thus the first family was broken up, and the first gap in the circle of human society was made by murder.

The race moved on, multiplying into families, but the shadow of the issue of sin was on the whole of them, and with one rare exception through fifteen centuries the knell of death was heard unceasingly. As families multiplied and branched out into many directions, the new relationship of society was created. From the original man two lines proceeded, one through Cain, the other through Seth. These developed around two opposing ideals, the one that of self-consideration and self-advancement, the other that of fear of God, and obedience of Him. The lines of difference became less clearly marked until the

sons of the godly race intermixed in marriage with the daughters of the people of the materialized ideals, and the issue was most terrible corruption.

This all ended in a Divine interference of swift and overwhelming judgment. The destruction of the race was not total, for while man had failed, the purpose of God moved forward toward consummation. Out of the devastation a remnant was saved, and human history started forward upon a new basis as there emerged a new idea of social relationship, that of the nation.

With an immediateness which startles, the book chronicles the story of the failure of the national idea. The will of God was the peopling of the earth by the separation of those delivered from its primal corruption into nations occupying different territories. Against this separation man rebelled by the formation of a godless confederacy, and an attempt to resist the Divine decree. This was followed by immediate Divine intervention, which issued in the confusion of the confederacy. Finally, the line of continuity from Shem to Abram is declared, and the section setting forth degeneration closes.