This is a collection of Wednesday night Bible studies that began in 2010. Some studies are edited, some unedited. Thus forbearance in spelling and grammar is necessary. Some interpretations are improved or corrected in later studies, and will certainly continue throughout time. However, most of these studies are a consolidation and conversation with the work of Dr. James Jordan. I point out two or three disagreements and add various observations to his thoughts. I have chosen him as a key forerunner in understanding Genesis because, contrary to most Biblical scholarship, he and I agree that Genesis can only be understood rightly by using the rest of Scripture as the primary guide for interpretation.

As a tree and fruit determine the meaning of a former seed, even so the rest of Scripture determines the meaning of the Genesis-seed.

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“In the beginning…”

Genesis 1:1

In the beginning of these studies on Genesis let me explain our agenda. We will study the intricate details of creation and how the rest of the Bible unfolds and elaborates upon the specifics that are summarized in these first chapters. This study will be based upon a literal, historical, chronological, and typological understanding of Genesis. Many commentators reject some or all of these aspects of interpreting Genesis, so let me explain what I mean by them.

“Literal” means that the author means what he says and that he is not speaking metaphorically. It is not symbolic code-language giving an illustration of the event. It is actually describing the creation event itself. “Historical” means that it is true and actual history. It is not a myth, nor is it relying on supposed pagans myths of any ancient culture. This is an account, yea, a revelation, of what God has literal and historically done. “Chronological” means the events on the first day came first, the events on the second day came second. Implied in this chronological view is the 24 hour length of each day in Genesis one. “Typological” means the events or words are a sample, a seed, or a pattern of what will unfold and develop throughout the rest of scripture. Therefore, by explaining certain words and actions in this typological manner we will not be reading foreign material into the text of Genesis one. Instead we will be studying what the Bible itself later extrapolates and grows out of the summary statements of Genesis. This is all to say we will be studying these passages based on what I call a “plain reading of the text.”

Why should we study Genesis one in this manner? Why is it so important to start with these assumptions? Well very simply, we are here to listen and learn. Denying or rejecting either one, or all, of the four previous points means that we have refused to listen and learn from the text.

Obviously many godly scholars will take offense to the previous statement because they claim that Genesis one is metaphorical and merely a poetic rendition of the historic creation event. Well, I certainly agree that when the Bible speaks metaphorically we must acknowledge the metaphor and symbols that are written, like throughout the book of Revelation. But when we thrust a metaphorical interpretation upon a miraculous historical account it is certainly one’s way of refusing to listen to the text. For example, Jesus’ resurrection was a miraculous historical event; and those who claim it is simply a metaphor refuse to listen to the Bible. In principle, the same point should be made about Genesis one. Creation was a miraculous historical event; those who claim it is merely a metaphorical account, at that point, they have refused to listen to the Bible.

The fundamental reason for this is because Genesis never stops speaking the way it does in chapter one. There is an unbroken and continuous use of literal language beginning in verse one to the end of the book. To say that the first few chapters is merely “poetic” or “metaphorical”, and the later chapters are literal history is a very fancy idea – but that’s all it is. It’s an idea in one’s own head. Nothing in the text leads a reader to make such statements or conclusions. Thus, at that point, a reader has stopped listening.

So then why should we listen, which implies that we should at least understand it literally? A good summary answer is that the text is saying more than we realize. The more we listen to the text and consider the weight of it, with all its implications,
anticipations, applications, and declarations of nature – then even the observations of
science make sense and its façade of some rational contradiction falls under the weight of
greater words. Enough for an introduction; let us listen.

I. The Beginning of The Outside

Emphatically this is not the beginning of God. It is the beginning of everything outside of God. Yes, God has an inside. Theologians call this the being of God, and no one has any clue as to what the being of God consist of. All we know is that He is a spirit, immortal, invisible, eternal, and unchangeable. Inside the one true God is the infinite loving communion between the Father, Son, and Holy Spirit. In such a happy and perfectly content condition God has always been. From eternity past, to the beginning point of Genesis 1:1, God has never worked outside Himself. Any work, deed, expression, or manifestation of God outside of Himself is necessarily a creative act of God, and necessarily a good work of His character and attributes (Rom.1:21). Therefore, Genesis 1:1 is explaining the initial act, yea, the first work, which God did outside of His being.

So then, the heavens and earth being creation of God are distinct and separate from the being of God. In other words the heavens and earth are not God, or a god. (We will elaborate on this more when we study the phrase “God created”.) My simple point for now is that when we go to heaven and see all the billions of angels we will merely ascend to part of God’s creation. Heaven itself is not eternal, in the sense of having not beginning. Only God Himself has no beginning. Wherever we exist in heaven above, or in the life of the world to come, it will always in only be an aspect of God’s creation. We will never become a part of God’s being. In other words we will never become God, for we will always be creature made in His image.

II. The Beginning of All Time And Space

The heavens and earth began at the same time. This is substantiated by the fact that verse one is the beginning of Day One. (More on this later, but for now notice that verse 2 is a description of what the earth initial looked like. It is not explaining how the earth degenerated to become formless, void, and dark.) So two distinct spheres, or domains, were created at this beginning point in time. The point is that the first hour in heaven was synonymous with the first hour on earth.

Yes, the count of time began before any sun, moon, or stars were formed, to keep track of that count. But here’s the point: time came before the sun moon and stars. The sun, moon, and stars were placed in orbit to rule over the evening and morning of Days One, Two, and Three. There is no problem in counting time when the sun, moon, and stars did not exist. In fact we can even close our eyes, lock ourselves in a dark room, and count up the seconds in a 24 hour day. If we can do it, then certainly God did it when the earth was initially dark, once he spoke it into existence. (Yes, God even created the darkness. We’ll study this later.) Then after counting for 72 hours (i.e. 3 days ) God said, “Ok, stars, sun, and moon; now you rule over this sequence of evenings and mornings” (see 1:14). The stars, sun, and moon on the fourth day merely picked up the 24 hour (evening and morning) count that God set in place beforehand.
Also, what is most certainly included in Genesis 1:1 is the creation of all angels. Thus when the formless, void, and dark earth was one hour old, every single angelic being in the heavens was one hour old. Yes, this hurts our head to think about, but it is merely what Genesis 1 is saying.

In summary, according to Genesis 1:1 the angels and heavens in which they dwell itself is the same age as the dirt upon which we walk. Angels did not exist for ages before mankind, but only a few days before. Again, this is simply what the text is saying. It was the beginning of anything and everything outside of God, and the beginning all time and space in the regions of God’s created heavens and earth.

So what? As it so proverbially asked, “Why is this relevant to my salvation?” Well, in regard to time, heaven and earth are correlated and in sync. When we leave this earth in death, as believers we go to the other created domain of heaven. We do not wait, nor do we go through a “time-wrap” to some remote past or future place. Our soul goes to heaven and we wait for our bodily resurrection.

Also what happens on earth is recorded in heaven at that time. (Yes, it was all foreordained by God, but we’re talking about what we see and do as it happens.) The books in heaven record the events on earth as they happen (Rev.20:12). There is rejoicing in heaven at the same time that someone repents (Luke 15:7). When someone is legitimately excommunicated from the church, at that time, heaven acknowledges the church’s action (Matt. 16:19, 18:18). Likewise, when a person is forgiven, or “loosed” on earth, by the church declaring God’s word to the penitent, heaven acknowledges the extension of that forgiveness. Throughout the Bible angels are sent directly from heaven to interact with events on earth. The fact that God sits in the heavens and the earth is His footstool (Matt.5:34-35), at the same time, has everything to do with our comfort, peace, and security in this life; even the security of our eternal salvation that we have on earth. “I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand” (John 10:28). He who ascended to sit in the heavens, now reaches His hand down upon the earth to hold us.

III. The Beginning of God’s Work

Some biblical scholars have tried to say that Hebrew word used for “In the beginning” does not refer to a point of time but an overall period of time. With this assumption it would leave room for various natural developments or some type of evolutionary process. So that over a long period of an era of this beginning, God made the original heavens and earth.

Those who hold this position point out that the Hebrew word “reshit” is used. This word is used in Job 8:7; Jer. 26:1, 27:1, 28:1; 49:34. Some have tried to argue (rather unconvincingly) that “the beginning” in these verses speak of a broad initial time period followed by a series of events. And therefore, the word “reshit” Genesis 1:1 is not referring to a beginning point, but an initial era in which things were first created.

The problem with this assumption is that “reshit” is not only used for the beginning era of various kings it is specifically used for a year’s beginning point in Deut. 11:12 “a land for which the LORD your God cares; the eyes of the LORD your God are always on it, from the beginning of the year to the very end of the year.” These lunar years for the
Hebrews had a definite beginning on the first day of the first month. Therefore, “reshit” certainly includes a beginning point in time. But why is “reshit” used, which carries implications of beginning era.

“Reshit is used, I suggest, because of its connection to firstfruits. The firstfruits were brought before God on the Sunday after Passover, the same day as God created the heavens and earth (Exodus 23:19; Leviticus 2:12; 23:9-14). Exodus 20:9-11 says that God worked for a week to set a pattern for His image, humanity. The law of firstfruits tells that the first part of our labor, done on the first day of the week, is to be given to God. Only after we have given the first part to God may we eat of the rest of the harvest of our labors. This, I submit, is the true analogy to Genesis 1:1…Thus, one dimension of Genesis 1:1 would be “As the firstfruits of His creation, God made the heavens and the earth.” This, however, is a secondary implication of the use of “reshit” in Genesis 1:1, because the preposition “in” clearly implies time and temporal sequence.”  

James Jordan, *Creation in Six Days*, pg. 136

Thus in Genesis 1:1 the firstfruit pattern is set with the initial act of creation. When God spoke all things into existence, especially the earth which was initially formless, void, and dark, it was the beginning of His work. By placing mankind as ruler over the earth, we even see God demonstrate the act of giving firstfruits, *in that He gives creation to man*. And as God has done, we who bear His image are to do likewise. Man was to offer his firstfruits to the Lord. In his book, James Jordan observes that Eve was the firstfruit of Adam, which God worked through him. Adam should have thankfully offered her to God, instead of offering her to Satan.

In contrast to the Old Adam, the New Adam ascended into heaven to offer a sample of His new bride to His Father. Christ offered His resurrected humanity to His Father, which is a firstfruit of what His church will become: immortal, sinless, and glorified. Likewise, in the work of God the Spirit, He first glorifies the Son by working firstfruits within us. The present firstfruits of the Spirit (Gal.5:22, James 1:18) anticipates the final-fruit of the Spirit’s work when he raises our bodies from the grave. Creation’s beginning, out of nothing, has always anticipated creation’s glorification, especially mankind’s growth in becoming more like God.
“...God created the heavens and the earth”

Genesis 1:1

In Christian apologetics there are predominantly two approaches when it comes to defending the faith and theism in general. There is the Classical Approach which observes the evidences within creation and uses logical steps of reasoning, attempting to lead a non-believer to accept the truth of scripture. Since believers already accept the truth of scripture it already makes a lot of sense to us. But, of course, it is not the same for unbelievers.

The second way of defending the faith is often called the Presuppositional Approach. This method does not essentially rely on the logical deductions, observations, and arguments that are acceptable to unbelievers. This approach focuses on the assumptions and presumptions that everyone has in their worldview.

For example, to an atheist all arguments concerning God’s existence are unreasonable and unconvincing simply because of his unbelieving presupposition. To put it another way, his faith tells him there is no God. His fundamental beliefs govern and limit the ability of his mental reasoning for God’s existence.

Therefore, Presuppositional Apologetics does not spend much time, yea, a waste of time, trying to reason with unbelievers. Rather, this approach boldly asserts that our Christian presuppositions are true because they are true. Searching for any deeper, more basic, or fundamental foundation other than simple faith is vain. Just as the atheist primarily believes there is no God, even so the Christian primarily believes there is a God. Any person’s worldview, good or bad, is simply a manifestation of one’s presupposed faith. For this reason the Bible addresses the faith-foundation upon which all human sanity and reasoning is built.

In Genesis 1:1 we see that the Bible’s uses a presuppositional approach in declaring the truth of Scripture. The Bible does not try to prove the existence of God. The Bible is not trying to give convincing evidence for God’s existence and truth. The Bible does not have any neutrality or sympathy for those who reject it claims. It does not waste its words trying to “make sense” to unbelievers. It begins by simply saying that God created, thus presupposing His existence and power. The Bible regards anyone who do not share this presuppositional belief as insane and foolish (Ps.14:1, Rom.1:21,22).

Thus, whenever unbelievers scoff Christians saying, “We have reason and science, but you Christians have faith and religion!” – it is then that Christians should point out the lie in such statements. For as with Christians, all unbelievers also have a faith and a religion upon which all their so-called logic and reasoning is based. The only question is whose faith, or presupposed beliefs, are right? And the correct answer to this question is found beyond the logic and observations of man – for all human reasoning is founded on some type or degree of faith.

By way of application we see that Genesis 1:1 teaches us how to approach unbelievers. We should graciously and winsomely tell them the truth – that faith upon which everything else will make sense.

I. God Created

The God who created everything outside of Himself is the covenant God of Abraham, Isaac, and Jacob; who later became incarnate in the person of His Son. This true and
living God revealed covenantal basis of His name when He swore to bring His people to the Promised Land (Ex.6:2-5). He identified Himself as the one and only “Yahweh”. Therefore the emphasis of “Yahweh God”, or “LORD God”, stresses God’s covenant promises, especially His promises of bring His people to the land.

However, notice that only the word “God” (Hebrew: elohim) is used in Genesis 1. And with a clear contrast starting in Genesis 2:4 to 3:24 where the words “LORD God” (Hebrew: yahweh elohim) are used. Why are different uses of God’s name so evident in Genesis 1 and 2. In the following quote James Jordan provides a good explanation:

“The name ‘Yahweh God’ is the name given by God in a peculiar way to the people of Israel at the exodus from Egypt (Ex.6). The name was known earlier, of course, but not given in its full meaning until the exodus.

So, there is indeed a link between the exodus to Canaan under Yahweh God and Yahweh’s God’s putting Adam into the Garden of Eden. Adam made an exodus from wherever he was originally, in 2:7, into the Garden (2:8, 15).

But the fact that “Yahweh God” is not used in Genesis 1 certainly indicates a contrast. If “Yahweh God” is the “land-covenant name” of God, then its absence from Genesis 1 is significant. Genesis 1 is not presenting God as the “land-covenant” God but as the “cosmos-covenant” God. In terms of this distinction, we have a macrocosmic name for God in Genesis 1, and a microcosmic name for God in Genesis 2. We have God’s covenantal relationship to the cosmos apart from man in Genesis 1, and His covenantal relationship to the cosmos through man in Genesis 2.” (Creation in Six Days, pg. 155.)

This explanation makes a lot of sense for several reasons. First, it helps explain the Biblical comparison with the Promised Land to the Garden of Eden (Gen.13:10, Is.51:3, Ez.36:25). Inheriting the land, or returning to the land, was a way of coming back to the Lord’s garden. Just as Adam was made from the ground and God promoted him in a brief exodus to the Garden, even so God would later take His covenant people an promote them to His Promised Land.

Second, Jordan’s explanation appreciates God’s covenantal relationship with all of His creation. Based on God’s covenant bond to His creation the grand hope of Romans 8 is has a cosmic effect. “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God (Rom.8:19). God’s redemption through Jesus Christ is truly a rescue mission for the entire created order, not simply the elect of humanity, but also for the trees and the ground upon which the thorns grow. It all belongs to God, therefore He will make all things new.

II. God Created Out of Nothing

The Latin phrase “ex nihilo” means “out of nothing”. It summarizes an extremely fundamental Biblical teaching that God made all things out of nothing (creation ex nihilo). This is referred to in Romans 4:17 “God, who gives life to the dead and calls those things which do not exist as though they did...” Also, Hebrews 11:3, “By faith we believe that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.” Thus Genesis 1:1 is teaching that the heavens and earth were made out of nothing, ex nihilo.

This is critical for several reasons, and quite frankly, incomprehensible. First, we can not imagine what “nothing” is. It means no existence whatsoever, even in the least degree. The mistake that many commentators make with Genesis 1 is to assume that
before creation there was darkness. This is not true. There was not even space, or an area in which darkness could exist. There was simply the triune God and no existence of any space or time outside of Him, nor beyond His eternal being. In the following, David Bentley Hart comments on God’s creation of the darkness:

“Even the waste and darkness of Genesis 1:2 is a creature of God…….The doctrine of creatio ex nihilo speaks of God who gives of his bounty, not a God at war with darkness, and if the radical nature of this doctrine is not appreciated, God and creation cannot be thought except in terms of totality1, and a totality of violence at that…….But creation’s other side it, quite simply, nothing at all; creation is, in its entirety, the shining surface that it shows to God, the intervals and instances of beauty, in its light and darkness, that endlessly declare his glory in their diverging and converging lines, developments, and transitions…….But nothingness does not challenge God, it is not some “thing” with which God becomes creatively involved; he passes nothingness by without regard, it is literally nothing to him, it is has no part to play in the way by which he is God or in his desire to create.” Beauty of the Infinite, pg.258:259.

This is relevant because there has not been an eternal war between God and darkness, which is often equated with evil. Darkness was simply the immature condition of the undeveloped earth right after God created it ex nihilo. This created-darkness is different from the evil-darkness which is used to identify the works of Satan later on in the Bible. God may create something without light, and thus dark, but He cannot create anything inherently evil. God can not do anything contrary to the goodness of His being, which is why He can not lie, nor tempt anyone to sin (Heb.6:18, James 1:13). The doctrines of God’s sovereignty, goodness, righteousness, veracity, and His existence is all grounded upon creation ex nihilo. If anything has ever eternally existed outside of God’s being, or which He did not create ex nihilo, then all the Biblical attributes of God are false. And even worse the term “God” would have no meaning – for nothing can rival Him, or exist without Him. And even less does His existence depend upon, or come with, the existence of anything else.

**i. The ex nihilo argument**

Another reason creation ex nihilo is so important is that whatever God makes it will always appear older than it looks. If God makes an atom, a grain of sand, a rock, or a star – no matter how big or small – it will always appear that it came from somewhere when in fact it came from nowhere. Included with that appearance of having an origin from somewhere, it will also appear to have an age and even a previous history.

If God instantly created a drop of water ex nihilo it will look like it took millions of years for the hydrogen and oxygen to form H2O; and even longer for the electrons and neutrons to perfectly come together as well. If God instantly created a large rock ex nihilo it could be cracked open to see hundreds of layers of sediment within it. It would look like it took millions of years of pressure and erosion to form a rock, but since it was made ex nihilo we know better because God’s word says so.

This is extremely important because the Bible tells us that creation is not much older than 6,000 years old. (6,019 years by my calculation for 2010 A.D.) Yet, many godly

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1 He is saying that God and His creation would be a some type of eternally complete system of violence.
scholars, even in the evangelical community say that such a young earth theory is wrong because the natural sciences say otherwise. (See May/June 2010 Modern Reformation, p.6) They understand that God could have made the earth mature, but God would not have made it appear to have an extended history. They say trees would not have had many rings on them, Adam would not have had a belly-button, layers of sediment would not be under Lake Suigetsu in Japan (see article), and a fossil record would not be under the ground – all this could not be from a young earth, they say, because God would not deceive us. As we noticed earlier in this study: God can not lie.

The fundamental problem with all of this “evangelical” reasoning against a young earth is that the doctrine of ex nihilo is entirely false according to this argument. Whatever God makes out of nothing, it will never look like it came from nothing. From the moment of its creation, it will look older than it actually is. It will have an observable history within it. And everything about that creation tells you that it did not come from absolutely nothing. The existence of matter denies that it was ever non-existent. Therefore, the Christians who argue against a young earth based on the illogic that “God can not deceive me”, they also have to deny ex nihilo. For that which He makes out of nothing is His most deceptive work of all! Now that such an argument as been reduced to absurdity let me affirm my position with a simple question.

When Adam stood up from the dust breathing in his second breath, because his first breath was given by God, what were his first words when he looked down at his belly-button (which was most certainly there)? Do you think he said, “God you have deceived me! I was not born from a woman!” I doubt it. I’m certain Adam looked down at his 23:year old looking body and said, “Thank you, God!” Likewise, when we look at stars that would take their light 4 billion years to reach us, we should say “Thank you God, for making all of this ex nihilo.”

III. The Heavens and The Earth

Notice that God created the two realms of “the heavens” and “the earth” right next to one another. The heavens at this point is not referring to outer space because the sun, moon, and stars have will not be created until Day 4. The heavens in verse 1 is the angelic heavens. This includes the entire realm of where all the angels, archangels, and magnificent living creatures dwell. The Apostle John, in Revelation 4-5 saw a glimpse of these heavens. “Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders, and the number of them was ten thousand times ten thousand, and thousands, and thousands” (Rev.5:11).

Concerning “the earth” in verse 1 it is actually the cosmos-earth. In other words it is the entire universe in a nut-shell. Later God will separate the waters within this “earth”. And between those upper and lower waters of that “earth” he will put the expanded regions of outer space holding the sun, moon, and stars. We will explain this in more detail later, but for now, it is important to notice that everything in the universe that we now see – including the starry-heavens – came from “the earth” realm of Genesis 1:1.

i. Mature vs. Immature: On earth....as it is in heaven
The angelic heavens of Genesis 1:1 was completely mature and with full glory. The angelic heavens do not go through process of maturity, development, growing in fullness, or from glory to glory. Angels do not procreate and reproduce to fill up the heavens with more angels (Matt.22:30). This is important to realize because the angelic heavens merely serve as a model for what the earth is to become like.

The cosmic-earth that was created on Day 1 was very immature and undeveloped. In the next verse we will see that it was empty, formless, and dark. By contrast we can say that the heavens were initially filled, fully-formed, and radiant with light during the first 12 hours of Day 1. [Later we will see that God did not actually make light like “made” the firmament and light bearers. His light merely moved into, or was spoken into, then realm of the cosmic-earth – for He eternally dwells in “unapproachable light” (I Tim.6:16).] The mature angelic heavens set the pattern for God’s will on “the earth”. Again hear Jordan’s comments:

“The earth as it was made was good, of course, but not yet developed. It lacked structure, was empty, and was dark. Nothing like this is said of heaven. Indeed, it is clear from the rest of the Bible that heaven was made structured, full, and bright from the beginning. The angelic host does not multiply, and so new angels do not appear in the process of time. Humanity was created as a race that matures into a host, while angels were created as a host from the beginning.

The earth matures in a way that heaven does not. Heaven is thus the model or paradigm for the earth. The earth is to grow more and more heaven-like. In the rest of the Bible, when heaven opens, men see the models they are to reproduce on the earth, as when Moses was shown the model for the Tabernacle and David the model for the Temple.” (p.174)

Over a period of six days God will rapidly develop the cosmic-earth, making it more and more like His glorious heavens. In like manner, over the course of history God is maturity his creation from glory to glory. Each covenantal development grows God’s people up so that we are made more and more like heaven. Ultimately God’s will on earth will be perfected to the same extent that His will is followed in heaven. Thus even Genesis 1:1 sets the foundation for why we pray “Thy will be done on earth as it is in heaven.”

ii. Covenantal Union and Goal

Notice that God created two realms: the heavens and the earth. This shows a covenantal relation between heaven and earth. When God creates two entities and binds them together a covenant union is formed. God and His people are in covenant union. In like manner, a husband and wife, king and subjects, parents and children, and elders and a congregation – all of these are types and samples of covenant bonds.

All of this reflects the initial covenant bond between the heavens and the earth. In our present stage of history heaven and earth are gradually coming back together with the growth of God’s heavenly kingdom on earth. Our goal is to work toward, and look forward to, the day when heaven and earth will be remade and in their full covenant union there will be no discernable difference between the two.
The Spirit and The Light  
Genesis 1:2b,3

“And the Spirit of God was hovering over the face of the waters. Then God said, ‘Let there be light; and there was light.”

Deep Calling Deep

I would like to start this study where we left off last time in Psalm 44:7 and clarify the meaning of this text: “Deep calls unto deep at the noise of Your waterfalls; All your waves and billows have gone over me.”

I double checked with a number of commentators on this verse to gain a better understand of “Deep calls unto deep at the noise of Your waterfalls”. All the commentators I read say the first part of this sentence refers to one depth of chaos calling for another and even greater depth of chaos. Sorrow unto sorrow, problem unto problem, and pain unto pain – all of this troublesome rhetoric appear to be the essence of what it means for deep calling unto deep. But what is bringing the Psalmist from one sorrow to another sorrow?

When he hears the “the noise of Your waterfalls” the Psalmist knows the another depth of sorrow and suffering is calling out unto him. The “deep” he is in, now calls out for another “deep”. The words for “waterfalls”, is also translated as “cascades” or “waterspouts”. Many commentators, especially Calvin, suggest that this should be “waterspouts” – which is a destructive tornado on the water. Either way, if it is simply a cascade or a waterfall, it is a very destructive force of water that make loud noise – like that of a tornado or a waterfall.

The point is that the Psalmist knows that God has overwhelmed him with sorrow. When he hears God’s loud cascade of water, he knows that he will be ushered into a deeper depth sorrow and suffering. He is truly like Jonah, in the depth of the sea. For this reason the Psalmist tells God, “all Your waves and billows have gone over me.”

Therefore, to clarify my use of this passage from our last study, we should understand that the Psalmist is calling out to God. The Psalmist is looking to God to command His lovingkindness in the morning. Therefore, in Psalm 42 it is not the deep that is calling out to God, it is the Psalmist himself. My viewpoint of “face of the deep” looking up to God in Genesis 1:2 is simply based on the word “face”. I think we should consider the author describing the deep in such a way that its face looks to God for His continual work of transformation. The chaos of the initial creation is taken hold of by God, and He develops it giving structure, form, and light to creation. For the Psalmist, since the deep abyss of sorrow is the work of God he knows that God can still take hold of His waves, calm them, and give him light. And it is this subject we will study today.

The Hovering Spirit

In the third sentence (not verse) of the Bible we have the Third Person of the Holy Trinity mentioned. And He is described as hovering over the face of the waters. The Hebrew word for “hovering” or “moving” is pronounced rachaph. It is the same word used in Deut. 32:11, “As an eagle stirs up its nest, hovers over its young, spreading out
its wings, taking them up, carrying them on its wings, so the Lord alone led him...” As a commentary on this word says, “to brood over young ones, to cherish young (as an eagle), Deut.32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying.”

The brooding, or hovering work of God’s Spirit is magnified, and indeed played with, by John Milton in Paradise Lost:

“.... thou from the first
Wast present, and with mighty wings outspread
Dove-like sat’st brooding on the vast abyss,
And mad’st it pregnant.”

While Milton does seem to stretch the imagery a bit, we should at least take note that he understands it as a reference to God’s hovering care. The simple imagery is that God’s Spirit moves over the abyss of waters, which are completely under His sovereignty and control. The abyss and its chaos can not move beyond the Spirit of God. Obviously, this has many applications to our personal lives, which is manifested in the meditation of Psalm 42.

This caring and creative act of God hovering over the abyss that He made expresses an example, or a type, of what will happen later in Scripture. The cloud in the exodus hovered over God’s people in the wilderness protecting them from sun’s heat. Elisha laid himself over the dead child three times before he was raised (II King 4:32-35). Also the virgin Mary was “overshadowed” by the Holy Spirit (Luke 1:35) to produce the humanity of Christ in her womb. Interestingly, the Sprit of God does not just hover over us in the New Covenant, He dwells within us.

The Light-Giving Spirit

Genesis 1:3 says, “Then God said, ‘Let there be light’; and there was light.” In this verse the Second Person of the Trinity is mentioned. Since God spoke, it means He used His Word. From this phrase, “God said”, we should understand that He used the same Word to make the angelic heavens and the cosmic-earth in verse 1. Everything was “framed by the word of God” (Heb.11:3). And “the Word was with God, and the Word was God....and the Word became flesh and dwelt among us” (John 1:1,14). All of this is the basic foundation of the Christian faith, contained in the seed-phrase “God said”.

Well, what did God say? He said “Let there be light”, but where did the light come from. Unbelievably, this has actually puzzled many scholars, to which many react saying that Genesis 1 either lacks authority, or lacks a credible chronology. Their reasoning is that since the sun, moon, and stars were not created until the Day 4, then there would be no source of light on Day 1. I can understand a high school kid making this objection, but I can not understand how scholars would be puzzled by this.

Clearly the Spirit of God mentioned in verse 2 produced the light of verse 3. God does not need stars, moon, and sun to produce light. In Revelation 21:22-27 “the city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.” If it will be very bright in eternity without any sun, moon, or stars, the
certainly the Spirit of God produced the light on Day 1 without any help from the sun, moon, or stars.

We should also notice that verse 3 does not say that God “made”, or “created” the light. This is a subtle distinction between the other things that God explicitly made. God “created the heavens and the earth” (v.1), He “made the firmament” (v.7), He “made two great lights” (v.16), He “created great sea creatures” (v.21), etc, etc. Therefore, the author of Genesis does not comment saying that the light was made, which is clearly different for comments on all the other works of God. Why is this subtle difference significant?

The simple answer is that God Himself has never been without light. “God is light and in Him is no darkness at all” (I John 1:5). Also, God “alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen” (I Tim.6:16). Also in Psalm 104, which is a meditation on the 7 Days of creation, it says the following about God, “Who cover Yourself with light as with a garment” (v.2). So then, these verses help explain why everything was explicitly created or made, but the same is not said about light itself. The God who has been clothed with light since eternity past, merely spoke His own light upon creation in the latter half of Day 1. In this sense God “commanded light to shine out of darkness” (II Cor. 4:6). James Jordan makes the following comment:

“We don’t read that God made the light. The contrast indicates that God Himself was the source of the light. To be sure, there are creational aspects of God’s light when it shines into creation: Photons carry the packets of light (to use one way of speaking about it), and such photons are creatures. But the Source of the light in verses 3-4 is, by implication, God Himself, specifically the third Person of the Godhead.” p. 167, Six Days

Also this helps to explain a part of the Nicene Creed. Christ is the uncreated God of God, and the uncreated Light of Light:

“God of God, Light of Light,
very God of very God,
begotten, not made,…”

The Spirit’s Work

Just as the Spirit entered to develop God’s creation, the Spirit is the effective agent who renews and initiates God’s covenant with His people. In His conversation with Nicodemus, Jesus said that the work of the Spirit was such a basic teaching of the Bible that such a doctrine was “earthly things” (John 3:12).

It is so basic to the Bible that the Spirit’s work has been here every since Day 1. The work of the Spirit, as evidenced in Genesis 1, produces light and gives life. The Spirit is that which moved over the bones in Ezekiel’s vision and raised up a mighty army for God. His work caused the nation to be born again in the days of Daniel. And the entire work of the Spirit in the Old Testament is merely a foretaste of what we experience today. With the work of the Son of God (the heavenly things; Jn.3:12) for us, and the Spirit of God within us, we have the fullness of justification and work of sanctification within us. For this reason we have a greater measure of the Spirit within us now than the saints of the Old Testament.
Formless, Void, and Dark
Genesis 1:2a

“The earth was without form, and void; and darkness was on the face of the deep.”

I. Mind No Gap

Throughout the subway in London a loud voice comes over the intercom repeatedly shouting, “Mind the gap! Mind the gap!” This is because there is a space between the subway train and platform on which passengers await on-coming trains. If a person does not mind the gap, and notice the approach of a train, this could cost him his life. Such warnings are appropriate when there is a gap, a space, or a distance between point A and point B. But between Genesis 1:1 and 1:2 there is no gap to mind.

All sorts of mythology, theories, and chaos have been squeezed between verses 1 and 2. It is sometimes assumed that the original heavens and earth were created in verse 1. Then after centuries and millions of years the earth degenerated into a condition of formlessness, emptiness, and darkness. During this time dinosaurs are thought to have died and all their bones fossilized. Therefore, verse 2 is considered to be the end of the prehistoric world, and the beginning of ours.

One fanciful stretch of this type of exegesis concerns the word “was”. Some have tried to argue that “was” should be translated as “became” in verse 2. Thus saying, “The earth became without form, and void….” This translation gives the connotation that there was a lot of time before the earth became formless and void. But this translation should be considered very unconvincing.

First, the “to be” verb in verse 2 is in the perfect tense. This tense essentially expresses a completed action in the past, even though it may come from the viewpoint of the present tense. The simple point is that the completed action at that point in time was that the earth was formless, void, and dark. To say that there are eons of ages between verses 1 and 2 is the worst form of exegesis, and the greatest expression of eisegesis – reading into the text what is foreign to it.

The greatest problem of the Gap Theory between verses 1 and 2, among many other problems, is that it violates the whole point of Genesis 1: maturity and development. Genesis 1 is about God making all things out of nothing and rapidly developing it. To say that the earth degenerated into a chaotic condition of a formless, void, and dark substance turns all of Genesis 1 on its head. Verse 2 is not about the earth’s degeneration, but a description of the earth’s beginning. When God first made the earth out of nothing its condition was formless, void, and dark. This is a very simple descriptive point and should not suffer the onslaught of various myths.

II. “Cosmic-Earth” - The Universe In A Nut-Shell

Remember from our study last time that this is speaking about the cosmic-earth. At this point in time in verse 2 there is no outer space, no universe, no stars, no sun, no moon. This earth in verse 2 is a cosmic-earth because the universe will be made out of this earth. Very soon God will begin dividing this earth up, between land and seas, and placing outer space between its waters. But nevertheless, at this point in time in verse 2,
the universe is in the form of a nutshell. All development and formation of the entire cosmos will be brought within, or come out of, this “earth” in verse 2. Therefore, the universe that we now see was in seed form in Genesis 1:2.

III. Formless and Void

There is glimpse of Hebrew poetry with the first two words that describe the cosmic-earth in verse 2. The phrase for “formless and void” in verse 2 is pronounced in Hebrew as “tohu wa-bohu.”

Tohu

The word for “formless” (tohu) is used about 21 times in the Scriptures and it is used to describe that which has no boundaries or form. In Deut. 32:10 Israel was found in a “tohu”, a wasteland, a formless place. In the preceding verses of 8 and 9 God set boundaries for his people. Therefore, “tohu” is a place of no structural boundaries in Deut. 32:10.

Also in Job 6:18 the paths of a stream go “tohu” when the waters evaporate. The paths of the former stream go “nowhere” because without the water there is no more structure to the streams of a brook.

Also in Isaiah 40:17 the nations are “counted by Him less than nothing and tohu.” The NKJV translates tohu as “worthless”. When we see the context beginning in verse 12, the word tohu here indicates a sense of formlessness. The Gentile nations are like a drop of water in the Lord’s bucket. As a drop of water the Gentile nations are indeed small and formless (tohu). They have not been called out and structured like God’s covenant people Israel. In contrast to the Gentile nations of the world, who is a mere drop of water, Israel has been formed by God. They are His flock and sheep (Is.40:10). Other passages that use this word “tohu” most often refer to that which is shapeless, formless, or without structure.

The use of this word in the Bible, and especially Genesis 1, is has a lot of applications we should consider. First, the church is shaped by the word of God. However, went the church loses its doctrinal or ethical structure it becomes tohu. It becomes a formless entity because there is no barrier or difference between it and the world. In such conditions of apostasy the church becomes merely part that drop of water of nations in the Lord’s bucket. Therefore church government, doctrine, and discipline have been instituted by God to give order to His people. We have been called to Him that we may show that He is a God of order, not a God confusion and tohu (I Cor. 14:40).

We should also consider how this biblical teaching applies to art – especially some types of modern art. In some paintings there is no order or structure whatsoever. Colors often come together in a tohu fashion, so that there is no observable shape, form, pattern, or structure. Therefore, can a Christian objectively say that such a painting is not beautiful because it is formless? I think Christians can say that tohu-art is not beautiful because not even the earth was beautiful when it was initially created as a formless mass.

As it is with the painting of colors, so it is with words, stories, sculptures, poetry, sermons, relationships, music, singing, and cooking. The point is that anything in life which is beautiful, desirable, or attractive will have a structure or form to it. This is why weddings and worship services should be structured. This is why the structure of
Scripture passages has meaning along with the words within it. God is primarily the God of all-beauty. Thus all standards of morality and justice that He gives us are merely reflections of His beauty. All immorality and wickedness of men is unlawful, because God’s law establishes the beautiful form of what should be, and any violation of that form, corrupts the intended beauty (Ps.90:17).

Bohu

The word for “void”, or “empty” (bohu) is only found three times in the Bible and it always occurs along with the word tohu. In addition to Gen.1:2 it is found in Isaiah 34:11. “...and He shall stretch out over it the line of confusion (tohu) and the stones of emptiness (bohu). In this passage both tohu and bohu signify the Lord’s coming judgment, rendering the nations back to the first part of Day 1 in creation.

Also in Jeremiah 4:23 the word is used saying, “I beheld the earth, and indeed it was without form, and void (tohu wa-bohu); and the heavens, they had no light.” Again, in speaking about God’s judgment upon Jerusalem, it comes to them in a form of de-creation.

There is one distinction we should make between the bohu in Genesis 1 and the bohu of Is. 34:11 and Jer. 4:23. In Genesis 1 the bohu, the emptiness, is creative. Whereas, all the bohu usages thereafter are destructive. It was not a bad thing, or an evil work, for creation to be empty on the first part of Day 1. It was simply the first step of a work in progress. It was creation’s stage of immaturity. It was creation in the womb, so to speak. This is important because Genesis 1:2 is not a judgment of God. However, when God returns His people or the earth back into a tohu wa-bohu condition – that is a judgment of God. This causes us to consider several points of application.

i. The silver-lining of emptiness in this life

The fact that God’s judgment is an act of returning things back to emptiness, and formlessness, means it is like returning to the womb. It is a destruction and de-creation; yet it merely precedes a new creation. When God emptied the Promise-land during the Babylonian-exile, it preceded the era of the Restoration Covenant which was symbolically illustrated in Ezekiel’s temple (Ez. 40-49). When God voided-out the temple and Jerusalem in 70 AD, showing the world that the Old Covenant era was over, it was the New Covenant that began to fill the world.

Therefore, when God’s providence brings a time of emptiness in our lives, whether it be a loss of a job, loss of friend or family member in death, or the loss of health, we should look forward to His grace that fills the void. New creations of God within our lives are great hopes and expectations, especially when bohu-times come unexpectedly.

ii. The eternal emptiness after this life

Since God’s judgment brings emptiness and de-creation to what He has made then we should consider what this teaches us about hell. Some have thought that hell will be a place of annihilation, which means people will cease to exist. And considering that God’s judgment is an act of bringing emptiness, it may appear that hell will be a place where one’s existence is emptied and voided out. But this viewpoint is wrong.

Hell is not the emptiness of one’s existence so that a person is annihilated. If this was so, then hell itself would be emptied. Rather hell is the place where a person experiences...
emptiness eternally. As a creature of God we all need food, water, fellowship, light, and other aspects of the created order. In hell a person not only experiences the fury of God’s wrath, but also experiences the removal creation from himself. It is an eternal divorce between that person and creation, along with the absence of God’s pleasure, and the presence of His fury. Hell is where people eternally exist on the verge of annihilation, but never come to the point of non-existence. Just like it will be an existence within emptiness, it will be a death that does not stop dying, and an unquenchable fire that gives no light.

We should also consider the growing intensity of hell’s torment. Since there is always more to learn of God, believers in heaven will grow in their love toward God. And since more of God will be revealed, the wicked in hell will increasingly gnash their teeth at God, and thus their pains in judgment will intensify. Along with an infinite increase in heat, hell will increasingly render a person formless (tohu), increasingly empty (bohu) that person of God’s image in which they were created, and increasingly intensify the darkness of their damnation.

In summary, hell is the ultimate, infinite, and eternal destruction. Yet, ironically will all common grace emptied from the wicked, they would prefer hell’s torment over the pleasures of heaven. The one thing they will always hate more than the level of hell they are in is the beauty and glory of God. And thus more wrath, more deformity, more emptiness, and more darkness will be inflicted against their ever increasing degree of hatred.

IV. Darkness Over The Deep

The last part of the sentence we are studying says “darkness was on the face of the deep”. As I mentioned in our previous study, and as this study says about tohu wa-bohu, this is all part of God’s creation. There is not an eternal dualism, or war, that God has had with darkness. Darkness itself came into existence here in Genesis 1:1,2. This created darkness was simply the immature condition of the cosmic-earth during the first 12 hours of Day 1.

i. The source of “evening and morning”

We will explain this in more detail later, but for now, notice that Day 1 ends by saying “So the evening and the morning were the first day” (1:3). In our frame of reference we would think it should say “morning and evening”. But the “evening and morning” routine in the Genesis 1 is important because the dark-evening came first. When God spoke His light upon the earth, then the morning came. But for the first 12 hours of Day 1 it was evening.

We can also say that it was 12 hours of evening and 12 hours of morning because later on, when the stars, moon, and sun govern the night and day they will follow that sequence of time, and rule over it, which was in place for the first 3 days. The sun, moon, and stars that now govern our 24-hour day did not create the 24-hour sequence, they were merely appointed to rule over that structure of time.

ii. The Deep
The word for “deep” is *t-hom*. This word is very similar to *tohu* (formless) mentioned earlier. Jim Jordan takes note of this pun and says, “In Genesis 1 it is precisely the *t-hom* that is *tohu* and that needs to be separated and structured.”

His point has a good grasp what will happen of Day 2. God will then take hold of the deep (*t-hom*) and begin to separate and structure it. The deep refers to the waters that cover the earth. Therefore we can provide a basic illustration of the first and last 12 hours of Day 1.

<table>
<thead>
<tr>
<th><strong>Evening (1st 12 hours)</strong></th>
<th><strong>Day One</strong></th>
<th><strong>Morning (2nd 12 hours)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Angelic Heavens</em></td>
<td></td>
<td><em>Angelic Heavens</em></td>
</tr>
<tr>
<td><em>Cosmic-Earth</em></td>
<td>- mature</td>
<td><em>Cosmic-Earth</em></td>
</tr>
<tr>
<td></td>
<td>- glorious</td>
<td>light / Spirit</td>
</tr>
<tr>
<td>darkness</td>
<td>- immature</td>
<td>the deep / water</td>
</tr>
<tr>
<td>the deep / water</td>
<td></td>
<td>land</td>
</tr>
<tr>
<td>land</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

iii. The Deep and The Waters

Notice that Genesis 1:2 uses two different words to describe the water over the land. First it says the “face of the deep”, then it says the “face of the waters”. I'm not sure why there is a difference in wording, but let me through out some considerations for you.

Maybe “darkness was over the face of the deep” because you could not see what it consisted of. Yet, when the Spirit of God hovered “over the face of the waters” He is the One who produced the light, and as a result one could see that the Deep consisted of water. With the Spirit’s light only then could one see that it was not a deep hole of nothing, but a deep ocean of water. Likewise as we read the Bible later references help to clarify the earlier and obscure references – just as the New Covenant “waters” explains the Old Covenant’s “deep”.

Also notice that the “face” of the deep and waters are mentioned twice. Why is this important? Could it be that Scripture is saying that the waters are *looking* upward toward heaven? Is it not the desire of earth to be like heaven, and to look at it? As our face looks at what is before it, even so the “face” of the waters looked upward for God’s heavenly structuring work. The Deep was longing for the work of God. Ironically, its face of waters...
thirsted for God. Perhaps this explains why one of the sons of Korah compared himself to the earth being overcome by the Deep, and yet longing for the work of God.

“Deep calls unto deep at the noice of Your waterfalls;  
    All your waves and billows have gone over me.  
The LORD will command His lovingkindness in the daytime,  
    And in the night His song shall be with me –  
A prayer to the God of my life.”  
Ps. 42:7-8
Evening and Morning  
Genesis 1:4-5

v.4 “And God saw the light, that it was good;  
and God divided the light from the darkness.  
v.5 God called the light Day, and the darkness He called Night.  
So evening and morning were the first day.”

In verses 1-5, concerning Day 1, there are a total of 7 actions describing the work of God: “created”, “hovering”, “said”, “saw”, “divided”, “called” and “called”. The word “hovering” is a participle, and the word “called” is a verb mentioned twice in verse 5. Today we will be studying verses 4-5 where the last four verbs are mentioned. In these two verses God “saw”, “divided”, and “called”. In other words God observes, distinguishes, and names.

I. Observing, Distinguishing, Naming

1. First, when God observed or “saw the light”, notice that He rendered a good judgment upon it. The judgment is that “it is good”. There may be a little pun here, because God saw the light, yet it God’s light that exposes everything, and the light produced was of the His Spirit. All of God’s observations are inherently judgmental. He sees all things, and all that He sees is judged whether it is consistent with His character or not. Even the first commandment is reinforced with the words “before me”. As the Larger Catechism says, “the words ‘before me’, or ‘before me face’ teach us that God who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other God…”

Notice also that God observes the work of His Word. God’s Word spoke the Spirit’s light into the darkness of His creation, and God saw that the work of His spoken Word was good. Likewise, when God’s Word became flesh, the Father pronounced the good judgment upon Him, “This my Son, in Him I am well pleased”. And since we are in Christ, God pronounces the same good judgment upon us – especially the verdict of life, for even the Law’s righteous verdict of life is now pronounced upon us (Rom.8:4).

2. Second, notice that God “divided the light from the darkness”. We should not think that this initial division is between good and evil; because even the darkness at this time is part of God’s good creation. The distinction at this point is between immaturity and maturity, or simply darkness and light. Though the light is pronounced as “good”, it does not mean that we should pronounce the darkness at this point in time as “evil”. The formless, empty, and dark earth was very immature and undeveloped, but it was certainly not inherently evil.

However, later in Scripture darkness is identified with evil, and even then God continues to work division and distinctions. Since light does not have fellowship with darkness, nor does wisdom with folly, neither are we to have communion and intimate fellowship with unbelievers (II Cor.6:14,15).

3. Third, notice that God “called” or named the light and darkness as Day and Night. Again we see God’s authority and sovereignty over each when He names them. Naming
something is an exercise of dominion and of one’s responsibility. Likewise, later God’s image would name the animals, for they were under his dominion. Also Adam would name the rib that God work with as “woman”, for she was under his responsibility. And later he would bless her and promote her with an even more glorious name, “Eve”, for she would be the mother of all life – even the hope of eternal life that would come from her Seed.

Therefore, with these verbs mentioned in verses 4-5 we see that God observes, distinguishes, and names the work of His hands. All His work was inherently good, yet the maturity of it with the illumination of light, was pronounced good upon God’s inspection.

II. Beginning In The Evening

In his book James Jordan takes the position that the angelic:heavens of Genesis 1:1 would have been bright with light from the start, for there is no darkness there. Yet, while the angelic-heavens were bright, the cosmic-earth beneath it was initially and entirely dark. Therefore, when God first spoke the heavens and the earth into existence, the former was bright, and the latter was dark. He says the following:

“The heaven is full of light. The earth is full of darkness. Thus, the sequence heaven-earth is a sequence from light to dark, and in that sense the earth is created in evening, as light dies away.” p.208

Jordan says this to explain the first nuance of how the evening was the first part of Day One. The heaven-earth sequence inherently comes with a light-dark sequence. Therefore, the earth started off in the dark evening of that sequence, anticipating God to speak His heavenly light upon it. This beginning in the evening brings us to the ending of that first day with the day.

III. Ending That Day With The Day

In the first 5 verses of Genesis we should notice some complications over the words “evening and morning”, “Day and Night”, and “the first day”. On the face of it the phrase “evening and morning” refers to when light has waned away (evening) and then waxes bright (morning). The “Day and Night” refer to the 12-hour durations of daytime and nighttime. Then “the first day” refers to the entire 24 hour period including Day and Night.

Already we see that the word “day” is used in two senses. First, “day” is identified with the 12 hour day-light. “God call the light day (v.5a).” Second, the word “day” identifies the entirety of the First Day, including both day-time and night-time. “So evening and morning were the first day (v.5b).” Therefore, in verse 5 the word “day” has both a specific and an expanded meaning. James Jordan offers the following thoughts on this double-meaning for the word “day”:

“Thus the word “day” is defined as the time of light, and that meaning is expanded to encompass the entire 24-hour timespan. The whole period is named for the second, more glorious part of it. In their essence, all these periods of time are days, though they start
with night and move to day, more narrowly conceived. Day 1 began when God created the bright heaven and dark earth, moved through a period of darkness, and then into the light of day, the whole of which was one day.

Understanding that each day moves from darkness to light also shows us that the work of each day is an amplification of the first work of sending forth light. Each new work is a new light, a new work of the Spirit, and thus a new manifestation of God’s glory. I submit that this is an important aspect of the theology of Genesis 1, which would be far less in evidence if the evening followed the mornings.” *Creation in Six Days*, p. 209.

Jordan’s point is that the word “day”, itself, is used in Genesis 1:5 in such a way as to teach its own theology, even the theology of Scripture. It is a theology of maturing, glorifying, and filling; so that how it ends defines the entire course of the journey. Day 1 ends with the brightness of morning’s light, therefore it is call “the first day”, not “the first night”. (Of course, here it is the Spirit’s light because the sun had not been created.) That time period ended with its most glorious part: in the morning light. In the following outline notice how the word “day” both identifies the morning-light and the entire evening-morning event.

### “the first day”

<table>
<thead>
<tr>
<th><strong>evening</strong></th>
<th><strong>morning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>“the darkness He called night”</td>
<td>“God called the light <em>Day</em>”</td>
</tr>
<tr>
<td>“darkness over face of the deep”</td>
<td>“let there be light”</td>
</tr>
</tbody>
</table>

Notice all the trauma and chaos of the deep, the darkness that overshadowed the earth’s water – all of that evening was merely part of the first day – no matter how bad, chaotic, and dark it appeared over the face of the waters. If we were there at that specific time, when darkness was over the face of the deep, we certainly would not have said this was part of a day period. We would have said this is nothing but a tragic night!

But the good news about that darkness over the face of the deep, was that it was merely the beginning of birth pangs. God’s work during that initial dark era was simply incomplete. If it was a night without a goal it would have been bad news. But when that night gave way to the morning light – the goal was realized. And that destination of morning light, which was called Day, became the term that outweighs and outnames all previous evening circumstances – so that both evening and morning are two parts of the First Day. The glory in the end redefines, or puts into perspective, the chaos that led up to it.

This is pregnant with significance to the Christian faith. What is our ending? What has God predestined for believers? Summarily, He has predestined us to eternal glory. Specifically, He has predestined us to be conformed to the image of His Son. The Son of God is our goal, our ending point, and is the destination which now defines us. We are sons of God in Christ.

The “evening” of this life is a precursor to the “morning” of our immortal resurrection. In that eternal “morning” we will look back at the “evening” chaos of this life and finally understand how it was all part of God’s initial work of bringing us to glory (II Cor. 4:16-17). Till then the deep abysses of this dark life will remain inscrutable to us who are finite. So by faith we now walk through this evening, until we see that eternal morning light.
Day 2 – The Firmament
Genesis 1: 6-8

6 Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”
7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.
8 And God called the firmament Heaven.

So the evening and the morning were the second day.

The first day addressed the darkness problem with God’s light. One this second day God begins to take care of the formless problem with His structuring. Having divided the light from the darkness on Day 1, he will now put a division between the waters. “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters”.

I. The Firmament

What is a firmament? The Hebrew word is raqia, and it is used five times in verses 6-8 concerning Day 2. The following is definition comes from a Bible dictionary:

1) extended surface (solid), expanse, firmament
   a) expanse (flat as a base, support)
   b) firmament (of vault of heaven supporting waters above)
      1) considered by Hebrews as solid and supporting ‘waters’ above

Another lexicon defines this word saying it means “the firmament of heaven, spread out like a hemisphere above the earth…to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean.” Likewise, James Jordan refers to the work of Paul H. Seely, so summarize this traditional understanding of the firmament:

“we find that throughout the history of the Church until the modern era, it was universally held by expositors that the firmament was a hard shell supporting a heavenly ocean. Only after the development of modern views of the universe did expositors suggest that the firmament might just be the atmosphere with clouds in it, or that the waters above the firmament might refer to the water vapor canopy over the earth before the Flood.” Creation in Six Days, p. 228.

In the following quote, Jordan interprets the “hard shell” aspect of the firmament in consideration of what it represents. The simple point is that the strong firmament is a barrier between heaven and earth; and a sample of angelic heavens above it.

“The word ‘firmament’ (raqia’) is used for a beaten-out, flat, surface, like a shell or a curtain over the earth. There is nothing mythological about this, for that is how the sky actually looks. A full examination of this place called the firmament, however, will show that it is also a chamber between heaven and earth….
Thus, the firmament is some kind of ‘dimensional barrier’ between the angelic heaven and the cosmic earth. Neither the angelic heaven nor the firmament (its far side, anyway) can be reached by a spaceship.” Creation in Six Days, p.178, 158.

II. The Veil-Firmament

We should notice that at this point, on the second day of creation, the firmament was immature. It is not developed, not expanded, and not filled, because it contained no stars, sun, or moon. All of this filling, expansion, and glorification of the firmament will come two days later on Day 4. At this point the strong firmament is very thin. The following passages help us understand this:

Isaiah 40:22

22 It is He who sits above the circle of the earth,  
And its inhabitants are like grasshoppers,  
Who stretches out the heavens like a curtain. → Day 2: veil-firmament
And spreads them out like a tent to dwell in. → Day 4: tent-firmament

Isaiah 45:12

12 I have made the earth, and created man on it.  
I—My hands—stretched out the heavens, → Day 2 (possibly?)  
And all their host I have commanded. → Day 4

In Isaiah 40:22 we clearly see a difference in the last two clauses. First the heavens were stretched out length-wise, thinly like a curtain, or a veil. Second, that thin curtain was given width, so that it expand like a tent, housing the stars. From our vantage point on earth, when we look from horizon to horizon, we see the length of the firmament, the curtain that is stretched out. When we look straight up to the farthest star, we are gazing the width, or the spreading out of that curtain into a tent that holds all the stars, moon, and sun. Therefore, on Day 2 the firmament was simply a little and firm curtain. It was a little veil that God explicitly made and put in the middle of the waters. Notice the following diagram:

DAY 2

Angelic-heavens “the heavens”

Cosmic-earth “the earth”

upper waters

lower waters land

→ the veil-firmament

Notice:
1. The firmament is made within “the earth”. It originally divided the waters of the earth, which is why the earth on Day one and two is a cosmic-earth: the cosmos in a nutshell.
2. The veil-firmament of Day 2 would have become the tent-firmament of Day 4, housing the stars.
III.  Lower and Upper Waters

Considering our first diagram on page one of this study, what are the upper and lower waters? Regarding the “lower waters” of Day 2, they are all the waters we have on earth right now – including the clouds and the water that falls from them. It would have taken some time for the lower waters to evaporate and form clouds. And since there were certainly no clouds on Day two, then the clouds are simply part of the lower waters.

Also, notice in Genesis 1:20 that “birds fly above the earth across the face of the firmament of the heavens.” The means that as the birds fly in sky among the clouds it is all below the over arching firmament. Therefore, the firmament is not earth’s atmosphere, and the clouds are not the upper waters. The firmament is beyond earth’s atmosphere, beyond the clouds, and the bird fly across the face of it. So then, if all the waters of this earth or the “lower waters” then what are the “upper waters” which are beyond the starry sky that we see at night?

The “upper waters” are most likely the crystal sea that is before the throne of God (Rev.4:6). When God made the firmament He took some of earth’s waters and brought up to the angelic heavens. They are now heavenly waters.

This also helps explain why pouring or sprinkling is the proper mode of baptism. In baptism, God cleanses us with His heavenly water. It signifies the cleansing “dew of heaven” (Dan.4:33) as well as the sprinkling of the blood of Christ (Heb.12:24; I Pet.1:2).

Likewise, God uses the rain to teach us what He does in baptism. His earthly rain cleanses the land, just as His heavenly rain cleanses us with the blood of Christ. When God baptized the land with the latter rains, David knew that the land was cleansed. It was time to go retrieve the bones of Saul and Jonathan from the men of Jabesh Gilead and bury them in the country of Benjamin, after which God heeded the prayer for the land (II Sam. 21:10-14).

IV.  The Heavens-firmament

Notice that God names the veil-firmament that he makes on Day 2 as “heaven”. In the following quote Jordan understands the created firmament to be a representation of the angelic heavens above it.

“This firmament He called heaven. We now have two heavens, the one the dwelling place of God and the angels, made on the first day, and the second created within the original earth as a reminder of the original heaven. The fact that the word heaven is used for the firmament means that the firmament is analogous to the original heaven, and thus is symbolic of it…”

Why is this shell called “heaven”? Because the phenomena that appear in the sky are signs and symbols of things in the original heaven. Clouds remind us of God’s glory-cloud. Rainbows remind us of the rainbow around His throne. Stars speak of angels. The sun speaks of Christ. The blue speaks of the heavenly sea before the Throne. And so forth. (Cf. Psalm 19:1; Daniel 12:3. )

The firmament is best situated to show heaven to us because it is the symbolic boundary between heaven and earth. It is as if the shell were translucent, and we can see dimly through it into heaven – through a glass darkly. Thus, when Moses and the elders ascended the mountain to eat with God, “they saw the God of Israel; and under His feet
there appeared to be a pavement of sapphire, as clear as the sky [heaven] itself” (Exodus 24:10). The blue sapphire pavement is the firmament, which here becomes temporarily transparent enough to enable the elders to see the King of kings. The same picture is given in Ezekiel 1:22-26, where the cherubim are positioned just under the firmament, to carry out God’s will in the world, while God is enthroned above the firmament-boundary."

*Through New Eyes*, Jim Jordan, p. 45-46

Jordan’s simple point is that God made everything to reflect His glory and to instruct us in a biblical world view. What God does on a macro level with the heavens-firmament, He will do on a micro level with other firmament types later in Scripture.

**IV. The Firmament Types**

The following is a list for firmament types that Jordan makes mention of in his writings:
1. The Garden of Eden – the barrier between the higher “heavenly” land of Eden and the lower “earthly” land of Havilah, where the gold was located (Gen.2:11).

2. Chiastic structure of the 7 days parallels man with the firmament:
   - **Day 1:** Light
   - **Day 2:** Firmament
     - Day 3: Sea, Land, Trees
       - Day 4: Lightbearers in the Firmament
       - Day 5: Dweller of Sea, Land, Trees
   - **Day 6:** Man: The creatures who mediate between earth and God
   - Day 7: Sabbath

   Considering how mankind and the firmament are paralleled in the structure of Genesis 1 it tells us much about the role of mankind. Being placed in the Garden of Eden he was placed within a type of firmament. What man did in the garden would be mediated to the rest of the earth. His failure brought curses to the earth, not blessing.

   Also, God placed the stars in the firmament to “rule”. Likewise, God placed man in the Garden to rule. And just God later threatens earthly rulers by saying he will cast down the stars from heaven - even so God did cast down the “ruling-stars” whom He placed in the Garden.

3. Temple and Tabernacle firmament:

   “The firmament chamber corresponds to the glory-cloud of God when it appears within the earthly cosmos and to the Holy Place of the Tabernacle and Temple. Thus, the Holy Place contained a seven-lighted Lampstand, positioned with the luminaries leading from the earth (courtyard) to the highest heavens (Holy of Holies), displaying the seven moving (and therefore ruling) luminaries of the sky.” *Creation in Six Days.*
**TABERNACLE**

<table>
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<tr>
<th>West</th>
<th>Most Holy Place</th>
<th>Holy Place</th>
<th>Courtyard</th>
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<tr>
<td>ark of covenant</td>
<td>Lamp-stand</td>
<td>Show-bread</td>
<td>water laver</td>
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<tr>
<td></td>
<td>blue, purple, scarlet</td>
<td>Venus,</td>
<td>Mountain top of Eden</td>
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<td>Jupiter,</td>
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**CREATION’S STRUCTURE**

<table>
<thead>
<tr>
<th>Highest of Heavens</th>
<th>Firmament Heavens</th>
<th>Earth</th>
</tr>
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<tbody>
<tr>
<td>“waters above”</td>
<td>7 Lamps</td>
<td>“waters below”</td>
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<td></td>
<td>(glassy sea)</td>
<td>Eden’s water source</td>
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“‘The firmament, considered as a shell, separates heaven and earth for the first time. There is now a barrier between them, and this points to eschatology, for it is implied that when the earth has fully matured that barrier will be removed. This barrier is replicated in the two veils of the Tabernacle and Temple, which put a barrier between the symbolic heavens and earth. These are removed at the crucifixion of Jesus – pointing to the complete removal of this barrier at the end of history.’ *Creation In Six Days*, p.179

In this last quote Jordan says that the firmament barrier will be removed at the end of history, which was anticipated in the death Christ. This helps us understand why there will be no sun or moon in the life of the world to come (Rev.21:22-27). There will no longer be a firmament to hold them. With no barrier between heaven and earth, they will be reunited like they were on Day 1 of creation, yet obviously with a much more eternal weight of maturity and glory.
Day 3 – Earth, Seas, Hair, Women, etc.

Genesis 1: 9-13

9 Then God said, “Let the waters under the heavens be gathered together into one place,
    and let the dry land appear”;
    and it was so.
10 And God called the dry land Earth,
    and the gathering together of the waters He called Seas.           And God saw
    that it was good.
11 Then God said, “Let the earth bring forth grass, the herb that yields seed,
    and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”;    and it
    was so.
12 And the earth brought forth grass, the herb that yields seed according to its kind,
    and the tree that yields fruit, whose seed is in itself according to its kind.
    And God saw that it was good.
13 So the evening and the morning were the third day.”

I. The “Third” Day

First of all notice that at the end of this third day, “God saw that it was good” (v.10). This pronouncement is declared upon the earth-land and the seas. On day one and two, God did not pronounce the earth and seas good, for the land had not yet appeared since they were under the waters. The only thing that God had pronounced good up to this point was the light He spoke into the darkness (v.4). So then, why did God wait till the third day to declare that the earth upon which we live is good?

“The third day completes the initial structuring work and the initial filling work. First, God separates land and sea, putting the sea below the land. This reproduces the configuration that has just been set up in heaven: land over sea. The earth is being modeled after heaven. There is now an altar-platform on the earth as well as one right below heaven (the firmament).” Jordan, Creation In Six Days, pg. 182.

Jordan observes that the principle of “Thy will be done on earth as it is in heaven” is the reason for God declaring the earth and seas were good on the third day. Notice that in the middle of the third day it is good, for it was then that the waters were put below the sea. The following diagram will help point out what Jordan is saying.

Angelic-heavens:   God’s throne / angels   \(\rightarrow\)   God’s throne-land over the sea
upper waters / crystal sea   \(\rightarrow\)   water is below God’s throne

Firmament-heaven:Outer space
    Sun / Blue sky

Earth:   Land   \(\rightarrow\)   earth-land is over the sea
      Sea   \(\rightarrow\)   water is below the land

Also, the fact that God pronounced the earth good on the third day, sets the foundation for the third-day theme throughout the Bible. “The third day (hour, week, month, year, event) is always the time of initial completion and judgment, which makes possible the
II. The Land’s Baptism

On this pivotal third day the land of earth is baptized. Notice it is not that the land was raised up, but that waters simply flowed down off the land and were gathered into the seas. This means that where the seas are now located, that part of the earth was indented or lower. Since water flows downhill, the waters flowed off the land, initiating and baptizing the land for its work of producing plants, animals, and mankind.

(Think of the massive erosion this would cause! Indenting the earth and filling those areas with water on the first half of the third day, causing the continents to appear, would create an overwhelming appearance of age upon the earth. Not to mention, there would be another world-wide flood in the days of Noah, which would bring about another mass-erosion. No wonder, after two great floods, the Grand Canyon looks the way it does.)

III. The Land’s Glory

Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so.

And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Notice following pattern in verses 11-12:

v. 11) a. grass
    b. herb that yields seed
    c. fruit tree, with seed
    d. “it was so”

v. 12) a. grass
    b. herb that yields seed
    c. fruit tree, with seed
    d. “it was good”

There are three specific plants that are made on the third day: grass, herbs, and fruit trees – and their role was to glorify the land. As Jim Jordan explains in his book, “plants are ‘machines’ that convert water, air, fire (light), and earth into food and decoration. Plants are the initial form of glory over the land, replicating God’s glory in blossoms, scents, and food” (p.183). This helps explain why twice on the third day, God says “it is good”.

Plants covering the land brings glory to the land. In the same way, mankind is made from the land, and hair is a type of plant growing upon him. For this reason, throughout the Bible, one’s hair is a symbol of glory (Pr.16:31, Rev.1:14). Yet, in a fulfilled way, it is the woman’s hair that is the most glorious.
The following is an excerpt from Jordan’s understanding of I Corinthians 11, which teaches that men should have no head-covering, yet the woman should. Jordan’s explanation of this passage grows out of his understanding of plants, hair, and women.

“Paul says in verse 15 that the woman’s hair is her glory. Glory shines forth, and hair grows forth from our body. Thus, when David’s men had their beards pulled out, their glory was gone and they were shamed (2 Sam. 10:4-5, see also Micah 1:16). The warbride has her head shaved and her nails cut, indicating the removal of the old glory of her old life, and then she grows new hair and nails in the new household (Dt. 21:12).

So, Paul’s point is that if a woman removes glory from her man, then her glory should also be removed (or “covered” is now Jordan’s updated thoughts): eye for eye, tooth for tooth, glory for glory.

v.7) For indeed a man ought not to have the head covered, being the image and glory of God; but woman is the glory of man.

Glory is something that shines forth. This will be clearer when we consider verses 8:9:

v8) For man is not out of woman, but woman out of man. 9. For also man was not created because of the woman, but woman on account of the man.

Verse 9 also explains how the woman is the glory of the man. The man was made first, but needed a completion. The woman completes the man. He is primordial and unglorious; she is eschatological and glorious.

Now we have some relationships: Man comes from God, and thus is the shining forth or glory of God. This is in fact equally true of men and women. Woman comes from man’s side, and thus is the shining forth or glory of man. For this reason, a man’s glory is not his hair but his woman. For a man to glory in his hair is unnatural, for it involves a rejection of woman. It is essentially homosexual. We shall return to this below.

Similarly, a woman’s glory, what shines forth from her, is her hair….

14) Or does not even nature itself teach you that a man, if he have long hair, it is a dishonor to him?

I mentioned above that for a man to have long hair as his glory is, at a deep level, to reject having a woman as his glory. It is essentially a homosexual form of self-glorification. It is easy, because it does not involve the risk and pain of becoming involved with so alien a thing as a member of the opposite sex. Paul uses the same word "nature" in Romans 1:26, where he describes homosexual activity as "against nature."

We may say that for a woman to reject the covering of a man is the same kind of homosexual tendency. It is easy in a sense, because again it removes the pain and risk of involvement with the opposite sex. The man’s sin is self-glorification; the woman’s sin is self-covering.

What does this mean today? It means that the distinction between men and women does not disappear during worship. Women worship as women and men worship as men. Men worship without any self-glory, and women worship as under authority. In a sense, men cannot worship apart from women, because God requires a glorious host to worship Him, and men need women for glory. Women cannot worship apart from men, because women need men for a covering. We don’t need an outward symbol of this during the prayers of the congregation, but we need to understand it.

Thus, we have a creation ordinance and also a redemptive-historical symbolic ordinance in view here. As verses 8-9 say, the woman originated from the man, and because of the man, and this creation-relationship is signified by the woman’s long hair and the man’s short hair (vv. 14-15). At the same time, as a redemption-ordinance the woman is to signify her submission to Christ through her man by having her head
covered (vv. 5-6 & 10), and the man signifies his submission to Christ through the pastors by having his head uncovered (vv. 4 & 10-12)."


In summary, “every woman who prays or prophesies” (11:5) in this historical context must show that she is still under the authority of her husband, by wearing a head-covering. Her hair shows she is the “glory of man” (11:7), nevertheless she is still under her husband’s headship. All of this is an outworking of how plants grow to glorify the land, just as a woman’s hair is grown to be the natural glory of a marriage. (Think of what this means about the woman glorifying Christ, by washing His feet with her hair.)

Also, as Jordan has observed, the sin of homosexuality can be demonstrated by how people treat their hair. Most often women who fall into this sin will destroy their natural glory, by shortening their hair in a masculine fashion. They reject their natural calling of being the glory of a man, and refuse to live under a man’s headship covering.

And as Jordan says, long hair on men is “essentially homosexual” in that it rejects the woman’s glory. However, from what I have observed, most men living in homosexuality do not have long hair. I think we do not often see homosexual men with long hair because they are rejecting women all together. Their hatred of a woman’s glory gives no incentive for long hair, which is also seen in most lesbian relationships. Therefore homosexuality, in either sex, is fundamentally the hatred of a woman’s glory.

Those living in homosexuality simply need to consider how plants glorify the land with an extensive covering. The grass of the fields is the land’s “long hair”. This will lead them to consider the intended glory of a woman’s hair – the most naturally glorious “plant” growing upon us who are made from the land. And with repentance any male or female can flee from that city of Sodom, and walk anew in appreciating the glory that God has given women.

IV. The Plants of Day 3

Though grass, herbs, and trees are mentioned as being made on Day 3, Jordan understands this to mean that only “grain plants” and “fruit-bearing trees” are meant (p.184). He points out that grapevines and the “shrub of the field” (Gen.2:5) were not made on Day 3. This is important concerning the chronology of Genesis 1-2.

First, man was created on the sixth day which was “before any shrub of the field was in the earth” (2:5). This “shrub” is also mentioned in Gen. 21:15, under which Hagar placed Ishmael when they were on the brink of death. Many people assume that Genesis 2:5 contradicts Day 3 because they think it is talking about the same type of plants. The say, “How can man be created on Day 6 ‘before the plants were in the earth’, when the plants were already in the earth on Day 3?” Well the simple answer is found in the words. The shrub-plants that came after man are different for the grain and fruit-bearing plants of Day 3.

Also, man was made on Day 6 “before any herb of the field had sprouted” (2:5). The word for “grown” (NKJV) in this verse means sprouted. So again, there is no contradiction between Day 3 and 6. When man was created on Day 6 the herbs that were planted in Day 3 had not yet sprouted their seeds. Therefore, let no one use Genesis 2:5 to argue against the chronology of Genesis 1-2. But why was man created between the growth of the shrubs and the sprouting of the grain-herbs?
Jordan’s explanation is that creation’s development was poised to see whether man would pass the test, of whether he would fall into sin or not. Once Adam sinned, thorns and thistles grew up with those shrubs (3:18). Also, the grain of the herb would be harder to harvest, for he would then have to eat bread by the sweat of his brow (3:19). If Adam had passed the test, and not sinned, then he would have been rewarded with shrubs having no thorns and thistles; and his work of gathering grain for bread would have been without any sweat for it would have been easy. This also helps explain why the time between Day 6 and Adam’s fall was very short, most likely a few hours. Seeds were germinating and on the brink of budding for the first time, then Adam sinned.

Next week we’ll look at more details as to why grapevines were not made on Day 3.
Seeds and Fruit
Genesis 1:11-13

Literal translation:
11 And God said, “Let the earth sprout sprouts: herb seeding seed, tree fruit-bearing fruit, according to its kind, that has its seed in it, on the earth.” And it was so.
12 And the earth produced sprouts, herb seeding seed according to its kind, and tree bearing fruit that has its seed in it according to its kind. And God saw that it was good.
13 And the evening and the morning were day three.”

The following are some observations of verses 11-13, which most likely occurred during the second half of Day 3. This second-half of Day 3 would have been during the “morning” time, which means the 12 hours of Spirit-given daylight. With the light being there, it would have been the most natural time for the grass sprouts, herbs, and trees to have been produced.

The Hebrew word translated for “grass” in the NKJV is the same root word for “bring forth”. The verb and the noun are essentially the same. Therefore, it more literally says “sprout forth sprouts” or simply “sprout sprouts”. Jim Jordan translates it as “shoot forth shoots”.

The herb is literally described as “seeding seed”. Again, the same root word is used in both words. Therefore, the word for “seed” is used a total of six times in verses 11-13.

The tree is literally “fruit-bearing fruit” in verse 11. In verse 12 it is literally “tree bearing fruit”. In verse 12 both the herb and tree have seed “according to its kind”.

In verse 11 the words for “sprout”, “seed”, and “fruit” are all repeated twice in their reference to “sprouts”, “herb”, and “tree”. For a final observation, I’ve noticed that the little Hebrew mark for “and” is used seven times in verses 11-13. These are simply observations of the text as we look at it closely. For now let’s turn to Genesis 1:29 where the “seed” is emphasized another four times.

Literal translation:
29 And God said, “See, I have given you every herb that seeds seed which is on the face of all the earth, and every tree in which the fruit of tree seeds: to you it shall be for food.”

In this verse the word for “every” or “all” is used three times, and the word for “seed” is repeated four times. In this study we are simply observing the repeated emphasis on “seed”.

This seed emphasis is important because the book of Genesis is quite literally about seeds – the beginning seeds of the human race. Just as seeds are the beginning of plants,
even so Adam and Woman were the seeds of humanity. This leads us to consider what Adam and Woman were to supposed eat once they were created.

I. The First Food: Fruit & Seeds

It is traditionally understood that Genesis 2:4-25 is focusing on the 6th day of creation when God made Adam and Woman. Since this is the case we know some simple chronology regarding man and plants. God made Adam “before any herb of the field had sprouted” (2:5b), which means the herbs of the field had not yet produced any seeds of grain when man was created.

Also Adam and Woman was made “before any shrub of the field was in the earth” (2:5a) because creation was waiting to see if Adam would pass his test. (We will study this later in detail.) For now it helps us consider the limited amount of food available to them on the 6th Day.

Putting all of this together, Adam and Woman only had one type of food to choose from on the day they were created. The fruit of trees was first available to them because “out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food” (2:9). Assuming the natural budding of herbs with a few hours or days after Day 6, Adam and Woman could have then eaten the seeds from those herbs mentioned 1:29. My point is that seeds would not have been available to eat on the 6th Day because on that day no herb had yet sprouted (2:5).

Therefore, on Day 6 the only food available to them was fruit from trees. Then on the 7th day, or in a few days, seeds would have been readily available.

II. “You Are What You Eat”

I can’t help but notice the irony and play on words when we consider that man’s first food was fruit and seeds. Man’s food was a sign and seal of his identity, calling, and hope. Being made from the dirt, just as trees, man’s identity is also the fruit of the earth. And being the beginning seed of the human race, man’s calling was to be fruitful and multiply. Thus the fruit and seeds that man ate during his first few days were certainly tokens of his identity and calling.

(Now concerning “seeds” being a token of their hope, I make the follow point assuming that they were caught in sin on the 7th Day, the Sabbath, which I will explain in detail later.) Since they started eating seeds after Day 6, and were caught in sin on Day 7. This means that when they first ate seeds of grain, they were already looking forward to the woman’s Seed which God promised them the Sabbath Day. So rather emphatically, the first seed that Adam and Eve put in their mouth would have been a token, a type of sacrament, of God redemptive Seed-promise. In this way, ironically, the fruit of her womb is identified by God as her “Seed” that destroys Satan.

Thus in a sacramental sense they ate what they were, and they were what they ate, being the fruit of the earth and seed humanity. In same way when we feast at the Lord’s Supper, we partake of the Body of Christ, because we are the body of Christ. That meal is a sign and seal of our identity, calling, and hope.
III. Replaying Genesis

The theme of eating seeds as a sign of a new beginning would be displayed later by the prophets of God. When Ezekiel prophesied about a new work of God, beginning with judgment, he was told to eat bread made from an assortment of seeds or grain (wheat, barley, beans, lentils, millet, and spelt) Ez.4:9-12. This was a sign of the devastation and starvation that God would bring upon Jerusalem through the Babylonians. And after God judged them He renewed them several decades later. Yet Ezekiel’s symbolic diet was not done in isolation. He was certainly following another hero of the Faith who set the standard for the people of God.

Twelve years earlier Daniel was capture by the Babylonians and he refused to eat the delicacies of a pagan king. Daniel 1:12 and 16 literally say “seeds” not “vegetables”. “…let them give us seeds to eat, and water to drink” (v.12). “Thus the steward took away their portion of delicacies…and gave them seeds” (v.16).

Daniel and Ezekiel demonstrated who they were, and who God’s people were to be in their day. They were the seeds of a new work of God. It was the beginning times of exile and judgment. The dark evening of judgment was being cast over God’s people. After a generation the morning’s light of grace would shine to renew them and bring them back. Yet that full “day” of death and resurrection began during a time when God’s prophet ate seeds.

In like manner, a few centuries earlier God told Isaiah to preach to the people so that they would be hardened, calloused, and stiff-necked so that they would not return and be healed (Is.6). God’s intention was to cut down Israel like a tree so that he would begin anew with a “holy seed” (v.13). Isaiah was not told to eat seeds in that passage, but God’s goal was still the same. He was starting something new through His elect seed.

Also when the New Covenant began with the work of Christ, He illustrated the growth of His kingdom like that of a mustard seed. It begins small, but grows to be the largest tree in the garden. His kingdom has continued to grow for over 2,000 years and the gates of hell will not prevail against the advance of the Lord’s church.

IV. Bread And Wine

Seeds and fruit are beginning foods. You can eat them as they are, in their simple form, without making anything out of them. In this beginning stage they are un-glorified, having no complexity.

However, grain seeds are used to make bread which is a maturity and glorification of those seeds. In the same way, wine is a maturity and glory of the fruit used to produce it. Therefore, man would learn to use both seeds and fruit in a more mature way.

As we continue to read Genesis, Melchizedek rewarded Abraham with a communion meal of bread and wine – the glory of seeds and fruit (Gen.14:18). The book of Hebrews tells us that Melchizedek was a foreshadow of Christ to come. Therefore, this prefigure of Christ brought a holy communion to Abraham at a significant time in his life. Father Abraham has just won a holy war against various pagan kings, especially the king of Shinar (i.e. Babel). Therefore, at this point of rest Melchizedek communes with in Abraham with bread and wine. And at this holy meal Abraham give Melchizedek a tenth
of all his plunder. This is a glorious stage of Abraham’s lifelong sojourn and he enjoys it with glorified seeds (bread) and glorified fruit (wine).

However the book of Genesis moves from glory to glory, as do the first seven days of creation. The promised glory was that through Abraham’s seed the nations would be blessed (22:18). We see that blessing to the nations come to fruition later in Genesis through the life of Joseph.

When Joseph fled from Potiphar’s wife he was imprisoned with Pharaoh’s cup bearer and Pharaoh’s baker. The cup bearer held Pharaoh’s wine, the baker made Pharaoh bread. Since both these men were imprisoned by Pharaoh it is clear that Pharaoh ultimately wanted them to be replaced. Ultimately this is what Joseph does. He becomes the new wine and new bread for the Egyptian people.

Bread is often identified with the priestly role of God’s people because of the showbread in the tabernacle, and the priests were not to drink wine inside that holy place. Wine is often associated with the kingly role of God’s people because it is to be drank when ones kingly work is finished (Gen.9:21, Pr.31:4-5, Lk.22:18).

In Joseph’s life we see the glories of both priestly and kingly work, bread and wine, butler and baker. Joseph has the priestly insight to interpret Pharaoh’s dreams and the kingly wisdom to rule in preparation for the famine. Pharaoh was truly blessed with a better “butler” and “baker” in the person of Joseph.

“Remember that Pharaoh had been looking for better bread and wine. With Joseph as his chief advisor, he has at last found them. When we see Joseph in charge of all the storehouses of Egyptian grain, we see him as the new chief baker (Gen.41:46-57). We can also see Joseph as the new chief cupbearer, because of the special silver cup he carried (Gen. 44:2,5,12,16:17). Whether Joseph actually filled these offices or not, the way the story is written for us in Genesis points to his ministry as a replacement for both the baker and the cupbearer. It was Joseph who brought new bread and wine to Egypt.” Jim Jordan, Primeval Saints, pg. 140.

In the book of Genesis there are many heroic figures that enter a restful state with their wine. Noah enjoys his wine after the navigated the waters of the flood. Abraham, the war hero, enjoys bread and wine with Melchizedek. And Joseph feasted with his brothers “so they drank and were merry with him” (Gen.43:34). (“merry” same word used in 9:21 for Noah) These are all heroic figures and incidents when they enjoyed the reward of glorified fruit, which is wine. The great antithesis these wine celebrating heroes was Lot. His daughters seduced him with wine and produced the seeds of some of Israel’s enemies (Gen.19:30-38). God’s people are to used His gifts for good and celebration (Ps.104:15), yet we see the wicked use them from evil.

In the person of Christ we see a great renewal of the bread and wine celebration. His priestly and kingly work is finished, therefore He will now drink of the fruit of the vine with us (Lk.22:18). He is the greater Noah, greater Abraham, greater Joseph, in the order of Melchizedek, who calls us to His rest and to rejoice with His glorified seeds and fruit – His royal bread and wine of holy communion.
A Fourth Day Perfection
Genesis 1:14-19

I. A Literal Translation:
14 And God said, “Let there be lights in the firmament of the heavens to divide the day and the night;
and let them be for signs, and for seasons, and for days and years;
15 and let them be for lights in the firmament of the heavens to give light on the earth;” and it was so.
16 And God made two lights great: the light greater to rule the day,
and the light lesser to rule the night, and the stars.
17 And God set them in the firmament of the heavens to give light on the earth,
18 and to rule over the day and over the night,
and to divide the light and the darkness.
And God saw that it was good.
19 And the evening and the morning, day four.

II. A Structure Based On God’s Four Acts In The Passage:

A. God said (v.14-15)
   a. Let there be lights to divide the day and night
   b. Let them be for signs, seasons, days, years
   c. Let them be lights to give light on the earth

B. God made (v.16)
   i. two lights: the greater and the lesser are both to rule

A’ God set (v.17-18a)
   c’ They are set to give light on the earth
   b’ They are set to rule over day and night
   a’ They are set to divide the light and darkness

B’ God saw (v.18b-19) * Notice what God said He also set in place.
   i. It was good; day four And what God made He also saw.

III. Observations of the repetition of word usage:
1. The word “divide” is used twice. And there is only two things being divided: day and night.

2. There are 6 sets of 3’s in this passage:
   i. “firmament of the heavens” is used 3x’s
   ii. “rule” is used 3x’s
   iii. The phrases “day and night” and “light and darkness” are used a total of 3x’s.
   iv. 3x’s the word “let” is used in v. 14-15 concerning what God said about the lights.
v. 3 infinitives are used in v. 17 for why God made them: “to give light”, “to rule”, and “to divide”
vi. 3 objects were made by God: greater light, lesser light, and stars

3. A total of 7 infinitives are used in the passage: 2x’s “to divide”; 2x’s “to give light”; 3x’s “to rule”

4. There are 4 acts of God on the 4th day: God “said”, “made”, “set”, and “saw”.

5. The lights exist for 4 reasons: “for signs”, “for seasons”, “for days”, and “years”.

6. The isolated use of these four significant words in v.14-19:
   - day – 5x’s
   - night - 3x’s
   - light - 8x’s
   - darkness - 1x.
   Multiplied together equals 120. (5x3x8x1 = 120, which is a “perfect number” see below)
   Added up together equals 17. (5+3+8+1 = 17, which multiplied triangularly equals 153, which is another perfect number)
   [I’m not including “evening and morning” in this count because it is not unique to the fourth day, in the sense that the firmament lights are dividing or ruling over “evening and morning” per se. In regard to the purpose of the sun, moon, and stars, only the words “day”, “night”, “light”, and “darkness” are used.]

7. The sun, moon, and stars (3 objects) rule over these 4 words “day”, “night”, “light” and, “darkness”; Therefore if we multiply these 3 factors to the 120 mentioned above, it equals 360. (see below)

The point is that “day and night” and “light and darkness” are of themselves expressions of totality or completeness. When both have occurred a full day has come to pass. After multiplying the number of times each of these four words is used in v. 14-19 we come to 120; which is known as a perfect number. Just to identify one of its perfections among many – it is the first “3-perfect number” (i.e. the sum of its factors, including one, and itself, equals 360, which is 120x3). And if I may apply this “3-perfect number” theory to the fourth day: the multiplied-fullness of “day”, “night”, “light”, and “darkness” (i.e. 120), times the 3 moving objects (Sun, Moon, Stars), equals 360.

This is significant because on the fourth day God made things that appear to rotate, or go in circles. And full circle is 360 degrees. When the fullness of rotations come about, we can count up the days, seasons, and years. As the sun, moon, and stars go in their 360-degree circles, they govern the entirety of earth’s “day and night” and “light and darkness”. The end of every 360-rotation is a completion, a type of perfection, signified even by the perfect number 120.

There is another way that this passage emphasizes essential factors that easily make up the number 120. There are 3 ways of emphasizing the number 4. Notice there is a 4-fold structure based on God’s actions, 4 reasons for God creating the lights, it is identified as the 4th day of creation. 4x3 equals 12, which are all basic factors of 120.
I find just too much precision with the repetition of these words and their multiples to say it is meaningless. The significance of word repetitions, their sum, and their multiples, are foreign to our way of thinking. But the Bible is a highly structured book. And when we see “needless repetition” of words in the text we should at least stop and consider why the repetition is there. Quite often the math they point to helps explain the words.

The following is a summary of how the fourth day passage (v.14-19) introduces factors that are multiples of 120.

1. There are 3 ways of emphasizing the number 4. (3x4 = 12) 12 is a basic factor of 120.
2. Multiplying the isolated word usage for “day”, “night”, “light”, “darkness” equals 120.
3. The 360-degree circles that the sun, moon, and stars (3 objects) travel rule over the 120-fullness of earth’s “day”, “night”, “light”, and “darkness” mentioned in v.14-19.

Yet still, appreciating these numerical factors that make up a 120-fullness on day four may not be easily received unless we see how this type of fullness continues throughout the Bible. Noah built the ark for 120 years, and was later promoted to kingship – signified by God’s act of authorizing him to judicially shed blood. There were 120 years between the Tabernacle era and Temple era (Eli’s death to Solomon’s Temple). There were 120 years between the Kings era and Empire era (Josiah’s death to Nehemiah’s rebuilding). (see my earlier studies on Chronology and the #120) And like the 4th day of creation, all of these 120 year eras were transitional period of history.

The 4th day was a transitional day because it was the center of the creation week. After God filled the heavens with light, to rule over the divided structure of day and night, He then continued to fill the earth with animals and His image-bearers on days five and six. The fourth day is the day where the needs for filling, light, and structure are all emphasized, and that in the cosmic heavens. Therefore, it is a perfect transitional day within the first week. And the ensuing transitional eras in biblical chronology are often signified with this perfect and complete multiple number. This helps us consider why the numbers previously mentioned are indented to be factors of 120. Day four in its repetition of words has all the elements of a climactic transition within it, anticipating the transitions to come later in history.

Finally, there were 120 in the Upper Room (Acts 1:15). And in that study we learned that being in the “upper room” was an apostolic imitation, or a copy, of Christ who ascended to the angelic “upper room” in heaven. God’s will is “done on earth as it is in heaven”, and so it was with the upper rooms. The angelic upper room was filled with the perfection of Jesus’ resurrected humanity. The apostolic upper room was filled with the new humanity of the Lord’s church, whose perfection in Christ was signified by the number 120. And needless to say it was the ultimate transitional time in history, the Old Covenant was passing away and all things were new through the New Covenant. The Lord continues to fill the earth with His true image-bearers until that eternal day of rest will come.
God made the sun, moon, and stars on the fourth day throughout outer space and He said, “let them be for signs, and for seasons, and for days, and years” (Gen.1:14). In this study we will expand upon this first used of the heavenly lights as signs.

What Do Signs Do?

One of the many simple definitions for a sign is “a token” or “an indication”. In summary, the most basic purpose of a sign is meant to communicate. The one who gives a sign is communicating to the person who witnesses the sign. Any sign that is given is meant to be intelligible and understood by the observer. With this definition it helps us grasp why God made the sun, moon, and stars.

God designed the heavenly lights to communicate to us. Now this point about communication is a given concerning any action of God. Anything that God makes, or does, is inherently communicable to the observer. Even the creation of land and seas communicates the power and wisdom of God (Job 38:8-11). So everything in creation is a sign communicating something about God.

However the heavenly lights were explicitly made to be “for signs”. Meaning, even though creation as a whole communicates as a generic sign itself, the heavenly lights were designed for producing signs regularly in the created order. Their purpose is to produce intelligible signals, communicating information upon the earth. And as demonstrated in our previous study, the chiastic structure of this passage reveals that their signs are the way in which they rule over the day and night.

i. Natural Obedience

First we should notice that which we take for granted. What we call the “natural order” of things are merely governed by signs. The appearance of the sun or the moon signifies whether it is daytime or nighttime. Our lives revolved around the signs we see, and we obey them. When the sun rises we start to wake up. When the sun goes down our bodies start to get tired. Our obedience to these signs are taken for granted, as if it is merely “nature” doing its work, but there is a biblical point that should be noticed.

God created us to obey His signs. Just as we are to obey his perpetual signs in the natural order, we are to obey the signs of His covenant. His sacraments of Baptism and the Lord’s Supper are continual signs for us. The visibly instruct us in who we are, what we are to believe, and what we are to do. Disobeying the signs of His covenant is just as unnatural and irrational as disobeying the heavenly lights He put in the sky.

This same point is taught throughout the book of Jonah. God commands the entire creation and they all obey, except for Jonah. The stormy wind, the fish, the gourd, the worm, the vehement east wind, even the Ninevites obey the commands of God – but not Jonah. He, as the representative of Israel, is the only one in the whole book that is “unnatural”.

For this reason disobedience and rebellion against God is actually contrary to the created order. It is a non-human act of humanity. In other words sin is a violation of the image of God committed by a person made in the image of God. Since disobedience is
utterly unnatural, it is entirely irrational and insane. This should help us consider the severity of fallen man’s total depravity.

The fall of man rendered mankind entirely insane in his relationship with God. Man’s obedience to the sun and moon show that he is made to obey the signs that God has established; yet in every era of history this is a host of people who rebel against the signs of His covenant love and loyalty.

**ii. Typological Representation**

The sun, moon, and stars are “for signs” also by way of representation. Their position in the firmament is a governing position over the earth. In the same way, man’s position over the land is a governing position. The lights of the heavens and the image of God were created to rule. For this reason when the Bible speaks about casting down earthly rulers, it speaks about putting out the sun and moon, the stars falling from the heavens, and the moon turning to blood. The Bible uses the lights of the heavens as metaphors for earthly rulers. (See Gen. 37:9-10; Is. 13:9-10; Ez. 32:7-8)

This calling of ruling the kingdom is graphically taught in the book of Daniel. In Daniel 7, the saints of the Most High are exalted to possess the kingdom and to take dominion (7:27). Even now in the New Covenant glory the saints of God shine like the bright stars in the firmament (Dan. 12:3; Eph. 5:8-14). Notice also that the woman in the Revelation 12, whose offspring keep the commandments of God and the testimony of Jesus Christ (12:17), was the sun, moon, and twelve stars. Like those heavenly signs, her offspring rule with Christ.

**iii. Gospel Proclamations**

Psalm 19:1, 2 says “The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utter speech, and night unto night reveals knowledge.” This speaks about the created order of the heavenly lights; and interestingly Paul interprets this to mean that the gospel was preached by that bright firmament. Paul quotes this passage in Romans 10:18 to explain that Israel has heard the gospel and they are at fault for not obeying the message they have heard. Therefore, even though the heavenly lights are for natural signs of ordinary life, we should consider that they were used as gospel signs as well.

I do not think that we should deduce from Paul exegesis that anyone observing the stars will then have sufficient knowledge of the gospel. Rather the Israelites, per se, had the written word of God, and therefore could appreciate the anticipated good news represented in those constellations. Also, those constellations most likely represented who they were surrounding the tabernacle of God, which all anticipated the coming of Christ (see below). And when they reject Christ, they rejected everything that the stars foreshadowed – especially the message delivered through the star of Bethlehem. This leads me to explain how the stars represented the people of God encircled around the tabernacle.

**v. The Stars of the Covenant**

James Jordan disagrees with the common assertion the constellations contain some type of cryptic, or prophetic message, within the zodiac calendar that Abraham would have interpreted when he looked up the stars. There’s just not biblical evidence to
support such a viewpoint. (Through New Eyes, p.61). Instead, Jordan understands that the constellations, which many are mentioned in the Bible, are symbolically related to the star-like people of God.

“It is a fact, however, that the four faces of the cherubim in Ezekiel and Revelation correspond to the four central constellations in the zodiac, and to the four tribes of Israel that were positioned north, south, east, and west of the Tabernacle in the wilderness (Numbers 2:1-34). The Lion is Leo, Judah (Genesis 49:9). The Bull is Taurus, Ephraim (Deuteronomy 33:17). The Man is Aquarius, Reuben, “unstable as water” (Genesis 49:4). The Eagle is Scorpio, Dan. (This last identification is more difficult until we understand two things. First, Scorpio was also drawn as an Eagle in the ancient world, according to R. H. Allen. Second, the scorpion is linked with the serpent, and Dan is the serpent [Genesis 49:17; Luke 10:17-19].)

With this paradigm in mind, it is possible to draw a diagram of the twelve tribes in the wilderness, and link the other tribes with the other zodiacal signs by going to the right and left of each of the four major (cherubic) signs. A correlation of these signs with the prophecies of Jacob and Moses in Genesis 49 and Deuteronomy 33 would prove most interesting, but we have no time for it here.” Through New Eyes, pg. 61.

The following diagram explains Jordan’s point:

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West
Bull’s Face / Taurus / Ephraim

Man’s Face
Aquarius  South
Reuben

Tabernacle
Levites
God’s Chariot (Ez.1)

Eagle’s Face
North  Scorpio
Dan

Lion’s Face / Leo / Judah

East
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The Cross In The Wilderness According To Numbers Mentioned In Numbers ch.2

Ephraim / West
108,100

South/Reuben
151,600

Tabernacle
Levites

Dan / North
157,600

Judah / East
186,400

“In addition to the Edenic manifestation of this cosmic cross/square design, we also find it in the architecture of the Tabernacle. The holy of holies was, of course, a square (actually, a cube). The holy place was a rectangle twice as long as it was wide. The entire court area was also a rectangle twice as long as wide. Within the Tabernacle, the furniture was arranged in a fundamentally cross shape, with the Ark and Incense Altar at the head, the Showbread and Lampstand forming the crosspiece, and the Altar of Burnt Sacrifice at the feet.

Arranged around this sanctuary was a gigantic cross, which might have been visible to Moses from Mount Horeb. According to Numbers 2, the camp on the east side numbered 186,400 men, while the camp on the west numbered 108,100. The camp on the north numbered 157,600, while that on the south numbered 151,450.

Even if we were to modify this configuration, to fill in the empty spaces and form more of a rectangle, it would still retain a cross shape, with the shortest side west and the longest side east. The cross shape is that of a man with his arms extended. It is the shape of the body of Christ, incarnate, and of the church of Christ, His body mystical. The church is “one new man” according to Ephesians 2:15. Cruciformity is humaniformity. Naturally, then, the shape of the church in the wilderness was that of one large man, a cross shape. To be in Christ is to be in a cross shaped architectural model.

In the diagram I have pointed out that the four faces of the Cherubim, according to Ezekiel 1:10 and Revelation 4:7 may also fit here. Judah is compared to a lion in Gen. 49:9, and Ephraim to a bull in Dt. 33:17. Even if the correspondences prove inexact, the general configuration is the same: four directions pointing away from a central location.” Sociology of the Church, Jordan, pg. 214-215.

iv. Illegitimate Heavenly Signs

The use of astrology is a perversion of the “signs of heaven”. Astrologers use the signs in the heavens to predict the future and determine whether one has good fortune or not. Most likely it was practices like astrology that Jeremiah condemned when he said “Do not be dismayed at the signs of the heaven, for the Gentiles are dismayed at them” (Jer.10:2). Such uses of the signs of the heaven are formers of divination, or compacting and consulting the devil which are forbidden in the first commandment. (Deuteronomy 18:9-13; Isaiah 8:19-20; 44:24-25; 47:8-15).
Creepers & Fliers  
Genesis 1:20-23

**Literal Translation:**

(v.20) And God said, “Let the waters creep forth creeping creatures, a being of life, and fowl fly above the earth across the face of the firmament of the heavens.”

(v21) And God created the monsters large, and every being of life that moves, which the waters crept forth according to their kind, and every fowl winged according to its kind.

And God saw that it was good.

(v.22) And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and the fowl multiply on the earth.”

(v.23) And the evening and the morning were the day five.

**Structures:**

1. Based on God’s actions:

   a. God said (v.20) God’s word brings forth
   b. God created (v.21a) God created
   b’ God saw (v.21b) God saw what He created
   a’ God blessed (v.21) God’s word blesses

2. Based on the word order and creatures mentioned:

   Individual phrases in order: Specific Creatures:

   v.20a waters creep forth creatures of life fish
   v.20b fowl fly above the earth fowl
   v.21a large monsters created fish
   v.21b every being of life that moves in the waters fish
   v.21c every winged fowl fowl
   v.21d it was good good
   v.22a be fruitful and multiply fruitful & multiply
   v.22b creatures fill the waters fish
   v.22c fowl multiply on earth fowl

**Observations:**

1. I do not see a neat structure of this passage based on the creatures, except that “fish and fowl” creatures are both mentioned in this respective order at the beginning and ending of this passage. Nevertheless, the fish-creatures referred to 4 times and the fowl-creatures referred to 3 times. This is a total of 7 times that all the creatures are referred to, therefore we can appreciate that fullness of God filling the earth with this sevenfold repetition. Maybe there is no observable structure to the word order of this passage because it focuses on God filling the earth, not structuring it. (Just a thought of mine.)

2. Number of words:

i. Once the word “heavens” is mentioned. On Day 1 God made the angelic “heavens”.

ii. Twice the word “earth” is mentioned, and on Day 2 the earthly waters were divided with a firmament barrier which separated the earthly region from the angelic heavens.

iii. Three times the word “waters” is mentioned, and on Day 3 the waters were gathered together into the seas. (“Seas” is very similar to the Hebrew word for “waters”, but nonetheless different.) Remember that Day 3 and Day 5 reflect each other in the structure of 7 Days. Day 3 was the initial filling of the seas with water and the dry-earth with plants corresponding to the greater filling on Day 5 of fish and fowl, which all takes care of the problem of the earth being “empty” on Day 1.

* We should notice that the birds fly “above the earth” in verse 20. This is important because the birds were a filling of the earth (not sky), which was empty, and they fly across the face of the firmament which is above them. The point is that the birds do not fly in the firmament, which some interpreters us to argue that earth’s atmosphere was the firmament which was made on Day 2. However, earth’s atmosphere is simply part of the earth, and the birds were made to fill the empty earth, by flying “above the earth”.

iv. Four times “God” is mentioned with His four actions. Likewise on Day 4 God was mentioned four times with four actions. (Day 4 and Day 5 are the only days that mentioned four acts of God.) Following the usage of the words “heavens”, “earth”, “water”, “God” I think we should consider that Day 5 is subtly referring to the previous four days of creation. This brings us to the fifth day of abundant filling of the “earth” and “waters” – which leads to my next point.

v. Three times the word “waters” is mentioned. Twice the word “earth” is mentioned. So a total of five times the words “waters” and “earth” are mentioned. And on this 5th Day specifically the “waters” and the “earth” are being filled. This leads us to my next point.

iv. The root word for “fowl” or “fly” is used 4 times. The root word for “creep” or “creeping creatures” is used 3 times. Therefore a total of 7 times the root words for “creeping creatures” and “fowl” are used. (Remember a total of 7 clauses or lines referred to “fish” and “fowl” as shown above.) The point is that on the 5th Day the “waters” and the “earth” are full.

2. Notice that the word “fish” (Heb: dagah) is not mentioned in this passage. Nevertheless, the implication is that the fish were created; and we know they were created on this day because on Day 6 God said man shall have dominion over the “fish” (dagah). The fact that “fish” were not specifically mentioned until Day 6 makes me think that it is the author’s way of emphasizing man’s role in catching fish – even anticipating the day with Christ would make his disciples fishers of men (the fish of the nations).

3. There are several instances of poetry and puns within this passage. Where it says “let the waters creep forth creepng creatures”, the word for “creep” and “creeping creatures” are the same, except for different vowel punctuations. The word order of the three Hebrew words are “creep”, “waters”, “creeping creatures”. In Hebrew the root words are pronounced “sharats mayim sherets”. This is why I used the similar word
“creep” in the translation. Others translations use the words “abound” and “abundance”, which is sufficient, but it looses the sense of what creatures actually do: they creep around. The pun is that the waters are “creeping” (in the sense of producing; i.e. sharats) with “creeping creatures” (in sense of moving; i.e. sherets).

Another pun focuses on the birds flying above. The words for “fowl” and “fly” are the same root word. In Hebrew this word, mentioned twice, is pronounced “owph”. For both the birds and fish – the same root word identifies the noun and the verb. What they do also identifies who they are. If we were to transliterate this in English we would say the creepers creep, and the fliers fly. In other words, their identity and duty go hand-in-hand.

We see these word plays throughout Genesis chapter one, and the rest of Scripture. The firmament was made to be a firm or fixed barrier. (In Hebrew we can say the “raqvia” [firmament] was to be “raqa” [spread out] barricading the lower waters and the earth from the angelic heavens.) The “waters” (heb: mayim) are gathered into the seas (heb: yam). Also, the “fruit tree” functions to “fruit” its own fruit, and the grain plants “seeds seed” (1:11-12), the “lights” were made to “give light” (1:14).

We will see the same point, or pun, used in the creation of man. Man is made in the image of God. This identity establishes his duty. He is to live out the image of God by exercising dominion over all things because he is the image of God. In the same way the baptized people are called to live out their baptism. Baptism identifies them as being united to the death and resurrection of Jesus (Rom.6), and therefore their duty is to continually die to sin and live unto righteousness. Baptism now identifies the covenant people of God and mandates that they persevere in a life of repentance and faith in the King of the covenant.
Healing Wings  
Genesis 1:20-23

Last week we studied the words and structure of the Day Five passage, today we’ll study how the theme’s of this passage unfolds throughout the Bible.

I. Swarming Symbols

First, notice that the birds were created to fill the earth by flying “above the earth” (v.20). In this simply way, God was bringing a filling to the once empty earth on creation’s first day. There are many uses and references of birds in the Bible. Birds were used in the priestly ceremonials to cleanse a leper (Lev.14:1-4), to feed Elijah (1 Kings 17:4), and to feed upon God’s enemies, the wicked, and covenant-breakers (Dt.28:26; I Sam.17:46; I Kgs.14:11, 16:4, 21:24; Jer.7:33; Ez.29:5, 39:4; Lk.17:37). Birds can be used to symbolize the evil works of Satan (Matt.13:4,19) or the immense blessings of the church (Matt.13:32). Therefore as with any metaphor the Bible uses birds in a variety of ways, and it is wrong to say that birds always represent one thing or another.

Nevertheless, beyond the versatile metaphorical usage, there is a concrete reality about birds. They are birds. They fly in the air “across the face of the firmament of the heavens.” In regard to this concrete usage of birds, we should notice what birds predominately represent, or symbolize, in the Bible. The following are observations from Jim Jordan.

*Birds* are associated with the ‘heavens above.’ Thus, they are frequently symbols of spirits, clean or unclean. The dove can symbolize the Spirit of God, Who hovered over the creation in Genesis 1 and over our Lord at His baptism (Matthew 3:16). The dove’s flying over the waters of the Flood while it receded is an image of a new creation (Genesis 8:8-12). Unclean birds can thus be associated with the demonic realm (Revelation 18:2; Isaiah 34:8-15). *Through New Eyes*, p.100.

Likewise, as we have seen in the four-faces of the temple (Ez.1) there was the face of an eagle. The Jewish menorah with 7 candles upon it, along the southern wall, actually looked like an eagle. First it was raised above the ground and put on a lampstand, just as birds are fly above the ground. Second, it had a middle candle with three on each side, spread out like wings. Also, the light of the candles were designed “so that they gave light in front of it” (Ex.25:37). Therefore, the light shined northward upon the twelve pieces of showbread representing the twelve tribes of Israel. Therefore, the eagle’s face in Ezekiel 1 was representative of the golden lampstand in the temple which faced north in the direction of the showbread.

Putting all of this together, we can see that just as God’s Spirit first hovered over the face of the waters like a mothering bird, even so God continued to hover over His covenant people like the eagle soaring above them. As God easily looks down upon the twelve tribes like a soaring eagle, even so the lampstand looked upon the twelve pieces of showbread. This bird symbolism in the tabernacle and temple helps us to appreciate even the tassels that God instructed his people to wear.
II. The Flock of God

In the Day Five section of Genesis 1:20-23, on one occasion, it says that God made “every winged bird”. The Hebrew word of wing is *kanaph*, and it is the same word used for the extremities or outer edges of one’s garment.

Later in the Biblical narrative God told the Israelites to put blue tassels on all four wings (*kanaph*) of their garments (Num.15:37-39, Dt.22:12). The blue identifies them with the blue sky, the pun usage of “wings” identifies them with the birds of the air, and the *four* wings (or “corners” in this sense) is identified with the four directional corners of the earth. Putting all this together, there is a lot of meaning for the winged-people of God.

First, the covenant people are a priestly nation, which means they mediate between heaven and earth. As with priestly Adam, God’s blessings or curses flow through him to the four corners of the earth. In the same way, God’s people are a priestly people stationed in the firmament between heaven and earth. God intends his heavenly blessings to flow through them to the four corners of the earth.

Second, since they were located in the spiritual firmament, so to speak, above all the other nations of the earth – they were identified as having *wings*. They soar over the earth, just like the birds of the air soar across the face of the firmament, and just as the eagle-lampstand was symbolically soaring in that firmament region of the tabernacle.

Likewise, when Moses summarily illustrates God’s redemption through the Exodus event, he says that encircled them like an eagle, swooping down, and carrying them on its wings:

10 “He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.
11 As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings,
12 So the LORD alone led him, And there was no foreign god with him.

Israel was the chosen flock of God, the little winged-birds who were lifted up on the wings of the Eagle of eagles, who is the Lord of lords, the King of kings. Now the priestly position of national Israel as the spiritual mediator of blessings to the other earthly nations established the model or mold which Jesus’ ministry and vocation perfectly fulfilled.

Jesus was the true Israelite, the “true vine” (Jn.15:1). He came to fulfill God’s plan of blessing the earth unto all four extremities of north, south, east, and west. It was prophesied about Him saying, “the Sun of Righteousness shall arise with healing on His wings (kanaph)” (Mal.4:2). Well, during His ministry an unclean woman touched the wings of his garment and was healed. Also, Mark tells us that people “begged Him that thy might just touch the hem of His garment. And as many as touched Him were made well” (6:56). People reach to touch the tassels that Christ wore, for there was healing in his wings.
For this reason the church of Christ, begin the new Israel of God, now soars with Christ in heavenly places. In Him, we have ascended beyond the firmament barrier and has “raised us up together, and made us sit together in the heavenly places in Christ Jesus (Eph.2:6).”

In the same chapter which Isaiah foretold about John the Baptist preparing the way for the Lord, and that God’s covenant people were chosen from among all the other water-drops of nations, the Lord promised that He would renew the strength of His people so that “they shall mount up with wings like eagles” (Is.40:31). Thus the coming of Christ has lifted us up so that now His people have the wings of an eagle. Whereas beforehand the Lord carried His flock on His wings, now we have matured so that we have the strength of His heavenly wings.

The Eagle

The statement that Nebuchadnezzar would grow hair like eagle’s wings, and nails like bird’s claws, fits with a larger symbol-package in the Bible that is important for our consideration of Daniel and history. There are four faces to the cherubim: ox, lion, eagle, and man, as we see in Ezekiel and Revelation. These faces have a direct correlation with four periods of Biblical history. The ox is associated with the priest; in Leviticus 4, an ox must be offered to clear the sins of the priest. The lion is associated with the king, as is clear from the phrase “lion of Judah.” In Solomon’s Temple, when king and priest were established together over God’s kingdom, we find ox and lion faces displayed, but no eagle and man faces (I Kgs. 7:29;36).

The eagle is associated with the world emperor, and thus comes into prominence in the exile and restoration; while the man face comes to the fore with the ascension of Jesus. In Ezekiel 17:3 and Hosea 8:1, the eagle is linked with the emperor. In Daniel 7:4, the first world empire is pictured as a lion with eagle’s wings. In 7:6, the Hellenistic empire is pictured as a leopard with four bird’s wings. Thus:

| Ox | Priest enthroned in sanctuary | Sinaitic Covenant |
| Lion | King enthroned in land | Kingdom Covenant |
| Eagle | Emperor enthroned in world | Restoration Covenant |
| Man | Jesus enthroned in heaven | New Covenant |

There is a progression. The ox walks along looking down or forward. The lion bounds and leaps, having much more dominion. The eagle soars above them both. The man rules over all. The eagle is king of birds, and the other birds that nest in the branches of the great tree are the nations (Ezekiel 17; Matthew 13:31–32). The beasts under the tree also represent peoples, nations, and languages. Nebuchadnezzar is both tree and eagle, and so is Babylon. The other nations are fed and shaded by them. *(The Handwriting on The Wall, Daniel Commentary, by Jordan, p.259.)*

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In our last study we examined the winged creatures that God made which fly across the sky. Today we’ll study the finned creatures that creep through the oceans.

I. The Big Fins – Uncatchable

“So God created great sea creatures…” (Gen.1:21). These are creatures that you can not catch with a fishing rod, and they are not the little many fish that one would catch on the shores of the Sea of Galilee. These are the creatures described in the book of Job.

In Job 41 (see Psalm 104:24-26) the Leviathan can not be caught with a hook (v.1), nor can one fill his head with fishing spears (v.7), he has a prideful row of scales (v.15), he is a type of dragon whose bright kindles coals (v.21), he makes the deep sea boil like a pot (v.31), with a large wake behind him so that the ocean looks like it has white hair (v.32).

This is the last creature mentioned in God’s monologue to Job. Ironically man was created to have dominion even over “the fish of the sea” (Gen.1:26), but this big finned creature in Job can not be subdued or caught by man. This creature is confined to the water and only God can control him, for God made him. The description of the Leviathan is the ending apex of God’s case against Job. The book closes with Job’s humiliation and ashamedness for uttering words that were to deep for him. God does not explain Himself, nor defend Himself, for allowing Satan and the three “friends” to torment Job. God simply teaches Job that He is sovereign – even over the untamable and uncatchable Leviathan.

This is the gospel according to Job. It is good news because we are not suppose to know why sufferings come, and most likely, knowing that information would not lessen our pain. The ignorance that God requires of us concerning His reasoning for hardships keeps us in the proper position of trust in His good sovereignty. Only with that mindset will God then soothe us with peace and strength.

II. The Small Fins – Catchable

Now we come to the catchable fish that creep around the ocean. The Bible often uses fish to symbolize the nations of the world, or the sea to symbolize the nations of the world. Jonah was swallowed by a great fish of the sea, foreshadow that Israel would soon be swallowed the Great Assyrian Fish nation. Other passages often identity or compare the nations with the raging sea (Ps.65:7;Ps.93; Is.17:12-13; Is. 57:20; Dan.7:2-3; II Sam.22:4-5). In other passages the great fish of the sea signified the nations of the world, or those within the nations who will convert to the true and living God (Ez.47:9-12; Matt.4:19; John21:11). Anytime we literally go fishing it should remind us of our call to catch the nations of Christ.

We should also notice that Solomon was wise concerning fish (I Kg 4:33; Eccl.9:12), meaning like him, we should learn a lot from observing them. Also after King Manasseh repented of his cruelty he built a wall outside the city of David. It was on the west side of Gihon. (This name means “bursting forth”, and it’s the same name for the second river flowing out of Eden.) His wall went all the way to the entrance of the Fish Gate (II Chr. 33:14). Possibly, we can see this as representing Manasseh’s repentance from Gentile-
idolatry. He attempted to stop the “flow” of Gentile idols (gentile-fish) coming into Jerusalem. This fits the context, for in the next verse, “he took away the foreign gods and the idol from the house of the Lord” (v.35). The Old Covenant was primarily concerned with keeping God’s people separate from the nations and their idols. Whereas, in the New Covenant, the repentant fish of the nations are now included in the New Jerusalem. All of this helps explain that Ezekiel was talking about a covenant renewal and maturity for the nations – because after that renewal the Gentile waters would be healed and great big fish would be caught (Ez.47). Instead of building a barrier of self-protection from the foul waters like Manasseh, through Christ in the New Covenant we overflow with living waters, healing the nations.

Another significant imagery of fish (like birds) is that they are both caught in nets. Several passages of scripture describe God’s judgment as catching his enemies (or covenant breakers) in His net. The prophet Habakkuk complained that God made men like the fish of the sea to be caught in a net. At that time, the Babylonians would soon spread their net over Jerusalem, devouring them like a bunch of fish:

Why do You look on those who deal treacherously,
And hold Your tongue when the wicked devours a person more righteous than he?
14 Why do You make men like fish of the sea, like creeping things that have no ruler over them?
15 They take up all of them with a hook, they catch them in their net,
And gather them in their dragnet. Therefore they rejoice and are glad.
16 Therefore they sacrifice to their net, and burn incense to their dragnet;
Because by them their share is sumptuous and their food plentiful.
17 Shall they therefore empty their net, and continue to slay nations without pity? Hab. 1:13-17

Zedekiah was the last king to sit on Judah’s throne, and God foretold through the prophet Ezekiel that He would spread His net over that evil king and destroy him (Ez.12:13;17:20).

III. The Many Fins - Uncountable

Birds and fish are creatures that swarm around in all different directions, which is why a net was often used to catch both. However, that fact that they swarm everywhere means that they are countless in our perspective. And everywhere we look in the sky and seas the birds and fish are continually fulfilling their great commission of being fruitful and multiplying.

Day 5 and it was the first day in which God said to “be fruitful and multiple”. Notice this was one day before He created man, so to some extent man’s role of being fruitful and multiplying was originally demonstrated by the birds and fish. Also in the following quote there is a slight nuance pointed out in the usage of the language and its repetition:

“The verb ‘be fruitful’ contains the word ‘fruit’ both in Hebrew and in English, linking the animals conceptually with the fruit trees of the third day.

The phrase ‘and it was established’ (and it was so) is not found regarding the work of the fifth day. Rather, it is delayed until verse 24, after the creation of land animals. The text thereby groups the animals of the fifth and sixth days. Similarly, while the fishes and birds are blessed on the fifth day, the land animals are not given a similar blessing on the sixth day. The blessing of the fifth day surely extends to the land animals of the sixth, again linking all the animals together.” Jordan, Creation in Six Days, p.196.
In other words, Jordan points out that the 5th and 6th day overlap in regard to the blessing and the establishing. The blessing extends forward to the 6th day for the land animals. And inversely, the established declaration (it was so) extends backward to work that began on the 5th day.

There is a similar overlapping that happens on Day 1 and Day 2. It was on the 2nd day that God first said “it was so”. Therefore, to be consistent with Jordan’s interpretation, we should say that the first established declaration mentioned in Day 2 also extends back to the beginning of Day 1 in Genesis 1:1. Only after the firmament was created does the author tells us “and it was so” (1:7).

After that first established declaration, God began to develop the land on the Day 3. Likewise after the established declaration which also extends to the previous day, God made man on Day 6. In both cases the established declaration covers the previous day and then the dirt is immediately developed thereafter – first it is developed with grass, herbs, and trees; second it is developed into a living being with the breath of God. This helps to establish the connection that I mentioned in an earlier study that plants and man are both the glory of the dirt; and the woman with her long hair (like the grass) is the glory of man.

Also Day 5 of creation was the first day in which God pronounced a blessing. God also gave a blessing on Days 6 and 7; for a total of three (1:22,28; 2:3). So as God’s initial work of developing everything from glory to glory, the latter days of this sequence are concluded with God’s benediction, His blessing. In a similar manner, at the end of every worship service, the Lord commissions us out into the world to be fruitful and multiply the gospel to others.
Day 6
Genesis 1: 25 – 31

Land Creatures
25 Then God said, “Let the earth bring forth the living creature according to its kind:
cattle and creeping thing and beast of the earth, each according to its kind”; and it was so.
25 And God made the beast of the earth according to its kind, cattle according to its kind,
and everything that creeps on the ground according to its kind. “ground” = adamah
And God saw that it was good.

Mankind
26 Then God said, “Let Us make man in Our image, according to Our likeness; “man” = adam
let them have dominion over the fish of the sea,
over the birds of the air,
and over the cattle,
over all the earth
and over every creeping thing that creeps on the earth.”
27 So God created man in His own image;
in the image of God He created him;
male and female He created them.
28 Then God blessed them, and God said to them,
“Be fruitful and multiply;
fill the earth and subdue it;
have dominion over the fish of the sea,
over the birds of the air,
and over every living thing that moves on the earth.”

Food
29 And God said, “See, I have given you every herb that yields seed which is on the face of all the earth,
and every tree whose fruit yields seed;
to you it shall be for food.
30 Also, to every beast of the earth,
to every bird of the air,
and to everything that creeps on the earth, in which there is life,
I have given every green herb for food”; and it was so.
31 Then God saw everything that He had made,
and indeed it was very good.
So the evening and the morning were the sixth day.
3 sections: Land Creatures, Mankind, & Food

I. Number Thoughts

The following are my reflections and thoughts concerning the significance of repetition and frequency of words used in Day 6. These explanations are merely an attempt of comparing the “foot” of the text to a “shoe” of interpretation. I leave it to you to decide if the “shoe” I’m suggesting fits the “foot” of the text. And just as we do not walk around in every shoe that fits us, even so you can decide whether or not this passage looks presentable wearing the following shoes.

First, just as the 12 tribes of Israel identified all of God’s covenant people in the Old Testament, even so the word “all” is used 12 times on Day 6 signifying that all the earth and its creatures belong to their covenant God. Also, considering that 2x6=12, we can see a 2-fold fullness of God’s work being complete on Day 6. God’s 2-fold work of forming and filling the earth, which actually began on Day 2 with the firmament, are now completed on Day 6. (The dividing of day and night on Day 1, has to do with the light per se, not the forming and filling of the earth.) The digits 2 and 6 correspond to the initial and completion Days of 2 and 6; and multiplied together they correspond to “all” the earth in its covenant relationship to God on Day 6. When the earth’s representative Adam broke covenant with God, then all the earth was cursed. In the same way the covenant people receive the blessings, or the curses, of their representative. (Rom.5:12-21)

Second, the words “God” and “earth” are both mentioned 10 times. The word “earth” is mentioned 5x’s before God created man in His image (v.25-26), and 5x’s after (v.28-31). Thus by centralizing verse 27 in this manner, it emphasizes God’s work of creating His image upon the earth. Like the number 7, the number 10 is also a number for totality or completeness, and thus God completes the earth on Day 6 with the creation of His image bearers.

Also both words mentioned 10 times on Day 6 signify a balanced correlation between God and His earth. On Day 6 the earth is like God, in the sense that it is without sin. Including His representative image, the earth is a reflection of God’s power and wisdom. There is no disharmony between God and earth, thus both words are equivalently mentioned 10 times.

Third, the words “birds” and “fish” added together are mentioned 5 times; which easily correlates to when they were created on Day 5. Notice also that the words used for “image” and “likeness” describing mankind on Day 6 has a total of 4 occurrences. Add this (4) to the 5 times “birds” and “fish” are mentioned, and it equals 9 – the same number of times it explicitly says God did something on Day 6. (i.e. God said, saw, made, created, blessed, etc) Thus, God’s work of filling the earth with living creatures starting on Day 5 was completed on Day 6.

Another thought for the nine acts of God on Day 6 is that it is another use of the multiple 3. Instead of adding 3+3 to equal 6, like we would expect on Day 6, it is the multiple of 3x3 to equal 9. Also there are other sets of threes in this passage: 3x’s the word “created” is used, 3x’s the word “image”, and 3 paragraphs of Land Creatures, Man, and Food. Thus the nine acts of God it is another way of emphasizing the fullness of the 6th Day using the multiple 3.
Fourth, notice that on Day 6 only one time the word “ground” is used. In Hebrew it is the feminine word “adamah”, similar to the masculine word “adam”. The fact that “adamah” is feminine is important because, like a mother, the ground of earth will produce an offspring. And like a father, God will fertilize the ground with His breath of life. “Humanity is the offspring, so to speak, of heaven and earth, of God and the soil” (Jordan, pg. 243). So then, considering the numerical significance of “adamah” on Day 6, we see there is only one occurrence in Gen. 1:24-31. Likewise, Adam who is like God in producing offspring, is to only have one wife. So from creation on, and as we will see, polygamy was forbidden by God.

II. Cattle

On the first part of Day 6 God made the cattle (Hebrew is “behemah”). This is also implied later in Genesis 2:19-20. Verse 19 does not mention the “cattle”, but that “Out of the ground the LORD God formed every beast of the field and bird of the air, and brought them to Adam to see what he would call them” (2:19). However, in verse 20, it also says that Adam gave names to all the cattle. The implication is that the cattle had already been made before God formed every beast of the field on the 6th day. Thus on Day 6 the cattle were made first, then Adam, and then the other beasts of the field.

This helps us understand that 1:24-31 is a summary statement of what was made on the 6th day, not the exact order in which the creatures were made. Whereas, 2:4-25 sheds light on the order in which creatures were made on Day 6.

In the list of food given to the beasts, birds, and creepers (v.30); cattle is not mentioned. “Cattle are omitted, I believe, because man supervises their food; thus, they do not receive it directly from God” (Jordan, pg. 200). Later, after Adam’s fall, the skins of an animal will be used to cover Adam and Eve. Probably it was one of the cattle made before Adam. The animal that he was supposed to help feed and provide for ended up being sacrificed for Adam’s provision.

Even in the slaying the animal that clothed Adam and Eve there is the principle of the just dying for the unjust. All this was to anticipate the Righteous One who died for the unrighteous.
The Image of God: Part I
*Calvin and The Reformed Tradition*

Genesis 1:26-27

At last, in our study of Genesis we come to a subject which the depths of meaning have been explored by theologians throughout church history. Yet, it is safe to say that history and scholarship have not exhausted the significance of what it means for God to make mankind in His image. In this study will seek to understand a well developed and adequate definition, or meaning, of the mankind being made in the image of God. The study will show that the historical church has defined the image of God in various ways, with different nuances and emphasis. Let’s start with our Confession of Faith, and then move on to the development of this doctrine throughout church history.

I. The Image of God in the Westminster Confession of Faith

The Confession of Faith: chap. IV, sec. 2
After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image; having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

Larger Catechism: Q. 17. How did God create man?
After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall.

Shorter Catechism: Q. 10. How did God create man?
God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Observing our Confession of Faith, it may be safe to say that it defines the “image of God” as simply as one of “knowledge, righteousness, and holiness”. The term “dominion” is included in the answer of the Shorter Catechism because it is addressing entire creation of man. Just looking at the Shorter Catechism one may assume that “dominion over the creatures” is included in the image of God. But notice the chapter IV, section 2 of the Confession of Faith.

There it explicitly links “knowledge, righteousness, and true holiness” with the image of God. Yet, “dominion” is merely an additional gift given to man, which is stated at the end of the paragraph in WCF IV.2.

The reason our Confession identifies the image of God only with these three attributes, and distinguishes it from the “dominion over the creatures”, is because it is following the tradition of John Calvin who used Eph. 4:24; Col.3:10; and II Cor. 3:18 to provide a simple definition of the image of God in man.
II. Westminster Confession’s “Image of God” Made In The Image John Calvin

Calvin defines the image of God *inwardly* and *spiritually*. In his Institutes of the Christian Religion bk.I, ch.15, sec.3, he begins to establish his doctrine of the image of God. His doctrine broke ranks from the old medieval tradition articulated by Augustine, who identified a type of human trinity with man’s understanding, will, and memory – all being a reflective image of the Trinitarian God.

However, concerning God’s image, Calvin simply indentified it with the immortal soul within man, saying, “there is no doubt that the proper seat of his image is in the soul.” Also interestingly, and possibly with satire, Calvin says, “And if anyone wishes to include under ‘image of God’ the fact that, ‘while all other things being bent over look earthward, man has been given a face uplifted, bidden to gaze heavenward and to raise his countenance to the stars,’ I shall not contend too strongly – provided it be regarded as a settled principle that the image of God, which is seen or glows in these outward marks, is spiritual.”

Both of these quotes set the guiding principles upon which Calvin understood the image of God. It was merely the inward soul of man, and it only had spiritual significance, even if man’s face was designed to gaze upward.

Calvin cites the aforementioned New Testament references to substantiate his limited and exclusive doctrine of the image of God. Calvin says, “From this we infer that, to begin with, God’s image was visible in the light of the mind, in the uprightness of the heart, and in the soundness of all the parts……what was primary in the renewing of God’s image also held the highest place in the creation itself.” In a conclusive manner Calvin says, “I now consider it sufficiently proved that whatever has to do with spiritual and eternal life is included under ‘image’…Nor is there any probability in the opinion of those who locate God’s likeness in the dominion given to man, as if in this mark alone he resembled God, that he was established as heir and possessor of all things; whereas God’s image is properly to be sought within him, not outside him, indeed, it is an inner good of the soul.”

All of this is to demonstrate that our Westminster Confession of Faith was continuing the tradition established by Calvin, which departed from Augustine’s tradition, and articulated a definition of the “image of God” to be merely a matter of inward and spiritual “knowledge, righteousness, and holiness”.

III. Good Traditions With A Maturing Image

Now as with all good traditions, developments and maturity grows within them in order to absorb and explain more truths that should be considered. For insistence, in his Systematic Theology, Louis Berkhof, implicitly departs from Calvin’s strict definition of the “image of God”, to include the dominion mandate:

“There is considerable difference of opinion as to whether man’s dominion over the lower creation also formed a part of the image of God. This is not surprising in view of the fact that Scripture does not express itself explicitly on this point. Some regard the dominion in question simply as an office conferred on man, no as a part of the image. But notice that God mentions mans creation in the divine image and his dominion over
the lower creation in a single breath, Gen. 1:26. It is indicative of the glory and honour which man is crowned. Ps.8:5,6.

As Berkhof notes there is a long history of debate of whether the dominion mandate constitutes as aspect of the image of God, or something distinct from it. Yet, my reason for citing this quote from Berkhof, is to point out the necessary growing pains of Calvin’s threefold strict, and restrictive, definition. In the following quotes, Peter Leithart, points out some limitations of Calvin’s definition and seek to enlarge the image of God doctrine to include more truth. Dr. Liethart says:

“for Calvin man could be fully the image of God, fully himself, standing alone in a barren landscape (even the landscape is strictly unnecessary). Imaging God has nothing fundamentally to do with engagement in the world or with other human beings.

Few today would find Calvin’s discussion of the image adequate either to the biblical evidence or to human experience. For that, we may thank Karl Barth, the great Swiss Protestant who recovered the Augustinian insight that humanity images a Triune God and gave it a fresh, one might almost say, a “de-centering,” twist. Being the image, Barth argued, means that the “us” of the Triune Creator is a “divine and therefore self-grounded prototype to which this being [humanity] can correspond.

Within God is an I-Thou relation, “a genuine but harmonious self-encounter and self-discovery; a free co-existence and co-operation; an open confrontation and reciprocity.” Humanity as image is “the repetition of this divine form of life; its copy and reflection.” Only in humanity does God create a “true counterpart to God,” a counterpart that can enter into a personal “I-Thou” relationship with God.”


Dr. Liethart is addressing several points in this blog post from which this quote is taken. First, shows that Calvin’s exclusive definition of the image of God is very isolationists; it has no relational aspect. Second, Calvin’s definition is very individually centered, which is in contrast to Karl Barth’s attempt to “de-center” the definition upon the individual self. Barth revives the principle of Augustine’s hermeneutic to say that the image of God should include aspect of a personal relationship – especially with God.

The ultimate point that Liethart concludes with at the end of that article is that man’s identity as God’s image also means that man was to have a relationship outside of himself with the true and living God, which is a contrast to Calvin’s view that God’s image exclusively has nothing to do with what is “outside him, indeed, it is an inner good of the soul.” In this way, Barth appreciated the plural “Us”, much more that Calvin, when God said, “Let Us make man Our image, according to our likeness” (Gen.1:26).

Lastly, there is a relationship between the original image of God within man, and the restored image of God to which we are maturing in Christ. This relationship between the original and ultimate image is one of external community. Being made in God’s image should also include the significance that we were made to have a relationship, outside of the inward and spiritual soul, with God and His people. This aspect of God’s image also dictates how we are saved – the restored relationship we have with God through faith in Christ, nourished by the fellowship of His people. As in the beginning, so it is throughout the course of our salvation, we become like the ones we associate with, and we will reflect that personal image.
In our last study we saw that John Calvin’s definition of the image of God was the foundation and backdrop for the Westminster Confession’s definition of the image of God. The image of God was understood merely as knowledge, righteousness, and holiness; excluding man’s dominion over creation. The simple point made in our previous study was that our Confession of Faith, and the Reformed tradition, does not provide and exhaustive definition of the image of God. In the ensuing studies we will try to appreciate and expanded meaning of the image of God, but quite frankly, we will never be able to adequately define its full meaning. The reason is that we can not exhaustively define the meaning and nature of God Himself. Since we can not fully grasp the Divine Archetype, neither will we be able to full explain the human type or copy of Him who is infinite.

Nevertheless, today we will stand on the shoulders of giants who have preceded us and seek to grasp the magnitude of meaning concerning God’s image. In our pursuit of this subject there is a primary assumption that is often considered. The image of God is not only the initial identity in the creation of man; but also the ultimate destination and goal that God had intended for man.

One proof-text among many for this assumption of a more God-like destination for man is Genesis 3:22, “Behold, the man has become like one of Us, to know good and evil.” Here we see that after man ate from the Tree of the Knowledge of Good and Evil, Adam and Eve became more like God.\(^2\) They certainly sinned against God and disobeyed His command; but coming to “know good and evil” was also certainly a necessary step in becoming more like God, or growing in the image of God. Having a knowledge of good and evil is not essentially a bad thing, the problem is that is was forbidden at that time. In the same way, sexual intercourse is not a bad thing; but it is forbidden for those who are not yet married.

So then, God clearly desired man to mature and grow more and more into the image of God. Having this premise before us, we are forced to reckon with blatant facts, that enjoin us to seek answers to hypothetical questions. And how we answer those questions both result from, and determine, what we mean about God’s work of making us in His image.

I. The Evidential Facts

The clear and present facts are that the image of God was an initial and progressive work of God. How God first made mankind was not the final destination He planned for man, just as the initial creation being empty, formless, and dark was not the ultimate maturity God planned for it. So then neither did God intend for man to remain forever

\(^2\) Some have suggested that is was essentially wrong and sinful for man to be like God knowing good and evil in Gen. 3:22. But this contradicts that fact that man was meant grow into the image and likeness of God, since “image” and “likeness” are the same. The highest of all good is to grow up and become like God, for we are made in His image. Therefore, Adam’s sin was in the timing, specifically in violating that temporal prohibition until he could eat from “every tree” (1:29) including the Tree of the Knowledge of Good and Evil. It was not time for him to have the wisdom offered through that fruit, but like a teenager commenting sex, Adam ate what was forbidden in his state of immaturity and nudity.
naked, inexperience, and uneducated in good and evil. In addition to the progressive work of making man into His image, it is a pre-fall work of God.

Most significant is that before Adam sinned God intended to make mankind more into His image. This is critical because Adam’s sin was not a bad means to a good end. Adam’s sin was not a necessary step (although a tragic one) that would bring about a greater good of being made more into God’s image. In fact Adam’s sin was a forbidden step, yea even a hindrance to say the least, to God’s work of making man more into His image. This has a bearing of a whole host of Biblical ethics that we will study later.

Also there is a predestined evidence that is before us. Those who God has chosen, “He also predestined to be conformed to the image of His Son” (Rom.8:28). Also Jesus Christ is “the brightness of His glory and the express image of His person.” (Heb.1:3). The point is that, from eternity past, God has predetermined His elect to be made into the image of His Son – which is the express image of God. Therefore, considering that the image of God is a progressive, pre-fall, and predestined work of God it clearly forces us to contemplate a hypothetical question.

II. The Hypothetical Question and Answer

The question before us concerns the relationship between the fall of man and the purpose of Christ’s incarnation. Simply put: Would the incarnation of the Son of God still have occurred even if the mankind did not fall into sin? This may sound like a pointless question, but it is important when you consider the ramifications of how you answer it.

There are a lot of difficulties if we say, “No! The incarnation would have never occurred if mankind did not fall into sin.” First and foremost, it means that man’s fall into sin was necessary for the incarnation to happen. It means the greatest good that could ever happen – God becoming man – was all predicated upon the fall of man. Various people could abuse such theories by justifying, excusing, or condoning sins with a “felix culpa” philosophy. “Felix culpa” is the Latin phrase for “happy fault”. It identifies a viewpoint that some have maintained, suggesting that we should be thankful for the fall of man. It was a “happy fault” by the grace of God because now we have something greater through the incarnation of Christ. Imagine how the logic of man could utilize this paradigm to quickly overlook their own heinous sins! “Like Adam, my sins are ‘happy faults’. Through them, God’s grace will super-abound and do something better.” We can see that with a “felix culpa” perspective one might assume that God will do more with their faithless actions, rather than their faithful ones.

For this fundamental reason, and many others associated with it, many scholars throughout church history have proposed that the incarnation would have still occurred, in spite of man’s fall, not because of man’s fall.

The simple suggestion says, “Yes! The incarnation would have occurred if mankind never sinned.” The fundamental reason is that God has always intended to make man more and more like Himself, ultimately and fully through the work of establishing a personal union with mankind through the God-Man. Through this incarnation mankind would have been graced with physical immortality and all the glory that we are anticipating us through the present gospel of Jesus Christ. The following is a quote from
James Sheppard, in his “Christendom At the Crossroads”, who summarized this minority viewpoint of the incarnation throughout the Middle Ages:

“Human beings, the last of God’s creation according to Genesis, are united with the Word, the beginning principle of all things. The best way to express the completion of creation is through a comparison with a circle in which all of nature comes from God and returns to God. When human beings proceed from, or are apart from God, their nature is imperfect. When they are reunited with the divine, however, they are completed, because their nature is reattached to God. Thus the incarnation is the ultimate act of completion. The created order that was once outside of God returns to and is united with God. The action is not motivated by human sin; rather, it is an expression of God’s love and constitutes the deepest unification of two extremes.” pg.73

Continuing in his book, Sheppard points out the viewpoints of various persons such as Robert Grosseteste (1170-1253) an Englishman from Suffolk, and St. Bonaventure (1221-1274) of Italy. Robert Grosseteste gave three reasons why the Word became flesh:

“First, Christ came to be the head of all creation. The fall of humanity is an important part of the picture, but Robert thought that all of creation was made for Christ. Second, Robert thought that the incarnation was an expression of God’s perfect love. Just as love tends to unite a lover with the loved, so too, Robert suggested, God loves his creatures in the highest manner and expresses that love in the personal union of the incarnation. Third, the Word became flesh because the incarnation amounts to the greatest glory of the universe. If God would create lowly creatures like worms and grubs without sin, it makes sense that he would also will the incarnation, which is incomparably better than all other creatures.” pg. 70.

Sheppard points out that both Grosseteste and Bonaventure appealed to Colossians 1:15, to affirm that Christ would have become incarnate for a sinless humanity simply because Christ is described as the “first-born of all creation.”

“Robert Grosseteste had pointed out that this description was important because it meant that God planned on Christ prior to anything else in creation. The incarnation was predetermined…Christ was willed first by God, because he was intended to be the end of all creation…The incarnation is the unification of God with clay. To say that Christ is the head of creation is to say that he is the ultimate perfection of nature.” pg.71.

Now there have been a variety of people in church history who have affirmed the inevitability of the incarnation, including orthodox theologians and heretics. There have been a variety of reasons, both good and bad, for why they affirmed that the incarnation would have occurred for a sinless humanity. It is certainly not a measure of orthodoxy as to whether one answers “yes” or “no” to the hypothetical question of whether or not the incarnation would have occurred for a sinless humanity. We only know what has occurred in history and what the Bible reveals to us.

Nevertheless one’s standard of orthodoxy can be determined out of the theological reasons and ethical consequences that come from a “yes” or “no” answer, some of which we’ve touch upon in this study. In my attempt to answer this hypothetical
question let me put forth the following reasons and consequences to provide an answer.

Considering that God never condones or approves of sin, even in what He has foreordained to come to pass, and that God’s original intent was to glorify man more and more into His likeness, and that without the incarnation such a likeness would have been sub-standard, then I think it is certainly incumbent upon us to affirm that the incarnation would have occurred even for a sinless humanity in order to mature and immortalize us into the “express image of His person” (Heb.1:3) who is the Word of God made flesh – so that God’s Word would be the origin and consummation of creation itself.

III. Ramifications and Consequences

The following are some brief the ramifications and consequences that express the relevance for affirming that incarnation was in inevitable, in spite of whether man sinned or not.

1. Your view of God’s character: God is eternally holy and good. God does not need the sin of man to accomplish the best for man. There is no “felix culpa” in the sense that we are better off now that Adam had sinned. If Christ came only because humans sinned “that means God’s love is conditional, that human beings receive the highest form of the love of God only if they sin. That is flat out bizarre! Worse, just as Honourius of Autun had feared, it is also equal to claiming that the incarnation was motivated by human action.” (James Sheppard, “Christendom At the Crossroads” pg.75.)

2. Your view of God’s revealed will: God will never ask you to disobey Him so that He may bless you. You will not gain more from God out of faithlessness than you will through faithfulness. Though grace super abounds over all the sin of man (Rom.5:21), and His wisdom is displayed in how He overcomes man’s sin, we cannot say in any way, that the sin of man promotes the glory of God or the best for man. (Rom.3:5-8).

3. Your highest good: The greatest thing you can do is to truly be like God, growing in wisdom “to discern both good and evil” (Heb.5:14). You are now permitted and even called to come and eat of the Wisdom Tree – the cross of Christ and be clothed in his righteousness so that you would live and reign with Him (Rom.5:17).

4. The Gospel: The good news of Jesus Christ is not simply limited to the forgiveness of our sins, or to the redemption from sin and death. It is also good news because God continues His work of maturity that He started in the beginning. Through Jesus Christ he brings in the new creation which the original, unfallen, creation even anticipated. So that routine of evening and morning would eventual given way to the eternal daylight where there is no need of the sun or of the moon to shine, for the glory of God will illuminated all things (Rev.21:23).

* For further reading see also “The Gospel of Creation” by Brooke Foss Westcott
The Image of Lordship
Genesis 1:26

In previous studies we observed that John Calvin and many others did not include the “dominion mandate” as part of the image of God in man. In this particular viewpoint, man is certainly commissioned to have dominion over creation, but it is not understood to be an inherent and intrinsic aspect to the creation of man in God’s image. There are several problems I see with this position of separating out the “dominion mandate” from the constitution of God’s image in man.

First, it relegates dominion over creation to a secondary position, especially in reference to salvation. If the image of God is simply “knowledge, righteousness, and holiness” – which is all restored to us in Christ – then clearly dominion is not included in what Christ restores to us. Either dominion was never lost in the fall of man, or it was not part of God’s progressive glorification plan for man.

Second, the dominion mandate is often seen as merely a natural, non-spiritual, commission of man which does not have much to say, if anything, about salvation or glorification. In Genesis one God simply said to have dominion over fish, birds, all the earth, and every creeping thing on the earth; therefore it is often considered as having nothing to do with the work of Christ, or any benefit we have from Him. For some, since dominion was not part of the progressive plan for man, it is merely a stationary and static fact of who man is like we see everyday. For example, since all mankind eat animals and often tame wild beast, then the dominion mandate has remained more or less constant throughout history.

Third, if our dominion over creation is not part of God’s image us, then we do not need to have any responsibility or relationship toward creation to manifest and live out the image of God. In this regard, our dominion over creation is something alien to the image of God in us, and secondary to whom we are. In this study I want to rectify this aforementioned assumption by looking at the dominion mandate in a more wholistic and Biblical fashion.

I. Defining Dominion

Webster Dictionary defines dominion as “sovereign authority”, “the power (as authority) or right (as ownership) to use or dispose of property”. In summary we can say that the one who exercises dominion is in a position of lordship. Such a person rightfully lords over all that is subject to him. Now in addition to the dictionary, the Bible has its own way of defining terms even to a fuller extent.

The Bible often defines terms by way of example. This means God often demonstrates the meaning and substance of what He desires and expects us to do. We see this in what it means for us to have lordship over creation.

II. The Gift of Dominion

First and primary, lordship is a gift that is to be received. The Ultimate Lord over all creation is God. And yet in that high and holy position God give lordship to His under
lord: mankind. Of course, no one ever gave lordship to God, nevertheless within the Trinity the Bible reveals that the Father has always planned to give lordship to His Son.

First, the Bible reveals that the Father gave lordship to His incarnate Son.

"\textit{Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father}" (Phil. 2:9-11). Notice that the underlined word “given”. This is the same word used for “grace”, therefore God the Father graced His incarnate Son with name and position sovereign Lord.

Again, in another verse explains that the goal of lordship was the reason why the God-Man when through death and resurrection. “\textit{For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living}” (Rom.14:8).

Finally and ultimately, Scripture teaches us that Christ will continue to reign as Lord until all enemies are made subject to him, including death. At that point all things in its consummated maturity will be subject to Christ, which is all a gift from His Father. After that the Son will give Himself to His Father. Thus in the Trinity there is this loving process and willful act of giving glory and lordship to one another. This is all a summary explanation of the following verse: “\textit{Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all}” (I Cor. 15:28).

Therefore, as demonstrated by God acts outside Himself toward Adam and God’s acts within His Trinitarian self, we see that lordship is ultimately a gift no matter how much more may say it was achieved. We see this in the work of Christ. While He certainly achieved Lordship, it was graced to Him, or given to Him, by His Father.

* Understanding that lordship, or dominion, is always a gift to be received greatly affects us concerning Biblical ethics and knowing the Scripture. First, legitimate lordship is never grasped for, or taken. This is diametrically contrary to the way a fall world operates. After Adam and Eve took kingly wisdom for the Tree of the Knowledge of Good and Evil fallen man would thereafter take dominion over creation illegitimately. Mankind made the Tower of Babel, making a name for himself, seeking to take lordship under there unified confederation. By contrast, God would make Abraham’s name great by blessing all nations through him, thus giving to Abraham and his seed dominion over all.

Likewise Christ told his disciples that the fallen world operates with their rulers lording over their subjects with great authority (Luke 10:42). Implicitly, like in the tower of Babel, the Gentile rules have grasped and taken their position of lordship. However, Christ instructs His people to become a slave, just as He Himself became a slave to serve others. Thus ironically lordship is not selfish taken, and it is only achieved through sacrificial service – as see in the work of Christ.

Second, this gives a framework through which to understand a legitimate form of government whether in the state, church, or family. The extent to which those in authority seek to take from their subjects is the extent to which they, and their laws, are unbiblical. Something is wrong when a state government requires more taxes than God’s tithe. If God serves His people requiring nothing more than 10% of their income, surely a human government can serve the needs of its citizens by requiring 10% of their income.
By following the example set by God, and considering that lords should be in a position of service, I would say that tax hikes above 10% are unbiblical because such an grasp for money exercises its power for taking and controlling its subjects – rather than serving the needs of the people. Nevertheless, in a fallen world we overlook Caesar’s sinfulness and give his money back to him. Such governmental sins are easy to overlook when we consider that as Christians we have a superior lordship over our local, state, and federal government.

III. The Promotion of One’s Dominion

Throughout this study there has been a primary assumption concerning the dominion initially given to mankind in Genesis one. The assumption is that it was the initial gift of dominion. Thus it was God’s intention to give mankind more and more dominion, until ultimately God would give mankind dominion over heaven and earth. Let me put the pieces of the puzzle together to explain the necessity of this assumption.

First, the “dominion mandate” is one of the several aspects or qualities of being made in the image of God. Therefore, just as God intended to make man more and more into His image (as we saw last week) God would have matured man in his role of exercising dominion. Just a man became more like God after eating from the Wisdom Tree; man would have received more dominion (more real estate) legitimately if he had waited on God to clothe him in wisdom and righteousness.

Second, after explaining that the image of God defines both the initial and complete work of God in us, it is only consistent and reasonable to say that dominion is also an initial and consummated gift of God to us.

Third and finally, we should notice how everything is accomplished in Christ. In Daniel 7, it is prophesied that “the kingdom and dominion” shall be given to the “the saints of the Most High” (7:22-27). A careful study of this chapter reveals that Christ had already ascended in 7:9-10. After that, when “one like the son of man” ascends to mean Christ who is the “Ancient of Days.” The “one like the son of man” is a representative figure of “the saints of the Most High” – who ascends to inherit “the kingdom and dominion”.

This vision of Daniel summarizes the book of Revelation, which began with the ascension of Christ, when the Ancient of Days was seated (cf. Dan.7:9, Rev.4:1-5). Throughout Revelation the saints of the Most High gradually ascend to be with Christ. The arch-angels vacate their thrones in Rev. 4. The saints who are under the altar in 6:9, move higher to the glassy sea in 15:2, and finally in 20:4 they seat on the thrones which the angels had left vacation. After the final destruction in 70 A.D. of the Old Covenant sacrificial system and city, the saints in heaven ascended to take dominion over the new heaven and earth with Christ.

This is the foundation for what it means to be justified in the New Covenant. The evil kings of sin and death took dominion of God’s creation after the fall of man (Rom.5:12-19). This bold statement of mine should be reckoned with godly Joseph who taxed the people 20%, and they praised him for such favor. (Gen.47:24-26). Part of that tax went to care for the converted priest of Egypt (47:26). Thus, “possibly we should see the 20 percent as 10% for the king and 10% for God” (Primeval Saints, by J. B. Jordan, pg.146-147).
21). Yet, through Jesus’ “righteous act” (Rom.5:18) of sacrificial death He defeated King Sin and King Death. Now that the New Adam has ascended to the position of Lord over heaven and earth, grace now reigns over creation through the sovereign-righteousness of Him. Therefore, to be justified in Christ means we are united to Jesus’ victorious death and resurrection. We are now positioned with Him having his lordship-righteousness reckoned to us. For this reason, our high and holy calling in this life is to not let sin reign in our mortal body, “for sin shall not have dominion over you” (Rom.6:14).

For all these aforementioned reasons, we see that the dominion given to man was both initial and consummated in Christ. God’s goal has always been to make us into His image, even in gracing us with the gift of reigning with Him, judging angels in the next life, and working to destroy His enemies of sin and Satan in this life. In these summary ways, the dominion mandate is no less salvific than the goal of being made more in the image of God through Jesus Christ.
The following is my translation of this passage, attempting to make it as literal as possible to the original text:

v. 31 “And God saw all that He had made, and it was indeed good exceedingly. and the evening and the morning, day six.
2:1 “And finished were the heavens and the earth, and all the host of them.”

In our last studies we learned that the original creation, as it was then, was not the intended goal of how it was to end up. The completion of the original creation was merely the starting point; much like the completion of Day One was merely the starting point of the first week.

At the end of Day 6, even after the forming, filling, and lighting work of God, the earth was still very young and undeveloped. The shrubs of the field were not there, and the herbs had not yet sprouted (2:5). Also, mankind was commissioned “subdue” (1:28) the entirety of the earth well beyond the garden incubator. Mankind was expected to graduate from the training ground of the garden, grow up to inherit royal clothing, and productively till ground which would have been easy without any thorns or thistles. There were gardens to be planted, buildings and cities to be made for Adam’s posterity, trees to cut down, roads to be developed, and discoveries to be uncovered – even in an unfallen sinless world. So the original creation was undeveloped by man, and at the same time it was all very good.

The text uses the adjective “exceedingly” or “very” in 1:31, with another emphasis of “indeed”. This describes the quality of the creation. Though it was not in a final glorified condition (i.e. immature) it was exceedingly good and sinless. For the rest of our study today I want to elaborate on the necessity and relevance of having a hermeneutic of “immature goodness” in regard to understanding the Bible and daily life.

1. Interpreting the Immature Goodness of Genesis 1

First, we must appreciate “immature goodness” to understand Genesis 1 in an orthodox and appropriate manner. Specifically, the dark formless empty earth on the first part of Day One was not a bad or evil thing. In regard to its simple existence, it was a good darkness, having been created by a good God before sin entered creation. So the dark, formless, and empty earth described the immaturity of the original creation, on that original Day, and in that original part of the first Day. Notice the word “original”. When things originate it is formless, void of fruit, and often dark. Think of a child conceived in the womb, or a seed starting to grow under ground. These are all types of dark, formless, and void origins. They are good times of immaturity.

Without appreciating the immature goodness of the originally dark earth, many false assumptions will be thrust upon the text of Genesis 1. There are a host of expositors who consider the darkness on the first half of Day One to be an evil or bad condition that the
earth fell into. This is just plain wrong and some type of non-biblical myth. The truth is that the earth had a good beginning in its dark immaturity, and God rapidly developed it so that it matured to a new level (not the final stage) of maturity so that is was very good. It went from an initial glory to a type of final glory in 144 hours (6 days). The 6th day was a type of final glory because on the 8th day, after the first Sabbath, Adam and Eve were to continue their training to subdue and glorify the earth more and more.

So then compared to Day One, the earth was mature on Day Six. But compared to the final subduing of all the earth at the end of history, the earth was very immature on Day Six. Whether creation is mature or immature at any given point in time depends on whether you look at it from its origin or is consummation. In the same way, we will soon see, we are all mature in respect to our conception in the womb; yet immature in respect to the full conformity to the person of Christ.

2. Applying the Immature Goodness of Biblical History

Second, this “immature goodness” interpretation is critical for interpreting the relationship between the covenants under Moses and Christ. The “righteousness of the Law” that Paul so often wrote about (Rom.10:1-6), with both affirmations and condemnations, was good during an immature era. Moses’ Law Covenant was all good before the time of Christ, but now that Christ has come it is out of date. The “righteousness of the Law” anticipated, and is now replaced with, “the righteousness of the Faith” in Christ Jesus. History has moved from a little glory to the greater glory of the New Covenant (II Cor.3:7-18), just as the original creation moved from the little glory of darkness to the greater glory of God’s finished work on Day 6.

For this reason the gospel of John is a response to the once-good old darkness of Judaism, just as much as it is against heretical Gnosticism. Christ is the light that shines in the darkness (John 1:5). And that darkness, in regard to Judaism, was not a sinful evil darkness. It was the immature goodness of the Old Covenant era. However, now that the light of Christ is shining, Judaism is now exposed as being out of date, and thus dark. Jews who rejected Jesus did not graduate from the Old Covenant era, nor grow up to inherit the royal adoption (Gal.4:1-5) of being justified in Christ and clothed in His righteousness. This was Paul’s major contention against the Galatian church. They had mixed Moses’ covenant with Jesus’ covenant, and thus Paul charged them for falling back into “the elements of the world” – which was equivalent to their pagan background! (Gal. 4:1-10). The Light, the Faith, had come into the world and they had to leave the formerly good, old, immature Law-covenant behind in history.

Therefore, having an “immature goodness” method of interpreting the Bible prevents use from a Marcion hermeneutic. Marcion was an early church heretic who rejected the Old Testament because he thought it was sinful. For him the “darkness” of that era was a sinful darkness. But the Bible teaches no such thing in regard to the administration of God’s historical covenants. Nevertheless, many Marcionite tendencies still permeate churches today in regard to the relationship between the Old and New Testament.

For example, some churches believe that the only commands that we are to obey are only found in the New Testament. So that when a child obeys his parents he is obeying Eph.6:2 where such a command is explicitly stated – but he is not obeying the 5th commandment of Moses Law. With this so-called “New Covenant Theology” all the
laws of the Old Testament are to be abrogated and rejected. In this perspective the only laws, or imperatives, for us to obey is what is repeated or found in the New Testament, casting off the expendable husk of the Old Testament. Well, this is a Marcion-type of interpretation, and it needs to mature out of such foolishness.

The truth is that obedience to New Covenant commands is also obedience to the corresponding commands under the Old Covenant. Just as much as the manners you learned in kindergarten still apply throughout your life, even so the all the laws of the Old Testament apply in a transformed way to the New Covenant era. Some of these laws are explicitly repeated, like honoring your parents. Other laws are repeated with a clearly transformed application, like not muzzling the treading ox (I Cor.9:9). And other laws, though they are not repeated in the New Testament, can rightly be appreciated and applied though the lens of the New Testament. Interpreting and applying all the Bible through the work of Christ is a much better way of grappling with Old Covenant laws and their transformed relevance. It is absurd to think that our obedience to a New Covenant command is not also an obedience to those same commands written in Old Covenant. Would anyone ever assume that good manners practiced in adulthood were different from good manners learned in childhood? I think not; but then again bad parenting can lead to bad theology, and vice versa!

3. Raising Little Ones of Good Immaturity

The church, family, and state are the three institutions that God has established, and each sphere has children to raise up. Spiritual, natural, and civil children can be helpful categories to use in distinguishing the governing role of each entity. It is immensely helpful, if not essential, for all three of these entities to appreciate and even respect the good immaturity of children, and even the progress growth of the Christian life.

State laws take into account the age of children and are sensitive to their immaturity. Some nations are not so compassionate, or rather, just in their judgment. My simple point is that in most circumstances it would be wrong to punish a child to the same extent an adult would be punished.

In the family, the good immaturity of little ones is often appropriately handled and appreciated. Parents sometimes make childlike noises to communicate with their children. Even when toddlers disobey, or act up, parents often see the humor of it all. And sometimes the most painful form of discipline is nap-time. It is all a time of good immaturity from which a child will grow into adulthood.

In the church, however, there are very different perspectives on the good immaturity of children. The problem comes when a pastor or parent has no “good immaturity” paradigm. In this view, there is no “goodness” in the immaturity of a 5, 10, or 15 year old. Since the child is not mature, may parents and pastors may consider the child as being lost in spiritual darkness. Only when the child has proven an adult-maturity will the adult render the verdict of “saved” upon the little one. In this paradigm, till such an adult-maturity is observed the child is sometimes considered outside the saving grace of God.

One problem with this perspective is that it violates the point of Genesis 1. The point of the first chapter of the Bible is that God beautified His originally immature creation; and from beginning to end it was His work - from the good womb of darkness to the
crowning of earth with His image. This should teach us what God intends to do with covenant children conceived by Christian parents.

Covenant children do not come from the darkness of a pagan childhood, and then to the bright light of saving grace later in life. Instead the covenant promises are with them at conception. So even though they are conceived with original sin, they have the promises of God with them. For this reason of God’s forgiveness, miscarried covenant children go to heaven. (If you deny this, I’ll let you talk to a mother who has miscarried a child.) Then God uses baptism to affirm and initiate that child into the life of the church. The sacrament of baptism identifies that child as a Christian being united to the death and resurrection of Jesus. The goal of the child’s life is to live out that identity.

The point I’m making in this study is that the church is called to raise her children from the point of baptized immaturity unto godly maturity. This journey is slow, progressive, and sometimes painful. In each stage of spiritual growth the child may feel that the previous stage was utter darkness. But this does not necessarily mean those “dark days” were unsaved days of an unregenerate soul. Sometimes the dark days of immaturity are just that: immaturity. It’s not that a child is necessarily unsaved when acts of immaturity raise their head, the child may just be in “day one” of God’s new creation work. It may take a while for the ensuing days of greater glory to be evidenced for parents to see.

In summary, the growth of a Christian from the cradle to the grave will have an innumerable growing experiences, some more memorable than others. And with every step of maturity, the former level will be a type of good darkness. Compared to the new heavens and earth to come, this lifetime will be a type of good darkness. And compared to the ultimate goal of being conformed to the image of Christ, which our justification has secured, every stage before that great day will be another level of immature goodness.
The Finished Host of Them
Genesis 2:1-3

In our last study I spoke of God progressively making creation better and better during the first six days. Since then I found this quote from Dr. Peter Leithart, and much of what he says is similar to our previous study. The summary point is that God is patiently content with His work, as He continually develops and anticipates the completion of it.

“In his Beyond Greed, Brian Rosner makes the arresting claim that God is a contented God. The fact that God has created a world distinct from Himself Rosner takes as a kind of divine self-limitation. Put that to the side, we can still see the contentment of God in the creation account. Light, separation of light and darkness, and that’s good enough for day 1. God ceases and waits until Day 2 to start again. The pattern is repeated on other days, and on most every day God says “Good; I’m content.”

In the creation week, God’s contentment is temporally and eschatologically qualified. “Good” means “Good for today,” but then the next day He does another good thing. To be content is to come to evening able to say “Good; things are done enough.” Even for God, contentment is not Stoic stasis; much less for us.

Eschatologically qualified too: God says “Good; enough” in the light of the next day, and in the light of the Sabbath toward which the whole week moves. So too throughout history, God is not statically satisfied with where things are right now, but satisfied with where they have come to, how much progress has been made toward His final end of summing up all things in the Son by the Spirit. The eschatological dimension is especially central for human contentment, since we are always exhorted to be content in the light of greater riches to come. On every Day 1 and on every Day 4, we rest satisfied in what has been accomplished, confident in God that more and greater is yet to come.”


Today we will look at Genesis 2:1-3 and we will begin with a more literal translation of the Hebrew, along with the word order, and a transliteration to catch the poetry:
1) “And were finished, the heavens and the earth, and all the host of them.
2) And God finished His work on the seventh day which He had done, And He shabath on the shebiy’iy day from all the work which He had done. (and He rested on the 7th day)
3) And God blessed the seventh day, and sanctified it, because He rested from all His work which God created and made.”

I. God’s Two Heavens

This passage summarily begins by saying the heavens, the earth, and the host of them were finished. Well, what is “heavens” referring to? What does it mean by the “host of them”? And what does all this mean to me?

First, we should notice that the “heavens” refer to both of the heavens that God has created. Yes, there are two heavens. The first “heavens” is the angelic-heavens mentioned in Genesis 1:1. Before outer space, the sun, moon and stars were created God initially
made the place where angels dwell, where they sing His praises forevermore. These angelic-heavens were created and completed on the first part of Day One, even with the fullness and brightness of God’s light. The lower region of God’s creation, “the earth”, however, was a different story on Day One.

While the upper angelic heavens were bright, glorious, and mature upon their creation, the entire seed-form of the universe called “the earth” was dark, formless, and void. After God spoke His light upon “the earth” on Day One, God then made a type, or copy, of heaven within “the earth”. God made the firmament which was very thin on Day Two, and He called it “heaven”. Later on Day Four, that firmament-heaven would be expanded to become “outer space” containing the sun, moon, and stars of the sky. Therefore, the firmament-heaven that we see is a copy, or type, of the angelic-heavens which we can not see. The lights in the firmament-heaven above are samples and portions of the infinite glorious light within the angelic-heaven, where Christ is now enthroned and Lord of all creation.

For the purpose of this present study, I am simply pointing out that both the angelic and firmament heavens were completed within this first week of creation. The angelic-heavens were glorified and complete upon their creation. The firmament-heaven was progressively completed on Day 2 and Day 4 when they were filled with the sun, moon, and stars. Likewise, God has finished the “the earth” as well.

II. God’s Entire and Representative Earth

We should notice that “the earth” of Gen.2:1 is slightly different in definition from “the earth” of Gen.1:1. Originally “the earth” was a seed of the entire universe. God divided the waters of “the earth” and put the outer space firmament between those waters. On Day 3 God lowered the seas below the dry land, and He named that dry land “earth” (1:10). At that point the term “earth” took on a new meaning and maturity.

No longer was “the earth” merely identified with the cosmic seed of the entire universe. The dry land on Day 3 inherited a name (“earth”) that originally belonged to the entire region below the angelic-heavens. The dry land was only part of that entire cosmic “earth”. But in a priestly and representative manner God named the dry land “earth”. The point is that God’s work on the “dry land earth” is representative of what He will do to the entire “cosmic earth”.

God continued to glorify the “cosmic earth” by taking representative portions of it and bringing them from glory to glory. First, God named the dry land “Earth”, representing the entire “earth” cosmos. Then God took a portion of that “dry land Earth” and glorified it into His image. That first image bearer was called Adam, which means “ground”, a synonym of the word “earth”, for from the Earth/ground he was made. Therefore, Adam was the great bottleneck, so to speak, through whom God’s blessing or curse would flow to the rest of “the earth” – beginning with representative “Adam/Ground/Man”, then to the “dry land Earth”, and ultimately to the entire cosmic “earth” below the angelic heavens.

Ultimately, after God promotes mankind from glory to glory into the image of Christ, God will transform this creation into a new creation (Rom.8). But it all begins with earth’s representative, mankind. And that earth-representative (man) is ultimately glorified through the heavenly-representative, Jesus Christ, in His death and resurrection.
Thus, here in Genesis 1 we see the foundations of covenant theology, or federal headship. God works through a representative (dirt, Adam, Christ) to glorify and mature the entire universe, the cosmic “earth” under the angelic heavens. Likewise, God still works through His representative priestly people to beautify and mature the culture and nation in which they live. As the church matures in its calling of being the salt and light of the world, it is the world that is flavored and lightened with the good news of Jesus’ new creation.

III. The Host of Heaven and Earth

Not only were the heavens and earth finished, including their types and representatives, but also their “host”. This refers to all that is within or contained in the heavens and earth. This little word is significant for understanding all that was created in Genesis 1:1 where it says “God created the heavens and the earth.”

This word “host” (Hebrew: *tsaba*) is often used in reference to God’s angelic or priestly army. The following is a brief list of some occasions when it is used:

- host, army (Gen. 21:22, Num. 31:53, Deut. 24:5, II Sam.8:16, 10:7)
- sacred host of Levites (Num. 4:23,35,39,43)
- heavenly host (Ps. 59:5, 80:4,14; Jer.5:14, 15:16, 38:17)

If there is any doubt that God created all the angels on the first part of Day One, the “host” mentioned in Gen. 2:1 should remove that doubt. This verse reiterates that the host of angels were completed. Clearly they were created when God first “created the heavens” (1:1).

The angels are God’s heavenly army, or host. The Lord of hosts is mighty in battle because He is the Commander in Chief of the heavenly army, against which no earthly army can prevail. And as God’s will was done in heaven on Day One, so God progressively matures His covenant people into a spiritual host of soldiers on earth. For this reason, Israel marched out of Egypt in an orderly fashion, like an army (Ex.12:41), with five men in each rank (Ex. 13:18; “orderly ranks” means five in each rank). And since we are God’s spiritual army, family, and bride, we worship God with an orderly liturgy, like an army.

Disorder, confusion, and chaos among adults is dishonoring to God, and should never characterize a worship service. Thus when you see mass hysteria on TV during a “healing crusade” with people shouting, yelling, screaming, and rolling around on the ground (I’ve seen it!) you know it is not of God and just an emotional hype. You know this simply based on the word “host”. God’s army is to act like an army, like the angelic army above. And what is heavenly should be our role model on earth.

In Revelation 4-5 the angelic army is very orderly. The elder arch-angels leave their thrones. The living creature angels lead all the others in praise. The angels around the throne then follow in the beautiful chorus of singing. All is done in order and beauty. Such is the goal of worshipping the Lord every Lord’s Day. In that event we trample Satan under our feet, and through us, God wins the battles of Mount Assembly (that is the meaning of “Armageddon”) every week. Through us God continues to cut up His Satanic enemies of sin, guilt, and death; feeding their bodies and corpses to the birds and beasts
(Ez.39:17-20; Rev.19:11-21). Our victory in Christ is so complete that we splash our feet in the blood of our spiritual enemies every Lord’s Day (Ps. 58:10).

This rhetoric I’m using does not sound very nice. Yet, the Bible uses these symbols and metaphors to teach us, God’s army, what happens when we come together for worship. By worshipping God rightly, the world changes around us, and we subdue the culture and world in which we live. We are God’s heavenly host on earth! May we grow to realize the fullness of what this means and its blessed ramifications.

Therefore, we are told that on Day 7 the “host” of heaven and earth was complete. Yet, we know that the little “host” in earth on that day, merely foreshadowed the consummate host of who we will be. The earth was initially filled with a host of beauty and splendor on that day, yet it pales in comparison to the final host that will be throughout the earth as a result of the Spirit’s work of growing God’s people from glory to glory.
Sabbath of God & Sabbaths of Men
Genesis 2:2-3

2) And God finished His work on the seventh day which He had done,
And He rested on the seventh day from all the work which He had done.
3) And God blessed the seventh day, and sanctified it,
because He rested from all His work which God created and made.”

God rested! Why would God rest from working? Does God need to rest? Was He tied? If God is all powerful why is He resting on the 7th day? Well, in response to these questions, God was not tied and God does not need to rest in order to regain some type of strength. God rested on the seventh day in the sense that He stopped working. And He rested in order to show man what to do.

A good summary of Genesis 1:2 reveals that God does everything a role model for mankind. God made man in His image. Therefore, God desires His image to copy the pattern set by God. For example, “the beginning” (Gen.1:1) was a reference to firstfruits. By placing man as a ruler over the earth, God demonstrated the act of giving firstfruits when He gave His creation work to man. Likewise, the woman was a first-fruit work that God worked through Adam. Thus, Adam should have copied God by giving his firstfruit – his wife – to God, not to Satan.

Also, God glorified the dry land with grass as a covering. We have seen that Adam who came from the dry land was also glorified with a woman. Just as grass is the glorious hair of the dry land, even so a woman’s long hair demonstrated the glory she brings to a marriage relationship. Again, what God did with dirt and grass sets the pattern for what man is to think about concerning marriage.

These are just a few reminders and samples of God working in a way that sets a pattern, even a theology and an ethic, of what man is to believe and do. God does nothing in vain, and every act of God is instructive towards those who bear His image, even with act of resting.

I. Various Old Covenant Sabbaths

Various parts of the Bible contain a lot of pieces of the Sabbath puzzle that we can put together, forming a theology of rest. First, there were gradations of Sabbath Days.

In other words, there were Sabbath days within Sabbath weeks, and Sabbath Weeks within Sabbath Years. After the Conquest of the land with Joshua every 7th year was a Sabbath year, so that the land could rest (Lev.25:4). Then after 7 Sabbath Years, after the 49th year, they would marked that 50th year as a Jubilee when everyone returned to the land of his possession. (That 50th year was also Year 1 of the next Sabbath cycle.) Also, the Day of Atonement, though it occurred on the 10th day of the 7th month was regarded as a Sabbath day (Lev.16:31; 23:32). Also, during the feast of tabernacles the first and eight day of that feast week were days of Sabbath rest (Lev.23:39). The point is that there were many different Sabbaths during the Old Covenant depending upon the day of the week, the week of a feast, and the cycle of years. Nevertheless, these various Sabbaths are reflections and images of the fact that God rested on the 7th day of creation.

II. Various New Covenant Sabbaths
The various Sabbaths of the Old Covenant should help inform us of the various Sabbaths in the New Covenant era. (This approach is desperately needed where denominations have debated this issue.) First, there is the salvation sabbath that we have in Christ every day through faith. Having come to Christ we have found “rest for our souls” (Matt. 11:30). Also, concerning the days of the week we rest on Sunday because that was the day that Jesus rose from the dead, also is was the day when the Apostles gathered to break bread (Acts 20:7; Rev.1:10). The Christian Sabbath day is when we commemorate the Lord’s saving work and gather with the saints in holy worship (Heb.10:25). This is distinct from the Jewish Sabbath days, which Paul rebukes in Colossians 2:16. However, gathering with the Lord’s people on Sunday and resting from our worldly labors on that day is part of the practice of God’s people today.

Gathering on Wednesdays or other days of the week should never replace the practice of gathering on Sundays with God’s people. One reason some Christians value a weekly Bible study to the same extent as Sunday worship is that many local churches do not have the Lord’s Supper every Sunday. The Apostles broke bread every Sunday, which is a reference to the Lord’s Supper. Churches that practice the breaking of bread every Sunday can more easily demonstrate that weekly Bible studies do not have the same level of sabbath rest, or significance, as when the entire church gathers as one body to feed upon the body and blood of Christ by faith. Of course, this is not an issue to be divisive about, or legalistic, for Paul did allow for liberty of conscience regarding one day over others, or every day alike. “Let each be fully convinced in his own mind” (Rom.14:5). Therefore, even though I am convinced that Sunday is to be valued above other days of the week, I sometimes wonder how Paul can give equal legitimacy to those who “esteem every day alike”. Possibly there were some who wanted to have the breaking of bread every day of the week, which Romans 14 shows, Paul would certainly permit.

So then, we have seen that there is a sabbath:salvation that we experience in Christ every day. There is a sabbath-day of Sunday when gather with the Lord’s people and break bread with them. Third, there is also a Sabbath rest that all of us are still laboring to enter: the glory of the life to come.

This is taught in Hebrews 3:7 – 4:11. This passage speaks about the glorious rest in the life of the world to come, not merely the salvation rest that we experience in this life. This section of Hebrews compares the visible church to the children of Israel in the wilderness. Just as many perished in the wilderness, having no faith, and forfeiting the rest of the Promised Land – even so some in the visible church today may have no faith and fail to enter the rest of heaven above. Therefore, Hebrews 4:11 says, “let us be diligent to enter that rest, lest anyone fall according to the same example of disobedience.” The complex point of this passage is that even after they entered the Promised Land “there still remains a rest for the people of God” to enter (4:9). That heavenly rest we have yet to enter will then be the time when we cease from our work as God ceased from His work on the 7th day (4:10).

This passage in Hebrews relies heavily upon the 7th day of creation and the wilderness experience as summarized by David in Psalm 95, and applied to us. That Psalm speaks of God leading the sheep of His pasture, yet it ends with this warning against those who rebel against him, saying, “They shall not enter my rest” (Ps.95:11;Heb.4:3,5).
The author of Hebrews explains that even though God had entered His rest on the 7th day, the wilderness generation did not enter that rest of God because of their unbelief. In addition to this, even though Joshua led them into the Promised Land, *they still did not enter into the full rest of God* (4:7), because David says “today” in Psalm 95. David extends the warning that hung over the wilderness generation to whatever generation reads Psalm 95, especially to us. Even for us, the warning of Psalm 95:11 hangs over us saying “They shall not enter my rest” if we do not continue our wilderness journey with faith, in the Faith. Only after we finish this race (Heb.12:1) will we fully experience the rest God enjoyed on Day Seven.

**Summary and Significance**

Just as there are various types of sabbath rests, there are various stages of our salvation experience. There is the sabbath salvation that we experience *in this life* when we come to Christ and rest in Him. Yet, there is the Sabbath salvation that we will experience *in the life to come* when we appear before him, and join him in ceasing from work. For this reason the Christian Sabbath day of Sunday embodies the significance of the rest we now have in Christ and the rest we will have with Him. Our sabbath experience is already happening, and is yet to come.

Finally, after appreciating the exegetical weight of Hebrews 4:1-11, we have to conclude that Adam did not enter the Sabbath rest of God on Day 7. This passage teaches that the rest we will enter is the rest that God experienced after He made the world. Ever since then it has been the goal of God’s people to enter *that* ultimate 7th Day rest, which we can enter through the work of Jesus Christ, which the first Adam failed to do. *This means Adam sinned before, or on, that 7th day of God’s rest.* Either way, Adam did not enter that rest because “there still remains a rest for the people of God”. Whether it was the Wilderness Generation, the Conquest Generation under Joshua, the generation under David’s kingship, or the generation of our day and age – we must be diligent to enter that rest God has enjoyed since Day 7.

This is one of the critical theological foundations for saying Genesis 2:4-25 focuses on Day 6 and Genesis 3:1-24 focuses on the beginning or first part of Day 7. Right after God made Adam and Eve on Day 6 they soon fell into sin before God entered the garden to enjoy His rest with them on Day 7. Instead of blessing them, God cursed them on Sabbath day. Only in Christ has that curse been removed so that we have the present experience and guarantee of finally entering that original and ultimate Sabbath of God.
In Genesis 2:4 we begin another section in the book of Genesis. From Genesis 1:1 – 2:3 we read of the seven days of creation. That section tells an overview of what God made on each day, and His rest on the seventh. Now the next two chapters of Genesis (2:4-25 and chapter 3) will respectively focus on Day 6 and Day 7. Later I will explain more details of why we know that chapter 3 focuses on Day 7. For now I want to focus on the overview of Genesis 2:4-25 which highlights in detail God’s work on the sixth day of creation.

I. God’s Creation on Day 6  (Genesis 2:4-25)

This entire passage focusing on Day 6 relies upon the 7 days of creation as a foundational structure. The 7-day pattern has been established in Genesis 1, giving an overview of God’s creation. Now when the Bible tells of man and woman’s creation it will anchor this story upon images and details from Genesis 1. Throughout the Bible, books and passages are often structured based upon the 7 day creation sequence. (We saw this in our study of Ezekiel, and in the structure I provided for Acts.) The following pattern is how Jim Jordan identifies the creation sequence in Genesis 2:4-25. (There is not enough room to put it all on this page so I put it on the next page of this study.)

There are several important factors that should be observed based on the outline of the next page. First, there are not two different accounts of creation, the first being Genesis 1 and the second Genesis 2. This claim is notoriously made by those who have not studied these chapters in their intricate details. Genesis 2 simply recaps a lot of Genesis 1 as it focuses on God’s creation of mankind on Day 6 – much like other books and passages of Scripture that rely upon the 7-day themes when telling about a new work of God. The following quote is a summarizing observation between the relationship of Genesis 1 and 2.

“Thus, the account in Genesis 1 has already set up an analogy between humanity and the lightbearers in the firmament. All Genesis 2 does is make it more explicit. Genesis 2 is an expansion of the sixth day. On that day, God recapitulated the work of the six days but in a human-form fashion. “Man in garden” is a microcosm of the macrocosmic “man in world”.  Jordan, *Creation in Six Days*, pg. 154.

Jordan’s point is that God works to form man in a similar pattern as He worked to form the entire creation. This is also significant as to why “LORD God” is mentioned throughout chapters 2 and 3; whereas only “God” was mentioned in chapter 1. The “LORD God” is His “land-covenant name”, since He is working through Adam to bless the earth. The name “God” is His “cosmic-covenant name” when He works apart from man to make everything in Genesis 1. So then, what God does on a larger scale in chapter 1 sets the pattern or paradigm of how God will work on a smaller scale of making His imager bearers, and calling them to start their work in the Garden – that barrier between upper Eden and the lower world.
The micro-work of Day 6 is patterned after the macro-work of Days 1-7

<table>
<thead>
<tr>
<th>Content in passage</th>
<th>Comparison to Genesis 1</th>
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</thead>
<tbody>
<tr>
<td>2:4-7 - heavens and earth</td>
<td>Day 1 - God made heavens &amp; earth</td>
</tr>
<tr>
<td>- empty of shrubs and field plants, thus no distinction between garden &amp; field.</td>
<td>- earth was formless &amp; void</td>
</tr>
<tr>
<td>- earth is watered by a stream/fountain (&quot;mist&quot; is a bad translation)</td>
<td>- earth was covered with water</td>
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<tr>
<td>- God speaks His light on the earth</td>
<td>- man is earth’s light-bearer/governor</td>
</tr>
<tr>
<td>2:8 - God plants a garden eastward in Eden, placing man in the garden.</td>
<td>Day 2 – God made the firmament barrier between upper and lower waters.</td>
</tr>
<tr>
<td>+ The garden is the barrier between upper Eden and the lower world.</td>
<td>+ This is where God would put governing light bearers.</td>
</tr>
<tr>
<td>+ The garden is where Light-Bearing Man is placed.</td>
<td>+ The garden-firmament is a copy of the heavenly-firmament.</td>
</tr>
<tr>
<td>2:9-14 - God makes food-trees grow from the ground, including the Life Tree and Wisdom Tree.</td>
<td>Day 3 – God made the fruit-trees grow, and herbs that bring forth grain.</td>
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<tr>
<td>- The fountain water flowed through the garden, then watered the rest of the earth.</td>
<td>- The waters were lowered below the land.</td>
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<td>2:15-17 - God put the man in the garden work it and guard it.</td>
<td>Day 4 – God established the heavenly lights to govern over day and night, ruling over times and seasons.</td>
</tr>
<tr>
<td>- Man is to distinguish between the every tree and the Wisdom Tree.</td>
<td>- Man is ruler that God establishes over the garden.</td>
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<tr>
<td>2:18-24 – God brings land creatures to Adam on first part of Day 6. On the second part of that day God made Woman out of Adam. (Remember “it was so” of Day 6 extends back to the fish and fowl of Day 5)</td>
<td>Days 5-6 - God made fish &amp; fowl on Day 5 and land creatures on first part of Day 6</td>
</tr>
<tr>
<td>- God gave fish &amp; fowl the first command, to multiply, like He gives Adam His first command.</td>
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</tr>
<tr>
<td>2:25 – They are both naked and unashamed.</td>
<td>Day 7 - God rested.</td>
</tr>
<tr>
<td>Adam and Woman are at rest</td>
<td></td>
</tr>
</tbody>
</table>

II. The Heavenly and Earthly Offspring

Genesis 2:4 says “These are the generations of the heavens and the earth when they were created, in the day the LORD God made the earth and the heavens.” Notice the phrase “these are the generations of…” What does this means? And what does it mean for the heavens and the earth to have generations?

Well this phrase is used a total of 10 times in the book of Genesis. This phrase is used in Genesis to introduce the offspring, or descendants, who came from a certain person (See Gen.2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2). Therefore, we should realize that Genesis 2:4 is not looking backward, summarizing the events of Genesis 1.
Rather Genesis 2:4 is looking forward, preparing us to hear the genealogy, generations, or offspring of the heavens and the earth.

The simple point is that Adam and Eve, and Cain and Abel, were the offspring of the heavens and earth. These descendents of the heavens and earth take up the substance of Genesis 2:4 – 4:26. Then in Genesis 5:1 it takes up the account of “the generations of Adam.” In that section it focuses on the godly lineage from Adam, through Seth, that led up to Noah. Then in Genesis 6:9 there is a different emphasis with a new section: “the generations of Noah”, through his sons Shem, Ham, and Japheth. This section leads us through the Flood, while the next section in Genesis 10:1 will lead us to the Tower of Babel. This is all to point out that Genesis 2:4 is a way of summarizing the entire content up to Genesis 4:26.

Genesis 2:4 is calling us to notice that Adam, Woman, Cain, and Abel – and all that consequent from their actions – is a generation or offspring of that marriage between the heavens and the earth.

The man was the first descendant, so to speak, of the heavens and the earth. He was literally shaped from the dust of the ground. The physical body of the man (adam) came from the ground (adamah), which is a feminine word. Therefore, without affirming any pagan superstition or idolatry of “Mother Earth”; we can appreciate that the earth was a type of mother to the man. If anything, we can see how paganism, and worshippers of the earth, merely twist and pervert the Biblical truth that the earth gave birth to us with her dirt by the breath of God.

The man’s heavenly father was God who breathed His breath into the man’s nostrils, and the man became a living soul (2:7). Thus in summary, we could say “the heavens” fathered the man, so to speak. The first heavens are the angelic heavens, which is the throne room of God that was created on the first part of Day 1. At that point the full host, or army of angels, was created. The second heavens is the firmament-heavens that was created on Day 2. The second is named after the first, because the lightbearers in the firmament-heavens reflect and point to the infinite bright light of the angelic-heavens above. Nevertheless, “the heavens” which fathered the man into existence was not the firmament-heavens, but the throne-room heavens of the living God. He breathed His breath into the nostrils of the man, who then became a living soul.

III. The Difficult Offspring from the Heavens and the Earth

Since the section of the heavens and earth offspring did not stop with the man, we need to consider the other descendents. The union of the heavens and the earth also produced the glory of the Woman - especially demonstrated by the covering of her long beautiful hair. Adam was to bring responsible authority to the relationship, and the Woman was to bring beautiful glory.

However, when they sinned “the heavens and the earth” also brought the curses upon mankind. The ground was cursed because of man, or with reference to man, “for your sake” (3:17). The ground from which Adam came would mediate heaven’s curse upon him. Here we see “the heavens and the earth” working together in their judgment against man. The ground once produced trees for man’s food and shelter, now it will also produce thorns to inflict pain. And as Jordan points out in his commentary Trees and Thorns, “The first thorn was Cain; the first tree Abel.” (p.4).
Jordan can rightly identify Cain as a thorn and Abel as a tree because they all come from the ground; also they are in one way or another the offspring of God’s heavenly work on earth – whether as blessing or judgment. Like righteous Abel, the godly are like a tree planted by the water (Psalm 1). Like evil Cain, the ungodly are like thorns that seek to choke out the good plants and good work of God’s people (Matt.13:22).

Also when Eve bore Cain and Seth, she said that she did it with the Lord’s help, or that those children came from the Lord (4:1,25). In both circumstances the Lord of “the heavens” breathed new life into Eve’s earthly womb. Again, this is all part of the genealogy of “the heavens and the earth.”

IV. The Hope of the Heavens and The Earth

So then, this entire section of Genesis 2:4 – 4:26 summarizes most of the Scripture for us. Here we see man’s origin, fall, problems, and even hope. Trees and thorns are all around us literally and spiritually. And the struggle in this fallen world will not cease as long as it remains the way it is. Nevertheless, our great and certain hope is in God’s new work of bringing heaven and earth together and producing mighty trees through the earth.

The new work, new creation, began with the incarnation of His Son. Jesus the new heavenly man was born in the earthly womb of Mary. With this new union of the heavenly One with His earthly people, He re-creates us more and more like Him. Christ came to complete His work of bringing us from dust to glory. “The first man was of the earth, made of dust, the second Man is the Lord from heaven... And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.” (I Cor. 15:47,49).

Also through His death and resurrection Jesus Christ produced a new offspring through His heavenly work upon the earth. His death and resurrection brought about a cosmic “regeneration” (Matt. 19:28) of heaven and earth, so that He now sits on His throne with His glorified people ruling over His new Israel (the church). When the thorns were placed upon His brow on the cross we should notice that He suffered the curse of the ground that once mediated God’s judgment to mankind. Only in His death and resurrection is that curse removed, and the new descendents of the “new heaven and new earth” (Gen.2:4,Rev.21:1) are planted on fertile ground bearing fruit “some a hundredfold, some sixty, some thirty” (Matt.13:23). The ground of our justified life is fertile because the curse is removed, for God has reckon us with the sovereign righteousness of the Lord Jesus.

The new Adam descended into the ground (adamah) tomb. In coming out of the depths of earth’s death, we see that God caused the earth to give birth to new life – eternal life through Him who now lives and reigns forever until all enemies are made a footstool under His feet. So ultimately, the Bible continues to tell us of the new generation of the heavens and the earth – producing fruitful trees.
Setting The Stage For Drink and Food
   Genesis 2:5a

   Mankind has never been without a test. In our daily life we always face a test in circumstances of whether we obey God and honor Him, or not. Likewise Adam and Eve were created under similar circumstances, yet not only was God waiting to see if they would obey, but creation itself was waiting. First, let us see a more literal translation of Genesis 2:4-7.

   4 This is the generations of the heavens and the earth when they were created, in the day that the LORD God made earth and heavens,
   5 and every shrub of the field was not yet in the earth, and every herb of the field had not yet sprouted, for the LORD God had not caused it to rain upon the earth, and there was no man(\textit{adam}) to till the ground(\textit{adamah});
   6 and a spring ascended up from the earth and watered the whole face of the ground(\textit{adamah}).
   7 And the LORD God formed the man(\textit{adam}) of the dust from the ground(\textit{adamah}), and breathed into his nostrils the breath of life; and the man(\textit{adam}) became a living soul.

I. Creation On Edge

   What was the \textit{adam} going to do? Would he obey his Creator? Whatever the \textit{adam} choose to do, it would affect the \textit{adamah}. In English this means the man’s decision would affect the ground, for from the dust of the ground he was made. This passage gives us two portions of creation that were waiting to respond to Adam’s decision.

   1. “\textit{every shrub of the field}”

   As this passage introduces the creation of mankind on Day 6, it says that “every shrub of field was not yet in the earth”. This Hebrew word for “shrub”, or “plant” in other translations is \textit{se’akh}. This is a different word, and different plant from the ones created on Day 3. On the third day God created three types of plants: grass, herbs that produce seed, and fruit bearing trees. These three types of plants are different from the “shrub”, or \textit{se’akh} mentioned in Genesis 2:5.

   God made food-plants on Day 3, and decorative-shrubs were not yet on the earth when God made mankind. This word for shrub is the same word used in Genesis 21:15 where Hagar left her boy Ishmael “under one of the shrubs” because they were about to die of thirst. (A study of chronology reveals that Ishmael was about 19 years old.)

   By affirming that the shrubs of Genesis 2:5 are different from fruit trees we easily see that there is no contradiction between Day 3 in Genesis 1, and the details of Day 6 in Genesis 2. (This has been a stumbling block to many commentators on Genesis.) Nevertheless, why is this so important, other than showing the consistency between chapters one and two?

   Jim Jordan makes the very winsome suggestion that the “not yet” growth of shrubs were poised to response to Adam obedience or disobedience. Since Adam did sin, the
shrubs of the field responded by with thorns and thistles mentioned in Genesis 3:18. Certainly, if Adam had not sinned, the shrubs would have been decorative, not punitive. Because of the fall of man, there are thorn-bushes throughout the forests.

Considering all of this, I think we need to realize what this meant for Ishmael being place under the “shrubs” (Gen.21:15). Since these were the same shrubs that produced thorns and thistles, we should consider the possibility that Ishmael was placed under a thorn-bush. He was under the “bowshot” (21:16) of divine judgment, on the brink of death. Nevertheless, the Lord redeemed him out from under those cursed thorns, and promoted him to be an “archer” (21:20) in the wilderness. He was rejected from being a part of the covenant lineage which produced the Messiah, but he was part of the elect who was brought to salvation.

2. “every herb of the field”

Genesis 2:5 also tells us that “every herb of the field” was poised to see if the man would sin. This word for “herb” is the same one mentioned on Day 3, therefore Gen. 2:5 is speaking about the herbs that God planted three days earlier. Again, there is no contradiction between Genesis 1 and 2.

Like the shrubs, so it was with these herbs that were intended to “seed seeds” (1:11), which are grain – they would be difficult to harvest after the fall of man. “…and you shall eat the herb of the field. In the sweat of your face you shall eat bread” (Gen.3:19). The seeds from the herbs are used to make bread, and the herbs responded to Adam’s sin by making work more labor intensive. Certainly, if Adam had not sinned the work of gathering grain from herbs would have required no sweat!

So then, after the fall of man, shrubs were thorny and herbs were tough to work with. Yet, also notice the location of these soon-to-be shrubs and herbs that have yet to sprout.

3. “…of the field…of the field”

Twice in Genesis 2:5 is says that these types of plants were “of the field”. This massive field is the land outside the garden that God would plant. It is first the land of Eden, and then the surrounding world. We should notice that God is still forming distinction and barriers, just as He did on Day 2 of creation.

In Genesis 2 we see God continue to form the earth on Day 6 – in the sense that He distinguishes between the Garden of Eden and the Field of the Earth, just as He distinguished between the upper and lower waters on Day 2. Plants of the surrounding field (shrubs and herbs) are distinguished with the plants within the garden planted by God.

It was on Day 3 God scattered herbs and fruit bearing trees throughout the earth. Yet, when God planted His garden on Day 6 there was an intensity of trees pleasant to the sight and good for food (2:9), even one that was able to make man wise. The point is that Adam was to work the beautiful garden of God, with his helping woman, and resist Satan. Passing this test in the garden was the first step before he would go out and easily “till the ground from which he was taken.” But, when Adam sinned in the sanctuary garden he would have great difficulty in tilling that surrounding field.

II. Field Plants and Garden Plants
God’s vineyard (garden) and God’s field (world) are two distinctions that are significant to understanding the Bible. The field of the earth is where herbs produced grain for bread. The garden is where vineyards produce grapes and fruit for wine.

Adam was placed in the holiness of God’s vineyard, or garden, and thus the fruit within the garden was his first food. Later, after maturing from the fruit in the garden, Adam would have been invested with authority, and God’s approval, to go out into the fields of the earth and gather grain. From that grain he would make bread, and later he and his descendants would make vineyards, like God’s garden, as did Noah (Gen.9:20).

The following outline illustrates the expected progression:

```
fruit from the garden → grain from the fields → making of bread → planting of gardens → making of wine
```

“Man started with God’s fruit and then moved to his own grain and then to his own fruit. This is the order of grace, which precedes works. Man started in the garden and moved to the field, and then to his own orchard. This establishes the theological fact that however much human work is involved in the production of bread and wine, they are ultimately gifts of God.”

- Jim Jordan, Trees and Thorns, p. 11.

So then, like the separation of the upper and lower waters, there was a separation between the fruit of the garden and grains of the fields. And after Adam fell into sin, under the Old Covenant, there was a continual distinction of grain products (bread) and fruit products (wine).

Like with God’s inner garden and outer fields in Genesis 2, a man’s vineyard and field were also to be separated. “You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard defiled” (Dt. 22:9). (I underlined the point of grain seeds and vineyard seeds.) The point is that grain seeds and vineyard seeds were not to be mixed. The grain for bread and the fruit for wine were not to be planted together, or else the vineyard would be defiled. Also, the produce of grain and fruit in their matured form (bread and wine) were still to be distinguished as the priest used them in the sacrificial ceremonies.

The priest was to never drink wine while in the tabernacle, though some ceremonies prescribed that he use some wine as a drink offering (Lev.10:9, Num.15:5). Wine was too holy for the priest to drink in the tabernacle. So then, while the priest was working in the holy garden of God’s tabernacle he could not taste the wine. Whereas during that time, the priest could eat bread that came from the grain fields(Lev.21:22). So then, in the fields the grain seeds and fruit seeds were to be planted separately. And after those raw materials were used to make bread and wine they were to remain distinctive in the priestly ceremonies, by eating bread and refraining from wine. Such was the distinctive qualities of the old world order, the first creation, even under the Old Covenant.

In the New Creation, the New Covenant, we are called to bring bread and wine into the garden sanctuary, the holy of holies of his church, that primary vineyard of God now on earth. When we congregate as the people of God on Sunday morning we eat the bread and drink the wine in Lord’s Supper. As God’s priestly people, we no longer separate grain food and fruit food, or bread and wine. We consume them both in that holy meal.
And in that act we testify that the body and blood Christ comes together within us, so that we may live as the corporate body of Christ.

Such a holy meal and its significance comes from the fact that Jesus finished all the high priestly work. Unlike the priests of old, we now bring the gifts of bread and wine into the Lord’s garden, and now that the kingdom of God has come, Jesus drinks the fruit of the vineyard seed with us (Luke 22:18).

The following are some more thoughts of application concerning God Garden and Field that Adam was design to mature out of, and into:

1. The Glory of Human Manufacturing and Work:
   Making bread and wine is how we glorify grain and fruit, nevertheless it is all a gift of God. And as we do with those sacramental elements so we do with the rest of creation. Making cities, buildings, meals, and clothes are truly glorious aspects of humanity, even in a fallen world, for that is one way in which we live out God’s image.

2. Godly Religion, Not Green Religion:
   Many people today worship the plant, thinking they can save the planet. We are to be good stewards of creation, and that means developing it, and cultivating it. Building fields, gardens, vineyards, and subduing it. It is certainly a good thing to preserve some forest and fields, but I’ve seen acres of undeveloped timber own by the government, outlawing any development. Sometimes I wonder if that is godly or not? Since when can a government stake a claim over thousands of acres, telling citizens you can not develop it, or cultivate it? It just appears contrary to what God told Adam and Eve in Genesis.

3. Creation Awaits Again:
   We have seen how creation (its shrubs and herbs) awaited to see what man would do, and in disappointment produced thorns and difficult herbs to harvest. Well, the creation (all of it) now waits for the sons of God to be revealed. When we are revealed with resurrected bodies, all of creation will be set free from its bondage to corruption (Rom. 8:19-23). Living out the Christian life, anticipating the resurrection, blesses the world around us, even the literal adamah.
Do You Hear The Rain?
Genesis 2:5

In our last study we learned why the shrubs were not in the earth and the herbs had not sprouted before the creation of man. They were waiting to see if man would obey God. Thus, in response to man’s disobedience, God caused the shrubs to bring forth thorns, and He caused the herbs to produce grain difficult for harvesting. For Adam the shrubs would produce pain (thorns), and the herbs would make for hard labor (sweat).

Today we will focus on the rain mentioned in verses 5-6. It is important to remember that this is all part of a precursor to man’s creation. These passages are introducing God’s work on the 6th day of creation, setting the stage in which Adam would be tested, and out of which God intended for him to mature and multiply.

I. Water, But No Rain

5 and every shrub of the field was not yet in the earth, and every herb of the field had not yet sprouted, for the LORD God had not caused it to rain upon the earth, and there was no man (adam) to till the ground (adamah);

The verse gives us two reasons why the shrubs had not yet grown, or had the herbs sprouted. “The LORD God had not caused it to rain” and “there was no man to till the ground.” The lack of rain, and of a man, are the explicit reasons mentioned. (These are in addition to the implicit and ensuing judgmental reasons mentioned in our previous study.)

We may consider these two entities (rain and man) to be a way in which the earth was still empty on the early part of 6th day. Remember the problem of an empty earth was mentioned on Day 1. We can clearly see this with mankind. Until the creation of God’s image in the male and female, the earth was empty. But what about the rain? What does it mean (and what significance is it) for the world to have no rain?

We should notice that all the earth’s water was already made on Day 1. All of the “lower waters” are the waters that we use and see on the earth. Therefore, if nature was to follow its natural course, there was no rain because it takes time for water to evaporate. It takes several days for water to form a cloud and then sprinkle that water back upon the ground. All of this makes sense according to the order nature, but this is not the Scripture’s concern. Though the rain would naturally have come several days after the creation of the sun, the Scripture is teaching us a lot more.

II. Ground Water vs. Rain Water

6 and a spring ascended up from the earth and watered the whole face of the ground (adamah).

The apparent lack of water is immediately dealt with in this passage, because a stream comes up from the earth and watered the whole face of the ground (v.8). The Hebrew word ‘êd mentioned in verse 8 is sometimes translated as “mist”. The only other time this word is mentioned is in Job 36:27; which appears to use this word as some type of
cloud; but many argue that Job’s use of the word does not help us understanding the meaning in Genesis 2:6.

The RSV translates the word as “stream”, following the Greek and Latin translation of the word as a “fountain” or “stream”. In context it appears that this fountain, or stream, is the water source of the “river that went out of Eden” (2:10). But whether it was a cloudy mist, or a stream overflowing into a river, is really secondary. The primary point is its origin and solution it gave.

This is water that originates from earth. This moisture literally “ascended up” from the earth. It was ground-water, and this rectified the problem of no rain-water. Plants would still be able to grow because of this first type of water, which is from the ground.

III. Earthly Water vs. Heavenly Water

This is significant because the water from the ground was the first water, just as the first man came from the ground as well. First comes the earthly, then comes the heavenly sprinkling of rain water. We see this unfold throughout the Bible.

“Ground water is associated with the first world, the world defiled by sin” (Trees and Thorns, J. Jordan, p.13) When Lot choose the plain of Jordan, where Sodom was located, it was well watered like the Garden of Eden (Gen.13:10). Ground-water gave moisture to the region of Sodom and Gomorrah. Jim Jordan observes that this ground-water could not save Sodom. “I believe it is to point to the fact that ground water is not going to be the place of salvation. The waters below, the original garden of Eden, cannot be recovered. We shall have to move forward to the eschatological waters above and the heavenly Jerusalem” (p.13). Jordan’s exegetical point should be well taken, because Abraham did just that. He walked by faith, to the Promised Land, where he would have to depend on heavenly rain water.

This similar contrast is used for the land of Egypt with the Promised Land. Deut. 11:10-11 describes the land of Egypt as being watered from the ground-water. While in Egypt they “watered it by foot, as a vegetable garden”; but in Canaan the land “drinks water from the rain of heaven” (Deut. 11:10-12).

So then, water that ascends from the earth signifies the first and old creation that fell into sin and misery. Rain water signifies the blessing of heaven and the new creation to come. This sets us up to appreciate the elevated water, and baptismal founts, in the old covenant era.

Again, in Jordan’s studies of the Tabernacle and Temple he points out that lavers of water were elevated off the ground to represent the waters of heaven. (Ex.30:17-21; I Kgs. 7:27-39) The priests were to baptize, or cleanse, themselves in these heavenly waters before they entered into the holier places of the tabernacle and temple. The river that flowed out of Ezekiel’s temple was the overflow of heavenly waters coming from those lavers. (We know this because it was the only type of water in the temple. See also Zech.14:8) Finally, in the consummation of the new creation the heavenly waters flow “from the throne of God and the Lamb.”
IV. The First Rain Water

The first time that the Bible tells us there was rain was in the flood (Gen.7:12). This may not mean that it was the first time it had ever rained, but at least it is teaching us the theology of rain. “Water from above is, thus, judgmental. It is judicial. In the Levitical law, it sprinkles the righteous, judges and cleanses him of sin and contracted ceremonial death (uncleanness). It hails upon the wicked and drowns him.” (Jordan, p.14).

The heavenly rain of Noah’s Flood also dictated what the ground water would do. Thus when the Flood came it was “announced in terms of rain only (Gen. 7:4). Similarly, the hail on Egypt was followed by Pharaoh’s drowning in the Red Sea, while God’s sprinkled baptismal rain from heaven upon the Israelites as they passed through the sea dry-shod (Ps.77:17-19).” (Jordan, 14) See also Judges 5:4-5.

Therefore, by appreciating the theology of rain we can understand why the first time rain occurs in the Bible it floods with a vengeance. It was a response to man’s sin just the thorns and difficult harvest of grain were judgmental reactions to sinful man. It is for these reasons I am led to believe that it did rain before time of the Flood, but the Bible wants us to be sensitive to it theological points – especially its point about God’s judgment against the wicked and for His people. The rain of the Flood judged the old world and ushered in the new.

With this rain theology we can appreciate the rain from heaven that poured on Rizpah’s sackcloth (II Sam.21:10). David understood what Saul’s daughter had done, after the death of Saul – because David understood the meaning of rain. The land had been judged and cleanse from an old era, “and after that God heeded the prayer for the land” (II Sam.21:14).

V. The Everlasting Rain Water

One historic argument for infant baptism is that it is compared with the circumcision of the Old Testament. Since infants were circumcised, infants are baptized now. This line of reasoning has some merit, but it also has insufficiencies that I do not have the time to elaborate upon right now. However, a better understanding of infant baptism, and the mode of baptism, can come from this Biblical view of rain.

The waters of baptism are signs and seals of God’s heavenly rain water. The literal rain we see in daily life, and experience in the church, are all baptismic. These heavenly rains wash and cleanse the earth and God’s people. Rain gives new life and perpetuates God’s created order, likewise the rain sprinkled at the baptismal fount is used by the Spirit to engraft one into God’s new creation: the church. The heavenly Jerusalem has heavenly water, not ground water, therefore the proper mode of baptism is for water to fall downward, as God’s heavenly rain is sprinkled or poured.

God uses baptism to pronounce a condemnation upon the old-Adam, so that the baptized is now identified with the new-Adam. Baptism marks the official beginning of one’s Christian journey, and the pattern of death and resurrection to which they are to conform. Thus in this sense, all baptisms are infant baptisms. One may be an infant in the faith, or an infant in a Christian home, but either way their baptism marks the beginning of a life long journey and holy calling.

The pouring of heavenly water calls us to forever live out that new and heavenly creation. The water is to be administered one time, for in Christ we have passed through
the lower and upper waters. We sit and rule with him in the Holy of Holies, for this is what it means to have the blessing of heavens rain water.

VI. Summary

To summarize this lesson let us bring it back to the first Adam. God had not caused it to rain because the ground water comes first in Biblical theology. Rain can be blessing or a curse. And in Adam’s case it was a curse because the first time it rained (in the Bible), it vindictively flooded Adam’s fallen world.

Let me make another Biblical, more offensive, application. Do not let science get in the way. Science will often explain away the events of nature. Science will say rain is nothing more than water falling down from the sky that was once evaporated. Well, the Bible teaches us to consider the meaning of the science. Rain does not point to itself any more than humanity should point to man. Instead, it all points to its Maker.

So then we can certainly used science to understand how a lot of things in nature operate; but we need the Bible to tell us why they do so. Tell your children it is God’s thunder and lighting. He makes the thunderstorm to show His power. God causes the rain to come down in blessings. God sends His droughts and hurricanes to judge us and wake us up from slumber. Thorns and sweat remind us of God’s curse that Christ suffered for us. Trees grow upward pointing us to God’s heaven, shading us with their strength, teaching us what we should do with those under our care. (My children and I were picking up acorns the other day because God made them grow from the trees. Little things like this teach a child how to live by faith.)

This is God’s world. It all shouts forth who He is and who we are. Fallen man is so deaf and blind he can’t see the relevance of the sunshine, nor hear the praise of Niagara Falls! The life of faith understands the relevance of God’s created order, and its meaning beyond itself. Such a worldview is now mocked as being ignorant, archaic, and superstitious. But such people will be vindicated who now join with the sea creatures, fire, hail, snow, and clouds to sing praises to their Lord (Psalm 148).
First Adam Anatomy  
**Genesis 2:7**

The way Hebrew plays with its language teaches a lot of theology and clarifies meaning of Biblical passages. To appreciate the play on words, and content in Genesis 2, let’s begin this study with a translation chart from English to Hebrew:

<table>
<thead>
<tr>
<th>English:</th>
<th>Hebrew:</th>
<th>Gender:</th>
</tr>
</thead>
<tbody>
<tr>
<td>earth</td>
<td>`erets</td>
<td>common gender (can refer to both)</td>
</tr>
<tr>
<td>spring/mist</td>
<td>`ed</td>
<td>masculine</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English:</th>
<th>Hebrew:</th>
<th>Gender:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ground</td>
<td>`adamah</td>
<td>feminine</td>
</tr>
<tr>
<td>man</td>
<td>`adam</td>
<td>masculine</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English:</th>
<th>Hebrew:</th>
<th>Gender:</th>
</tr>
</thead>
<tbody>
<tr>
<td>dust</td>
<td>`aphar</td>
<td>masculine</td>
</tr>
<tr>
<td>nose</td>
<td>`aph</td>
<td>masculine</td>
</tr>
</tbody>
</table>

I. The `ed and `erets

The words paired off and listed above sound similar and help explain the anatomy and anthropology of the first man. Yet, let’s first look at the words for earth (`erets) and spring (`ed).

In Genesis 2:6 the `ed (spring) comes from the `erets (earth). In this verse the spring and the earth are functioning in a masculine form, whereas in earlier studies we’ve seen `erets serve a feminine function (2:4). Here the `ed acts as the father-fluid coming from the `erets (Jordan, pg.16). These first waters upon the earth serve the function of what the first man will also do, which is to nourish the earth and make it fruitful. “The `ed carries out the same function as the `adam, the man. There is no `adam yet made to cultivate the `adamah, but for the time being `ed does so” (Jordan, pg. 16). These are fatherly-waters coming from fatherly-earth in verse 6. They water “the whole face of the ground” (2:6), which is a feminine word. This leads us to the second list of similar words mentioned above.

II. The `adamah and `adam

Secondly, there is a play on the words `adam (man) and `adamah (ground). Adam will work the ground from which he came, which as I will explain later appears to be a vocational term. But more specifically Adam is made from a certain part of the ground; leading us to the third list of words.

III. The `aphar and `aph

Adam was made from the “dust (`aphar) of the ground” (2:7). In Jordan’s commentary he observes the implicit and important point that this dust was dry. The stream (`ed) watered the face of the ground, but this dust is distinct from the ground...
because it is dry. The water from the stream produced life for plants and animals – all of which God made from the ground (‘adamah), which was watered with earthly water. “Though God acted to make these things, they are not said to be made of a combination of heaven and earth” (Jordan, pg.16).

The dry dust is significant because Jordan makes the point that God’s breath was moist, just as the breath of man exhales moisture with the air. Based on other passages of scripture we can agree that there is was moisture in God’s breath when He blew into the dusty nostrils. When David describes God’s heavy hand bringing him near death, he says, “my vitality was turned into the drought of summer” (Ps.32:4). And on the other hand, God may also send destruction “in a flood of great waters” (Ps.32:6). Even in other places throughout the Bible, when God’s Spirit sends no water or all water, it is a wrathful judgment. “But when God sends sprinklings of water from above, mixed in air, we are baptismally revived” (Jordan. pg.16).

All of this is to say that God’s breath provided heavenly moisture upon the dry dust. God’s breath may have been mixed with some of the upper waters that were taken up into the heavens on Day 2. In summary, I consider this implication pointed out by Jordan, concerning the moisture within God’s breath, to be very convincing – primarily because the word for “dust” explicitly means it was dry. Thus the moisture within Adam’s body had to come from God’s breath.

Having this foundation we can better understand part of the curse that fallen Adam would suffer. God literally said that Adam would eat bread “in the sweat of his nose” (Gen.3:19). It is not the word for face or brow, but nose (‘aph). Adam would sweat upon his nostrils, which was the same location where God breathed life into Adam (2:7;3:19). Jordan points out that a man’s nose is central to his face, and representative of a man’s heart being central to his being. “The core of man’s heart had been defiled, and the sign of that was the defilement of the center of the face, the nose. Man’s life should have been watered by the central spring of ‘ed that came out of the ground and watered Eden; instead, the life of man, made of soil, will be watered by the sweat that comes out of the center of himself. (Jordan,19).”

Also, notice the similarity between ‘aph (nose) and ‘aphar (dust). Every time Adam would sweat upon the nose, it was a reminder of his origin, and that he would return to dust. The moisturizing breath of life would be removed from him, drying him out, returning him back to dust.

IV. An Earthly Trinity

So far, in the past two studies, we have seen three words used as synonyms to address the composition and nature of the first Adam. The “earth”, “ground”, and “dust” all describe an aspect of Adam’s person. I would like to add to Jordan’s thoughts and suggest that these three terms may cause us to reflect upon each person of the Trinity. As there is one God in three persons, I believe the Scripture is identifying Adam in a three-fold manner. Adam was to function as a father, as a son, and by the Spirit’s power. In this way, I think it is plausible to consider that he reflected the Holy Trinity, being made in His image. I will consider this by examining the aspects of three words in reference to Adam, signifying from where he came.
1. `erets – Earth.
   This is a representative word. It is first used for the cosmic-earth region, then for the
   land-earth on Day 3, the latter representing the former. Adam is from the earth in the
   sense that he is an offspring, or a generation of, the heavens and the earth (Gen.2:4). The
   earth aspect of Adam emphasizes his role as a representative. As a created son of God
   (Lk.3:38), Adam represents his Father upon the earth. As the ruler over the earth, Adam,
   like a father, represents the earth to God. Likewise the "heavens" is a representative term
   as well, the firmament-heaven being representative of the angelic-heavens. Thus, even
   the heavenly aspect of Adam's nature, in Genesis 2:4, is representative of God's heavenly
   work upon the earth. Nevertheless, the first Adam should be understood as being "of the
   earth" (I Cor.15:47). In summary, the `erets aspect of Adam reflects the Father's role in
   making a representative, or image of Himself, who in turn is a fatherly represent of the
   earth.

2. `adamah – Ground.
   This is a vocational word. Adam is named after the `adamah from which he was
   taken. However he was taken from her so that he would till that ground (2:5;3:23). As
   most names in the Bible identify one's calling, the Adam was called to be a faithful and
   fruitful `adamah-worker, beginning in the boot-camp of the Garden. This vocational
   aspect of Adam will eventually be reflected in the person of God the Son. The Faithful
   One came to do the work His Father commanded Him (John 10:15-18). The Last Adam
   was called to suffer the thorny curse of the ground (`adamah). In summary, the `adamah
   aspect of the first Adam anticipates the greater calling and work of the Last Adam.

3. `aphar – Dust.
   This is an identification word. Adam derived, or originated, from dry dust; and God
   said “dust you are...” (see Ps. 103:14). Once God breathed His moist breath into the
   nostrils (`aph), the shpaned dust became a living soul. In judgment Adam would sweat
   upon his `aph (nose) signifying that he will return to the `aphar, for dust he is and would
   return. In spite of the ensuing judgment, the dust aspect of Adam is a continual reminder
   of God the Spirit. God's Spirit breathed life into the dry nostril-dust, which brought
   Adam to life and sustains his life. In summary, the `aphar aspect of Adam signifies the
   Spirit's gift of life, and his identity as Spirit-inspired dust.

   Thus, the words for “earth”, “ground”, and “dust” lead us to consider how Adam was
   a type of earthly trinity, reflecting God’s heavenly Trinity. A fatherly representative of
   earth, a faithful son in the Garden, empowered by the Spirit, is a good summary of
   Adam’s person and calling – all of which is an earthly reflection of the Triune God. Now
   in an attempt to be consistent let us consider how the Last Adam fulfills this earthly
   three-fold role; all the while understanding that Christ is only one Person of the Trinity.

V. The Trinitarian Image Redeemed

To clarify these thoughts and applications we should remember that the three Persons
of God are always distinct from one another. Nevertheless, in the work of Christ the
image of the Triune God impressed in the first Adam of earth, ground, and dust – is redeemed. To do this we must distinguish between person and function.

The Person of Christ is never to be confused with the Person of the Father, yet in His redeeming role Christ functions as an Everlasting Father. The Person of Christ is never to be confused with the Person of the Spirit, yet in His redeeming resurrected role Christ functions as the Spirit giving life.

The fact that Christ fulfills the functions of Father, Son, and Spirit, helps to substantiate my previous claim that the first Adam was created with that three-fold reflection. Adam failed in all three aspects, the Last Adam redeemed them all. Having this summary, I can give some details.

Earth-role is redeemed:
- Christ is certainly the new representative of earth, but He is from heaven (I Cor.15:47). Adam cursed the earth in his representative role, Jesus blessed the earth. Christ as mediator, functions as an Everlasting Father (Is.9:6), who is ever joyful over the children given to Him (Heb.2:13).

Ground-role is redeemed:
- Christ is the new and last Adam, especially in His calling. Unlike Adam, He was faithful in His calling to lay down His life for His bride, and in doing so defeated the Serpent. In this sense He was a faithful son and worker of the ground, removing the curse from it.

Dust-role is redeemed:
- Christ in His resurrected glory is now a “living-giving Spirit” (I Cor.15:45). As Richard Gaffin points out about this puzzling verse, this does not mean that Jesus lost any resurrected humanity, but that Jesus’ glorified humanity is so changed and completely empowered by the Spirit “that as a result they can now be equated. This unprecedented possession of the Spirit and the accompanying change in Christ result in a unity so close that not only can it be said simply that the Spirit makes alive, but also that Christ as Spirit makes alive” (Resurrection and Redemption, pg.87).

The resurrected body of Jesus is made of glorified matter. His body will never return back to dust, and because of our union with His ever-living physical body we now have life eternal. One day our earth, ground, dust bodies will be resurrected, resembling the substance of His glorified body.
Adam was an earthly image of the Triune God

Adam was made from representative dry-land earth. As a father he represented all of cosmic-earth.

Adam was made "to till the ground". As a son he was called to work.

Adam was Spirit-inspired dust. As a Spirit-agent he was a living soul.
Eastward: The Journey of The Old Creation
Genesis 2:8

8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

I. First Things First

This passage beginning in Genesis 2:4 continues to set up the stage of God’s work in the 6th day, focusing on the creation of mankind. In verses 4-7 we read that God made Adam; now in verse 8 God plants the Garden.

Notice that God planted the Garden after He made Adam. Here we see that God role-models to Adam his calling. God is teaching Adam what to do, yet at this time God plants the Garden for Adam. In all this we should notice the order of God’s creations. God creates the world, then man, then the Garden. (World → Man → Garden) In the same way, we see this same order displayed in the Exodus event.

In the Exodus we see the same creation order in the Land → Israel → Tabernacle. First, the Land is promised. In this sense the Land was made first, before Israel’s Exodus. This Land was even promised in the days of Abram (Gen.15). Also, like the creation of the world, the Promised Land was emphatically not the work of the Israelites (Deut. 6:10-11). It was cultivated and developed for them, like the world was developed for Adam.

Secondly just as God made Adam after a developed world, God redeemed or re-made the Israelites in the Exodus. The redemption of Israel was a re-creation of God’s corporate man, made in His image.

Thirdly, God made the Tabernacle after the Exodus, just as He made the Garden after Adam. God made the Tabernacle because God’s Spirit directed those who built it (Ex.31:3). Therefore, the entire Exodus narrative recapitulates God’s creation. Notice the following outline:

Creation:  World → Man → Garden  
Exodus:  Land → Israel → Tabernacle

To continue with the comparison we see that Adam was placed in the Garden and was tested therein, yet he failed. Likewise, Israel was first placed in the testing ground of the wilderness. The Tabernacle in the wilderness symbolized that, in spite of the surrounding desert, they were in God’s Garden. They were called to be faithful in that first era of the journey, then they would inherit the Promised Land, just as God originally intended for Adam to move out of the Garden and into the surrounding land of Eden. Throughout the Bible God places His people initially in a Garden arena calling them to first develop it, before they develop the surrounding land. In other words, guard the worship center first.

When the people returned from exile, the prophet Haggai rebuked the people for neglecting to work on the Lord’s house first (Haggai 1). The worship of God personally and corporately should be the priority in one’s life. Only by passing this life-long test of worshipping God first the surrounding land, city, and nations be given to God’s people. “All these things” will be added to us when we seek first God’s kingdom and His righteousness (Matt 6:33). And for Adam the first Garden-sanctuary was located in the eastern part of Eden.

II. Eastward in the Tabernacle
The garden was not outside the land of Eden toward the east. It was eastward in the land of Eden. This is significant for several reasons. First, this means that the Garden was downhill from the rest of the Eden’s land because there “was a river that went out of Eden to water the garden” (v.10) and then the rest of the world. The higher land of Eden was the water source of what would become the rivers mentioned in 2:11-14.

As we have seen in our previous studies this sets the foundation for understanding the courtyard of the Tabernacle. This was the earthly section of the Tabernacle. In the courtyard of God’s Tabernacle-garden the priests would sacrifice the bulls and goats. Then the laver of water was located closer to the Holy Place, which was closed off with the first veil made of blue, purple, and scarlet thread resembling the colors of the sky. The priest would go into that holier and heavenly region less frequently to work with the Lampstand and Showbread. So the outer courtyard was not as holy as the first Holy Place, and much less holy than the inner Holy of Holies which housed the ark of the covenant.

The laver of water in the courtyard replicated the water source of Eden’s land, and the altar near the door of the courtyard replicated the garden entrance to the land of Eden. Jim Jordan points out that the there were no angels designed on the entrance to the door of the courtyard. He observes this to mean the guarding cherubim of Genesis 3:24 had been removed. In the Garden Tabernacle, God let His representative priests back into the holy ground to perform sacrifices.

III. Eastward and Southward Movements

However, even before the fall of man God was pointing man in a downhill eastward direction. Thus the eastward movement that occurs through the Old Testament is not essentially a bad thing, it simply shows that God made man with an eastward deposition. In this direction the blessings, or curses, administered through representative-Adam would flow quite literally to the rest of the world. As the descendants of Adam would migrate downstream they would bring the consequences of their actions with them. Therefore, in addition to a literal direction of the compass, the “east” is also a representative direction in some passages of Scripture.

In the book of Genesis the movement of God’s people is toward the east, and then to the south – when they end up in Egypt with Joseph. This is the same pattern established by the flow of Eden’s river. First the river flowed east, then it flowed south – for in our next studies we will see the land of Havilah (2:11) was south of the land of Eden. In like manner, the book of Genesis focuses on those who travel east and south.

First, God drove the man and woman out of the garden toward the east (Gen.3:24), placing the cherubim there. Then Cain traveled east of Eden (4:16). The Joktanites who built Babel journeyed “eastward” (not “from the east”; 11:2). Lot also journeyed east (13:11), which in that context implies that it was a sinful decision.

It is in the life of Abram, and his descendents, that we see a movement toward the south (12:9). Abram’s initial journey down to Egypt anticipates when his descendents would also travel there for another famine 215 years later. Jordan summarizes much of the Old Testament’s usage of “east” and “south” saying, “In the old creation, when sacred geography was in play, men proceed out from God’s house and throne in an eastward and southward direction, and return from the east and south. East and south are the directions in which both curse and blessing flow”(pg.26).
IV. Coming From The East

By way of redeeming a fallen world, or anticipating that redemption, sometimes the redemption will come from the east, going westward. After the Exodus the Israelites entered the Promised Land from the east side. The Tabernacle and Temple were structured in such a way that the priests would enter from the east side, walking westward. Likewise, Jesus speaks of His coming as being from the east (Matt. 24:27), and the Wisemen bearing three gifts came from the east to the Christ child.

This all helps understand God’s work in the new creation under the New Covenant. In the book of Acts the church grows in a westward direction, so that Paul even desires to travel to Spain with the gospel. Jordan makes the suggestion that this “symbolizes the fact that men have moved into Eden, which was west of the Garden” (26).

Now we can appreciate that we expect Christ to come back “from the east”, because using Temple imagery, we are now in western part of God’s heavenly Temple. Being justified with Jesus means we are enthroned with Him in the Holy of Holies. The veil of the Temple has been torn in two, and we are positioned with the Lord in heavenly places (Eph.2:4-7). Thus from a justified vantage point, having passed through the earthly and heavenly regions of God’s temple, Jesus’ return to us would be “from the east.” He will return to raise our bodies with immortality, but that glorious return is for us who are justified – positioned with Him in the Holy of Holies.
God’s Garden
Genesis 2:8

I. Old Testament Gardens

Again we will look at this verse where it says that God planted a garden eastward in Eden. After chapter 2 and 3 the garden is again mentioned in Gen. 13:10. Notice in this verse the plain of Jordan and Egypt are watered like the garden of the Lord. So in at the end of Genesis, when the Israelites enter Goshen Egypt even there they should be understood as entering back into a type of God’s garden.

Later the tents of Israel are described as God’s well watered garden (Num. 24:5-7). And later when restoration is promised to Israel it gives the imagery of replanting the garden of Eden (Is. 51:3; 58:11; Jer. 31:12, Ez. 36:35). In Ezekiel 31:8-9, God speaks of Israel as His garden, saying that Egypt grew greater that all the trees in His garden. Also when judgment came upon the land, it was like the Garden of Eden beforehand, and desolate thereafter (Joel 2:3).

In the Song of Solomon the bride is compared to a garden several times (4:12, 16a,b; 5:1; 6:2,3). While she is pictured as a garden in these passages, she is within the gardens in 8:13. Interpreting this book symbolically we may see this book as a reference to the temple during the Old Testament era. The temple was depicted as a garden, with palm trees on the wall. God, the husband, comes to His bride-garden-temple to love her, or even to love His people represented by the priest in the temple.

II. New Testament Gardens

In the Old Testament, Jesus was crucified near a garden mentioned in John 19:41 “Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid” (John 19:41). This was the tomb of Joseph of Arimathea, in a garden. When Mary Magdalene saw Jesus after the resurrection, she supposed him to be a gardener (20:15). In a sense, she was right, Christ is the new and better gardener than the first Adam. For Christ, will truly keep and guard the holy place of God, and He will protect the woman God gives Him, which is his church.

The other garden mentioned in the New Testament is the Garden of Gethsemane, mentioned before the crucifixion. In that garden it was a place of temptation. Jesus victoriously struggled submitting His human will to His divine will, even sweating drops of blood. Just as Adam was to sweat due to God’s curse, even so Christ is sweating bloody drops, for he would soon suffer God’s curse in place of His people.

“From the Garden of Gethsemane Jesus left to be crucified outside the gate, thus taking upon Himself the exile Adam earned in Genesis 3. Then Jesus was buried in a garden and arose to be the New Gardener. Garden – exile – New Garden – that is the history of humanity.” Jordan, Trees and Thorns, pg. 31.

Applying the garden metaphor to the church is certainly appropriate because the old Temple represented the Garden of Eden, and the church is the new temple of God. So then, with this imagery in mind it is useful to consider how the holy garden of God, today, is to relate to the surrounding land of the world. The following are four different views of how the church-garden of God should relate to the surrounding world, and the scriptures these view points will use of prove their position.
1. Focus Only On The Garden, Not The Land
   - The church should have nothing to do with society, culture, or politics.
   - The church by itself is God’s kingdom, and should only be concerned for itself.
   Scripture proof: Colossian 1:13 “…conveyed us into the kingdom of the Son of His love.” Nothing outside concerns God’s kingdom.

2. Focus First On The Garden, The Land Will Be Blessed & Will Be Given
   - The church’s distinctive culture will bless and win over the surrounding culture.
   - The church is the nursery of God’s kingdom, to flow blessings outward.
   Scripture proof: Ezekiel 47:1-12, Matt. 6:33 “seek first the kingdom of God, and His righteousness, and all these things shall be added…”
   Ps. 2:8 “I will give you the nations for your inheritance.”
   Matt. 5:13,14 “You are salt….You are light”

   - The church should expand its distinctive culture, claiming more territory.
   - The church is the nursery that expands throughout God’s kingdom.
   Scripture proof: Matt. 13:38,41 “The field is the world….His kingdom”
   Matt. 28:19 “make disciples of all nations, baptizing them”

4. Focus Both On The Garden and The Land, With Equal Emphasis
   - The church should be involved in government, society, and culture.
   - The church is part of God’s kingdom, seeking to subdue it all under His law.
   Joshua 1:3-5 “Every place the sole of your foot will tread upon I have given to you…”
   Civil government is to be “God’s minister to you for good.” Rom.13:4

Where a person stands on these points largely depends on how one defines God’s kingdom, and the nature of it. Personally, I believe options two and three provide the better perspectives in the role of the church to the outside world. The church is the spiritual leader of towns, cities, and nations. The church is not placed in the world to serve itself (#1), nor is it on equal footing with other aspects of God’s created kingdom (#4), but the church is called to be the leading nation among the other nations of the world. One day these nations will seek to be baptized and discipled by Christ’s kingship. But the church has to shape herself up first for several more generations and centuries. In some contexts missionaries focus on expanding the church-nursery of the kingdom, with taking ownership of benevolent works (#3). While others focus on maturing the church-nursery so that the watching world will be drawn therein.
Trees of Life

Genesis 2:9

“And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.”

The Bible is organically linked together. And thus, some of the most obscure passages become clarified once we understanding how they are based on the types and symbols within other passages. We will see this worked out in out study today.

I. The Growth of Plants, Trees, and Hair

In Genesis 2:9 the Hebrew word used for “grow” is tsamach. Literally it reads “And LORD God caused to grow from the ground….” This word is also used in relation to human life as well as with plant life. It is used for things like hair growing, trees growing, the righteous growing like trees, and the Messiah will grow out of human soil (Is 44:4, Ps. 132:17, Jer. 33:15, Ez. 29:21, Zech. 6:12, II Sam.10:5, Lev.13:37).

This analogy and relationship to growing is also used with other Hebrew words in Leviticus 25:5,11. The plants that grow during the Sabbath and Jubilee years are to remain “uncut”, “untrimmed”, or “untended”. Literally these plants are “nazirite” vines (“untended” in NKJV). During these holy years these plants were consecrated to the Lord in this manner by allowing them to grow. In the same way the Nazirite was to consecrate himself to the Lord by allowing his hair to grow (Num.6). After the time of consecration was finished, he was to shave off that hair an place it in the fire as a peace offering (Num.6:18). That hair was holy to the Lord, for it grew during that time of holy consecration, just like the grass grew during Sabbath and Jubilee years.

As with the Nazirite hair, and the Sabbath growing grass, one’s hair is continually referred to, or associated with one’s glory (I Cor. 11:15; II Sam. 10:5; Prov.16:31) Jim Jordan associates this to the warbride who was to cut off her hair. “The warbride cut her hair off, removing the glory of her old life, and grew a new glory within the covenant of God (Deut. 21:12-13) (pg. 33, Trees and Thorns).

Jordan uses this Old Testament imagery to explain why Paul shaved his head like a Nazirite in the book of Acts. “The people that Paul evangelized in his second and third missionary journeys were symbolized by his narizite hair, and he offered them to God on the altar in Jerusalem (Act 18:18; 21:24-26).” Paul did not sin when he took this Narizite vow, and attempted to make an offering in the Jerusalem temple. The Old Covenant was fading away and it was the window of opportunity for the Jewish people to get on board with the New Covenant. They should have accepted the glorious growth of the churches throughout regions of Greece, by allowing their symbolic offering to be presented in the temple. But they ran Paul out of the temple (Acts 21:30), sealing their fate, which would come upon in 70 AD when the Romans burned it all down. Since the transition has been fully made to the New Covenant era, it is no longer lawful for Christians to partake of Nazirite vows and burning our hair in a fire, but for Paul in that time it was appropriate.

“All this imagery fits together. Our children are our offspring. We are the soil from which they, as trees or (sadly) thorns grow. They are like the hair that grows out of us and forms a glory cloud around our face (male) or head (female). Rearing our children is
very much a holy war, a nazirite task, and we hope to offer them to the Lord as a nazirite offered his hair, once our task is completed” (Trees and Thorns, pg.33).

II. The Tree of Life

In Genesis 2:9, God made trees grow that were pleasant to the sight and good for food, which included the Tree of the Knowledge of Good and Evil and the Tree of Life. Today, we’ll study the Tree of Life and next week we’ll study the Tree of the Knowledge of Good and evil.

At this point our study we come to a place where there is a wide range of opinions concerning God’s will for Adam and Eve in the garden. All of these opinions are implicit answers to hypothetical questions or interpretations of other verses: What if Adam had not sinned? What was bad about the Tree of the Knowledge of Good and Evil? Were both trees forbidden at that time? If the Tree of Knowledge was not inherently evil, then would God ever let mankind eat from it? If mankind ever eat from the Tree of the Knowledge of Good and Evil with God’s permission, would he still die; if so, in what sense; if not, how could it be when God said he would die in that day of eating? If God never intended man to ever eat from the Tree of the Knowledge of Good and Evil, then why did God say “every tree ... to you shall be food for you”(Gen.1:29)? Did God intend for Adam to always remain naked with Eve? What type of life did the Tree of Life possess? How was that life different from the life Adam had at creation?

These type of questions may appear to be ridiculous, frivolous, and completely unnecessary to understanding the text. Answering these questions may appear to be a fruitless endeavor leading one off the Biblical Cliff into the Abyss of Speculation. But answering these types of questions is absolutely inescapable if one is to make any comment about the text in addition to the reading of it. Every explanation of this narrative and its relevance to the Bible or any individual application is predicated upon, and a product of, what a person assumes to be the correct answers to hypothetical questions. Accepting this fact causes us to relax and realize that answering hypothetical questions, postulating interpretations, observing implications, and being sensitive to what is not written – is all part of learning from the Bible. So then, how do we proceed?

First, we acknowledge that our explanation of these verses come from our own mental matrix and paradigm of the Bible. Second, when we read a verse or phrase that does not fit that matrix then we should seek to adjust our assumptions accordingly. Third, as we become more certain of our assumptions we should remain even more open to anymore Biblical data that should be included. So as we move forward, let me stand on the shoulders of those who have gone before me (i.e. Jim Jordan) and seek to summarize the fruits of a proper Biblical paradigm in these passages.

1. Reward vs. Required

The Tree of Life is often assumed to be the postponed reward for Adam and Eve, after they fulfilled their obedience, which was to give them eternal life (Gen.3:18); “of which the tree of life was a pledge” (Larger Catechism #20). After they forfeited that reward Jesus’ redemption will allow us to re-enter and partake of that reward of eternal life (Rev.22:2). This basic explanation sounds good, but there are problems.
First, the Tree of Life was never forbidden to mankind in the first place. It was only after man sinned that God forbade him to eat from that tree. Second, the Tree of Life is often associated metaphorically in the book of Proverbs to the words of the wise man. So if the original Tree of Life was simply a pending reward that Adam did not obtain the right unto, then how is it that other types of the tree of life are introduced in the book of Proverbs, and mandates that we partake of them? Third, Christologically speaking, if Adam did not have the right to eat of the Tree of Life in the first place, then it undermines the work of Christ who obtained the right for us to eat of that tree. If Adam never gained a right to eat of that tree it does not demonstrated the severity of his transgression, and Christ obtains something that Adam did not have a right to. But Adam sin is worse, and Christ’s work accomplishes a greater challenge. Adam’s sin is aggravated by the fact that he forfeit a right that he had, and Jesus’ work is magnified by the fact they He gained back a forfeited right. The right to eat of that tree was not a pending reward that Adam never achieved, so that Jesus began where Adam began concerning that life-giving right. No! The truth is that Jesus started His redemption on an infinitely negative ground, the cursed ground where Adam left it, after trampling over every right a privilege that God gave him upon creation.

Jim Jordan offers a very helpful explanation to all of this by saying that the Tree of Life was not a tree of reward, but a tree that Adam was required to eat. The only tree that was forbidden was the Tree of the Knowledge of Good and Evil (Gen.2:17). Thus, Adam was allowed to, and thus should have, eaten from the Tree of Life. By not eating of the Tree of Life, Adam played the fool, just as fools reject the other types of trees of life in Proverbs. The following is a list of verses in Proverbs of which the Tree of Life is source of the metaphor being used.

Pr. 3:18  
*She is a tree of life to those who take hold of her, And happy are all who retain her.*

Pr. 11:30  
The fruit of the righteous is a tree of life, And he who wins souls is wise.

Pr. 13:12  
*Hope deferred makes the heart sick, But when the desire comes, it is a tree of life.*

Pr. 15:4  
*A wholesome tongue is a tree of life, But perverseness in it breaks the spirit.*

A tree of life obviously gives life; as with Lady Wisdom’s words, the fruit of the righteous, a desire coming to fruition, and a wholesome tongue. All of this is a fruit of different types of trees of life. At an early age Proverbs admonishes us to quickly heed to, and partake of these fruits from trees of life. We should quickly see that this a contrast to Adam, who did not rightly partake of the Tree of Life. Instead, he rejected that life and played the fool. So then, the way Proverbs uses the Tree of Life imagery should help explain why Adam should have eaten of that tree, just as from our youth we are required to listen to the words of the wise - for they are to us a tree of life.

2. The Tree of Life and life-giving trees

As there are many types of the Tree of Life in our lifetime, Jordan says that there were many types of the Tree of Life for Adam. He says the Tree of Life in the midst of the
garden “was a sign of the true nature of all the other trees in the garden. By going to the
tree of life, Adam would be confessing that he did not have life in himself, and that he
needed to get it from God’s provision.” (Trees and Thorns, pg.23). In this way, Jordan
explains, the sacramental nature of Tree of Life. It was an ultimate sign and seal of the
function of the other “normal” trees in the garden. God is the one who gives life through
food and water. Even through the dead fruit that falls to the ground, God works through
it to give our bodies life when we eat it. Therefore, the ultimate Tree of Life would have
given Adam a greater degree of life, as implicated in Gen. 3:22, than any other common
life-giving tree in the garden. But like the fool in Proverbs, Adam did not quickly partake
of that ultimate and sacramental Tree of Life.

Jordan continues, “Once Adam sinned, however, God blocked his way to that tree of
life. This indicates to us that the tree of life carried a special, focused measure of the life
God imparts to us…Thus, for Adam’s own good God cut him off from the tree of life.
By holding back the tree of life, God gave Adam and humanity time to repent. God made
room in history for a plan of redemption. Eventually, however, all men will eat of the
tree of life, and some will be sealed into damnation while others will be sealed into
eternal life” (pg. 36).

This last sentence is theologically correct, but I would not word it the way Jordan does
because in the book of Revelation the Tree of Life is only used to give eternal life, not
eternal damnation. Nevertheless, we can say that the damned are sealed with eternal hell,
just as the righteous are sealed with eternal life. And appreciating the sacramental nature
of the Tree of Life, there is reason to believe that God did not want Adam to be sealed in
that sinful condition and live forever it. A new type of Adam would come later and gain
the right to that Tree of Life – a right that Adam had at the beginning and forfeited.

Jordan says that the Tree of Life is the Alpha Tree; meaning it is the first tree. For
even in Revelation, this is the first tree that is partaken of for the healing of the nations.
“Baptism puts us back into the garden, for we are re-created by water even as the world
was created water. As soon as we are back in the garden…we are invited to eat of the
Tree of Life. Access to the Tree of Life is by faith, not by works…The Tree of Life is
not a symbol of maturity and rule, but is a blessing given to those who have the kind of
childlike faith that Adam and Even were called to have” (pg.39). This leads us to our
next study, concerning the Tree of The Knowledge of Good Evil – the Omega Tree.
The Tree of Knowledge & Death
Genesis 2:9,17

(For the rest of this study the “Tree of the Knowledge of Good and Evil” will be shortened with the acronym TKGE.)

In our last study we learned that the Bible teaches us that Adam was created with a right to eat from the Tree of Life. Also, implications of Genesis 2-3 lead us to say that Adam should have, and was required, to eat from that particular tree. One additional reason I want to give for this is reflected in the Ten Commandments. Eight out of the Ten Commandments are given with the negative (not) word. However, each of these eight negative commands implicitly requires a positive command. For example, “do not steal” requires one to give to the Lord and be generous to others. Also, “do not murder” requires one to protect and preserve the life of others. In like manner, when God said to not eat of the TKGE, it implies that Adam was required to eat of the Tree of Life. So then, later, when Adam was forbidden to eat of the Tree of Life, God took away that right which He had give Adam at creation.

Recently, I read another argument seeking to affirm that Adam was not allowed to eat of the Tree of Life upon his creation. This author said the “midst of the garden” was categorically different from the rest of the garden. He compared the two trees in the midst of the garden to the Holy of Holies, which Adam had to earn the right to enter; and the other trees of garden were like the Holy Place which Adam had a right to go into and eat of. However, this analogy is built upon a faulty typology. In earlier studies we have seen that entire Garden of Eden, and Land of Eden is represented in the courtyard area of the Tabernacle/Temple. The Holy Place is representative of the expansive firmament with the ruling lights. The Holy of Holies is representative of the angelic throne room in heaven where God sits on the praises of angels. (This is why typology in Scripture has boundaries. We can’t just compare any passage with any symbol we want.)

Suffice it to say, Adam was created with a right to eat of the Tree of Life, and he played the fool for not eating from that tree in the first place, forfeiting that God:given right. He was the original and ultimate prodigal, wasting away his creation-right which he was allowed to immediately partake of. Possessing that right upon his creation makes his sin of eating from the forbidden tree even more heinous in the sight of God.

I. What About The TKGE?

The forbidden tree is mysterious because it raises a lot of questions in one’s mind. Why did God forbid the tree? Was it a bad tree? How can it be bad or evil, if God made all things good? Why did God forbid the tree’s fruit if it was not inherently bad or evil? If it was good to have, then why didn’t God allow them to eat it? What does it mean to know good and evil? And what is so wrong with having the knowledge of it? Why did God expose Adam to such a danger in the first place? (What parent would ever do that!) Was the serpent lying or telling the truth when he told Eve that the tree’s fruit would make her like God? After they ate the fruit, was God serious or ironic when He said they had “become like one of Us” (Gen.3:22)? What is God’s ultimate intention?
As I mentioned in our last study, questions like these, or more, are always implicitly answered and relied upon when anyone ever tries to make sense of these passages. (Exclusive statements like this often provoke a challenge. So be it.) As is often the case, most explanations about the Bible, or life in general, are merely reflections of other answers we assume to be true, to questions we have already asked. Well, we do not have the time to ask and answer all the questions revolving around the TKGE in this study. Yet, in my research and understanding of this subject, I think Jim Jordan answers most of these questions with the most biblically consistent and comprehensive answers. Nevertheless, some of Jordan’s answers, I only hold lightly, or even hesitate to affirm. Yet, with another “nevertheless”, let me say this – the difficult points that Jordan quickly affirms should at least be heard, not because we should agree with him, but because of the biblical reasoning upon which he stands to make his assertions. We may not come to agree with all of his conclusions, but the reasons behind them are very fruitful and helpful with many other issues.

1. Defining the Knowledge of Good and Evil

Definitions of words are the rudder of a ship guiding one’s interpretation. A little definition will determine whether the Ship of Interpretation stays in the Biblical Waters, or runs aground. So the first place we should start is to seek a biblical meaning to the “knowledge of good and evil”. Many expositors of this passage do not even ask what this phrase means, and thus assume a completely different meaning to what the rest of the Bible says.4

Jim Jordan defines the “knowledge of good and evil” as a judicial knowledge, not a moral knowledge. Adam already knew right from wrong (morality). So when he ate the fruit it was not a sin of ignorance. He knew it immoral. Yet a judicial knowledge has to do with rule and authority. It has to do with kingship, and the wisdom to make those judicial decisions. In other words, the two trees in the garden were the Tree of Life and the Tree of Wisdom.

The first person who exercised the judicial knowledge in the Bible is God Himself. We have already seen the repeated phrase in Genesis 1 “God saw that it was good.” Later God will judge that man has done evil. Yet explicitly, the phrase for “knowing good and evil” occurs in many other places.

The wise woman of Tekoa said, “The word of my lord the king will now be comforting for as the angel of God, so is my lord the king in discerning good and evil” (II Sam. 14:17). Later in that same chapter, “my lord is wise, according to the wisdom of the angel of God, to know everything that is in the earth” (II Sam.14:20). So to be like the angel of God is to have this judicial wisdom, discernment, or knowledge. Sometimes when people become elderly they lose the capacity to rule and make right decisions; like Barzillai who said, “I am today eighty years old. Can I discern between the good and bad?” (II Sam. 19:35).

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4 I remember someone telling me the “knowledge of good and evil” was simply the experience of it; which means God did not want them to experience that knowledge. Well, this still does not provide a definition to what it is. Until we define what it is, it does not help to simply say it is a forbidden experience. What makes it forbidden? Is it a sinful experience? If it is sinful how is that fruit part of God’s good creation?
Also, God came to Laban in a dream forbidding him to pass judgment upon Jacob, saying, “Be careful that you speak to Jacob neither good nor bad” (Gen.31:24). The Israelites in the wilderness thought their children would “be victims, who today have no knowledge of good and evil…” (Deut.1:39). Infants do not have this knowledge because they are not in authority, similar to “infant” Adam who was naked in the Garden. Later, in the New Covenant, the author of Hebrews admonished the local church to grow up saying, “For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:13-14). Lastly Solomon, when he ascended to be king, was renowned for his wisdom as a result of praying for “an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?” (1 Kgs. 3:9).

So then, as the rest of the Scripture makes clear, let us affirm that the “knowledge of good and evil” is a very good thing to have. King Solomon prayed for it and wrote Proverbs and Ecclesiastes so that we would have it. It is good to be in authority with the knowledge of good and evil so that one would rule well. The greatest goal to have is to be like God, who rules well with the knowledge of good and evil. In summary, any type of king must have this wisdom and knowledge; whether parental kings over a household, pastoral kings over a church, or presidential kings over a nation. The worst thing for any society, great or small from a family to nation, is for children or child-like ones to grab hold of that authority in their immaturity.

Toddlers constantly try to grab for this authority in a household seeking to rule over their parents’ decisions. Adolescents are constantly tempted with the sexual privileges that come with this household authority. Corporations, businesses, and governments are constantly being threatened by those with youthful green hand who want to seize that authority. Terrorists and anarchists, in their hatred of any authority, try to cut down all types of Knowledge Trees or kill those who have the right to it. Those without the desire to seize such authority may still resent that rule with acts of sabotage, passive aggression, insubordination, and slander. Our culture is saturated with different types of rights and privileges to various Trees of Knowledge of Good and Evil – which are seized sinfully, prematurely, or accosted with sabotage. Having authority in life is a challenge, yet acquiring authority lawfully and in a godly manner can be even more challenging – especially when it could be easily taken.

2. Forbidding the Knowledge of Good and Evil: The Temporary Threat

Up to this point I think that Jim Jordan’s explanation is completely accurate concerning the TKGE. It is a good tree that Adam would have eventually been allowed to eat from; after he patiently waited on God, and after he would have first eaten from the Tree of Life. Thus, the Tree of Life is the Alpha Tree, and the TKGE is the Omega Tree. After Adam matured in his covenant relationship with God, then God would have promoted Him with more rule and authority, so that he could lawfully come and eat of the fruit of the TKGE, in order to be invested and robed with kingly wisdom.

Looking simply at the context of Genesis 2-3 we see that God threatens Adam, saying, “for in the day that you eat of you shall surely die.” Well, Adam disobeys God, and he
suffers the death penalty both spiritually and physically. Thus, his returning to dust is part of the divine punishment mentioned in Genesis 3:19. To be consistent with what was said earlier about God eventually allowing Adam to eat from the TKGE, we have to understand there would come a day in which Adam would eat from that tree and not die. This assumes that Gen. 2:17 is a temporary threat, motivating Adam to wait. When God grants him permission then the threat of death would be removed. Well, this is where Jordan in recent publications provides a different and difficult explanation.

3. A Description What Will Happen Upon Eating: A Death Will Occur

The weakness of the position I described above in section 2 is that God says, “for in the day that you eat of it you shall surely die” (Gen.2:17). One might object saying, what right do we have to say that a day will come when Adam will not surely die upon eating it?

Well Jordan seeks to uphold God’s word in this verse. Jordan does not see this verse merely as a threat upon premature eating, but also a description of what will happen to Adam “in the day” that God gives him permission to eat from the TKGE. Jordan believes that God intended for Adam to mature, then rightfully coming to the TKGE in God’s time – and when Adam ate of that fruit he would experience a death.

In order to say this Jordan assumes three basic premises. And it is in these three premises where we will gain much fruit and insight, even if we disagree with his explanation of Genesis 2:17.

First, Jordan distinguishes between a good-death and a bad-death. Good-deaths are seen throughout the Bible, in nature, in relationships, and in their equivalent types. For example, Adam was put into a deep-sleep before the fall, which a type of death that is sinless and good. (The word “sleep” is used in the New Testament for those who have died in the Lord.) When evening and morning occur in the Genesis 1, we see another type of good-death and resurrection yielding forth a greater glory. The four seasons are part of God’s good creation, so that when leaves die and fall to the ground it is a good-death building up the compost pile. Sinless Adam would have regularly went to the latrine in the Garden of Eden, expulsing dead waste from his body. Jesus said that a seed has to die in the ground in order for it to produce fruit (John 12:24). When we live sacrificially by taking up our cross and following Jesus, we die to ourselves in a good way. All of these are samples of a death that is good. So when other parts of the Bible speak of death as an enemy, and judgment we suffer, we should understand its qualification as a bad-death.

Second, Jordan uses passages such as I Corinthians 15:44b to explain that Adam’s pre-fall condition was not the final condition that God intended for humanity. “There is a natural body, and there is a spiritual body” (I Cor. 15:44). In that verse Paul is talking about the resurrected physical body (i.e. spiritual body) that we will have in the future. In this little verse Paul is not saying that there will be a resurrected body simply in response to death. Paul is not saying that the invasion of a judgmental and bad-death has allowed God to redeem it with something better. Instead, Paul is saying that since there was a natural sinless body in the Garden of Eden – then based upon that historic event alone – the Scripture anticipated that there will be an immortal body in the future. The point is that God never intended this natural and first creation to be the eternal and final creation.
Third, Jordan heavily relies upon I Corinthians 15:56, saying, “The sting of death is sin.” He points out that this verse teaches us that sin has caused death to be so painful. Sin itself is what puts the sting in death. When our loved ones die, we grieve and it seriously hurts, because the sinfulness of this world is what makes death so painful. Thus, Jordan says that in a sinless world a painless death would still occur; a good-death without any sting. It would be a death that is merely transitional by which the natural body gives way to the immortal flesh. According to Jordan, it would be the type of good-death and resurrection that Adam could expect to experience once he rightfully and lawfully eat of TKGE.

Jordan applies this to one aspect of Jesus’ death. Not only is Jesus’ death punitive, in that he suffers our bad-death penalty, experiencing the wrath of God on the cross. But Jesus’ death is also transformative, in that He willfully gives his life on the cross so that He goes through a good-death that produces immortality – just as a seed dies in the ground to produce grain.

Another point to appreciate about Jordan’s distinction between bad-death and good-death is how both of them apply to our justification and sanctification. We are justified because Jesus suffered bad-death (God’s wrath) in our place. He suffered our penalty, we have His righteousness. We grow in sanctification by living out a good-death; by giving of ourselves sacrificially to others – just as Jesus willfully, and of His own, gave His life on the cross (i.e. “He gave up His Spirit”. John 19:30).

Conclusion

Let me conclude this study by expressing the limitations and qualifications of what to do with Jim Jordan’s explanation of Genesis 2:17. First, if we explain Genesis 2:17 on its own, in the simply context of Genesis 2:3, then Jordan’s explanation as I’ve described above should not be accepted. The death mentioned in Gen. 2:17 is certainly a threat that Adam brings upon himself and suffers the temporal consequences of it by returning to dust. And based on the context of these two chapters, we can say that threat would have been removed eventually, so that Adam would not have incurred God’s death penalty upon eating from the TKGE. This is the only way I know how to explain Genesis 2-3 on its own terms and hold all of the pieces of the passage together. In earlier publications Jordan appears to affirm the position I have just mentioned, that the “death” of Gen. 2:17 is certainly a punitive threat. However, in later publications and correspondences with him, he expands the meaning of death in Genesis 2:17 to include a good-death promise that Adam would have experienced even as a sinless man. I prefer Jordan’s earlier

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5 “Thus, might we say that God’s statement here was “neutral” or “two-sided”? In other words, might we say that if Adam and Eve had remained faithful, God would eventually have let them eat of the fruit, and they would have “died”, but in a painless fashion, being transfigured? In that case, dying would be a neutral event; whether it involved judgment and pain would depend on whether it was a sinner or an unfallen righteous person who died.

While such an interpretation is tempting philosophically, the fact is that as far as I know, the Biblical words for death are never used in such a positive way. In fact, Satan’s challenge to God’s words were to the effect that they would not die, but would be transformed into gods themselves. Thus, it would seem that death is the promised curse from eating the tree the wrong way, and is the opposite of glorification.” (Jim Jordan, Trees and Thorns, 56.)
position on this particular point, in which he resisted the “tempting” interpretation that explains the “death” in Gen. 2:17 with neutrality or in a good way.

Nevertheless, I think Jordan’s point about good-deaths and bad-deaths are very helpful in other areas and passages – especially when it comes to Christ laying down His life (good death) and suffering our penalty (bad death). I think it is best to say Genesis 2:17 threatens a death penalty that would have been eventually removed by God. To me, Jordan goes too far when he concludes that the “death” threatened upon Adam also includes the promise of a good-death if he remained obedient. With all this said, Jordan’s overreaching conclusion in Gen. 2:17 should not prevent us from appreciating the biblical reasoning he uses to make that faulty point. Using biblical logic is not bad, but sometimes the Bible prevents us from making what we think to be an obvious explanation of a verse.
Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there.

I. Eden’s Location

Up until this point in our study of Genesis we would not have known the location of the Land of Eden. However, this passage (Gen. 2:10-14) gives us an idea of where it was because of two rivers mentioned: Tigris (Hiddekel) and the Euphrates. (See Dan. 10:4. The Tigris is also the Hiddekel).

So then the Land of Eden, and its eastern Garden, was a real physical place somewhere in the region of the Middle East. It is not a myth, fable, or parable; it is a literal history which had a real geography.

You will notice on the last page of this study where Jim Jordan estimates where the Land of Eden was located. It would not have been where the Tigris and Euphrates are now located, but far back where the rivers may have originated from a mountainous source – 1656 years before Noah’s flood, when God first made everything. Jordan considers that the Land of Eden was in the region of Armenia, around the mountains of Ararat, where Noah’s ark also came to rest (Gen. 8:4). This fits with the Bible’s typological theme, because God’s new creation work through Noah’s family would have began from a new type of Eden, possibly around the same location of the first. And, like Adam’s descendent, Noah’s descendants continued the journey eastward. (Gen. 11:2 should be translated “they journeyed eastward”.)

II. The Four Rivers

According to Jordan’s map, the four rivers flowed in a southern and slightly eastward direction. Nevertheless, there is an explicit symbolism that should be heeded, concerning the number of them. Since there are four rivers we should see this as symbolizing the four directions of earth (N,S,E,& West). As we pointed out in an earlier study, the “stream” that ascended up from the earth to water the whole face of the ground (2:6), is this river that flowed down from Eden, through the Garden, and out to the world breaking up into four rivers. This is all theological as well as geographical.

Whatever happened in the Garden (blessing or curses) would flow outward to affect the four corners of the earth. Later in redemptive history, the Promised Land the Temple was the new “Eden” and “Garden”. And there was a new spiritual river for God’s people in that time: “a river whose streams shall make glad the city of God, the holy place of the tabernacle of the most high” (Ps.46:4). And when Ezekiel foretold of the glories of a new spiritual era to come, a mighty river flowed out of the temple that was too deep from him to cross (Ez.47:1-12). Jesus taught this same Genesis-truth when He said “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 8:38). The point is that believers in Christ are the new “Gardens of Eden” watering and renewing the earth with the gospel. In this rescuing and renewing sense we have
become the righteousness of God in Jesus Christ, for we are co-labors with God seeking to reconcile the world to Him (II Cor. 5:20-6:1).

III. The First River: Pishon

11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. 12 And the gold of that land is good. Bdellium and the onyx stone are there.

1. The Land & The Name

Notice that the Pishon “skirts the whole land of Havilah”. The land of Havilah is the area east of Egypt, which the children of Israel passed through during the Exodus, and then wandered around for 40 years (Gen.25:28, I Sam.15:7). This land is due south of the Jordan River – which is one reason, among many, to equate the Pishon River to what is commonly known as the Jordan River.

We should realize that the Jordan River originally flowed down into the land of Havilah until the destruction of Sodom and Gomorrah. I agree with Jim Jordan who says that the destruction of Sodom and Gomorrah is what created the Dead Sea. Lots wife looked back toward the destruction of those two large cities (that salty area) and turned into a pillar of salt (Gen.19:26). After the Great Flood the Jordan River would receive its water source from the upper land of Palestine, and no longer from the Eden mountain in Armenia that is much farther north.

Also, in addition to Jim Jordan’s comments, I have noticed that the name Pishon means “increase”. This could possibly be a deeper reason for why John the Baptist said of Christ, “He must increase and I must decrease”. We can say that John “increased” Christ when he baptized Him in the “Increase River” (i.e. Pishon/Jordan), inaugurating the priestly ministry of Jesus.

The Pishon/Jordan River is mentioned first in this list of rivers because it will play a central part to the rest of biblical history.

2. The Jewels

The land of Havilah has gold, bdellium, an onyx. The onyx stone is known to be black; but no one knows what the bdellium stone is. Nevertheless, when we put Numbers 11:7 with Exodus 16:31, we know that bdellium is white. The former passage tells us that the manna was the color of bdellium, like coriander seed; and the latter passage tells us that coriander seed is white. It is at this point our theology and interpretation of Scripture should become sensitive to color.

The colors black and white are the boundaries for all the other. In other words, black and white are the Alpha and Omega of all the colors, yet gold is the most important of the jewels and thus has more attention given to it in Gen. 2:11-12.

This will all have theological significance because the garments of Aaron, the High Priest, will be made from the land of Havilah – for that is the location of the exodus event. Also, those high priestly garments will be decorated with gold, onyx, and other jewels having different colors of the rainbow. Jim Jordan points out that white (bdellium) is the summary color of all the other shiny jewels (evidenced in that white light is fractured into a rainbow as it shines through a prism). Therefore, when Aaron wore gold, onyx, and other jewels on his garment – it is equivalent in meaning to Aaron wearing the entirety of gold, onyx, and bdellium from the land of Havilah.
“In Aaron’s garb, the outermost and thus the most glorious aspect of his clothing consisted of three stones: the golden plate, inscribed “Holy to Yahweh”; the onyx stones, inscribed with the names of the sons of Jacob in birth order; and the twelve gemstones (amplifications of the white bdellium) of the breastpiece, inscribed with the names of the tribes of Israel. Thus, these beautiful stones have to do with glorification, and with representation, for by means of the engravings on these stones Aaron represented Israel. (Note that in Exodus 28 the stones are discussed in reverse order: first onyx, then the gemstones [amplifications of bdellium], and finally gold.) Trees & Thorns, Jim Jordan, pg. 47.

“These glorious gems represented the sons matured into tribes. A baby has not yet matured into anything specific. We don’t know if the child will become a good person or a bad one. We don’t know if he will be a musician or a minister of a farmer or a sailor or a computer engineer. As we grow, we grow from being “striped onyx” into a specific glory, which each one has unique to himself. Thus, as the twelve sons of Jacob matured into tribes, each tribe took on a distinct glory of its own, represented by its gemstone.”


The two onyx stones on the right and left shoulder of the priest had the twelve sons of Jacob inscribed on them (Ex.28:9-10). Yet the rainbow looking breast plate, the “bdellium-type” of breast plate, holding the twelve gemstones on it had the twelve tribes of Jacob inscribed on them. The sons and the tribes of Jacob refer to nation’s origin, and then their maturity as tribes. Aaron the High Priest presented their origin and maturity. Onyx was the alpha stone on the shoulders; gemstones on the breast plate represented the omega bdellium. Similarly, as we grow from darkness to light, even so we grow from an onyx-era to a bdellium-era.

It should be pointed out that onyx was also used on the breast plate, on the 4th bottom row, in the middle. Therefore, not all of Aaron’s gemstones on the breast plate were the colors of the rainbow. This may be used to help show the greater and glorified priesthood of Christ in the book of Revelation, in whom there is no dark color, but that of a rainbow. (Rev. 10:1; Jordan interprets the “mighty Angel” in this verse to be a reference to Christ, as God also appeared in Daniel 10, as “Michael” the “Chief Messenger”.)

3. Onyx

Concerning the 12 gemstones on the breast plate Jordan points out that these do not represent the 12 tribes as they landed in the Promised Land, which will exclude “Levi and divided Joseph into Ephraim and Manasseh” (Orientation in the Book Revelation, pg.13). We should apply the meaning of the gemstones as they were before Levi was excluded as a tribe, and before Joseph was divided. This is all to say that Jordan says the onyx on the breast plate represented the tribe of Joseph.

“When the High Priest goes before God, he bears all twelve tribes on the two onyx stones on his shoulder as a memorial. Similarly, Joseph bore his brothers on his shoulders during the great famine and afterwards in Egypt. Joseph saved his brothers and led them to repentance. Thus, it is appropriate that Joseph, onyx, bear the tribes of Israel before God at this stage of history, prefiguring the work of Jesus Christ.” (Orientation in the Book of Revelation, pg. 14).
“Finally, we see that Adam could be a baby priest in the garden without visiting Havilah, but to mature into a full Adamic priest he would have to go downstream. He would have to exercise dominion and bring the fruits of that dominion back to the sanctuary to adorn it. The church is not to be a plain, bare-bones place in all ages, but is to mature in glory in terms of the glories of the world, anticipating the glories of the next. Beautifying ourselves, our clergymen, and our churches with the stones of Havilah and with other arts is the sign of maturation and glory.”

Trees & Thorns, pg. 46
The Flow of Biblical History
Genesis 2:13-14

Last time we studied the river that began its flow from the upper region of the Land of Eden, which then flowed through the Garden and divided into four major rivers. As we begin this study, let’s define all the names of the rivers mentioned in Genesis 2:14. Notice the following:

- Pishon means “increase”
- Gihon means “bursting forth”
- Hiddekel means “rapid”
- Euphrates means “fruitfulness”

This is the order in which these rivers are listed in Genesis 2:11-14. I wonder if there is significance in the word order of these rivers. By simply adding a conjunction and preposition it creates a sentence capturing God’s purpose for Adam’s work in Eden: Out of Eden there will be an “increase” and “bursting forth” of “rapid” “fruitfulness”.

This certainly was the revealed will of God which He intended to do through Adam and his posterity, especially in regard to blessing the earth. God intended for mankind to increase, burst forth, and to rapidly be fruitful. This is one of the reasons I find it very difficult to believe that the universe is any more that 6,020 years old. Mankind multiplies very rapidly, especially in ancient times when a couple could easily have ten children. Look how much the entire continents of North and South America have been populated and developed over the past 500 years. Sure, immigration has played a part, but more people have been born on these continents than those who have sailed across the ocean. My point is that a lot of rapid growth can happen over 500 years. Now imagine how much humanity can grow and expand over several thousand years, with many of those generations having loads and loads of children. I believe that if the world was any older than the Bible’s chronology tells us, then the population of our planet would be exponentially greater than it is right now.

I. Pishon – The Priestly River

In the previous study I explained that this is the same as the Jordan River, and thus I would label it as a Priestly River. The Jordan is where baptisms occur, which is reference to new beginnings, or new eras of history (compare with I Kgs 17:3). Baptisms are priestly in the sense that one is affirmed and initiated with that which is new, or in an infant-like stage. In such stages one simply follows the rules of “do’s” and “don’ts”; like Adam’s infant and priestly stage in the Garden. The Priestly ordinances of Moses’ Law, were given during Israel’s infant era of history (compare with Ezekiel 16). In crossing the Jordan River God baptized them or initiated them by affirming that they were his priestly people. They had yet to conquer the land. The glory of conquest would come later, well after this priestly era of history, which leads us to the Gihon River.
II. Gihon – The Kingly River

The Gihon River flowed down to the whole land of Cush, which is the area of Ethiopia. Most likely this is the same river as the Nile, yet when God first created the world it flowed in a southward direction.

Later in the Bible there is another smaller river named Gihon located in the land of Israel, which is most likely named after the original Gihon of Genesis 2. Solomon’s kingship and inauguration was proclaimed and initiated near that little Gihon River (I Kings 1:33,38,45). His reign was truly a Gihon-moment, a “bursting forth” for the nation of Israel. Solomon ushered in the glory days of the Israelite nation. The kingdom was united under his rule, he built the splendorous temple, he was known for his proverbial wisdom, and all the kings after him never achieved the stature or reputation of Solomon – except Him who is greater than Solomon (Matt. 12:42). Even Jesus, knowing the reputation of Solomon would say, “even Solomon in all his glory was not arrayed like one of these” (Matt.6:29).

Thus, I think we can rightly label the Gihon as the Kingly River, marking the apex of conquest and dominion. Yet, in Biblical history times would change. The old world would come to a death, and a new creation would be had. Those who announced such a change to come were the prophets.

II. Hiddekel – The Prophetic River

This river flowed toward Assyria and it is the same river as the Tigris mentioned in Daniel 10:4. The Tigris River is known for being a more swift and rapid river than the Euphrates. Hence the Hebrew meaning of this river means “rapid”, and the Hebrew meaning of Euphrates means “fruitfulness”. The Euphrates flows at a much slower and gentle pace. Tigris, is also the Greek meaning for Tiger, which also refers to the forcefulness of this river.

It was upon and over this mighty swift flowing river that God the Son appeared to Daniel in response to his prayer (Dan.12:6). As I have taught and substantiated in other lessons and sermons, based on Jim Jordan’s exegesis of Daniel 10-12, Michael is the One who appeared to Daniel in chapter ten and He is the uncreated second Person of the Trinity functioning as the Chief Messenger in this passage. Michael means “Who is like God?”, or can be translated “He who is like God”. Either way, Michael is certainly like God, for He is God. He is the person of God who will later become flesh, and will be indentified in His humanity as Jesus. He who was the Chief Messenger in the Old Testament becomes the Chief Servant in the New Testament laying down His life for His people.

The Lord shows up to strengthen Gabriel (10:21), who in turn will strengthen Daniel by touching him (10:10,16,18). The Lord is the ultimate source of strength by whom Daniel is even strengthened enough to stand in the end, and hear the Lord’s voice without falling down (contrast 10:7-9, 12:7-8).

The fact that the Lord stands over the mighty chaotic river of the Tigris means that He rules over the chaos of the nations. The waters symbolize the nations (Dan.8:2) and Daniel is given a vision of all the tumults among the nations before the coming of Christ.
As God the Spirit sovereignly hovered over the chaotic waters on Day One, even so God the Son sovereignly appears over the rivers Chebar (Ez.1), Ulai (Dan.8:2,16), and the Tigris (Dan.10:4;12:6). In this same descriptive and instructive manner Jesus Christ taught his disciples that He is the sovereign over all nations when He walked upon the stormy sea (Mt.14:25), and calmed the waves with His simple word (Mk.4:39). Though they still rage, roar, and crash their waves (Ps.93) upon the strength of His resurrected feet – He still governs over the angry nations in His sovereignty and will ultimately subdue them through His preached Word.

Also, notice that the Old Covenant Jerusalem was condemned for not embracing Christ and His church. That city and Old Covenant system became identified as a great harlot, the great Whore of Babylon, “who sits on many waters” (Rev.17:1). The old and local Jerusalem was once the spiritual ruler of the nations. Yet after rejecting the Lord’s New Jerusalem Church, that old creation reign was publicly dethroned and judged as a wicked harlot in 70 AD. The New Jerusalem, the New Israel, is now the Lord’s New Covenant church, of which the departed saints are now enthroned above heaven’s glassy sea (Rev.4:6-10; 20:4) ruling in heaven, and the saints on earth are enthroned as the spiritual rulers over the nations (Dan.7:27).

As a prophet, Daniel foretold the “latter days” of the Old Covenant era, even the destruction of the temple (9:26-27, see Jordan’s commentary). It was a time to anticipate a great transition to a new and better world. Thus, the Tigris/Hiddekel River can rightly be regarded as a Prophetic River, an era when a prophetically new world is foretold.

III. Euphrates – The Inheritance River

We are not explicitly foretold where the Euphrates flowed, but it is implied and geographically confirmed that it also flowed to the land of Assyria. The Euphrates was also the boundary of the entire Promised Land. “Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory” (Dt.11:24).

This verse should surprise us because we often think that the Jordan River was the eastern limit of the Promised Land. Well, during the time of priestly infancy, that was the boundary. Yet this verse explicitly expands the ultimate goal of inheritance to the Euphrates. This is very fitting because Euphrates means “fruitfulness”. Obtaining the boundary of this mighty river would be a great inheritance of abounding fruitfulness. For this reason, we should appreciate how this river signifies the greater and full inheritance of God’s people.

Likewise, after that prophetic era of Daniel’s prophecies, we come to the New Covenant era of inheritance, as we now inherit the rights of adoption as God’s New Creation people – which is Paul’s argument in Galatians 4:1-7. In Christ we are now heirs of God’s eternal kingdom. Having now inherited sonship through Christ, we will inherit the fruitful resurrection in the life of the world to come. Our fruitful Euphrates-
moment will come when we see the fullness of Jesus’ promise come true: “Blessed are the meek, for they shall inherit the earth” (Mt.5:5).

Now, let me give a summary of my observations concerning these four rivers, with similar applications mentioned by Jim Jordan in various writings.

1. Pishon is the Priestly River. It is the Jordan, where initiating baptisms occur, ushering in the beginning of a new era, or a ministry like that of Jesus’. For humanity the priestly era is a time of infancy or childhood when one is simply concerned with being a “palace servant” (as Leithart describes it). Obedience to explicit and simple laws are to be followed.

2. Gihon is the Kingly River. King Solomon's reign was inaugurated near a river that was also named Gihon. Thus, the Gihon marks an era of mature kingship, which is equivalent to a person’s adulthood. Adults rule over families, churches, and governments by making laws; and seeking wisdom to administer justice over children, parishioners, or citizens.

3. Hiddekel/Tigris is the Prophetic River. This was the same river where God the Son shows up giving Daniel a prophetic vision of the "end of days" (covenantally, not cosmically). Thus, the Tigris marks an era announcing when a new world is to be had, or made. Likewise, the elder years of one’s life is the prophetic era when the life of the world to come draws inevitably closer, and the anticipation of that glory intensifies.

4. Euphrates is the Inheritance River. The river of "fruitfulness" was also the boundary of Israel's greater inheritance Dt.11:24. In like manner, the church's inheritance is the entire fruitful earth (Mt.5:5). When one passes on to glory he or she receives the eternal inheritance and the fullness of it in the resurrection to come.

Thus, these four rivers anticipate the "flow" of biblical history, as well as the “flow” of ones preparatory life for the glory of the life to come, which Christ has secured for His people.
When God Is Not Enough

Genesis 2:18

“And the LORD God said, “It is not good for the adam to be alone; I will make him a helper suitable for him.”

For the first time in Genesis, and out of characteristic with the first two chapters, God declares that something is not good. The adam that God made is alone. Thus God renders a kingly judgment, showing His own “knowledge of good and evil”, saying “It is not good”.

We know from Genesis 1 that God will say that everything is good at the end of the 6th day, yet Genesis 2 records the events within that 6th day. So before that day concluded, soon after He made the individual adam, God saw that is was not good for His created-child to live in isolation. Before we study the woman that God made, and the events that led up to her creation, let us address an issue this text brings to our attention.

I. God Was Not Enough For Adam

After God said it was not good for the adam to be alone, why did the adam not say, “No God, I do not need anyone else, I have you! All I need is my relationship with You.” Well, such a response would have been stupid and sinful. Yet, that is how many people try to live their lives. To understand the sinfulness of isolationism, let us first notice the irony.

God is all sufficient, and the greatest good for any person to have is a loving relationship with the living God – all of which the adam had upon his creation. Yet, the all-sufficient God declares that man needs a relationship with another person. By implication, this is true for the woman as well. The woman was created for man, to help him. Thus, the man needs a helper, and the woman needs to help. Therefore, even in a sinless world it was not good for any person to only have a relationship with God.

To heighten the irony we need to realize that the adam was in a covenant relationship with God at this time (Hosea 6:7). God had already outlined the stipulations of that covenant, responsibilities for Adam, and the fruit of the Tree of Life was there to be had. Therefore, even though there was a covenant relationship between God and Adam, God says that it is not enough. How can a covenant relationship with the all-good God not be good enough?

Think about what this means for God Himself to say this! God has established a personal and covenantal relationship with Adam, yet God has created Adam in such a way that he needs more than a relationship with God. If Adam only has a relationship with God – Adam will suffer a plague of loneliness, which is more than God Himself can cure. God creates a problem that He can not personally solve. God acknowledges that loneliness must be solved by more than a divine and human relationship. Also, as we will see, neither will an animal and human relationship reckon with the pain of loneliness. Ultimately only a human and human relationship will defeat loneliness, as evidenced in a marriage between male and female.

II. Adam Did Not Reflect God Enough

We must remember that God made the adam in His image. Therefore, if something is “not good” with the adam, then he is not fully reflecting or fully imaging the Ultimate Good, the God of all creation. If the image of God reflects loneliness and isolation, then
that image of God is telling a lie about God – for God is not lonely, nor is God an isolated individual. The “not good” problem with the Adam was that he did not image the fellowship and community within God.

God, within His nature and being, is an eternal community and fellowship in three Persons: the Father, the Son, and the Holy Spirit. Each Person of the Trinity has an infinite love and devotion to the other. So then God has never been “alone”, nor lonely as one who is “all by himself”. In fact God is not a single “self” – the one God is three “selves”. So then, a fellowship of infinite love, loyalty, and devotion is intrinsic to the meaning and being of God. Having this biblical doctrine of God we can appreciate the following statement: God could not have made an adequate image of Himself if He had left man by himself.

III. Beware of Isolation

All of this is extremely relevant, not only for marriage, but to the Christian life and persevering in the Faith with faith. The visible church is a new community of a new humanity. It is the new fellowship with the New Adam. Sadly many individuals think that “God is enough”, and they forsake the fellowship. Such people will say things like “Me and my relationship with God is all I need, so I do not need to go to church”. They separate themselves from the covenant fellowship, the means of grace, the signs of God’s covenant, and the love of the saints. In reality this spiritual loneliness, isolation, and departure from other believers is Satanic, even if one claims to have some generic relationship with God. A person can not obey God when he isolates himself from other Christians saying, “My relationship with God is all that matters.” (See Matt.5:24) Such loneliness does not reflect God’s image.

Satan was the first isolationist, for he rejected the Holy Community of the Father, Son, and Holy Spirit. The fellowship he offers is actually an anti-fellowship and anti-community. There is no love between demons, but simply a mutual hatred against God. For this reason thieves and murderers can not be friends for long. Their evil deeds unite them, and let to themselves, they will only inflict their evils against each other. All their sins are anti-community and anti-fellowship. And this is one of the many pains that will be inflicted upon the damned in hell.

There will be no fellowship, camaraderie, or community in hell. All those in hell will experience their torments as isolated individuals. No friendship will be had to alleviate any misery. In accordance with their desires, they would prefer the burns of hell than the blessings of God’s community. People will grow in their hatred against God as they suffer (i.e. gnash their teeth at Him). No pain of hell will produce remorse or repentance from sin, for no such grace will be found there. For this reason we also see the firstfruits of hell in this life – beginning with isolation from God’s people, estrangement from God Himself, loneliness in times of hardship, a union in hatred, and personal preference of all that misery over the family of Christ.

So then, a person with saving faith will choose God’s family over isolation. Saving faith teaches us it is wrong to run away in isolation saying, “My relationship with God is enough!” So in addition to the dignity of the individual and the bonds of marriage, the friendship of the church family is a redeemed reflection of God’s image upon the earth. In this community God reconciles man to Himself, and keeps mankind, whether single or married, from being alone.
Learning From, and Serving, Animals
Genesis 2:19-20

I. Structure of Genesis 2:18-25

a. Adam Needs a Helper
18 And the LORD God said, “It is not good that man should be alone; I will make him a helper comparable to him.”

b. God *Forms* Beast, Birds / *Brings* to Adam
19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them.

c. Adam Names Animals / No Helper Found
And whatever Adam called each living *being*, that was its name. 20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

b’ God *Built* a Woman / *Brings* to Adam
21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He *built* into a woman, and He brought her to the man.

a’ Adam’s Helper / Adam Names Her
23 And Adam said: “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

This passage explains how the 6th day went from a “not good” (2:18) condition to one that was “very good” (1:31). It begins with Adam’s need for a helper, then it concludes with the helper that God built for Adam. (We will see later that word in v.22 is “built”) The central section points out Adam’s role of responsibility and authority, regard his naming of the creatures and his lack of a helper. As with many chiastic structures, these central themes come to together in the last section – where God solves the problem of Adam’s need for a helper, and Adam names her. Thus at the conclusion of chapter 2 the sixth day, summarily mentioned in 1:24-31, is not “very good”.

Genesis 2:4-25 draws attention to the details of the sixth day. It describes the layout of the land, the flow of the river and rivers, the formation of Adam, beasts, and birds; and the building of woman. All of this happens on the sixth day and is certainly not too much for God to do within that 24-hour period.

II. Learning from the Little Help of Animals

In Jordan’s commentary he asserts that Adam reasoned from the animals, and learned from them, that he also needed a mate. Though the text does not explicitly say this, there are enough implications to regard it as a teaching of the text.

First, God certainly would have made male and female creatures for the dust, all at once. There is no indication, or line of reasoning, that God would have made female beasts or birds out of the males. So when the animals were paraded before Adam, to be
named, they would have had sexual partners with them – revealing what Adam did not have.

Secondly, the comparisons between man and animals demonstrate that man was to learn from animals. For both of them were “formed from the ground” and both were a “living being” (2:7,19). This created analogy between men and animals is the basis for other parts of scripture will instruct mankind to use and observe animals, in a tutorial fashion.

“The analogy between man and animals underlies the sacrificial system, the laws of unclean foods, many of the proverbs, and so forth. Here, of course, Adam reasons from the fact that the animals come in sexual pairs to the notion that he also should have a female complement. Adam does not reason that he is different from the animals, and thus needs no helper. Rather, he instinctively knows that the analogy exists……So Adam learned about the world by naming the animals. And he also learned that each came in a sexual pair, and form this he reasoned that God intended him to have a mate as well. The animals were indeed helpers, but not the helpers “fitted” from him.” (Jordan, *Trees and Thorns*, 60,61)

III. The Greatness in Serving Animals

God brought animals to Adam “to see what he would call them. And whatever Adam called each living being, that was its name.” Naming the creatures is an act of authority, responsibility, and dominion over the creatures. This is the first act in which Adam actively demonstrates the image of God. Just as God called and named parts of His creation in Genesis 1, even so Adam begins to do to likewise. We should also see that Adam’s dominion is God-like as well, in its service.

“In a sense, before you guard you have to serve; that is, you have to know what it is you are called to guard. Thus, while the fullness of man’s kingly task comes only after he has learned to guard, the beginning of his kingly task precedes his guarding. The order is: serve, guard, rule.

God created animals to teach man. We can see it immediately here. First, to teach man about his serving function, God brought the animals to Adam for him to name. Adam gave them descriptive names, based on his observation of them. Then, to teach man about his guarding function, God permitted an animal to come to Adam to test him.” (Jordan, *Trees and Thorns*, 61)

Adam succeeded in his serving, or naming, function; but he failed in his guarding function which we will soon study. Nevertheless, this service of naming the animals was the first step in Adam’s maturity. Likewise all acts of Godly dominion are essentially an act of service and giving. Ultimately we see the greatest act of dominion in the sacrificial giving our Lord for us, and in the giving of His name upon us in baptism. Dominion, whether it is over creation or in our justification, it is accomplished through acts of service. The one who serves first, and the most, is the greatest. Thus, Adam’s lordship
over animals is shown in that he is the first to serve them. Before he would use them to help plow the soil, or feast upon, he would first serve them a name.

It is a fallen world that turns the doctrine of “dominion” into a selfish tyrannical consumption. This is clearly evident in totalitarian regimes throughout the Islamic world. Their dictators are an image of the Islamic god on earth. Such dominion serves nothing, and gives nothing, but rather oppresses through tyrannical force so that whoever has the might is right – all of which is the exact opposite man has learned from plants and pets.

The fact is that we cannot have dominion over anything unless we serve it; we cannot rule anything we do not serve…For instance, you can throw out seeds to grow vegetables, but unless you act as a servant to the young plants, you will not get any vegetables…The same is true with animals: If you do not serve them in the sense of meeting their needs and spending time with them, they will never serve you. With regard to human beings the matter is less obvious because you can bully human beings into obeying you, but this never lasts very long and never produces lasting dominion. Thus, we are to learn the nature of true dominion by dealing with plants and animals, which we cannot successfully bully. (Jordan, Trees and Thorns, 60)

As one can see, there is much food for thought concerning Jordan’s observations of Adam serving the animals by naming them. Now to lead in another direction, we should appreciate the relationship between love and dominion. God reveals His dominion over the world in that He gives His sun and rain upon the wicked and the righteous (Mat.5:45). This service of love demonstrates God dominion over all. In like manner we are called to “love your enemies”. Offering loving service to our enemies exemplifies our dominion over them, and in that way we will be mature, as our Father in heaven is mature.6 In like manner, the sovereignty of God was demonstrated by His care over Nineveh’s cattle, and in giving Himself as a sacrifice upon the cross. God’s service, care, provision, and benevolent love are essential to His dominion. Understanding this is necessary to having Godly rulers in the family, church, and society who reflect the glory of God.

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6 The word “perfect” in Matthew 5:48 means “mature”.

In Genesis 2:19 the word for “call” is used twice. Whatever word Adam chose to call an animal became its name. I want to start off this study with an observation of the word “call” by Jim Jordan:

“The Hebrew verb “call” (qara’) is used both descriptively (to name something) and vocatively (to call someone’s name). It is used five times in Genesis 1:1-2:3, for five things that God names (Day, Night, Heaven, Earth, Seas). It is used ten times in our passage (2:4-4:26). It is interesting to note that there is a kind of literary rhythm in the usage of this verb, which brings out a significant point:

1. Adam calls names for animals (2:19b) descriptive
2. Adam calls names for animals (2:19c) descriptive
3. Adam calls names for animals (2:20) descriptive
4. Adam calls name for woman (2:23) descriptive
5. LORD God calls the man to appear (3:9) vocative
6. Adam calls Eve’s name (3:20) descriptive
7. Cain calls Enoch’s name (4:17) descriptive
8. Eve calls Seth’s name (4:25) descriptive
9. Seth calls Enosh’s name (4:26) descriptive
10. Men call to the LORD in worship (4:26) vocative

Jordan points out the rhythm concerning the number of times the word “call” is used and how it is used in Genesis 2:2-4:26. Four times it used descriptively; and then vocatively in 3:9 when God called to Adam “Where are you?” Then another four times it is used descriptively; and in 4:26 “men begin to call on the name of the Lord.”

In the first vocative use of “call”, God calls to the man. In the second vocative use, it is men who call to God. This is the order of grace. God calls out to sinful man, and then man in response calls upon the name of the LORD.

The first set of descriptive callings (2:19-23) are all generic and impersonal. In the second set (3:20-4:26) the names are personal. This is the pattern of life itself. We know about people, pets, and places generically before we know them personally and emotionally. A man first knows about women generically. Then he chooses a particular woman to marry who has a specific name. Then after the marriage he glorifies her with a more intimate name like “Darling”, “Babe”, or “Sweetheart”. It is not that previous names cease to exist, but that with the greater glory of a relationship a greater name is given.

I. The God Who Sees – Judges and Affirms

Genesis 2:19 says that God wanted to “see” (ra’ah) what Adam would call the animals. This same word is used in Genesis 1 when God saw what He made, then declared His work to be good. When God sees something He also makes a judgment of what He has seen – determining whether it is good or evil. Since God can make no evil

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7 See Trees & Thorns, pg. 62, for this outline
thing, He rightly judged and affirmed that all His work in Genesis 1 was good. This same sequence of seeing, judging, and affirming should be stressed when God saw the work of Adam’s words.

Adam was commissioned to formulate appropriate words that would adequately match the animal he saw. Once Adam saw an animal and give it a name; God would see the match between Adam’s word and the corresponding animal. Seeing that Adam’s word rightly fit the animal, God would then judge Adam’s work as good, and then affirm the animal’s name by accepting it. The simple point is that Adam was not free to pick any term, or any word, for a creature’s name.

Naming an animal "God" would have been idolatry. Naming an animal his "woman" would have been beastiality. Naming an animal "man" would have been homosexuality. The names had to rightly fit the creature, for God saw how the name corresponded to the animal. Therefore, Adam had to choose names wisely, appropriately, and pleasing in God’s sight.

On this sixth day Adam did a good job of naming the animals because God honored the names that Adam placed upon them. Adam would continue his task of working with His words when he named his former rib as “Woman” – for she was taken out of man. After God promised that redemption would come through the Woman’s seed, Adam renamed her “Eve” – for she was the mother of all living.

So then, when Adam first named the animals, God was training him to work with His words so that he would name the truth of what he saw. It was a work that would apply to all areas of life and spiral out throughout the course of history. Apply names to animals was the first step of humanity’s ensuing work of applying names to everything else – to all people, all events, and all actions under the sun. The battle over naming things is still fought today.

II. Naming Spades and Saints

In a card game, when a person plays a Spade, that’s what it is. It is a Spade. To call it a Heart, Diamond, or Club is to tell a lie. And today in our culture “Spades” are played everywhere, so to speak, yet those who play them want to re-name them. Let us look at the battle over names in our world today.

1. Politics and Culture

By politics I do not simply mean Republican or Democrat. I am referring to all political decisions ruling in the governments of men. Thus in politics, small and large, Satan convinces men to rename acts of evil so that the evil can be accepted. In his, “Politics and English Language” (1946), George Orwell criticizes the way horrific acts of brutality have been euphemized and renamed by political leaders to justify their actions.

“Thus political language has to consist largely of euphemism, question-begging and sheer cloudy vagueness. Defenseless villages are bombarded from the air, the inhabitants driven out into the countryside, the cattle machine-gunned, the huts set on fire with incendiary bullets: this is called pacification. Millions of peasants are robbed of their farms and sent trudging along the roads with no more than they can carry: this is called transfer of population or rectification of frontiers. People are imprisoned for years without trial, or shot in the back of the neck or sent to die of scurvy in Arctic lumber...
camps: this is called elimination of unreliable elements. Such phraseology is needed if one wants to name things without calling up mental pictures of them.

George Orwell, “Politics and the English Language”, 1946

This is why President Obama will say he wants to “spread the wealth around” but he will never call it Socialism. If he “calls a spade a spade”, naming his economic philosophy what it actually is, then he knows most of the public will reject it. Yet, this is just the tip of the iceberg.

Nearly every political design has to be worded and falsely named so that it sounds good to the public. When standards are lowered for minorities in our culture, it is not called a Demoralizing Action; it is called an Affirmative Action. When infants are slaughtered in their mother’s womb and ground into pieces by a garbage disposal, it is not called the Murder of Infants; it is called the Abortion of Fetal Tissue. When homosexuals rally for the rights of matrimony, it is not called the Abomination of Sodomites; it is called an Alternative Lifestyle. When generations of able-bodied people are encouraged to have illegitimate children and live off government handouts, it is not called the Enabling Bastardy and Slavery, it is called Social Welfare.

Obviously this list of false names can go on and on – yet it all demonstrates how a sinful world functions under the dominion of sin and Satan. Part of the church’s role in discipling the nations is to lead them with rightful names. The church is called to “call spades as spades”. If the church euphemizes, or softens, the name of a sin – then the church dishonors God. Names and words such as Abomination, Murder, Sodomy, Idolatry, Hell, Apostate, Sin, Satan, Brood of Vipers, Sons of Satan, and Evil – these are all very pleasing to God when they are properly placed on corresponding people, evil philosophies, and their sinful actions.

John the Baptist properly named the Pharisees as Brood of Vipers, and Jesus properly named them as Sons of Satan (Matt.3:7, John 8:44). Like John and Jesus, the church is to name evil as evil, for by our words that we use to name actions and people we will be judged (Matt.12:37). Yet we are also to name good as good.

2. Church and Family

The sacrament of holy baptism is not a work of man, but of God. Through that rite God places His triune name upon our children – and thus our children should rightly be called Christians. However, Satan will sometimes come into a church or family convincing pastors and parents that “Christian” is not a good name for baptized infants. Oftentimes, the reasoning is that the future is unknown, or that the child has not come of age, or that the child may not be certainly saved – therefore, the child should not be identified as a “Christian” yet. I personally call this line of reasoning Satanic because it pulls pastors and parents away from the promises of God given in baptism.

Naming ourselves as the Baptized, Elect, Justified, and Adopted children of God is how we live by faith and fight the good fight. Honoring the good name that God has placed upon us and affirming each other in our Christian name is how we encourage one another in perseverance. When the church uses its words to rightly bind and loosen (Matt. 16:19) according to God’s Word, God sees the name placed upon a person or situation, and what is pronounced upon the earth is ratified in heaven.
Degrees of Sleep and Death

Genesis 2:21a

And the LORD God caused to fall a deep sleep (tardema) upon the adam, and he slept (yashan).

The utmost significance of this passage is the difference in the Hebrew words tardema and yashan. The word for “deep sleep” (tardema), and its synonym (radam), has a more theological significance than the ordinary verb for “sleep” (yashan). In summary, “deep sleep” is associated with God’s covenant making work, it may precede a death and resurrection, or it may precede a total destruction. The following is a list of verses and the context where the two words for “deep sleep” are used in the O.T.:

“deep sleep” usages (tardema)

A covenant-making event occurs during “deep sleep”
Gen. 2:21 – Adam is in deep sleep, God builds a covenanted wife for him.
Gen.15:12 – Abram is in deep sleep, God makes a covenant with him.
I Sam.26:12 – King Saul was in deep sleep. David spared his life, then Saul renewed his covenant with David.

God scares men to death during “deep sleep”, preventing them from death.
Job 4:13 – Eliphaz claims to have experienced a death-sentence warning, while in deep sleep.
Job 32:15 – Elihu states that God visits men while in deep sleep, scaring them to death, to prevent them from death; i.e. Eliphaz’s vision.

God’s ultimate judgment comes after a preliminary judgment of “deep sleep”
Prov. 19:15 – Laziness casts one into deep sleep, so he will starve. See my study on Proverbs 19, which shows this passage is pointing out God’s judgment and curse. In 19:24, the lazy man will not feed himself.
Is. 29:10 – The Lord brings a deep sleep on the prophets and seers so that they are blind and stagger like a drunkard.

“deep sleep” usages (radam)

God’s judgment was a “deep sleep” (radam)
Ps. 76:6 – The Egyptian army was cast into deep sleep, when they were drowned.

God’s judgment came during a “deep sleep” (radam)
Jonah 1:5-6 – God sent the storm while Jonah was in deep sleep in the ship.
Judges 4:21 – Sisera was in a deep sleep when Jael drove a large nail through the temple of his head.

God’s vision of prophecy comes during a “deep sleep” (radam)
Dan. 8:18; 10:9 – Daniel receives a vision of what will occur as his era of history comes to an end.

Shame results from “deep sleep” during harvest (radam)
Prov.10:5 – He who deep sleeps during harvest is a son who causes shame.
After observing the above list we should notice that *tardema* and *radam* are synonyms for “deep sleep” just as the English words “unconscious” and “coma”. As listed above we see that a variety of things may happen during, or after, the Biblical events of a deep sleep. Jim Jordan says, “Deep-sleep is close to death and is the place where covenants are made; it is de-creation preceding either total death or resurrection.” (*Trees and Thorns*, p.43)

In addition to Jordan’s summary statement I notice one time where “deep sleep” (*radam*) is equivalent to death, which is found in Psalm 76:6, when the Egyptian army was drowned in judgment. So there is certainly a relationship or similarity between a deep sleep and death. In both circumstances, and to a greater degree with death, one’s body is unconscious, non-responsive, numb to pain, and laid to rest. This leads us to a subject we have previously studied, that has several ramifications concerning sleep and death.

Previously I have mentioned my disagreement with Jim Jordan on Genesis 2:17, when God said Adam would die when he ate of that fruit. Jordan thinks that if Adam had not sinned, he would have lawfully been allowed to eat of the fruit, then he would have still died – but it would have been a good death leading to a greater resurrection. I disagree with this interpretation of 2:17, for I think it is better to say that the death penalty would have removed by God, allowing Adam to eat and live like a king upon the lawful eating of the Tree of the Knowledge of Good and Evil. Though I disagree with Jordan on this one little point, I think he is has a good point about sleep, or even “deep sleep”, being a type of death. The Bible compares sleep and deep sleep too much for one to deny the comparison. For the rest of this study let me prove some thoughts on sleep and death.

1. **A Greater Degree of Sleep**
   
   To a limited extent we can regard one’s physical death as a greater degree of sleep. In a similar way laziness and drunkenness are greater degrees and durations of rest and drinking. In this way, when believers die their bodies “sleep” in the Lord. When our physical bodies die it experiences an ultimate sleep: an unconscious, non-responsive, and temporary rest – until the resurrection.

2. **A Lesser Degree of Death**
   
   Since physical death is a type of sleep, we can also say sleep is a type of death. When we go to sleep at night we experience a type of death to a lesser degree. As we apply a little death-understanding to our normal sleep pattern, several theological and Biblical points open up to us.

3. **The Process of Glorification**
   
   When Adam was put to sleep he experienced a type of death, even in his sinless condition, and was then glorified with a woman. In this sample, God demonstrates how we grow from glory to glory, and how Christ was glorified with His church-bride. In union with Christ, we also go through good deaths. We die to ourselves and we give of ourselves. We put seeds to death by burying them in the ground, and we see their resurrected glory as a tree. Various stages of life come to death before a greater era is born.

4. **Importance of Eschatology – Having a Goal You Can Not Outlive**
   
   Christ teaches us that there is always a greater glory ahead, after any sleep or death.
The Construction of Adam’s Side
Genesis 2:21b-22

And the LORD God caused to fall a deep sleep upon the man, and he slept. And He took one of his sides, and He closed the flesh in its place. And the LORD God built the side that He took from the man into a woman, and He brought her to the man.

Last time we studied the “deep sleep” that God caused to fall upon the man, this week we will study the side that God took from the man and then built into a woman.

I. The Severed Side of Adam

The Hebrew word tsela literally means “side”, yet is it most often translated as “rib” in this verse. It is first used in the plural, then in the singular. “He took one of his sides”. Then, “God built the side that He took from the man into a woman.”

This word (tsela) is used for each “side” of the ark of the covenant (Ex.25:12,14), where rings would hold the poles used to carry the ark. It is also used for the “sides” of the tabernacle (Ex.26:20,26,27,35). Expounding upon this “side” theme, James Jordan observes that the woman was not built from a little singular rib bone.

“This is the only place in the Bible where this word is used in connection with human beings. It is used once for the side of a mountain, and all other usages refer to sides of buildings or in other architectural settings.

The woman was not made from the man’s rib. He states that she is “bone of my bones and flesh of my flesh.” Thus, a whole complex of flesh and bone was withdrawn from Adam and used to make Eve. How much, we are not told.”

(Trees and Thorns, 67)

Jordan’s point is that the woman was not built out of a bear little single rib from the man. God used one side of Adam which included a plurality of Adam’s bones, for when Adam says she is “bone of my bones”, he is explaining that she is a bone structure that came from a plurality of his bones. In addition to this, she is a flesh structure that came from His flesh (i.e. “bone of my bones, and flesh of my flesh”).

Now if there is any implication that should be noted with the removal of some of Adam’s bones and flesh, from one of his sides, it is that some blood was split. In that deep sleep, Adam’s heart was certainly still beating. So when God quickly removed some bones and flesh, Adam bled a little bit – just as a patient slightly bleeds on the operating table, or a mother slightly bleeds while giving birth. We also know that Adam was bleeding because it was necessary for God to close up the flesh in his place (2:21).

This word for “close” is the same word used for closing doors. For example, this word is used when Noah and the animals entered the ark, and God “shut him in” (Gn.7:16). Therefore, God closed this opening on the side of Adam, yet before this doorway of flesh was closed, some of the adam’s blood would have sprinkled on the adamah (i.e. “ground”). At this time his blood drops were self-sacrificing for the building of his wife, but not for any sin or curse. However, when the New Adam came his blood drops would not only build a bride, but also atone for the curse upon her and the ground.
One Jewish commentator says, “Man, as it were, was divided, and the one part formed into Woman….So that what was previously one creature was now two, and thereby the complete equality of women for ever attested” (Hirsch, *Genesis*, p.68).

II. The Constructed Side of Adam

It is significant to point out the Hebrew word used from the construction of the woman. She was not “created” (*bara*), nor “made” (*yatsar*), nor “formed” (*‘asah*); she was literally “built” (*banah*) by God. This is the only time this word is used in the whole creation narrative of Genesis 1-2. God “formed” (*‘asah*) the man, and He “built” (*banah*) the woman.

The same word (*banah*) is used for the building, of cities, altars, the tabernacle, and the temple. Clearly there is a certain glory manifested in the building of the woman. As cities are built by the industry and fruitfulness of mankind, even so the woman was first built to be a foreshadow and foretaste of cities to come. Cities are manifestations of the glorious dominion that mankind has over a creation – just as the sun, moon, and stars have a glorious dominion in the firmament-heavens. When God built the first woman, she was a glorious prototype of the cities that God intended mankind to build. Of course, after the fall of man, God would work to develop new city, and new woman, for a new Adam.

III. The Eschatological Side of the New Adam

The first woman was a glorious prototype of the eternal city of God, which is now being built by God. The Apostle John illustrates this glorious corporate-woman in Revelation 21:2 “Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned from her husband.” God’s church, as the redeemed bride is the ultimate eschatological Eve. When the new Adam suffered on the cross, they also “pierced His side with a spear, and immediately blood and water came out.” (Jn.19:34). The blood and water that flowed out of the side of Jesus corresponds to the forgiveness of our sins and the waters of baptism. As Jim Jordan comments:

“The blood and water that flowed from His side, after His death on the cross, create the Bride for Him. His blood (death) extends to us, and so does His water (new life). Resurrected in Christ, we are mystically joined to him” (pg.68).

IV. Summary:
1. She came from one “side” of the man (not a “rib”). That “side” had a plurality of bones with some flesh.
2. She was not “created”, nor “made”, nor “formed”; rather she was literally “built” by God, as a city/house/temple is built.
3. The comatose man would have certainly spilt blood on the ground when that “side” was severed from him.
4. She was a glorious prototype of the eternal city, now being built upon Him whose side was pierced, from which flowed water and blood.
5. To marriage relationship, a man is to bring self-sacrificing authority; a woman is to bring the covering of glory, as represented by her hair.
Laws of Sex and Food

Genesis 2:22-24

“…then the side which the LORD God had taken from man He made into a woman…therefore a man shall leave his father and mother and be joined to his wife.”

I. Sexual Unions Forbidden For All Times

1. Beastiality, Homosexuality, Polygamy

It is significant that God built a woman, and that He built one woman. From the start we see that God’s actions, from the beginning, have outlawed two sins: beastiality, homosexuality, and polygamy. The animals were not designed to be Adam’s sexual partner. God did not make another male person for Adam. Neither did God make more that one female for Adam. Thus, in the act of creation, God demonstrates his holy law regarding marriage; and the three sinful unions mentioned above are expressly forbidden.

There may be some concern with forbidding polygamy because some of the Old Testament people has more than one wife at a time. Jim Jordan makes the following comments concerning this practice in the Old Testament.

Note that polygamy is outlawed from the beginning. It is never permitted in the Bible. It is always an evil situation, usually entered through sin. (The exception is Jacob, who was contractually married to Rachel, but who acquired Leah by being tricked into lying with her.) But if you sinfully chop off your arm, you don't get a new arm when you repent; and if you sinfully take a second wife, you're going to have to live with two wives (Trees and Thorns, 74).

2. Parental-Incest

This is the sexual union of a parent and child. This was expressly outlawed in the beginning because it says a man shall “leave his father and mother and be joined to his wife”. The son’s spouse is someone other than his mother. Likewise, a daughter is not to have sexual union with her father. (Let me point out that a wife is to leave her father and mother also, the son’s leaving is leading his wife in what she should do as well.) Since parental-incest was forbidden through act of creation, it is explain why even Lot incestuous relationship with his daughters was evil (Gen.19:36).

It should be noted that these sexual unions mentioned above are forbidden because they are contrary to God’s work in creation and the law of His word (Gen.2:24). It is not a result of our reason, our observation, or our human instincts that we know these sexual unions are forbidden. We know this because this how God first worked to make a marriage and what God’s word said regarding marriage. God’s work and word sets the pattern and standard for all human development thereafter. God is unchanging, yet as we will now see, God does issue laws or commands that he will later outlaw.

II. A Sexual Union Permissible For A Time

1. Sibling-Incest

The fact of history is that God first created one man and one woman, telling those two individuals to be fruitful and multiply. Nothing in the scripture indicates that God made any other humans, and it would violate the whole of Scripture to say otherwise. This leads us to the proverbial question of where Cain got his wife. But this is not a question
we should answer about Cain only, for Adam and Eve “had sons and daughters”. Concerning every child that came out of Eve’s womb – who did he or she marry. The answer is that it was God’s will during that era of history for brothers and sisters to marry one another.

Eve was created fertile. When she was one day old she was ready to have children, and as we shall study later, she and Adam fell into sin the day after they were created. The point is that her firstborn child, Cain, would have been born within the first year of their creation. A few months later and Eve would have been pregnant with another child, most like born during the second year after creation. Certainly by the end of the third year after creation, Eve would have had three children. For the sake of argument let’s continue with this hypothesis.

Twenty years after creation, Adam and Eve would have been twenty years old, but Cain would have been nineteen years old. When Cain was a late teenager he would have married his sister who was a year or two younger than him. By the time Cain was 20 years old he would have been the father of at least one child - while Adam and Eve were 21 years old in that same year, having had produced an average of one child a year.

We know that Adam and Eve kept producing children 130 years after creation, because Eve gave birth to Seth when Adam was 130. Seth was born as a replacement of Abel who had been recently killed. Therefore, Cain killed Abel when they were between 125-130 years of age, most likely at 128 years old.

If Eve had one child per year for 130 years since her creation, it means she and Adam had about 130 children when Seth was born. Additionally, if every 20 years, a new generation was conceived – then Cain would have seen his 3rd great-grandchild by the time he killed Abel. This makes prefect sense with the scripture because after Cain killed Abel, he went and build a city with his clan of people. Also, the people whom Cain feared would kill him (4:15) were his other brothers and sisters, nieces and nephews.

My first point in working through all of this is to demonstrate how the text of scripture would fit the actual history of real people. My second point is to show that it was lawful during this era for brothers and sisters to marry one another. Humanity was in a stage of infancy and God will was revealed accordingly. However, as humanity matured, God would eventually outlaw the practice of sibling-incest.

III. God’s Written Word Brings Laws of Maturity – Outlawing Times of Infancy

In the next page you will see Jordan’s explanation of how Moses’ dietary laws and sexual laws were related. Notice that Lev.20:10-16 imposed the death penalty upon sexual sins that were against the created order. Yet, sibling-incest, being forbidden by Moses’ law, did not receive the death penalty (Lev.20:17). The point is that what was allowable beforehand (i.e. sibling-incest) is now forbidden, for God’s word is bringing in a new era of maturity. But, what was always forbidden, receives the severity of death.

Similarly, the dietary laws that were once for the covenant people in an infant era are now removed by the adult law of the New Covenant (Heb.7:12). God’s word brings laws of maturity to transform society, outlawing former laws of infancy. God’s word has permeated our culture and history so much we assume it is a “natural law” that outlaws sibling-incest. What we wrongly assume to be “laws of nature” is actually the affect of God’s spoken word upon creation and written word within human history.

The following is an excerpt from James Jordan’s Studies in Food and Faith No.7:
To do full justice to this would extend this paper unjustifiably, so I shall give forth my present reflections and opinions at this point, and leave further research for later (or for others). I see a parallel between eating and marriage in the following way. There was food that was forbidden to Israelites because it was holy. Holy food was only for God's immediate household, the priests, and it was a sin for a citizen to eat it (Lev. 22:1-16). This was a restriction on eating food that was too intimate. Similarly, the Israelite was not allowed to marry anyone who was too intimately related to his father's household.  

At the other end of the scale, there was food that was forbidden to Israelites because it was detestable. As we shall see, unclean animals signified (in part) the unconverted pagan nations, and thus to eat such the flesh of such animals was to become incorporated -- one flesh -- with such pagan peoples. Leviticus 20:22-26 makes plain the parallel between eating abominable foods and forming covenants with abominable peoples. Since marriage is a covenant, it clearly follows that Israelites were not to enter marriage covenants with abominable peoples.

Finally, the clean animals signified (in part) Israelites and other God-fearing people. In a general way it seems that the sacrificially acceptable animals related to Israel, and the clean wild animals to God-fearing Gentiles. It was perfectly permissible for Israelites to marry such persons, just as they might eat the flesh of clean wild animals. The most famous example of this, one contested at the time, is Moses' marriage to a Cushite woman (Num. 12). The marriage of the Israelitess Bathsheba to the Hittite Uriah is another.

Returning to the relationship between incestuous sex and encroachment upon holy food, we can notice that there were no sacrificial meals until the Exodus. The patriarchs before Noah, those after the Flood, and the Hebrew patriarchs offered whole burnt sacrifices, but they never ate any portion of them. It was a distinct benefit and advantage of the Mosaic economy that God pitched His tent in the midst of Israel and set up a system whereby they might eat at His house with Him. Once the Tabernacle was set up, all kinds of boundary rules and laws of cleanness came into being as a result. Among them was the restriction of holy food only to the priests.

Parallel to this, there was no prohibition on most forms of "incestuous" sex before the establishment of the Tabernacle. Cain obviously married his sister, and so did Abraham (Gen. 20:12). The laws prohibiting consanguineous sex came in with the Tabernacle legislation. Since these laws applied to all men (Lev. 18:24-30), not just to Israel, the idea seems to be that the establishment of the Mosaic Covenant and the creation of the Tabernacle had implications not only for Israel (food laws) but also for the world (incest laws). The Tabernacle was not only the center of Israel, but of the whole world. The change of priestly law at the sanctuary changed social law in the world around the sanctuary.

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1 If this analogy is accepted, the next step would be to make a full study of the prohibitions and penalties of Leviticus 18 and 20, which differ pointedly in detail, and compare them to the various kinds of prohibitions and penalties involved in the sacrificial system, which also differ pointedly in detail. Even if such detailed correspondences could not be found, however, the general analogy could still be valid.

2 The capital cases of Leviticus 20:10-16 are all pre-Mosaic, the instances of incest stemming from Genesis 2:24. They are in some sense parallel to the prohibition on drinking blood, given at the Noahic Covenant. With the Mosaic Covenant comes an expansion of the dietary laws (for Israel only), and also an expansion of the incest laws (for all mankind). The dietary laws are sanctuary laws, and have reference only to Israel; while the incest laws are land laws and refer to all humanity. See further my remarks in Jordan, "The Mosaic Dietary Laws and the New Covenant." Studies in Food & Faith No.12.

3 If this analogy is accepted, the next step would be to make a full study of the prohibitions and penalties of Leviticus 18 and 20, which differ pointedly in detail, and compare them to the various kinds of prohibitions and penalties involved in the sacrificial system, which also differ pointedly in detail. Even if such detailed correspondences could not be found, however, the general analogy could still be valid.

10 Parent-child incest was forbidden from the beginning (Gen. 2:24). This was one of the sins of the Sodomites and Canaanites, as we see in the case of Lot (Gen. 19:30-38; Lev. 18:24-30). Once the Mosaic system came into being, parent-child incest received the death penalty (Lev. 20:11, 12, 14), while the newly added areas of incest received lesser penalties (Lev. 20:17-20).

11 This change is sometimes ascribed to the fact that the original vast gene pool of humanity, present among the patriarchs, had by this time become sufficiently specialized that there was, for the first time, a danger of inbreeding. As a result, God prohibited incest. Whatever truth there may be to this observation, it is not the rationale given in Leviticus 18 and 20, where the reasons are given in highly "ceremonial" language.

God has made everything to be descriptive and representative of His glory, teaching man of His ways and works. One of the most vivid and intimate descriptions of God’s way with His people is marriage. When God brought the woman to the man, He joined them together in a marriage union. This first marriage anticipated the marriage union between God and His people through the New Covenant in Christ.

I. Anticipations of Marriage and Their Veils

Before the coming of Christ, God and His people dwelled in separate tents with a veil barrier between the two. God dwelled in the tent of the Holy of Holies. The people dwelled in their tents, housing their families. The holiness of God’s tent exemplified to the people that their tent should be holy as well. And thus, they celebrated festivals like the Feast of Unleavened Bread in which everyone was to purge the leaven from their tent, just as unleavened bread was used in God’s tent. God the Husband was in his tent. His Bride-elect people were in their tents. There was a covenant union between the two, but as the Bible reveals, the marriage was not fully consummated.

Similarly, Solomon’s temple was built on a place that anticipated a marriage union. The temple was built on a threshing floor (See II Sam.24:24-25, II Chr.3:1, Ruth 3); and it was a threshing floor where Ruth laid down with Boaz over night anticipating her marriage with him. Likewise, God’s temple was laid on a threshing floor. The priests, representing the bride-elect people of God, would come behind the veil to commune with God on behalf of the people.

The Bible wants us to notice these themes of the temple, veils, and marriage, in order to understand that God’s marriage with His people is now consummated through the New Covenant. In Christ there is no veil barrier between God and His people. The veil barrier has been torn – the significance of which is symbolized from macro to micro aspects of creation. Veiling barriers include the massive firmament holding the stars, the veil in the old temple, the veil covering a bride’s face (Gen.24:65), and the veil of a young woman’s hymen membrane. These veiling barriers demonstrate a separation between heaven and earth, God and His people, and between man and woman. In the act of redemption and matrimony these veils are broken, and the anticipated union is had.

With a veil between them, the veil between God's house and the human houses spoke of the fact that the marriage was not yet consummated. See Genesis 24:65, where Rebekah veils herself so that Isaac may remove the veil. We still have this custom in many marriage ceremonies today. The veil represented the firmament boundary-seal over the earth. In the New Jerusalem, that veil is removed, and heaven and earth are one. The virginal seal of the bride of Christ has been pierced at last and the marriage has begun.

Trees & Thorns, Jim Jordan, pg. 71

II. Adam’s Song and Words

God did something new in the life of Adam when He built the woman. Adam had already named the animals that God brought to him, and the scripture does not record any
of Adam’s speech during that time. However, after God built the woman we have the
first recorded words of man. God’s work of building a woman compelled the man to
speak and sing with poetry. Adam sung because he would have raised his voice with the
following words, and the words have a rhythm and rhyme with them. When we raise our
voices with a rhythm and rhyme, we sing, like Adam. The following is Jim Jordan’s
translation and structure of Adam’s poetic song:

And the man said,
   This time, at last!
Bone of my bones,
   And flesh of my flesh!
   ^This one
   B shall be called
   ^C woman [ishah],
   ^C For from man [ish]
   B was taken
   ^A this one.

   (Genesis 2:21-22)

Jordan infers that the first “this” is a reference to time, because the next word is
“now”, or “at last”. Nevertheless it can still be translated as “This, at last!” or “This one,
now is bone of my bones, flesh of my flesh”. I prefer to translate it as “This one, now!” –
emphasizing the person that Adam is looking at.

The word “this” (zoth) is used three times in Adam’s song. In the Hebrew, it is the
first and last word, as well as the very middle word. There are a total of 13 root words in
Adam’s song. Many of these words have prepositional, possessive, or conjunctonal
letters attached to the words to make an entire sentence. When we translate those letters
into English we are forced to use a whole word. My point is that the following structure
is based on the 13 root words of Adam’s song. In italics I have marked some of the
prepositional, possessive, or conjunctonal letters that are translated with English words.
You will also notice the verb tenses are also in italics:

*this*

now is
bone of my
bone

flesh of my
flesh

*this* shall be
called
woman

for from
man was
taken

*this*
I use this structure simply to point out that "this" is used at the beginning, ending, and middle of the word order. Before Adam speaks, "God says" something explicitly 13x's. (1:3, 6, 9, 11, 14, 20, 22, 24, 26, 28, 29; 2:16, 18) I think Jim Jordan miss counted (12x's) these sayings in Trees & Thorns, p.72. Significant to all of this is the correspondence between Adam's 13 words and God's 13 sayings. Adam as a sinless man on Day 6 is truly reflecting God's image. The scripture is setting forth the recorded sayings of God and words of Adam so that we can see the sinlessness of Adam on Day 6, who speaks no more or no less that what God says, following in the pattern set by His heavenly Father.

In the following quote, Jordan helps us to grapple with the significance of husband and wife's "flesh and bone" structure:

Why "flesh and bone"? Some, like Victor Hamilton in his commentary, have suggested that flesh is weakness and bone is strength. I believe it is more to the point that bone is scaffolding and flesh is tent. We have already seen that the woman was "built" architecturally from the man's rib. The curtains and coverings of the Tabernacle corresponding to skin and flesh, while the pillars and boards correspond to bones. Man and woman remain two sets of bones, but they become one flesh. Thus, they are naked to each other, and covered by one cloth when the man spreads his garment over the woman. Trees & Thorns, pg.73.
No Clothes & No Shame

Genesis 2:25
“And they were both naked, the man and his wife, and not ashamed”

I. The Innocence of Nudity

This verse captures very vividly the innocence of mankind in the Garden of Eden. On Day 6, Adam and Woman had nothing to be ashamed of. There was no guilt, sin, or remorse that needed be covered up, and what was true of them was true of the entire creation under them.

Adam and Woman were naked rulers. They are the pinnacle, apex, and zenith of God’s creation on Day 6 for they were made in God’s image. They represented God upon the earth, and they represented the earth to God. They were priestly mediators between God and creation. Like a bottleneck, divine blessings or curses would flow through Adam and Woman to the rest of creation. And through them all of creation was represented before the throne of God.

Thus the nudity of earth’s king and queen showed the purity of God’s creation. When the ruler has no shame to cover up, it implies his kingdom has no shame within it. As representatives of God and creation, Adam and Woman had no shame to bear regarding the former or latter. God and creation at that time were in harmony and in sync. There was no spiritual disconnect nor broken fellowship between God and creation, for the representative of both were shamelessly naked. This has huge implications regarding one’s exegesis of Genesis 3!

We will study this in more detail later, but the significance of the shameless nudity of representative rulers is just one of the many reasons I do not think Lucifer fell from God prior to Adam and Woman. If Lucifer sinned in heaven and God cast him down to earth prior to the fall of man, then mankind would have needed representative clothes covering the same within creation. Earth would have had sin within it, an angelic sinner would have been roaming the earth, and there would have been shame within the Kingdom of Man and Woman. If their kingdom was shamed, then as kingly rulers they should have representatively covered that shame by wearing clothes. So considering the shameless nudity of representative rulers we should interpret Genesis 3 as both the fall of Satan and the fall of Man. I will later show how passages such as Isaiah 14, Ezekiel 28, and Revelation 12 make more sense with this exegesis of Genesis 3.

Therefore having no clothes signifies the no-shame condition of creation and the character of God. No sin can be found in God, or in his creation, or in His mediatory representatives. And like with many terms in scripture, there is a double meaning to the nakedness of Man and Woman.13

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13 “Heaven” has a double meaning referring the angelic heaven and the firmament heaven. “Earth” has a double meaning referring to the cosmic earth and the dry land earth. “Image of God” has a double meaning as a noun and verb, Adam’s identity and calling. “Host” has a double meaning referring to the army of angels and fullness of the earth region (Gen.2:1). This precedent helps explain the double meaning for Adam and Woman being “naked”.

II. The Immaturity of Nudity

In addition to the innocence of mankind and creation, the nudity of Man and Woman reflect their immaturity. It is contrary to the teaching of scripture to say that God’s original intention was for humanity to remain unclothed and naked. After a brief study of scripture we should recognize, for many reasons, that God originally intended mankind to grow up and inherit glorious clothing. The following is a list of reasons why we know God intended man to mature to a point of rightly wear clothes, covering no shame, but demonstrating a glorious righteousness.

1. God is clothed with glory: Isaiah 6:1
2. Jesus was clothed after his resurrection. His redemption was not a reversion back to an infantile nudity.
3. The saints in heaven are clothed with glorious white robes (which is more biblical than the black robe I wear on Sundays).
4. Paul explicitly said he did not want to be “unclothed, but further clothed, that mortality may be swallowed up by life” (II Cor.5:4). Clothing here is used as a metaphor for immortality. The wearing clothing and having immortality has always been God’s good will for mankind.

Suffice it to say that nudity in the Garden of Eden was not God’s ultimate goal for man but simply the starting point. Man and Woman were like infants in their relationship with God and infants in their role of subduing the earth. We see this same truth evidenced today when infants freely run around naked – even publicly in the back yard! And as no parent intends to keep children naked perpetually, but dresses them up to beautify and glorify them; even so God intended to dress Adam and the Woman, bring His created children from glory to glory.

This paradigm of maturity and growing up is absolutely essential to interpreting Genesis 3 (and the whole Bible for that matter). God wants people to grow up! God desired Adam and Woman to mature and become more and more like God. Man’s identity can refer to God’s “image”, and God’s revealed will for man was for them to grow more into His “likeness”. (Thus the distinction in the “image” and “likeness” of Gen.1:26, and the word “like” in 3:5 & 3:22). This will all be critical when we study the serpent’s temptation.
Studies In Genesis
Part II
Chapter 3

by, Rev. Eric Alan Greene, Pastor

For
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Satanology: Part I
Genesis 3

In Genesis 3 we surprisingly come upon the subject of Satan. God created everything
good, and the next thing we find is the presence of evil in the garden. How can this
happen within an all-good creation? Why was the Devil in the Garden? What was God
intention with all of this?

These various questions can not easily be answered with a simple reference to Genesis
3. We need to use other Scripture passages – the whole matrix of the Bible – to develop a
foundational framework to understand the role of Satan in the Garden of Eden.

I. Heaven’s Role Models

1. Archetype & Ectype

An archetype is an original model by which things are patterned and shaped. When I
built model airplanes as a boy, I designed them after the pattern, or the archetype, of a
real airplane. The model I built and put together with my little hands was a copy, or an
ectype. The original pattern is the archetype. The copy is the ectype. These two terms
will help us understand angels and their God-given ministry.

Throughout the Old Testament the angelic heavens serve as the archetype for the earth
and covenant people of God. The angelic heavens were made glorious originally,
however the earth would gradually mature from glory to glory. As the earth gradually
matures it becomes more and more of an ectype, a copy, of the heavens above. This is
why we pray for God’s will to be done “on earth as it is in heaven”. For this same
reason, the angels served as the original pattern (archetype) of the structure of the
tabernacle (ectype).

God showed Moses a pattern on Mt. Sinai, and that design was implemented in the
tabernacle. Thus we can study the ectype to understand the archetype. Since there were
angelic figures engraved on the walls of tabernacle, it meant there were angels around
God’s throne room in heaven. This explains why Ezekiel’s vision of angelic figures is
the pattern, the original archetype, of the tabernacle and temple structures.

2. Ezekiel’s Vision Of The Archetype

In Ezekiel 1, the prophet and priest of God saw God’s Chariot of Fire. The angels he
saw were described as four living creatures with the four faces (which are heads), having
wings and hands. The entire vision was the glorious substance of the temple. The
significance of the temple was all portrayed in that vision which included the essence of
the flaming altar, the Holy Place, and Holy of Holies:

This fire in the midst of the living beings is implicitly likened to an Altar in Ezekiel 10:2.
This adds to our understanding of the configuration of the Chariot. In the Tabernacle, the
Altar and its fire sat in the lower region, the Courtyard. Above (geographically), and
separated by a blue curtain, was the Tabernacle proper, where God sat enthroned. Ezekiel
sees the same configuration, only vertically. The cherubim are like the four horns of the
Altar, with fire burning in their midst. Above them is the blue firmament (Ezk. 1:22), and
3. *The Horns of the Tabernacle*

As Jordan points out, the four horns of the burning altar correspond with the four angels in Ezekiel’s vision. In other words, the reason God told Moses to put a horn on the four corners of the altar is because there were four angels before God’s altar in the angelic heavens.

Now, in addition to the four horns on the altar in the courtyard, there were four horns on a smaller altar in the Holy Place – which was the altar of incense. So likewise, there would have been four corresponding angels in that precinct of the angelic heavens.

However, when we come to the Holy of Holies where the Ark of the Covenant was located, we do not see horns but two cherubim overlooking the ark facing each other. These two cherubim serve the same function as the other eight horns mentioned earlier (4 on the incense altar, 4 on the burning altar).

So then, there were a total of 10 angelic representations regarding the burning altar, incense altar, and ark of the covenant. These 10 angelic representations can be referred to as 10 horns within the tabernacle. Their structure depicts a latter, a stairway, or a tower leading to God’s holy presence portrayed by the glory cloud above the ark of the covenant.

Notice the diagram below:

![The Ten Horns (Ladder to Heaven)](image-url)
II. The Angelic Counterfeit

1. The 10 horns of Satan
   The 10 horns of the tabernacle explains the significance of Satan’s 10 horns in Revelation 12:3. The “red dragon” in that passage is the source of all false worship. Satan is a false system of sacrifice, a false order of liturgy, and a false tower to heaven. This is why the Tower of Babel was Satanic; yet the ladder leading to heaven in Jacob’s dream was Godly. *Jacob saw angels ascending and descending upon that ladder which is certainly similar to the angelic figures represented in the tabernacle, and Jacob even said his vision was that of the “Gate of Heaven”. Of course, Christ is the ultimate fulfillment of the true tower, ladder, tabernacle, and gateway for He told Nathanael, “you shall see heaven open, and the angels of God ascending and descending on the Son of Man” (John 1:51).
   
   Now for the purpose of this study we need to see that Satan is the ultimate counterfeit, especially represented by his 10 horns, seeking to rival the 10 horns set up within God’s tabernacle.

2. The 7 Heads of Satan With 7 Crowns
   Though Satan became a counterfeit we should also consider the higher rank that Satan held over other angels. Satan is the arch-cherub in John’s Revelation because he has 7 heads and 7 crowns (Rev.12:3). Where as the living creatures in Ezekiel’s vision only had 4 faces, or 4 heads. Satan had a type of fullness (#7) concerning angelic power, but it was not almighty power. Satan was the highest of God’s created angels. The 7 crowns on his heads show he is the false high priest, for the high priest of the tabernacle had a crown on his forehead saying “Holiness to the LORD” (Ex.28:36-38). Satan is the arch-cherub who is contrary and opposed to all holiness.
   
   As I have explained in other studies, the term “Michael” is a reference to the function that the eternal Son of God demonstrates as Commander in Chief of His angelic warriors. For this reason, Michael in Rev. 12:7 is a reference to God Almighty (Jesus Christ) who leads all His angels to throw Satan and his angels out of heaven.

III. Satan’s Destruction

1. Casting Satan Out Of The Firmament Heaven
   This “heaven” in Revelation 12 is the firmament heaven for it is the same heaven in which the sign of the woman and dragon appeared (12:1-3). [John is using the zodiac constellation of the stars to explain that “Draco” was fighting against “Virgo’s” (the woman’s) child.] John is using the constellations to explain that the Great Dragon no longer has dominion over the firmament heaven. He was defeated and kicked out of the firmament-heaven after Jesus’ ascended to “his throne” (Rev.12:5). Most likely, in the 10 days between the Ascension and Pentecost this war in the firmament-heaven occurred; which John describes in apocalyptic language and imagery.
   
   Most of Revelation 12 is explaining Jesus’ defeat of Satan, and His work of casting that Great Dragon out of the firmament heaven – *which is not a reference to the initial fall of Satan*. Through the work of Christ, Satan no longer has a heavenly dominion over
the earth. This climatic work of Christ was even anticipated through the preaching of the apostles.

*In response to the preaching ministry of the Apostles,* Jesus said, “I saw Satan fall like lightning from heaven” (Luke 10:18). Neither is this a reference to the initial fall of Satan into sin. It is a reference to the destruction of Satan’s evil through the preaching ministry of God’s word. Jesus was describing, with graphic language, the cosmic effect of preaching God’s word. After His ascension, Jesus climatically and fully threw Satan out of the firmament heaven in Revelation 12.

i. **Remember there are two heavens: God’s throne room & the firmament of outer space. We should not assume that Revelation 12, or Luke 10:18, is a reference to God’s throne-room heaven (i.e. the “third heaven” of II Cor.12:2). When Satan first sinned, when he first led a third of the angels with him, they would have no longer abided in the Throne Room Heavens mentioned in Genesis 1:1. With that first sin they would have “abandoned their own home” (Jude 6). However, after that initial fall, Satan seized an evil dominion over the cosmic earth region – this included the lower firmament heavens and the land earth. Christ came to destroy Satan’s power over these lower heavens and earth.

ii. **Notice that Satan’s “tail swept a third of the stars out of the sky and flung them to the earth” (Rev.12:4). This verse is a description of the initial fall of the angels that followed Satan, for “stars” are representative of the angelic host in this context. As the leader of false doctrine, Satan’s scorpion-like “tail” lured other angels with him. (For the “tail” referring to false teaching, compare Is.9:15 with Rev.9:3,5,10). These angels were flung to the earth. The Great Dragon remained in the firmament heavens and stood against “the woman” who sought to give birth to Christ. (The woman/Virgo is representative of everything Eve stands for, namely the Old Creation/Israel seeking to give birth to Christ.)

iii. **Significant to our study in Genesis is that every reference to Satan being “cast out of heaven” in the New Testament is not a reference to his initial sin, but a reference to his destruction through the work of Christ.

**IV. The Prophets’ Application of Satan’s Initial Fall**

*1. Ezekiel 28:11-19 & “The King of Tyre”*

Now we can reckon with some passages that allude to, or apply, the initial fall of Satan to the context of some prophets. In Ezekiel 28:11-19 the prophet applies a corresponding parallel with the initial fall of Lucifer to the “King of Tyre”, who is distinct from the “Prince of Tyre” in Ez.28:2. The question arises – who is the “King of Tyre”? How can this truly be a description of Satan’s initial fall, when it is directly addressed to the “King of Tyre”? I think Jim Jordan offers an accurate explanation in the following quote considering the significance of Israel’s spiritual relationship with Tyre of that day:
Some commentators have suggested that the “King of Tyre” is Lucifer (because he is called a cherub), and others have pointed to Adam (because of Eden). In light of the context, however, we should see this “King of Tyre” as the High Priest of Israel. Israel was the true head of the nations, spiritually speaking (Genesis 12:3; Deuteronomy 28:13).

Tyre had been allied spiritually with Israel in David’s time, and thus had recognized the High Priest as her ultimate earthly spiritual leader; indeed, Tyre had helped build the Temple (2 Samuel 5:11-12; 1 Kings 5:1-18; 9:10-14; 2 Chronicles 8:2; Psalm 45:12). Tyre, living downstream from “Eden” in “Havilah,” assisted Solomon in getting gold for the Temple (1 Kings 9:26-28).

Tyre had provided these ‘Havilah” raw materials in exchange for table provisions from the Edenic “Foodland” of Israel, thus providing a snapshot of how the priestly nation was to interact with other converted nations (1 Kings 5:9-12). Now, however, Tyre had broken faith, and thus the Lord made a long prophecy against her and her prince (Ezekiel 26-28). This apostasy did not occur in a vacuum, however. As Ezekiel had already shown at length (Ezekiel 1-23), it was Israel’s apostasy that had misled the nations. It was the High Priest, the spiritual King of Tyre, whose sin had ultimately caused the Prince of Tyre to go astray.

Now with this background we can understand better the imagery of Ezekiel 28:13-14. Eden, the garden of God, is the land of Israel, and most particularly Jerusalem (Ezekiel 31:8-9, 16; 36: 35). The covering of precious stones is the breastpiece of the High Priest, described in Exodus 28:15-21. The High Priest was the cherubic guardian of the Temple, and his failure to maintain God’s holiness had led both Israel and her ally Tyre into sin.

The holy mountain is Mount Moriah, the Temple site. We notice that the gemstones are called “stones of fire” (VV. 14, 16). This is because these stones house fire. If you have a diamond ring hold it up. Notice the fire within? Each of these stones is a tiny image of God’s glory, His fire. The High Priest, whose chest was covered with such fiery stones, thus had his own personal glory cloud, an image of God’s. Through New Eyes, pg. 75.

I think it is helpful to see that Ezekiel is applying the initial fall of Satan to the spiritual King of Tyre. As Jordan points out, all the descriptions of his glory and gemstones in that Garden of God applies very well to the High Priest in the days of Ezekiel. The apostate High Priest became a dragon that lured the Prince of Tyre away from God. Thus that Lord would pull that High Priest out of His Garden-like Holy of Holies and throw him to the ground before the nations of the world.

II. Isaiah 14:12-20 & The King of Babylon

Again this passage applies the initial fall of Satan to the king of Babylon, by saying “you have fallen from heaven”. This is relying upon Satan’s fall from the Throne Room Heavens and applying a similar destruction to Babylon’s king. As Satan fell and was cast down, so will the king of Babylon.

But when did the fall of Satan occur? Many will assume that Satan fell prior to entrance into the Garden of Eden. They will use Isaiah 14:12 to say that his location upon the earth, in the Garden of Eden, meant that he had already been cast out. I do not think this is a legitimate explanation. First, such a view does not consider that the Garden was the heavenly sanctuary upon the earth, so in a sense Satan was cast out of that type of heaven. Second, it does not consider the role angels had over mankind in the old creation, which to tutor and teach man – a work Lucifer initially perverted in Genesis 3.
I. Isaiah 14:12-20 Again

In our last lesson I briefly dealt with the passage in Isaiah 14:12, “How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!”

I explained that this verse and the ensuing passage could be an application of the Satan’s fall to the fall of a Babylonian king, for verse 4 says, “you will take up this proverb against the king of Babylon”. However, another interpretation may be that this is not speaking about Satan’s fall but simply comparing the Babylonian king to a star in the sky.

On Day 4 the stars were made to rule in the sky. Well, this Babylonian king became a “lucifer”, which means “day star”. Like the “day star” he became “son of the morning”. This bright child of the morning sky is a reference to the rising of the planet Venus, as it shines like a bright star before the rising of the sun. Thus some interpreters say Isaiah is simply comparing the king of Babylon to a star that falls from the sky, not to Satan. For example:

O Lucifer, son of the morning! - alluding to the star Venus, which is the phosphorus or morning star, which ushers in the light of the morning, and shows that day is at hand; by which is meant, not Satan, who is never in Scripture called Lucifer, though he was once an angel of light, and sometimes transforms himself into one, and the good angels are called morning stars, (Job 38:7) and such he and his angels once were; but the king of Babylon is intended, whose royal glory and majesty, as outshining all the rest of the kings of the earth. – John Gill on Isaiah 14:12

I think John Gill’s comments are very faithful to the text and context because all rulers, whether angels or earthly kings, are compared to the stars of heaven. Great rulers are like a lucifer star – shining brightly in the sky, and there is nothing wrong with that. The problem is when such rulers say “I will ascend above the heights of clouds I will be like the Most High” (Is. 14:14). They seek to be like God a sinful manner by taking glory for themselves or by taking forbidden fruit – rather than by receiving whatever gifts or graces given by God. These types of rulers will be cast down to earth, and fall to the ground just as Nebuchadnezzar was like a great tree that ascended above the clouds but was cut down (Dan. 4:22-23).

My reasons for addressing this passage in Isaiah 14 are two-fold. First, this passage is not a commentary on the initial fall of Satan. If we apply it to Satan’s fall, it is only by way of analogy. Just as any ruler, king, or leader may fall, Satan fell from the position in which God first created and placed him. History is filled with great “stars” that fall from their lofty position – parents, presidents, principals, pastors, teachers, coaches, and CEO’s of various companies are all types of “day stars”. God has placed them there to shine in such a position and to rule well. If they become corrupt, if such a position “gets to their head”, if they regard themselves as a god to be worshipped – then they will “be brought down to Sheol, to the lowest depth of the Pit” (Is.14:15).
Second, when we rightly interpret Isaiah 14 and Ezekiel 28 (from our last study), in their proper setting with the analogies and symbols used, then we realize that there is only one passage in the Old Testament that explicitly tells us about the fall of Satan: Genesis chapter 3 (We will look at these details later). Any other Old Testament passages I have heard to describe the fall of Satan are merely analogous to his fall, not a commentary of his fall.

This leads me to reckon with, and reconsider, two verses that are often assumed as references to the initial fall of Satan and his angels.

II. Jude 6 & II Peter 2:4

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.” Jude 6

“For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment...” II Peter 2:4

The following excerpt from James Jordan is an excellent way of explaining these verses. In summary, he shows how these particular “angels” were not spirit angels, but human messengers who apostatize from God. They were the human “sons of God”, the covenant lineage of Seth. These once-godly messengers apostatized and intermarried with the pagan daughters of men:

With this in mind, we return to Jude 6. What is the fall of the "angels" spoken of here? Most classical commentators, rejecting the Genesis 6 approach, simply take this verse and its parallel in 2 Peter 2:4 to be a reference to the primordial fall of the wicked angels under the leadership of Lucifer. This creates a problem, however. Clearly not all the demonized angels are "cast into hell, committed to pits of darkness, reserved for judgment," as Peter writes. This same Peter says that Satan is still somewhat loose, and prowls around like a roaring lion (1 Pet. 5:8). The simplest way to resolve this problem is to take the "angels" in this passage as a reference to the Godly line of Seth. This is not at all a strained interpretation, and it does full justice to the context.

J. Marcellus Kik has written that "the Greek term aggelos does not always refer to such heavenly spirits. The meaning of the term must be determined by the context. In the following passages the Greek word aggelos is translated by the word messenger: Matthew 11:10; Luke 7:24, 27; 9:52; Mark 1:2; James 2:25. John the Baptist is called an aggelos. The disciples of John the Baptist were also described as angels. And this was true in regard to the disciples of Christ. In James 2:25 the messengers sent to Rahab were called 'angels.'" [J. Marcellus Kik, An Eschatology of Victory (Phillipsburg, NJ: Presbyterian & Reformed, 1971), p. 147f.]

David Chilton makes the same point, showing that in the Old Testament the word mal’ak, often translated "angel," is used for human prophets in 2 Chronicles 36:15-16; Haggai 1:13; and Malachi 3:1. The "angels of the seven churches" in Revelation are surely human leaders, since it makes no sense to write a letter to a spirit angel. Spirit angels are members of God’s heavenly Council, and so are human prophets (and in the New Covenant, all believers). Thus, the term "angel" sometimes refers to a human prophet or messenger, and not always to spirit angels. [See David Chilton, The Days of Vengeance: An Exposition of the Book of Revelation (Ft. Worth: Dominion Press, 1987), pp. 81-83; and Meredith G. Kline, Images of the Spirit (Grand Rapids: Baker, 1980), pp. 57-96.]
This line of approach may well be significant also for our understanding of 1 Corinthians 11:10, as many older commentaries point out.

With this in mind, we can take the "angels" of Jude 6 to be the "sons of God." This makes a great deal of sense. According to Genesis 4:26, the line of Seth initiated public worship, and therefore public proclamation, into the world. They were messengers—angels—for God. Jude himself calls attention to this angelic-prophetic-messenger task of the pre-deluvian patriarchs in verses 14–15 of his letter, where he quotes the heart of the prophetic message of the "angel" Enoch. Thus, Genesis presents the "sons of God" as messengers (angels), and Jude also presents the Sethites (Enoch) as messengers (angels). These two facts provide strong contextual reinforcement for the interpretation I am suggesting.

Additional reinforcement comes from 2 Peter 2:4–5, which reads "For if God did not spare angels [prophets, messengers] when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly. . . ." In one breath Peter speaks of Noah as a preacher and of the "angels" who fell.

**Conclusion**

In summary, the angelic-human marriage interpretation is to be rejected because it is irrelevant to the context of Genesis 6, and because it seems to contradict our Lord’s statement than angels do not marry. The primordial fall of the angels interpretation is also to be rejected because the sinners of Jude 6 and 2 Peter 2:4 are shut up in hell, and this is not true of the entire company of fallen angels. A resolution of this difficulty that is free of such contradictions is to allow "angels" here to refer to the messengers of the Covenant who were operating before the Flood: the Godly line of Seth. When these "angels" sinned by seeking strange flesh (women outside the covenant; forbidden fruit), they were judged in the Flood, and since that time have been reserved in hell for the day of Final Judgment.

Therefore, based on this interpretation we have to rule out Jude 6 and II Peter 2:4 from describing the fall of Satan. They are describing apostates of the covenant who were judged in the Flood and are now suffering in hell. This leaves us with very few passages of Scripture that actually address the initial fall of Satan.

**III. Satan’s Initial Fall**

Let me summarize the foundation I have been laying over the past two studies. The following is a bold statement which I regard to be an accurate assessment of the subject – there are only four passages in the Bible that explain and describe the initial fall of Satan.

(As I pointed out earlier the King of Tyre in Ezekiel 28 refers to the High Priest who functioned as the “anointed cherub”, having “every precious stone” on his ephod, in that temple which was the spiritual “Eden, the garden of God”. Also, Isaiah 14 refers to the King of Babylon in comparison to the day star, a lucifer. Finally, Jesus’ description of seeing Satan fall like lightning is regard the effect of the Apostle’s preaching ministry.)

Let me point out these four passages starting in the book of Revelation:
1. **Revelation 12:4** – Satan’s “tail drew a third of the stars of heaven and threw them to the earth.” (This “tail” refers to his false doctrine. Satan himself remained in the firmament heaven until Christ ascended on high to dethrone him.)

2. **II Corinthians 11:3** – Paul says, “as the serpent deceived Eve by his craftiness.” (II Cor.11:3). As I will continue to explain, Eve and Adam fell with Satan. After that Satanic fall, sin and death began their evil reign over God’s creation (Romans 5:12-21).

3. **John 8:44** – Jesus said the devil “was a murderer from the beginning, and does not stand in the truth, because there is no truth in him.” This is not a reference to the creation of Satan but to Satan’s first work, his first conversation with Eve. At the beginning of the human race, the Devil sought to murder them.

4. **Genesis 3** – Initially, Genesis 3 explains the fall of Satan. That chapter is the beginning point of when he started lying and murdering. That is when he drew a third of the angels with him and brought them down to earth. When he fell in that original Garden of Eden it became a paradigm and model by which any other servants of God have fallen from other holy gardens – like the gardens God’s tabernacle, temple, or the New Covenant church.

**IV. Other Foundations For Saying Genesis 3 Was Satan’s Initial Fall**

The following is a brief list of foundational exegetical points for concluding that Satan fell in his conversation with Eve in Genesis 3.

1. “In the beginning…” (Gen.1:1) – refers to the beginning of everything outside of God, even the existence of darkness. Satan was created at this point.

2. “God created the heavens and the earth” (Gen.1:1) – refers to the angelic heavens and cosmic earth at the start of Day 1. Both of these realms have the same age, and all angels were created at the same time as the earth region. The glorious angel that would later forsake his high and holy calling, and then become Satan, was created at the start of Day 1. Satan does not have an eternal existence.

3. “The earth was formless, and void; and darkness was on the face of deep” (Gen.1:2)

   Formlessness, emptiness, and darkness did not indicate the presence of sin or evil. It describes the world in its state of immaturity. As when a child is conceived, he starts in a formless and empty condition within the darkness of the mother’s womb. Satan did not bring this initial darkness upon the earth, it was God’s good work.

4. **24 hours** – The duration of the days of creation has to be 24 hours because the sun and moon did not originate that sequence of time. Those heavenly rulers were appointed to rule over the sequence of night and day that started on Day 1. The light on Days 1,2,3 came from God’s Spirit. When Satan fell on the 7th Day (as I will argue in another study) he was at peace and harmony with God for six full days. His fall was a little over 144 hours (6 days) after his creation, which in this sense means he was a “murderer from the beginning.”

5. “God saw that it was good” – It is impossible for God to lie. The fact that God renders this judicial pronouncement at different stages of creation means that there was no sin or rebellion within His creation. If there had been a rebellion in the angelic heavens by this time, where would Satan and his demons have gone?
They would have been upon the earth with their evil while God said it was all good! It is impossible for the literal reading of Genesis 1 to accept any Satanic fall during the six days of creation, and even more impossible for a fall before those days – since nothing would have been created.

6. **Nudity** – As I explained in an earlier study, Adam and Woman were both naked at the end of Day 6. They were the representative rulers of the world. As representatives of God’s kingdom they had no shame to bear on behalf of the kingdom. If the earth had been shamed with sin and rebellion by a previous fallen angel being cast down to earth, then for that reason alone, Adam and Woman would have needed a covering. The human representatives of creation would have needed to cover themselves on behalf of creation.

7. **The serpent** – The text says the serpent was part of the beast of the field “which the Lord God had made” (Gen.3:1). Thus, the serpent was a good creation of God. There is no sinfulness in the simply existence and creation of the serpent.

8. **“more cunning”** (Gen.3:1) – The word for “cunning” or “subtle” (arum) is also used in a good since as one who is sly, shrewd, or prudent. As a good creation of God the serpent was very sly and shrewd. Thus, Jesus rightly says we are to “be wise as a serpent, but innocence as a dove” (Matt 10:16). It was in the garden that Satan misused the serpent’s wisdom and subtly only to teach evil. If the serpent’s cunning nature was inherently evil, then Jesus would have been wrong in teaching us to be wise like a serpent. The cunning nature of the serpent was not evil, but when Satan used it for evil then he and the serpent deserved judgment.

9. **“So the Lord God said to the serpent: ‘Because you have done this…”** (Gen.3:14) – This verse alone has enough reasoning to affirm why Satan fell in Genesis 3. The serpent is judged simultaneously with Satan, because you have done this. Satan is not judged for some prior rebellion that occurred in his angelic existence. Satan is judged for this – for leading the woman astray. Judgment comes upon him for this act in the Garden of Eden. If Satan fell long before by some rebellion that occurred in heaven, then it makes no sense for God to say something like, “Well, now I will judge you for this, which you did to the Woman”. It is better to realize that judgment came upon him for this act, which was also his initial fall.

These nine foundational explanations and reference points are a basis for saying that Satan first sinned and rebelled against God in Genesis 3. The following are thoughts regarding the significance this exegesis and historical event.

1. **The first rebellion occurred on earth, not in the Throne Room Heaven.** When this rebellion occurred, Satan’s “tail” lured a third of the angels with him. (I think we may assume that these angels were already upon the earth when the rebellion occurred. If they were with him in that earthly arena, then in a spiritual sense Satan “threw them to the earth” Rev.12:4. They remained upon the earth, never to enter the Throne Room again.) After that fall, Satan held dominion over the firmament heaven until Christ ascended to cast him down (Rev.12). With Satan’s rebellion occurring on the earth – it is earth that needs redemption, it is the firmament heaven within the cosmic earth zone that needs redemption. The throne room of God has always been the source and pattern for all peace and harmony with God. Since God’s Throne Room Heaven has never experienced
rebellion within its domain, then it has always been the role model and pattern of peace with God. This is all the more reason for why we should certainly pray “Thy will be done on earth as it is in heaven.”

2. “Thy will be done on earth as it is heaven”

Since Satan fell in the Garden, this means the rebellion occurred on earth, not in God's Throne Room Heaven. These thoughts lead me to consider why we pray for God's will to be done “as in heaven.” The arena of the Throne Room Heaven has never experienced rebellion. That domain has always experienced peace and harmony with God ever since Day 1. The harmony of heaven has continually set the pattern for what should be done on earth. If Satan rebelled while still in the Throne Room then the role modeling function of heaven would have been shattered! We could not pray that part of the Lord's Prayer – for the first war in heaven would mean more wars on earth.

Therefore, since Satan rebelled on earth against God's heavenly reign, this means it was earth that became out of sync with the Throne Room Heaven prototype. The problem originated on earth, not in heaven; and this is why we can still pray “Thy will be done on earth as it is in heaven.”
When The Fall Occurred
Genesis 3

So far in our introductory studies of Genesis 3 we have seen the foundation and reasoning for affirming that the fall of Satan and mankind is recorded in this chapter. When Satan deceived Eve, he fell from his lofty position as the Angelic Tutor over humanity, bringing mankind with him in rebellion against God. It violates various passages of Scripture to assert that the fall of Satan occurred prior to the fall of man. With this affirmed, let us ask *when* this catastrophic fall occurred, on what day?

I. The Fall occurred within the first 10 months

Many people assume that Adam and Eve’s Garden of Eden experience lasted a long time, or even several years. This type of theory usually comes from those who fail to consider the historical reality of the first two humans, and the many details of within Genesis 1-2. Since Adam and Eve were real historical flesh and blood human beings who were commissioned to immediately be fruitful and multiply, we have to conclude that their first child (Cain) would have been born nine or ten months after creation. No one can deny this outcome considering that God made a beautiful young married couple, without any clothes, and placed them in a luscious and fruitful garden. To the same degree it was holy the environment was also erotic and sexual. If it took one month for Eve to get pregnant, then Cain would have been born 10 months after creation. However, for obvious reasons, I think we can easily say Cain was born 9 months after creation. So then, away with the idea that Adam and Eve spent years in the Garden. The birth of Cain, Adam’s firstborn, occurred at least 10 months after then fall, therefore the fall occurred within the first 10 months of creation. But what else does the text say?

II. The Fall occurred before God’s showed up “as the Spirit of the day”

As popularized by the KJV, Genesis 3:8 says that after the fall “they heard the sound of the LORD God walking in the garden in the cool of the day”. However this is not a good translation. In the following comment Jim Jordan focuses on three words that help us home in on the day that God showed up in the Garden:

The first is the translation "voice." How does a "voice" walk? The Hebrew word means either voice or sound. Here the translator must make a choice, and "sound" is certainly preferable: Adam and Eve heard the sound of Yahweh God moving about among the trees in the garden. Yet, because the Hebrew word also means "voice," we cannot ignore the possibility that more than mere sound is meant. The second Person of the Godhead, who reveals God, is the Person who is coming on this occasion. And He is also called the Word of God. Thus, the "sound" of the second Person is also a "word." In a real sense, then, it is the "voice" of God that is moving about in the garden.

The second is the translation "walking." The Hebrew verb form used here means "walking to and fro; walking about." What this implies is that God was not purposely coming straight for Adam. God provides signs that He is on the way. This is Adam's judgment day, but judgment does not come suddenly without any warning. Judgment is preceded by indications that God is about to come.
The third and most important obscurity is the word "cool." The Hebrew word is ru'ach, which means "spirit, wind." To render it as "cool" is simply a mistranslation, a paraphrase of what the translator thinks is meant. The translator imagines that at a certain time of the day there was a breeze in the garden, and so renders the phrase "cool of the day." But this may not be what is meant at all.

It is to Meredith G. Kline's credit that he noticed the connection between this "judgment day" event and other "days of the Lord" in the Bible, and that the appearance of God's glory in His Spirit accompanies such events. He points out that when God comes to visit and walk about among His people, or to address them, He comes in a mighty wind, in a cloud of glory, with a tremendous sound, surrounded by cherubim, and that this chariot is energized by the Spirit of God. (See Kline, Images of the Spirit (1980], chapter 4.) There is no reason to think that matters were otherwise in Genesis 3. God arrived, the great sound was heard, and cherubim were present. It was a Spirit-Day, a Day of the Lord.

The phrase should be translated: "as the Spirit of the day." If the Hebrew text read, "as the Spirit of judgment," the meaning would be clear, but God wants us to associate judgment with the Day of the Lord at this early place in history.

In Genesis 1, the first day sees the Spirit come into the world and reproduce Himself as light, creating "day." Thus, "day" is always a manifestation of the Spirit. Also, on each day, God passed judgment, seeing what He had made and calling it good. The climax of this day-judging comes on the sabbath, when God sees all that He has made and calls it very good. Thus, while every day is a Spirit-day and a judgment day, the sabbath is the fullness of judgment day, the seven-fold judgment day.

Through His hovering Spirit and incisive Word God made the first day-light, and through His Spirit and Word God passes judgment on the last day.

As the sabbath Spirit-day began, God pronounced judgment on all things, as very good. Now, later in the day, He comes and pronounces judgment on Adam and Eve for their sin.

Trees and Thorns, pg. 109.

In summary, the words “sound”, “walk”, and “spirit” in Gen. 3:8 are saturated with significance. These words respectively refer to the Second Person of the Trinity, His coming to inspection Adam, and the presence of God’s light-giving Spirit. It was not a cool gentle breeze that we feel in the morning. It was the mighty sound of the God who spoke everything into existence. He was walking into the garden to inspect Adam’s work. And God’s presence occurred “as the Spirit of the day” – the day when God’s Spirit came with every intention to bless them, after Adam passed God’s inspection and judgment. (This same Spirit would come on Pentecost like a mighty rushing wind in Acts 2.)

All of this points us to a Sabbath day when God showed up in Genesis 3. But was it the first, second, or third Sabbath day? Some have suggested that Adam and Eve were in the Garden for a week or two. But other passages of Scripture restrict us from considering that Adam would have lasted in the Garden beyond the first Sabbath day.

III. Adam failed to enter the Lord’s Sabbath
It is important that Day 7 came after Day 6. As Christ said the Sabbath was made for man, not man for the Sabbath. The Sabbath day was God’s gift to man, and at the same time it was God personal day of rest. In giving that day to man, God would have given His personal rest to Adam and Eve.

Hebrews 4:3-4 quotes Psalm 95:11 to say that those who have believed now enter God’s rest, in contrast to the Old Testament era. Nevertheless, though we have believed there still remains a rest which we should be diligent to enter. There is an “already – not yet” aspect of entering God’s rest. We have already entered God’s rest concerning justification, we have yet to enter that rest concerning our perseverance.

And Hebrew 4:4 equates this “already-not yet” rest with the original Sabbath day.

The point is that no man ever entered God’s Sabbath day rest until the coming of Christ. During the time of Psalm 95:11 there was still a prohibition of entering God’s Sabbath. Even though God brought them into the Promised Land, and brought them a temporary rest, they not enter His rest established on the 7th day. But when Jesus came, He gave us access to that Sabbath rest, which Adam failed to enter.

Therefore, when God showed up in the Garden “as the Spirit of the day” it was the 7th Day of creation. God came to give Adam the rest of His Sabbath Day, yet Adam was caught in sin.

IV. Adam sinned early on the 7th Day

Some have suggested that Adam and Eve fell in sin late on the 6th day. But this is not possible because after the 6th day God saw that it was “very good” (Gen.1:31). This good declaration pronounced by God would not be accurate if Adam and Satan had rebelled against God during the 6th day. This leaves us with one option – the 7th Day.

Satan, Adam, and Eve rebelled against God early on the 7th Day. Notice that God blessed the 7th Day and sanctified, but Scripture does not say that God saw that everything was good after that day.

We should remember that six days of creation were all 24 hours in duration. First there was 12 hours of darkness, then 12 hours of daylight. The Fall had to have occurred on Day 7 during the first 12 hours of evening, or the darkness. After sanctifying the Sabbath day God showed up in the Garden during the daylight hours “as the Spirit of the day”. Just as the Spirit gave light on the latter half of Day 1, and God saw that it was good, even so God’s Spirit came during that Day of rest to include Adam in that sabbath. However, a few hours earlier, Satan and mankind rebelled. The following is a chronology of the Fall outlined by Jim Jordan:

Day 6, morning:
God creates land animals (Gen. 1:24-25).

Day 6, noon:
God creates Adam (Gen. 2:7).
God tells Adam not to eat the forbidden fruit (Gen. 2:17).
God brings animals for Adam to name (Gen. 2:19).
God creates Eve from Adam's rib (Gen. 2:22).

Day 6, afternoon:
God blesses Adam and Eve (Gen. 1:28-30).

Day 6, sunset:
   Everything is very good (Gen. 1:31).

**Day 7, evening:**
   Adam tells Eve about the forbidden fruit.
   Satan tempts Eve, Adam standing by (Gen. 3:6).
   Fall of Adam and Eve (Gen. 3:1-6).
   Adam and Eve work during the night to make clothing (this would have taken some time; Gen. 3:7).

**Day 7, morning:**
   God arrives for sabbath worship, making the Holy Place in the center of the Garden into a Most Holy Place by means of His presence (Gen. 2:9; 3:8).
   God passes judgment on Adam and Eve, and they do not enter into sabbath rest (Heb. 4).
   (taken from Jordan’s work in *Biblical Chronology 1989-1999*)

V. Significant applications for the Fall on Day 7

1. Matthew 11:25-30 concerns a Sabbath anticipation, which Adam failed to obtain

   This passage of Scripture is patterned after a summary sequence of creation leading to the Sabbath in Christ. God hides things from the wise and prudent Jews of the old creation, inviting and leading them to the Sabbath rest offered in Christ. God’s intention of hiding things from the wise and prudent is to lead them out of that dark-era and into a greater light. Through His new creation, Christ also brings His Sabbath rest, which the Adam originally failed to enter.

   25 At that time Jesus answered and said,
   a. "I thank You, Father, Lord of heaven and earth,
   b. that You have hidden these things from the wise and prudent
   c. and have revealed them to babes.
   d. 26 Even so, Father, for so it seemed good in Your sight.

   a’ 27 All things to Me have been delivered by My Father,
   b’ and no one knows the Son except the Father.
   c’ Nor does anyone know the Father except the Son,
   d’ and to whom the Son wills to reveal.

   a. 28 Come to Me, all who labor and are heavy laden,
   b. and I will give you rest.
   c. 29 Take My yoke upon you and learn from Me,
   a’ for I am gentle and lowly in heart,
   b’ and you will find rest for your souls.
   c’ 30 For My yoke is easy and My burden is light.

2. Apostasies often occur after great events

  DAY 1
  a. creation of heaven and earth
  b. time of darkness (i.e. hidden from wise and prudent)
  c. time of light (i.e. revealed to babes)
  d. God saw that it was good

  DAY 6
  a’ New Adam has total dominion (heaven & earth)
  b’ Father knows Son/New Adam
  c’ Son knows Father
  d’ Son’s work of revealing the Father

  DAY 7
  a. Christ calls those who labor
  b. promise of giving rest
  c. invitation for the Lord’s yoke
  a’ Christ is gentle
  b’ promise of finding rest
  c’ description of the Lord’s yoke
In I Timothy 4:1-5 Paul says, “Now the Spirit expressly says, that in latter times some shall fall away from the faith…” The “later times” refers to the days after the resurrection of Christ. We have been in the latter times ever since then. In Paul’s day it was a very recent event. And Paul says “the Spirit expressly” says that an apostasy would soon occur, which would soon happen around Paul’s time.

Commentators differ on how the “Spirit expressly” communicated this message to Paul, whether it was by a direct revelation or vision. Either one could be the case, but I think the Spirit expressly said what the Scripture had been teaching all along; which is that after great works of God, there at some that leave the faith.

I Timothy 4:1-5
a. Now the Spirit expressly says,
   b. that in latter times some shall fall away from the faith,
   c. giving heed to seducing spirits and doctrines of demons,
   d. through the hypocrisy of men that speak lies,
   e. branded in their own conscience as with a hot iron;
   f. and commanding to abstain from meats,
   c'. which God created to be received
d'. with thanksgiving by them that believe and know the truth.
   e'. branded (owned) by Satan
   f'. heresy: abuse of resurrection doctrine
e'. Gifts (given) by God
d'. Truth knowers
c' Creatures are good (pre-fallen angels)
b' Reject nothing, receive with thanksgiving
a' Word of God created all things

This passage is a contrasting chiasm that begins with the Spirit of God and ends with Word of God. As the passage leads to the central two heresies, it focuses on apostates, demons, lying, and ownership of Satan. The two heresies are an abuse and neglect of Jesus resurrection validating the goodness of creation. As the passage leads to a conclusion it respectively and contrastingly corresponds to God’s gifts, truth, created goodness, and our reception of all creation with thanksgiving.

As the passage begins with “the Spirit expressly says” it concludes with “sanctified by through the word of God”. This sanctification of God’s word is a reference to the goodness of all creation, which is the context. It is all good because God’s word made it all. Let’s put this together.

God’s word made all things good, and the Spirit expressly says some will reject the faith. I think Paul is exegeting and applying what the Spirit has been expressly saying ever since Genesis. Soon after the great event of God’s word making all things good, there was a rejection of the faith. Satan and mankind rejected the faith in the true God soon after their creation. Later in the Bible similar apostasies happened after great events. The following is a list:

- After the **Flood** - Ham disgraces his father, then Ham’s descendents are cursed
- After the **Exodus** - the golden calf incident
- After **Joshua** conquered Jericho & Ai - Achan held some of the accursed things or himself.
- After **David** ascended to kingship - Joab, David’s commander, murdered David’s friend Abner.
- After **Elisha** miraculously healed Namaan – Elisha’s servant ran off telling a lie.
- After the **return from exile** – Jews started marrying pagan women again.
After Jesus raised **Lazarus** from the dead – a few days later – Judas betrays him.

- After Jesus’ **ascension** – in latter days people like Hymenaeus and Philetus left the faith (II Tim.2:17)

Maybe this is why after revivals, church camps, and retreats we rarely see all those participants worshipping in church two months later, much less two years later. Sure, the Spirit moves in great ways during those occasions, but the Spirit has expressly said throughout the Scripture that some will fall away soon after great works of God. It is a mystery. And the warning should be had by all of us who experience great works of God every Sunday morning.
Reptilian Wisdom

Genesis 3:1
“And the serpent: he was crafty, more than all the beasts of the field that the LORD God made.”

We have laid enough foundation to begin study of the serpent, before he led mankind in his fall early on the seventh day of creation. One point I want to argue concerning the serpent is that he most likely had the appearance of a man-size dinosaur with Eve and Adam saw him.

I. The Little Dinosaur

One Day 5 of creation God made the great tannin. The KJV translates this word as “whale” (1:21). The NJV translates it as “great sea creatures”. There creatures were gigantic monsters of the sea as described in the book of Job. They were wondrous works of God which are vividly describes as Leviathan (Job 41:1). According the Job 41, the Leviathan was a dinosaur of the sea. The description of such a beast puts him far beyond that of a little crocodile. The land dinosaur is referred to in Job 40 as Behemoth, who “has a tail like a cedar” (40:17).

We could say these creatures were a land-tannin (Behemoth) and a sea-tannin (Leviathan). However the great tannin of the seas were made on Day 5, and the great tannin of the land were made on Day 6. Most likely the Behemoth was made as a “beast of the field” which would grow to become type of tannin with a tail like a cedar tree. At full growth the land-tannin could be compared to the sea-tannin. Now let’s turn to Isaiah 27:1 which puts these creatures and the serpent into the same category:

“In that day the LORD with His severe sword, great and strong, will punish Leviathan the fleeing serpent (nahash), Leviathan that twisted serpent (nahash); and He will slay the reptile (tannin) that is in the sea.” (Isaiah 27:1 NKJV)

Notice that the tannin, the nahash, and Leviathan are equivalent. In English this means the Leviathan is a monster size serpent swimming in the sea, which is equivalent to our definition of a dinosaur. Additionally, we should notice that the word “serpent” (nahash) is the same root letters for “bronze” (nahush). Thus when Moses made a bronze serpent, there is a play on words (Numbers 21:9). Literally is “serpent bronze” reads like “nahash nahushet”. Thus the appearance of a serpent, especially a large scaly beast, will have the appearance of bronze or shining metal. Based on this, Jim Jordan offers the following description of the serpent in that approached Eve:

From this we see that the choice of the land serpent, or land dinosaur, is entirely appropriate. It was the greatest of the land animals, and its appearance shines like the angels it represented. Because the curse on the serpent in Genesis 1 is to crawl on its belly, we may assume that the serpent who approached Adam and Eve walked upright as many of the dinosaurs did (though being newly created, it was probably not as large as some of them grew to be). The best picture I can imagine is of Adam and Eve conversing with a man-sized dinosaur standing erect on its hind legs like an allosaur. (Trees & Thorns, p. 86)

I find this to be an excellent description of what the serpent (nahash) would have looked like when Eve and Adam first laid eyes on it. He would have had legs, and most
likely arms. He would have had a shiny beautiful scaly bronze color. In being able to
talk to the Woman, he would have been a size comparable to her. This is all to say I
think this creature was a miniature-size dinosaur, miniature because it would have been
as tall as man when standing erect. Once full grown, after several hundred years, it
would have had a similar appearance to the Leviathan (tannin) that swam in the sea.

II. The Crafty-Naked Dinosaur

In addition to inferring that the serpent was a beautiful bronze metallic color, we are
explicitly told about the serpent’s character. He was “crafty”. In Hebrew that word is
`arum. This is a definite play on the word “naked”, which is `arummim. Man and
Woman were naked (`arummim) and the serpent was crafty (`arum).

Usually with word plays there is comparison and irony involved, just as I’ve pointed
out with the words “serpent” and “bronze”. Now we need to consider the word play
regarding man’s nakedness and the serpent’s craftiness.

First, there is a comparison with being naked. All three of them are naked, having no
clothes. At this immediately point, as I’ve established in previous studies, the man,
woman, and serpent were all innocent. The serpent, even the angel speaking through it,
was created good and had not fallen into sin at this point.

Second, there is a comparison with superiority. The serpent was superior in his
craftiness “more than all the beasts of the field”. This is the same word for “prudent”
when it is used in a good sense. We can be crafty for good, or be crafty for evil. Thus,
Jesus said we are to be wise as a serpent and innocent as a dove. One can be very sly,
crafty, or subtle without being sinful. In this way the serpent was created with a good
characteristic. Even today, when a serpent slithers on the ground, it is a testimony to the
wisdom of subtlety. As the original serpent was superior to all other beasts in regard to
this attribute, even so Man and Woman were superior to all the beasts, including the
serpent, because they were made in God’s image.

Third, we should notice the irony. The serpent was crafty in the sense of having
wisdom, and the Woman desired the wisdom of the forbidden fruit (see #2 and #6
below). Since the beasts of the field were created to help man, the deep dark irony is that
the serpent should have helped man grow in crafty wisdom. Yet, by listening to the
tutelage of the wisest beasts of field Eve played The Fool. In the following outline Jim
Jordan provides a structure of the passage showing the ironic comparison to the serpent’s
crafty-nakedness with the Woman’s desire for wise-nakedness (Remember: this is based
on the pun that “naked”, “crafty”, and “prudent” are essentially the same word.)

1. Shameless nakedness (2:25)
2. Crafty "nakedness" of serpent (3:1a)
   3. Serpent asks about eating (3:1b)
   4. Woman speaks of death (3:2-3)
   5. Serpent promises about eating (3:4-5)
6. False wisdom sought: serpent's "crafty nakedness" (3:6)
7. Shameful nakedness (3:7a)
III. A Tool for Tutelage

All that we have said about the serpent, or little dinosaur, enables us to suggest answers to questions that many have asked for centuries, such as: Why was Satan in the Garden? Why was the serpent there? What was God’s intention? Why did Satan work through a serpent, and not a donkey?

By putting various passages together (Gal.3:19; 4:2; Acts 7:53; Heb. 2:2), I agree with Jim Jordan that angels were the tutors of humanity during that era of childhood. The era of human adulthood has now come after Jesus Christ, but Adam and Eve were in that era of childhood – evidenced by their innocent nakedness.

The arch-cherub, the pre-fallen angel, would have been certainly commissioned to help train mankind to grow up. This angel would have rightly used a serpent through which to speak words of wisdom. If this angel would have helped Eve obey God, then Eve would have become more serpent-like in a sinless manner. She would have grown wise like a serpent and remained innocent as a dove.

As I will point out later Eve demonstrates an initial growth in wisdom when she first answers the serpent’s question. This may have been when the arch-cherub was initially provoked to jealousy and anger. The Angelic Tutor did not want his pupils to grow beyond his wisdom or position. Thus the Angelic Tutor used his role of being a tutor only to deceive mankind and rebel against Him who made all things good.

“Satan, however, understands that the meaning of the Tree of Knowledge is that mankind will go from being a little lower than the angels to being over the angels, as we shall see. Evidently this is what he was trying to prevent. It may be that his decision to undermine God’s plan for humanity happened precisely between Genesis 3:3 and 3:4.” - Jim Jordan

IV. Reptilian Culture

Animals, like angels, were created to assist humanity, just as the male and female pairs helped teach Adam of his need for a mate. The industrious ant still teaches the descendants of Adam not to be lazy (Prov.6). Likewise, the human-size reptile in the Garden was supposed to teach man the art of wisdom. However, all of these animals have no authority over, or in comparison to, God’s Word.

We can observe animals and see how the ways of nature can at times fit with the spoken and written Word of God. But there is no “natural law” that is the source of our moral or societal laws, nor can nature compare with the law of God’s word.

My point is that we live in a fallen reptilian culture. Our world continually rejects God’s written word and seeks to make laws and worldviews according to the so-called laws of nature. While animals may exemplify caring and protecting aspects, they mainly demonstrate no conscience and no morality. Ethics based on nature will inevitably become brutal and destructive for humans. Thus it is a tragedy for so many people to justify their actions by appealing to the actions of animals. Fueled by an evolutionary worldview we can see how people use their words to bite each other like serpents, fornicate like rabbits and dogs, and devour the poor like a lion, all with the immaturity of a monkey. The words of a reptile first led mankind into misery, yet even today people are looking at the same animal source to justify any lifestyle they want. There is nothing new under the sun. We can live according to God’s Word demonstrating His superior image, or reject Him to become like beasts and reptiles.
Going For The Glory  
Genesis 3:1b
“And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” (NKJV)

I. The Ambivalent Approach – Asking vs. Questioning

One aspect of following Jim Jordan’s interpretation (that Satan did not initially fall into sin until immediately after his conversation with Eve) allows us to look at this discussion between the woman and the serpent with neutrality, or at least in respect to the equivocal nature of it.

The serpent’s question was not in and of itself evil. There was nothing wrong to ask what God had said. We do this with catechism questions, asking what God has said and expecting to hear right answers. However, it is wrong to question what God has said. In that case one knows what God has said, but he or she questions the words with resistance, insubordination, or with lack of submission. Sometimes the difference in a righteous asking and a sinful questioning is only evident in the outcome. When the teacher asks a question only to deny the correct answer, then we may use retrospect to say the teacher asked the question with a bad intention. However, we can use the same retrospect to say the teacher choose to refute the right answer immediately after asking the question. Whether the question was asked with a sinful intention, or if the sinful instruction came later, can be difficult to determine. Either way, the question itself is not sinful.

Therefore, I can go either way with the serpent’s question, whether it was sinfully questioning God’s word, or an innocent catechism question. It is often assumed that he asked the question with a sinful intention, and thus he was a fallen creature at that time. Also, I think we can equally say that the angel used the serpent to ask an innocent question. Once the woman answered with wisdom, then the serpent sinned with his misguided direction. I think it is helpful to have it both ways. The serpent could have sinlessly asked a legitimate question from the vantage point of teaching humanity, yet from retrospect he could have sinfully questioned God’s word.

This is an important consider both perspectives because we will never understand evil unless we realize it is always first a distortion of what is essentially good. The serpent asked a good question, yet somewhere in the passage he sinned by how he used that question. Thus as I explain this passage I will seek to distinguish between good and evil by referring to the serpent’s question as essentially good, yet in retrospective having an evil goal. Now, let’s first look at why he approached the woman.

II. The Delicate Glory of “Weaker Vessels”

Exegeting Genesis 2 properly, the Apostle Paul said the “woman is the glory of man” (I Cor.11:7). The point is that she is eschatological. She brought a latter-day glory to that first marriage relationship, demonstrating that all females are designed to bring a personal glory to the marriage.

Explaining the role a husband is to play toward his wife, Peter says he is to give “honor to the wife, as to the weaker vessel” (I Peter 3:7). Before any wife finds this offensive, notice the emphasis on the husband’s duty of giving honor. There is an honor and respect due to her as a weaker vessel. The point is that she is delicate. She is not physically designed to handle rough words or hard hands. This is why women love
delicate things that are placed on shelves, or in china cabinets, that are never used! Such artifacts are honored and respected, never to be used with workshop hands or locker-room words. For similar reasons, when Peter identifies the wife as a “weaker vessel” he is referring to her as an honorable vessel, not an inferior vessel. She brings an honorable beauty bringing glory to the brute lifestyle of the male gender.

The glorious and delicate nature of a woman, which is to be honored, helps explain why Satan chose to speak to the woman; which rebukes any chauvinistic explanations for his use of the woman.

III. The Delinquent Man and Deceived Woman

It is often explained that Satan spoke to the woman because she was the weaker vessel, in the sense that she was the weak point where man’s fall would more easily occur. Just as an invader seeks to attack through the most vulnerable spot, it is often assumed that the woman was more vulnerable to fall into sin. The problem with this explanation is that it twists the honorable meaning of the “weaker vessel”. Yes, the woman was weaker in regard to physical strength, but in no way does it mean she was more vulnerable to sin. If we equate her delicate design with an extra-vulnerability to sin, then we take away her honorable status that the Apostle Peter sought to encourage! It is wrong to equate the woman’s physical weakness with a spiritual vulnerability or a tendency to sin against God. Contrary to Peter’s intention, we dishonor her delicate nature if we say Satan worked through that feminine weak point of the marriage union.

We must maintain that, concerning sin, Adam and Woman were equally vulnerable. Though the woman was deceived, and the man was not deceived, it does not mean the woman was more vulnerable or more prone to sin. Her fall came by way of deception, simply because the serpent spoke only to her. Man’s fall came by way of delinquency, for he neglected his protecting duty – especially since he was standing right there. Paul’s comments about Satan deceiving only the woman (I Tim.2:14) are not expressions of her inferior or vulnerable nature. Rather, Paul is explaining how male and female fell into sin, in respective ways. She fell through deception, he fell through delinquency. For this reason Paul instructed men to exercise their authority in the church (I Tim.2:12). When men are delinquent of duty, then Satan will deceive. Paul did not want the fall of Adam and Eve to be replicated in the church, beginning with the delinquency of man.

Now since man and woman are equally vulnerable, why did Satan approach the woman?

IV. The Thief of Glory

Clearly, it was not that Satan sniffed out the weak spot of the marriage. Instead, Satan came for the trophy, the glory of man, and all she pre-figured. Satan knew that both were made in God’s image. He also knew that Adam was “formed” from the ground, yet the woman was “built” by God. There was well enough work on God’s part for Satan to figure out what God had planned all along.

God’s building of the woman prefigured that He was building a city for Himself through the woman’s descendents. Satan knew that God was building a temple of humanity in which He would dwell with them and in them. Satan knew that God’s plan
was *imaged* within His *images*. Satan did not want to assist this eternal plan but to prevent it from coming to fruition. Therefore, Satan sought to steal the glory presented to Adam, train-wreck the trajectory that God initiated, and derail God’s plan of building a magnanimous bride for His Son.

Sometimes we think Satan *used* the woman just to get to the man. It is better to say that Satan *bypassed* man to get to the woman. In doing this Satan rendered the man delinquent so that he could complete his work of deception. Similarly, a thief will break through manly doors, or go around them, just to steal the priceless jewels within the house.

“The serpent could see from Genesis 2 that man is primordial while woman is eschatological. The man comes first, and thus is initiator and teacher; the woman comes last and thus is receiver and glorifier. The Bible fills this out at length: Humanity starts in Adam, and re-starts in the Last Adam, but ends as Bride. By replacing Adam as teacher, Satan could pervert the destiny of humanity. The Bride would become his, made in his image, instead of Adam's and/God's, made in their image.” Jordan, *Trees and Thorns*, pg. 87.

Reflective Thoughts:
1. After the fall we see several insistences where a woman leads a man astray. We can not say the same about the first man and woman. The woman was deceived because the man was at first delinquent in his protecting duty. Thus Adam was wrong to blame his fall on the woman. She fell because he let her fall.

2. Satan hates eschatology. He hates the end result that God has planned for you, to conform you in the image of His Son. Hence, Satan will always seek to remind you of sins in your past. Just as he did in the garden, he will seek to stop a latter day glory from coming to pass. He hates the signs and seals that point to a glorious future. Satan hated the first woman who represented the glory of the Ultimate Bride who will be pure and spotless on her wedding day (Eph.5).

3. Explaining Satan’s approach to the woman *without a proper sense of eschatology* is dishonoring to women. How much more does a lack of eschatology distort other come interpretations of Scripture? (like the “darkness” on Day 1 and the supposed “drunkenness” of Noah) Without a proper eschatology with interpretation many interpret the darkness on Day 1 as sinful, when in fact it was a good anticipation of the light on Day 1. Also many understand the passage about Noah’s “drunkenness” as a sinful, when in fact the word can also mean “merry”. Noah was a king. His work was done. He drank his wine, he was merry, and he went into his tent. This all prefigures Christ who has finished His rest. He drinks wine with us, and is merry with us, for we enter His rest.
“And he said to the woman, “Has God indeed said, “You shall not eat of every tree of the garden?””  
NKJV

I. Crafty Words

The serpent’s words are rather difficult to interpret with precision. This crafty beast of the field is even too crafty for translators and commentators. His words begin with the two Hebrew words ‘aph ki, which is usually translated in this verse as introducing a question saying “indeed” and “really”. If this is a question it could be translated as “Indeed, did God really say,….?” If this is an indicative statement it could be translated as “Indeed, God really said…. .”

Some commentators such as Speiser and Wenham argue that it is not a question. Speiser says, “The serpent is not asking a question; he is deliberately distorting a fact.” The argument for this is that ‘aph ki is not used anywhere else in Scripture to introduce a question. So is this a bare statement that is simply not true from the start? Or is it a question that is in itself legitimate, as long as it was seeking a corrective answer?

I find it difficult to say that the serpent is simply making an indicative statement that is clearly false. If he was only stating a false word, in an indicative mood, then he would have walked away once the woman corrected him. Satan is more subtle than that, which leads me to agree with most commentators that the serpent’s words come in the form of a question. However, questions can be good or bad, and even good questions can be mixed with falsehoods, half-truths, or full-truths.

II. Complexity of Questions

Since a question is being asked, we should appreciate the innocence of a question, per se. Questions can sinlessly have wrong words, false statements, and a distortion of facts – as long as they expect a negative or corrective answer. Sometimes Jesus would sinlessly ask a question which had inaccurate descriptions of someone, yet He was expecting a corrective answer.

John the Baptist was not a reed shaken by the wind, he was not a man clothed in soft garments. However, Jesus asked, “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments?” (Luke 7:24-25) Therefore, Jesus’ questions were phrases that had false descriptions of John. But these false phrases were sinlessly questions because Jesus expected a negative answer, or a corrective answer.

For this reason, we should notice the distortions in the serpent’s words, but if these distorted statements could be asked in an instructive manner and godly intent, then we can not say a question in this manner is inherently evil.

So with two hands we are studying the words of the serpent. With one hand we will see the distorted words of God. With the other hand we can see how such words can be sinlessly used in the form of a question, expecting a corrective true answer.
Therefore, understanding these words in the form of a question I prefer this wooden and literal translation that more closely follows the Hebrew text:
“...and he said to the woman, “Indeed! did God really say, ‘Not shall you eat from any tree of the garden’?"

1. A Simple Question & Wrong Premise

1. Neglecting the Freedom

It should be noted that the serpent rewords God’s command, so that it is really not God’s command he is questioning. The serpent misrepresents God’s prohibition by stressing only the negative aspect of it, with his introductory “not”. Originally, God spoke the prohibition to Adam by introducing it with liberty and freedom. God said, “Of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil you shall not eat” (2:16-17). Commentator Ken Matthews says the serpent also placed “the clause ‘from any tree’ at the end of the sentence rather than at the head as in 2:16, thereby robbing God’s command of its nuance of liberality.”

So the woman correctly answered the question by appealing to the liberty they had to eat from a plurality of trees. To a limited extend she gave a good answer to wrong statements in question form.

2. Expanding the Prohibition

Second, the serpent asked if God forbade them to eat from every tree in the garden. The correct answer was “no”. God only forbade one tree; every other tree in the garden was permitted. A positive “yes” answer would have not only been wrong, it would have accused God of unjust cruelty for planting every tree in the garden, only to tell Adam and Woman not to eat from any tree.

God limited the prohibition to one tree, while there was probably several hundred other trees in the garden. Therefore, the serpent’s question was rather easy to correctly answer, in the negative.

3. Slighting Covenant Lordship

As several commentators point out, the serpent used the Hebrew word for “God” (Elohim), not the Hebrew word for LORD (Yahweh). In this way the serpent was not acknowledging the covenant name of the LORD God, which was distinctively used in Genesis 2. It was not merely “God” who prohibited eating from the Wisdom Tree, it was the LORD God. The sanctions of the covenant come upon Adam and Woman through the covenant name of LORD (Yahweh).

I would not say it was sinful, but it was problematic that the Woman responded to the serpent with the commandment from “God” (v.3). She should have acknowledged that the commandment came from the “LORD God.” This is significant to observe because we should not let the accuser, or questioner, set the terms for the discussion.

Far too often Christians enter into dialogue with unbelievers on their terms. Unbelievers ask questions with wrong assumptions, wrong words, wrong views of God,
and then Christians try to answer correctly upon false premises. If you try to provide an answer to the question of how the world evolved to where it is, then you will never provide a true answer. The question has a false premise. The world did not evolve, it was created.

If you try to answer the question of how the government can increase its debt load in order to decrease its debt, then you will never answer correctly. The question is based on a false premise of contradiction. False premises are telltale signs that you should either ignore the question, correct the false premise, or redirect the subject to ask a more accurate question based on true premises. In any court room drama much of the litigation game is won or lost over whether a lawyer can validate the premises of his questions by squeezing “yes” or “no” answers out of a person.

Therefore, we see that the serpent referred to “God” in a way that slighted His covenant lordship, which was explicitly mentioned in chapter two. And the essential problem with this, was that the Woman answer the serpent’s question with the vague terms that the serpent used. We should learn from this!

We claim to believe in “God”, have faith in “God”, trusting in “God” – all of this does not really mean anything in our society. We should boldly and proudly use the covenant name of the true and living God, specifically the eternal Person through whom He created all things and accomplished redemption: “the LORD Jesus Christ”.

II. A Simple Question & Accurate Assessments

1. Quoting versus Applying God’s Word

It is often pointed out by commentators that the serpent used the plural “you” in 3:2, rather than the singular “you” that God used in 2:17 to Adam. In his commentary, Ken Matthews interprets this as part of the serpent’s wrongdoing. This interpretation is consistent with others who claim that the Woman was also wrong to use the plural “you” when seeking to repeat God’s command.

However, I agree with Jim Jordan who says “Eve rightly changes the singular of the original command to the plural when she paraphrases it, for it applied to her as well as to Adam.” So to be consistent, we have to say that the serpent was not wrong to change the “you” into the plural form in 3:1b.

The serpent knew that God’s word was mediated through Adam to the Woman. And therefore, the singular “you” in 2:17 would certainly apply to the Adam and his wife. Both the serpent and the Woman knew that God’s word given to Adam was to be applied her.

This is significant because it reveals that the Woman was not at fault for misquoting, or even seeking to apply, God’s word to her life. Commentators read too much against the Woman when they expect her to give a direct rendition of God’s commandment, verbatim, with no more or less words. As we will see, her sin was not in misquoting God, or adding to God’s word, or talking to the serpent. Her sin was in believing and obeying the premise and instructive words of the serpent.
2. Reckoning With Both Words From God

To complicate matters further we should notice that the Woman at this time heard two words from the LORD God. First, God’s word was mediated through her husband. He informed her of God’s law and covenant responsibility to not eat of the Wisdom Tree.

Second, God’s word was unmediated and directly given to the man and woman, telling them to be fruitful and multiply, along with God’s blessing. Also, God explicitly told both of them “every tree whose fruit yields seed; to you it shall be for food” (Gen.1:29). This explicit word from God came last on the 6th day, yet it was not the word that the serpent tried to contradict. The serpent sought to contradict God’s mediated word that came through her husband. This should serve as a severe warning to the church – for Eve foreshadowed the church-bride which is also built by God.

Satan is primarily concerned to contradict God’s word that is mediated to the church. Pastors and teachers who rightly preach and apply God’s written word continually have to deal with congregation members who “hear” God’s word within themselves. People with often listen for an explicit “voice” from God, and bypass the mediated word of God from those who teach the truth of Scripture. As Satan worked to lure the Woman away from the lawful words of Adam, even so Satan still works to lure God’s people away from the biblical words of church ministers.

In the second and unmediated word from God the Woman was told of God’s good promise. He said “every tree…to you it shall be food.” This included the forbidden tree of the knowledge of good and evil, for it is among every tree that bears fruit. The point is that God would eventually remove the death penalty and allow Adam and the Woman to have the kingly wisdom that comes through that tree.

So then, when the serpent asked if God forbid them to be eat of “every tree”, the woman used wisdom to answer him. The woman knew that every tree would be given for food, one day. But for now the word through her husband was that one tree was forbidden.

Thus it should be clear that when Satan questioned whether God forbade “every tree” in the garden to be eaten – he was referring to the unmediated and second word from God to the Woman – and that was not the word that Satan was primarily concerned with. This entire first question from Satan was a “smoke screen”. There was an easy answer to be given, in the negative, for the question was filled with false premises and distortions. Satan knew that the Woman would quickly and easily correct his original question with God’s word she heard first-hand. She passed that test, which he clearly expected, only so that he could lead her to disobey God’s word through her husband. When she correctly answered the serpent with God’s word through her husband the serpent immediately struck back by saying that mediated word was not true. So Christian!, beware of the “innocent” questions and circumstances based on a false premises that will trap you.
The Woman’s Wisdom
Genesis 3:2-3

I. Translation
The following is a literal translation of the passage signifying the plural (pl.) “you” used by the woman, and I’ve aligned the passage so you can see the repetition of words.

“And said the woman to the serpent,
“From the fruit of the trees of the garden we may eat.
   And from the fruit of the tree which is in the midst of the garden,
   said God, ‘Not shall you (pl.) eat from it, and
   not shall you (pl.) touch it,
   or you (pl.) will die.”

II. Structure
The following is a structure of the woman’s words she spoke to the serpent, with the noticeable themes in the second outline below.

   a. From the fruit of the trees of the garden we may eat.
   b. And from the fruit of the tree which is in the midst of the garden,
      c. said God,
         b’ Not shall you eat from it, and not shall you touch it,
         a’ or you will die.

Theme 1          Theme 2
a. God’s liberty granted     a. God’s unmediated word (blessing in 1:28-29)
   b. Forbidden Fruit       b. Forbidden Fruit
   c. God’s word            c. God’s mediated word (2:16-17)
   b’ Forbidden to Eat or Touch  b’ God Command
   a’ God’s judgment threatened  a’ God’s death threat (curse of 2:16-17)

III. The Focal Issue
Notice that the woman centrally focuses her response on God’s word (“said God”). This is also the central concern and focus of Satan, yet he will stress God’s word in order to subvert and deny it. Also, the focal word from God, at the center of her statement, is the mediated word she heard from Adam. Satan hated the mediated word through Adam, certainly because Adam foreshadowed the way God would mediate His word to His bride through Christ.

She begins her response to the serpent with the words of liberty she heard first-hand from God (Gen.1:28-29). In those words God also blessed them and enjoined them to be fruitful and multiply. The words she heard directly from God concerned His blessing. The word of God she heard mediated through her husband concerned God’s threatened curse.
IV. The Woman’s Response

As we mentioned in our last study it is important to remember that the woman, nor the serpent, were concerned with directly quoting the words of God. The issue was obeying the words of the LORD God. Thus there were some good understandings of how God’s word applied to the woman, which can be found in the serpent’s question and the woman’s words.

i. The plural “you”

God first used the singular “you” in his command to Adam. However, the serpent uses the plural “you” in his question. And when the woman responded she used the plural “you” three times in her response. Commentators err when they say the woman was wrong to do this, for the command certainly applied to her. This is another example of covenant headship in the first three chapters of Genesis. What applied to one man, also applied to all who came from him, especially the woman who came from his side. The singular “you” applies to the plurality of “you” concerning Adam and his wife. In the same way we have seen that the cosmic “earth” in Genesis 1:1 was represented by the dry land “earth” in Genesis 1:10. Both have the same name “earth”, yet what occurred on the dry land affected the entire cosmos under God’s throne room.

ii. Alpha and Omega Fruit

The very first food that Adam and Woman were supposed to eat was fruit. As we studied in the past, the grain of the herbs had not yet sprouted, since they were waiting to see if the man and woman would obey God. From fruit they would make wine. From grain they would make bread. These are the elements we use in communing with God. Before the time of Christ, the priest could eat bread during his duties, but he could not drink the wine – for wine was only to be partaken when the work was done. This is why you sip a glass of wine in the evening, not in the morning when you wake up. Since we are justified and rest in the grace of Christ we sip wine and eat bread in the Lord’s Supper.

Significant to Adam and Woman is that they started off with the bounty of God’s generosity and grace of creation. They started off with the raw material that makes wine! They were called to partake of the many fruits of the garden. And likewise they should eat fruit to be fruitful and multiply. They were to go from fruit to fruit, from grace to grace, from glory to greater glory. This is all to say that the woman – and the entire Bible – rightly understands the bounty of fruit, especially when it is glorified into a fermented drink and received with thanksgiving to God.

Twice the woman mentions the word “fruit”. First the fruit she and Adam are allowed to eat, then the forbidden fruit in the midst of the Garden. Some commentators criticize her for not repeating God’s word “freely”, and for merely identifying the location of the tree in the “midst of the garden”. I think this is trying to force too much criticism upon her with a false standard requiring her to quote the very words of God. Nevertheless, as I mentioned in our last study it is problematic that she spoke to the serpent on his terms, using simply the word “God”, and not “the LORD God”.

iii. Imaging God and Numbering Words

I have learned to be sensitive and open to any clearly significant meaning to the amount of words used in the Biblical text. We can count the words in the Hebrew text to consider what it means for the man, the woman, and the serpent.

We have studied earlier in Gen.1:2 that God "said" or "says" (same Hebrew word) something 13 times. Likewise, Adam used 13 words when he first sang to his wife showing he was a good image of his heavenly Father.

When the woman responded to the serpent, she used 19 words – six more words than her husband's song. As God worked six days with His word, she added a work of six words to help her husband; wisely reasoning they should not touch the fruit. Thus Adam and Woman, in their respective ways, worked with their words as images of God. However, neither of them entered the Sabbath in the likeness of God.

The clear parallel between the six days in which God worked and the six additional helpful words of the woman contributes to the interpretation that she was not at fault for saying that God did not want them to touch the forbidden fruit.

Also since the number 7 is significant in the Bible, I would like to point out the 7th word of Adam, the serpent, and the woman. Adam’s 7th word in his song to the woman is “this”, referring to who came from him. In his initial question the serpent’s 7th word is “any”, referring to all the trees in his question. The 7th word in the woman’s response is “which”, referring to the forbidden fruit. When the serpent finally tells his lie, having a total of 17 words, the 7th word is “that”, referring to that day of death.

Putting all this together we see “this” which came from Adam’s side ate that “which” God forbid. The serpent’s question of “any” tree led to the “that” day of death. I mention this to simply appreciate the artistic way Scripture was written.

iv. “do not touch”

I have already referred to the woman’s statement that God did not want them to touch the fruit. We can look at later passages to appreciate the woman’s godly wisdom in these words. (Exod.19:12, 29:37, 30:29; Num.16:26; Deut.14:8; 2 Sam.6:1-8, II Cor.6:17) These passages forbid the touching of what is unclean, or too holy. That which was unclean was symbolic of death, or was actually dead, thus God forbade them to touch an unclean thing. If something was too holy, like Mt. Sinai or the ark of covenant, then they would die if they touched it.

Considering the Woman had not yet fallen into sin, she knew that the tree is not unclean or sinful, but too holy and sacred. In their infancy mankind was not ready to have the royal wisdom that would come from that tree. Grasping for it sinfully would render the death penalty upon them, and God’s curse upon the ground. For this reason many of the unclean animals during Moses times did not have a cloven hoof under their feet (Num.14). Without a hoof their feet had direct contact with the cursed ground.

When the woman understood that God meant not to touch the fruit she was helping Adam obey the Lord. She was growing in wisdom. She was not like a first century Pharisee whom Jesus condemned for adding their oral tradition to the word of God. God’s command to Adam was the first sermon that Adam heard. He instructed her in that mediated word from God, and Eve worked her long-haired glory in the marriage knowing that they should not touch what God barricaded with a death penalty.
Today we will study the last part of the conversation between the woman and serpent. In this response to the woman the serpent mixes a lie with truths in order to deceive her into eating the forbidden fruit.

I. The Serpent’s 17 Words

The serpent uses a total of 17 Hebrew words in his response to the woman. This number is often significant in the Bible since it is a sum of 10 + 7. Both of these digits are numbers of fullness, or totality. Multiply them together and we come to 70, which is the full number of nations mentioned in Genesis 10. In previous Bible studies, I’ve pointed out that the triangular multiple of 17 is 153, which is the same amount of fish that Peter caught in the last part of John’s gospel. Thus oftentimes, these numbers of seven and ten serve to emphasize the totality or fullness of something.

However in this passage the 17 words of the serpent’s response in this passage help to emphasize the fullness and totality of evil in the garden. At this point, the serpent has clearly and overtly rebelled against God. The day before, on Day 6, all angels, the man, the woman, and snakes were innocent creatures in harmony with their Creator. Now, early on Day 7, the woman is face to face with the totality of evil, sin, rebellion, and potential death.

II. The Serpent’s Word Structure

The following is a very literal translation of the Hebrew text, and is outlined in such a way that we can see the emphasis of the serpent’s message. Even when this passage is read outline in Hebrew there is a heightened intensity, or crescendo, toward the central point. The serpent stresses his desire for her to “eat from it!”

And said the serpent to the woman,

a. “Not dying you shall die. a. Judgment denied
b. For knowing is God b. God’s knowledge
c. that in the day c. Day of sin
d. you eat from it, d. Sinful Eating
c’ and opened will be your eyes, c’ Sight of eyes
b’ and you will be like God knowing b’ Man’s knowledge
a’ good and evil.” a’ Benefit obtained

As demonstrated in this pattern, the A sections correspond. The serpent denies the death judgment that God threatened. This squares up with the “good and evil” identity of the tree. Thus the serpent denies that the Tree of the Knowledge Good and Evil is a Tree of Death.

The B sections emphasis the words “knowledge” and “God”. First, God’s knowledge is pointed out. It is an active participle telling what God himself knows at that time. God knows what will happen in the partaking of the fruit. In the corresponding B’ section the
serpent tells her what *they will know* in partaking the fruit. They will be like God in their knowledge, and God’s knowledge is aware of this.

The C sections emphasis the words “day”, “opened”, and “eyes”. Since we see light in the day time with our open eyes this all ties together. In the day of their disobedience, the serpent says, their eyes will be opened.

The central D section stresses their sinful eating of the forbidden fruit.

### III. The Serpent’s Strategy

We have well established in past studies that the Tree of the Knowledge of Good and Evil concerns kingly wisdom, which is a judicial knowledge of good and evil. It is good to be a ruler, a king, or a parent with a mature knowledge of good and evil. However, Adam and Woman were not mature at this stage of life. They were naked. They were created less than 24 hours earlier. They were in a type of infancy, in which they were not ready to break out of the garden and rule with the wisdom of God. This foundation enables us to discern the good and the bad, the truths and the lie, in the serpent’s words.

#### 1. The Serpent’s Lie Quotes God’s Word Better Than The Woman

God literally told Adam not to eat to eat the forbidden fruit “for in the day you eat from it *die you die*” (Gen.2:17). This last phrase in Hebrew is simply the word death repeated twice. It is pronounced as *mot tamut*. It is often translated as “surely die”.

When the woman answered the serpent regarding God’s command, she did not say *mot tamut*. She did not say they would “surely die”. She simply concluded God’s command by saying “do not touch it *lest you die*”. Her last phrase is pronounced *pen temutun*.

The serpent did not hear the double-death phrase from the woman. However the serpent spoke the double-death phrase to the woman with his lie. He said literally, “Not *die you die*”. This entire phrase is pronounced *lo mot temutun*. The serpent quoted the double-death phrase that God had spoken to Adam; only difference is that God spoke in the singular and the Serpent spoke in the plural.

We might be able to say that the Serpent knew the word of God better than the woman. Yet, we can definitely say Satan had heard the words of God given to Adam. Satan knew that the LORD God said, “*die you die*”. He was not repeating the woman’s words back to her, he was repeating God’s words in the negative. Satan was twisting the very words of God and thus placing himself in a position that was anti-God. The choice before Woman and her husband was which God they would serve: the true God or the false god.

Remember that Satan quoted the Bible very well in his temptations against Christ. Also, James 2 tells us that Satan believes that there is one God. Satan will quote the truth only to deny it, or tell you a truth only so will disbelieve it.

#### 2. The Serpent’s Truths Encouraged Disobedience

1st Truth: “*your eyes will be opened*”
The Serpent says “for God knows in the day you eat from it, then your eyes will be opened…” What does this mean? Adam and Woman were not blind. As I pointed out earlier, the opening of the eyes corresponds with the “day” they eat of it. We know from Genesis 1 that God when made the “day” with His light, He saw it, and declared it good. This is judgmental language. God literally “saw” what he made and rendered it good. (Compare with Jonathan in I Samuel 14:29, who said literally, “my eyes see because I tasted this honey”. His judgment was better than King Saul.) As God first saw the Spirit’s daylight that came upon the earth, even so the Serpent says “their eyes will be opened” in that “day”. As God saw the first day, they hoped to see in the day of eating forbidden fruit.

The Serpent was not lying in this point. Immediately after they sinned, “the eyes of both of them were opened”. The Serpent’s words came to pass, but instead of judging the world as good, they judged themselves as sinners for “they knew they were naked”. They had grasped for kingly wisdom, without first receiving kingly clothes from the LORD. They were not ready to receive what their eyes desired.

The eye is the organ of dominion because you see what you have dominion over. The ear is the organ of submission because you submit to what you hear from God’s word. The Serpent enticed them to grasp for a kingly rule (the eye) without submitting to God’s word (the ear). Instead of waiting on God’s glorifying gift of royal wisdom – the woman grasped for it prematurely and disobediently.

Notice that Adam and Woman’s need and desire for their “eyes to be opened” did not imply a sinful creation or condition. Their lack of sight simply referred to the immaturity of their infant stage. (Children are in the dark in regard to adult issues of life.) Just as the earth was covered in a immature darkness on the first part of Day 1, even so Adam and Woman were created with eyes that were darkened to kingly wisdom. The darkness of childhood, the darkness of evening on Day 1, and the darkness of Adam and Woman’s time in the Garden – these are all types of immature darkness anticipating the maturation and glory of light. This is how God has worked over the course of history.

When Jesus gave sight to the blind, it did not mean the blind were sinful pagans (Jn. 9:3). It was primarily a sign that the Old Covenant was an era of infancy or childhood. Jesus was coming to “open the eyes” of His people so they would have the wisdom of God (I Cor.1:30).

When Jesus took bread, blessed it, and broke it with the two on the road to Emmaus “their eyes were opened and they knew Him” (Luke 24:30-31). Jesus’ actions signified His Last Supper, the Lord’s Supper. When Jesus broke their eyes were opened rightly, and they knew the truth of the Lord. They came out of an immature Old Covenant darkness.

When we break bread as a church in the Lord’s Meal, God opens our eyes to see the royal position we have in Christ, sacramentally feasting upon His body and blood. In Him, we are like Moses whose “eyes were not dim” (Dt. 34:7) even with old age. Also, through the grace of Christ we will not become spiritually immature like Isaac, signified in the fact “his eyes were so dim” and refused to see God’s covenantal election of Jacob. At their birth God had pronounced that Jacob was the one chosen to carry the covenant line (Gen.25:23), yet Isaac refused to hear that word, and would later see no difference between Esau and Jacob.
2nd Truth: “and you will be like God knowing good and evil.”

Again, the Serpent was not lying in this statement. They grasped for this knowledge and they became like God knowing good and evil. The LORD will later observe and accurately diagnosis the reality of the situation: “Behold, the man has become like one of Us, to know good and evil” (Gen.3:22). Some commentators will say in this statement God is being sarcastic, ironic, or even mocking Adam’s condition of being like God. They will say Adam was not like God because he was now sinful! Well of course, in regard to sinfulness, Adam was not like God. But this is not what God is referring to.

The context of Gen.3:5 and 3:22 indicate that the Serpent and God meant exactly what they said in specific reference to the knowledge of good and evil. The Serpent and God knew that Adam and Woman would obtain judicial wisdom – just as later Solomon received judicial wisdom when God gave him the knowledge of good and evil (I Kings 3:9)

I have heard many preachers and writers say that the Serpent was just lying when he said they would become like God. Some suggest that she should have responded saying, “That’s a lie, I’m already like God!” This sadly misses the point of the text, reduces the craftiness of the temptation, and neglects the overall trajectory of God’s revealed will.

God made Adam and Woman in image and likeness. Image refers to their identity. They are the image of God in as many infinite ways and depths as God Himself is infinitely beautiful. The more we come to know God, the more we understand what it means to bear his image – this is why image of God is an inexhaustible and lofty identity. However, the likeness of God, we can say is “the other side of the same coin”. “Likeness” refers to our goal and vocation as images of God. We are called to be like Him, just as Jesus said “you shall be mature like your Father in heaven is mature” (Matt.5:48). Becoming more and more like God is an infinite and gradual process of glorification.

God intended to make Adam and Woman more and more like Him in regard to righteousness and judicial knowledge or wisdom. However, Adam and Woman became more like God in only one respect: judicial knowledge. In respect to righteousness, they become very different from God and sinful.

Adam, in his childhood era, was not ready for kingly rule or wisdom. It was not time for him to have this judicial royal knowledge. He grasped for what He was unqualified to have and that is a catastrophe ensued. In the same way, pre-marital sex allows children to be more like adults in regard to sexual intercourse, yet they are not qualified to handle the consequences of emotional intimacy and rearing child.

III. Consequences and Judgments

Sometimes consequences of sin are unseasonable consequences like when a 16 year old becomes a mother. Motherhood itself is not a judgment of God, but the difficult circumstances in which such motherhood occurs is His judgment. This is different from something like a prison sentence, which is always a judgmental consequence of sin. This paradigm helps us distinguish between consequences of Adam and Woman’s actions that may at other times be good, versus judgments of God that are always punitive and painful.
Whenever God sent Adam and Woman out of the garden that was not in itself a judgment of God. God intended for Adam and Woman to mature, patiently receive wisdom, have children, and move out to subdue the entire earth. But when Adam and Woman obtained the knowledge of good and evil there was no escaping the unseasonable consequences of their actions. They had to leave the garden no matter how difficult the circumstances of being a sinner and immature in a new world with thorns growing everywhere. In this respect, their premature knowledge of kingly wisdom thrust them into responsibilities they were completely inadequate to handle. This is very similar to the unseasonable consequences of a 16 year old entering motherhood.

We should notice that God did not threaten Adam with unseasonable consequences by saying “I will move you out of the garden when you are not ready”. No, God emphatically threatened Adam with the judgmental consequence of certain death. That consequence is always a judgment of God in its punitive context.

This distinction of consequences helps us see “both sides of the coin” later in Genesis 3:22-23. The judgmental consequence that God rendered in verse 22 corresponds to God’s threatening words in 2:17. God told Adam he would “surely die” if he ate of the forbidden fruit, so one aspect of carrying out that death sentence was to forbid him from eating of the Tree of Life in 3:22. Now, notice that God words, His voice, stops at the end of that verse. This concludes “one side of the coin”, which was a judgmental consequence.

In Genesis 2:23 the narrator of the text explains that God sent the man out of the garden. This is the “second side of the coin” referring to the unseasonable consequences of Adam’s sin. God had intended for Adam to grow up and work the ground from which he was taken (2:5), but certainly not in a dreadful fallen condition. Now he and his wife have to live with the heavy and burdensome responsibilities which were unqualified to handle. Their sin led them to suffer consequences that were both judgmental and unseasonable.

V. Conclusion

It would help commentators to distinguish between consequences that are unseasonable and untimely, versus consequences that are in always punitive judgments. This distinction enables us to see that the Serpent emphatically spoke two truths after his bold and single lie.

It was true that their eyes would be opened. It was true that God knew they would be more like Him by knowing good and evil. And implied with all this, it was true that God desired for them to know good and evil in His time. Thus Satan lied about the clear word of God’s judgment so that they would suffer God’s punitive judgment, and additionally, so that they would suffer the painful and unseasonable consequences.

Even today Satan lures people away from the clearly written word of God, causing them to first suffer unseasonable consequences in this life. I would include “unseasonable” as reference to time and taste. Godless rebellion reaps a host of difficult untimely and bad-tasting circumstances upon one’s life. After a lifetime of tasting hell on earth, then apart from Christ, unbelievers receive the judgmental consequence of entering hell. Thus the 17 words of Satan in Genesis 3:4-5 contain the full ingredients of what He continually seeks to do with His lies and truths.
The Devil’s Communion
Genesis 3:6

This passage is saturated with dark irony concerning Adam and Woman’s sin. To point out the respective themes that shed light on this text we must consider the structure of verse 6. This structural pattern is a key that unlocks a lot of insight into this verse. The following is a translation and outline:

And the woman saw
a.  that the tree was good for food,    a. “tree” for food
b.  and that pleasant was it to the eyes,     b. pleasant to eyes
c.  and desirable was the tree to make one wise,        c. “tree” for wisdom
d.  and she took of its fruit,             d. she took “fruit”
c’  and she ate,            c’ she ate (from the tree)
b’  and she gave also to her husband with her,     b’ she gave to husband
a’  and he ate.        a’ he ate (from the tree)

I. Respective Reasons for Devouring

The word “tree” is used twice. It is used in the primary “A.” and “C.” sections. Both of these sections relate to the verb “ate” in the corresponding “A’” and “C’” sections. Both the man and the woman “ate” from the “tree”, and both this verb and noun are used only twice in the verse. The “A” sections correspond in that the tree was good for food and the man ate of it. The “C” sections correspond in that the tree was desirable for wisdom and the woman ate of it. I think this should lead us to consider the respective reasons for why Adam and Woman ate the fruit.

Adam ate the fruit for food. He was hungry just like Esau was later in Genesis. Just as Esau despised his birthright for some food (Gen.25:29-34), even so Adam despised his creation-right as being the priestly guardian of the Garden and family. He did not want to fight the serpent, nor lead his wife. This is substantiated later in the fact that God respectively cursed Adam by saying he would have to sweat for his food (3:19). He received a food-curse because he was lazy and hungry!

Woman ate in order to have wisdom. The “C” sections point this out by linking the virtue of wisdom with her vice of eating. The wisdom sought for was a kingly wisdom for the purpose of greater rule. When she reached for the fruit she was reaching for a position over her husband through an act that he forbade. We know these were her intentions because God’s respective judgment toward her put a stop to her pursuit, saying, “he shall rule over you” (3:16). God’s judgmental words against Adam and Woman validates the point that each one had a primary motive in eating the fruit; and these respective motives are further evidenced in the chiastic structure of Genesis 3:6.

I think the Woman had in mind, “If I give Adam food, then he’ll let me rule with this new knowledge.” And I think Adam had in mind, “As long as she gives me food, then I’ll let her rule all she wants.” They looked at each other and thought “This is a ‘win-win’ situation!” Woman sought to gain control. Adam sought to gain food without any responsibility. As with all sinful actions between a man and a woman, there is no selfless or sacrificial giving to the other, there is only a taking of what the other has to offer.
Each one takes from the other until the relationship implodes resulting from a mutual devouring of the other. They seek to relationally-cannibalize the other.

Therefore, in respect to their marriage the forbidden fruit was really beside the point. She wanted to devour his authoritative role. He wanted to devour her food with no responsibility. They both possessed a commodity to be exchanged, and the transaction took place in their sacramental eating. So in devouring the fruit they were really devouring what they were sacramentally taking from the other. It was certainly a communion, but it was a communion of the Devil (1 Cor.10:20-21). As with all such meals, the participants devour one another with every bite (compare with Prov.23:1-2,6-8 – the meal you eat may be a king’s way of testing you, or a miser’s way of trapping you!)

By contrast, in the Lord’s Supper we come by faith to feast upon the body and blood of Christ which was given for us. And in that one bread we even partake of one another because we are giving ourselves to each other (1 Cor.10:17). In the Lord’s Meal, the Lord and His people are giving. In Satan’s Meal, he and his followers are taking.

II. Dark Irony

1. Touching

The central “D” section focuses on her act of taking the fruit. This is the only time in the verse where the word “fruit” is mentioned, which helps support this single act as the central theme. Her action violated God’s command to “not touch it”, which she rightly deduced from her husband’s word when she spoke to the serpent. Thus when she simply took the fruit she sinned by touching it. Notice the irony, the one who said not to touch it is the one who took it.

2. Taking

Notice that she “took” from the tree. This same word is used in 2:22 when the Lord God “took” one of Adam’s sides to make Woman. Again notice the irony. The one who was taken from man was the one who took forbidden fruit.

3. Pleasing to the eyes

The first “B” section says the tree was “pleasant to the eyes”, and this corresponds with the second “B” section saying “she gave also to her husband.” It is ironic that she who was certainly pleasant to Adam’s eyes – she was the one who gave fruit from the tree that was pleasant to the eyes. In other words, she who was pleasant to the eyes of Adam saw what was pleasant to the eyes in the garden.

4. Desiring Wisdom

Her desire for wisdom expresses some of the greatest irony in the passage. She had already displayed wisdom when she reasoned that God did not want them to touch the fruit. She was growing in wisdom, but then she played the Fool in order to gain wisdom.

The irony of the verse teaches us that sin merely distorts and perverts what God initially made good. It was good for her to understand that she should not touch the fruit, yet she touched it anyway. It was good for her to be taken from man, yet she was the one who took forbidden fruit. It was good for her to be so pleasing to the eyes of Adam, yet
she grasped that which was so pleasing in her eyes. It was good for her to desire and grow in wisdom, yet she did not wait for God’s permission to eat that royal fruit.

**III. Observations**

1. *The first communion in the Bible was Satanic.* This Satanic communion occurred on the first Sabbath Day to rival and cut off the festive meal that God would have brought to Man and Woman later that day. Certainly God would have feed Adam and Woman on that day with a sacramental meal during that time of holy worship and rest. It is quite possible that if Adam and Woman had rejected the Serpent’s temptation, and eaten from the Tree of Life, then God would have removed the death penalty from the Tree of Knowledge allowing them to advance in kingly maturity. This assumption fits very well with the story of Achan.

   In Joshua 7-8, God had forbid Israel to take the spoils of a city, yet Achan took some spoils for himself. Clearly Achan thought God was holding back good gifts from His people. This sin brought judgment on the entire nation when Israel was soon defeated in battle. Joshua found out that Achan sinned and he confessed saying he “saw”, “coveted”, and “took” the forbidden spoils of the city (7:21). (Notice the similarity with the Woman seeing, coveting, and taking the forbidden fruit.) Yet after Achan suffered the death penalty, which purified Israel, *then God allowed then nation to take the spoil and cattle as booty for themselves* (8:2). Foolish Achan should have waited. And he should have understood that when God forbids good fruit, it is about timing. God intends to bless His people with good fruit when the time is right and when His people have matured for it. This is the same point concerning the fruit of the Tree of Knowledge.

   Satan knew that God intended for them to eventually eat of the Tree of Knowledge – probably even later that day. But Satan knew that if they ate with him, on his terms, in his time, and in disobedience to God, then they would turn against one another and bring judgment on themselves.

2. *The last communion in the Bible is destructive against Satan.* Revelation 19 is a graphic description of what continually happens today our worship service on Sunday. The early church broke bread every Sunday which means they served the Lord’s Supper once a week. In Revelation 19 this supper is explained with the imagery of the “marriage supper of the Lamb” (Rev.19:9). John anticipated the destruction of the Old World and Old Jerusalem in 70 AD when he wrote chapters 6-18. After the Romans destroyed the spiritual-hub of the Old Creation, the New Creation of Jesus’ church now rides on horses to subdue Satan’s grip upon the earth. The robust spiritual imagery illustrates the progressive destruction of Satan’s defeated kingdom.

   In our communion service with the Lord Jesus He strikes our spiritual enemies with the mighty sword of His word. Our spiritual enemies are devoured during the “supper of the great God” (Rev. 19:17). During God’s Holy Meal, Satan’s forces are slaughtered so much that John describes their destruction with the imagery of birds eating the flesh of kings, horses, and a host of evil (see Ezekiel 39:17-39).

   Early on that first Sabbath Day, Adam and Woman communed their way into the grip of hell, yet God would save them through the Woman’s Seed. Now that redemption is accomplished we commune our way into heaven through Christ’s body and blood. God grants the defeat of our enemies and we enter His rest. Thus we rule with Him and grow in kingly wisdom by giving of ourselves as demonstrated in the Lord’s Supper.
In our last study we observed the significance to the chiastic structure of Genesis 3:6 which highlighted the respective reasons for why Adam and Woman ate the fruit. As they devoured the fruit it was a sacramental meal signifying their intention of devouring each other. As we see evidenced today, this initial act would have certainly led to Adam and Woman’s divorce, or the murder of a spouse. Devouring and taking from another person always leads to death, whether it be relational or physical.

Now while at the same time there are respective reasons for them eating the forbidden fruit there are universal temptations mentioned in verse 6. The third-person singular (he, she) is used in verse 6 emphasizing the actions of each individual. However, in verse 7 the third-person plural pronoun (they, them) is used. So then, while both he and she had respective reasons for eating, “both of them” fell into temptation and they suffered mutual consequences of their actions. Let us first examine the temptations they faced in verse 6.

I. The Universal Temptations

There are three statements in verse 6 that commentators usually interpret as common temptations for both Adam and Woman. These temptations are commonly experienced by us and they were experienced by Jesus when Satan tempted Him. The following outline demonstrates the relationship between these clauses in verse 6:

<table>
<thead>
<tr>
<th>Genesis 3:6</th>
<th>I John 2:16</th>
<th>Temptations of Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>“good for food”</td>
<td>“lust of the flesh”</td>
<td>To eat bread (food for flesh)</td>
</tr>
<tr>
<td>“pleasant to the eyes”</td>
<td>“lust of the eyes”</td>
<td>To have kingdoms (glory of the world)</td>
</tr>
<tr>
<td>“to make one wise”</td>
<td>“pride of life”</td>
<td>To be rescued by angels (life pride)</td>
</tr>
</tbody>
</table>

1. Lust of the Flesh (Food)

The “lust of the flesh” does not merely refer to sexual lust. It refers to any inordinate desire of our body (any addictions or abuse of substance, or fornication). Contrary to Adam and Woman, Christ overcame the lust of the flesh after fasting for 40 days and refusing to eat the bread offered by Satan. Jesus refused to dine at the table of demons even when He was starving. The ultimate bread that He ate was His Father’s will, and His body is now our bread of life.

Adam and Woman refused to fast from the Tree of Knowledge, so if there is one thing we learn from personal fasting is the discipline of controlling what our flesh desires. Anyone suffering from any form of addiction has the inability to fast. In that area of their life they have no self control, which can only come as a work of the Spirit.

2. Lust of the Eyes (Glory)

The “lust of the eyes” refers to a glorious dominion over the world, for the eye is the organ of dominion. Satan tempted Christ in this way by showing Him “all the kingdoms of the world and their glory” (Matt. 4:8). Yet, Jesus did not bow down to worship Satan. Christ knew that He would inherit the kingdoms of the world by obeying His Father’s will and giving His life away as a sacrifice.
This reinforces the way in which God desired the first Adam to obtain the right to eat of the Tree of Knowledge. Adam should have given his life for His bride. Adam shall have fought the Serpent. If Adam would have died in the process, then God would have raised him up and given him the right to greater kingship, and allowing him to have the Knowledge of Good and Evil. We know this is true because the Last Adam achieved all of this when He gave His life. The Last Adam gave His life for His church-bride and as a result God granted Him a glorious dominion over all heaven and earth.

3. Pride of Life

The “pride of life” is the temptation to live without patience, without sacrifice, and without dependence upon God. Those who grasp for life in this manner will invariably become arrogant and prideful. Adam and Woman grasped for the life of a kingly rule assuming they could live without God’s blessing. They wanted to rule the world outside the garden without reliance upon God. The pride of life is evident in every person who builds any type of Tower of Babel hoping to make a great name for themselves. They assume life can be lived without God. This enables us to understand the magnitude of Satan’s temptation when he tempted Jesus over the pride of life.

Jim Jordan says, “The Serpent told Adam and Eve that they need not get life from God by eating first of the offered Tree of Life, because they had life in themselves, so they would not die if they sinned. This is the bottom-line of pride: self-sufficiency. When the Devil tempted Jesus to move out from under God's wings, the second of the Matthean and the last of the Lukan temptations, he was tempting Him the same way. He was tempting Him to leave the Temple on His own and test God, rather than wait to be driven from the Temple in God's time.” (from The Temptations of Jesus in Biblical Historical Perspective, pg.3)

i. The Temple’s Wing - “Your Father will not protect you”

Jordan’s point is that when Satan took Jesus to the pinnacle of the temple he took Christ to the wing of the temple. The Greek word for “pinnacle” (pteru’gion) literally means wing. As we have seen in our study in Genesis 1, the winged creatures made on Day 5 demonstrated God’s protection (Ps.91:4). Even Boaz put the wing of his garment over Ruth to bring her under his protection (Ruth3:9). When Satan brought Jesus to the temple’s wing, the wing His Father’s house, Satan was criticizing the protection of Jesus’ Father. Satan was showing that Jesus’ Father would not protect Him, and it was true! When Jesus went to the cross there was no protection from the disciples, from the angels, nor from His Father. What kind of Father would do this to His Son! Well, Satan claimed to offer a greater protection, and he even quoted Scripture to support it.

ii. The Angels’ Protection - “Stay in the comfort of the old creation”

Satan offered Jesus the protection of angels as mentioned in Psalm 91:11-12. By casting Himself down, Jesus would have left His Father’s temple and protective wing. He could leave His Father’s house at that time while the leaving was good. He could fall down right now into the arms of a guardian angel. Satan knew it sounded much better for an angel to save His life, than for His Father to send Him to a death sentence.

Jesus knew that His Father desired Him to be eventually cast from the temple and cast outside the city in His time. This is why Satan took Jesus to the “holy city” and the
“temple” (Mt.4:5). Satan was now offering a painless way out. If Jesus waited to be cast out in His Father’s time there will be no protection – not even from His Father.

In this temptation the New Creation was explicitly at stake. The only way the New Creation would be accomplished was through Jesus’ sacrificial death. If Satan could cause Christ to trust in angels then he could stop the New Creation from coming, and hold Jesus back in the Old Covenant era. Thus it is significant that Satan quotes a passage with reference to angels.

Satan appealed to the heroic rescue of angels hoping to hold Christ under the Old Covenant. The Law of Moses was mediated through angels (Acts 7:53, Gal.3:19, Heb.1), and it was an era in which God’s people were children under the elements of the world (Gal.4:2-3). Therefore, Satan uses the angelic mediators of the Old Covenant seeking to keep Christ from making a New Covenant and a New Creation. We should notice that Paul wrote the Galatian epistle in order to fight against this same temptation of Satan.

Judaizers were seducing Christians to come back under the Old Law which was mediated through angels (Gal.3:19). Reverting back to old Judaism was an outright denial of God’s New Creation in Christ (Gal.6:15). In the same way Satan attempted to keep Christ in the Old Creation under the darkness of Judaism. As evidenced in the temptations of Jesus, and his assaults against the church, Satan will always seek to prevent the dawning light of the New Creation.

Notice that Satan hates God’s goal of glorifying His creation. He encouraged Adam and Woman to take the glory of kingly wisdom with self-sufficiency, and he encouraged Christ to save His life with the sufficiency of angels. When the time was right for Jesus to obtain the royal Knowledge of Good and Evil – His Father offered no protection and only death. That painful time was the right time to leave the city and the temple. Jesus’ response was similar to Job, saying, “Though He slay me, yet I will trust Him” (Job 13:15).

iii. His Foot’s Security - “In my plan your feet will be secure”

Jesus was determined to go beyond the protective wings of His Father’s care in order to suffer His Father’s curse. The new city and new temple of God could only be built in God’s time and way – in the way that allowed Satan to bruise His foot as prophesied in Gen. 3:15. Therefore, it is no wonder that Satan’s temptation offered the security of Jesus’ foot (Mt.5:6). Satan was offering a security that Jesus’ Father never offered.

Yet Jesus knew that the crucifixion would merely be a foot-wound for Himself, whereas for Satan the crucifixion crushed his head. Christ was determined to bring about a New Creation, bringing His people to a greater degree of glory, so that they would even rule over angels (I Cor.6:3). And He would not let the pride of life get in the way of His pursuit to die for us.

Fasting disciplines us against the lust of the flesh. Contentment disciplines us against the lust of the eyes. Dependence on God disciplines us against the pride of life. Satan will always offer something to ease the pain of these disciplines or the circumstances in which they are necessary. God promises to resurrect those who, in faith, die to themselves.
The Goods Veiled & The Veils of Men  
Genesis 3:6-7

In our last study we focused on the themes of glory, knowledge, and life. Man and Woman were not ready to have these gifts from the Tree of the Knowledge of Good and Evil. Yet, it was so very tempting for them since they observed that the forbidden fruit would yield these gifts: “pleasing to the eyes” (i.e. glory), “to make one wise” (i.e. knowledge), and “good for food” (i.e. life). These were all very good to have, when God would allow it, but until then God had marked off the tree with the death penalty.

We studied how Jesus resisted these same temptations from Satan. Jesus demonstrated that He would obtain glory, knowledge, and life in God’s way and in God’s time. Jesus obtained all these in His redeeming work so that we would receive them through union with Him. Until the finished work of Christ, God demonstrated these same gifts in the tabernacle. Various artifacts in the tabernacle symbolized the gifts of glory, wisdom, and life – all of which anticipated the accomplished work of Christ.

I. Glory, Wisdom, & Life in the Tabernacle

In the following list Jim Jordan describes how this was symbolized in the tabernacle. Below the list I will give a summary explanation.

<table>
<thead>
<tr>
<th>Themes</th>
<th>Holy of Holies</th>
<th>Holy Place</th>
<th>Courtyard</th>
</tr>
</thead>
<tbody>
<tr>
<td>glory</td>
<td>Aaron’s Rod</td>
<td>Lampstand</td>
<td>Pillars</td>
</tr>
<tr>
<td>wisdom</td>
<td>Ark/Throne</td>
<td>Incense Altar</td>
<td>Sacrificial Altar</td>
</tr>
<tr>
<td>life</td>
<td>Manna</td>
<td>Facebread</td>
<td>Laver</td>
</tr>
</tbody>
</table>

1. Holy of Holies

Aaron’s rod was a wooden stick inside the Ark of the Covenant that had been miraculously transformed, or glorified, so that it budded the fruit of almonds. In Numbers 17 Aaron’s rod budded almonds demonstrating his glorious position of guarding the tabernacle. Accordingly, the Hebrew word for “almond” is “watcher”, which signifies oversight and rule.

The tablets of the Law were also inside the Ark of the Covenant. They trained the people in wisdom and knowledge.

There was also the golden pot of manna in the Holy of Holies. This was a reminder of the food that God provided in the wilderness to sustain their life.

2. Holy Place

The Lampstand was stationed on the south side of the Holy Place, shining its seven lights in the room. Like Aaron’s rod, the Lampstand stood as a glorious watchet.

The Incense Altar represented the prayers ascending up to God’s throne, through which prayers man would grow in wisdom before God.

The Facebread was more of the type of manna that was eaten to provide life to the people.
3. **Courtyard**

The courtyard contained an overlap of the three representations. The pillars represented God’s glorious host, and the laver signified a glorious washing or baptism of the priests. These waters represented the waters in heaven which were positioned above the firmament on Day 2 of creation. Also, the altar glorifies the animals in smoke, making it into a sweet aroma to God. Thus the pillars, laver, and the altar can all signify the glory that God had in store for His people.

Since the laver was used to baptize the priest into his ceremonial work with the washing of water, we should see that this signified the work of the cleansing word of God (Eph.5:26). The watering word of God, as with the tablets of the Law and the incense of prayers, causes us to grow in wisdom and knowledge.

And clearly, the sacrificial animals signified the food that God eats with us, giving us life.

In summary Jim Jordan applies these three aspects (glory, wisdom, life) to the Trinity as they were depicted in the tabernacle:

“All of these were there in the beginning: The gift of the Father (glory), the gift of the Spirit (life), and the gift of the Son (wisdom). But the sin of Adam means that these gifts were locked away, guarded by cherubim. Cherubim guarded them in the Holy of Holies also, while priestly cherubim guarded them in the Holy Place and Courtyard. These constituted the essence of the mystery that was hidden away for ages until Christ came, the mystery that Paul explicates in his writings.”  *Trees and Thorns*, pg. 92

II. **Glory, Wisdom, and Life in the Worship Service**

In Leviticus 9 the priestly ministry was initiated and several sacrifices were performed in their proper order. This order identifies a Biblical order of worship that God’s people are to ceremonially encounter on Sunday Mornings.

<table>
<thead>
<tr>
<th>Themes</th>
<th>Priestly Ministry</th>
<th>Covenant Renewal Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>glory</td>
<td>Sin Offering</td>
<td>Confession of our sins</td>
</tr>
<tr>
<td>wisdom</td>
<td>Ascension/Burnt Offering</td>
<td>Consecration by God’s word</td>
</tr>
<tr>
<td>life</td>
<td>Peace Offering</td>
<td>Communion with God</td>
</tr>
</tbody>
</table>

The Sin Offering signified the cleansing of sin and this corresponds with the part of worship when we confess our sins. God cleanses us and glorifies us into a cleansed people who are gloriously “pleasing to His eyes”.

The Ascension Offering signified the consecration of God’s people. The animal, representing God’s people, was cut up and transformed into a glorious cloud of smoke so that it would ascend up to God as a sweet smelling aroma. Likewise, in the worship service God’s word consecrated us by dividing “even to the division of soul and spirit, and of joints and marrow” (Heb.4:12). Through the hearing and preaching of God’s word we are consecrated and offered up to God as a sweet smelling aroma.

The Peace Offering was for “food” (Lev.3:11,16), which is our source of life in communion with God. Likewise, we enjoy a peace offering from the Lord when we commune with Him at the Lord’s Table. This worship service begins with the Lord calling us to Himself, and ends with Him commissioning us with a benediction.
III. Inglorious Veils

In Genesis 3:7, Jim Jordan points out that a new section begins with Adam and Woman sewing fig leaves together. Through the following structure he shows a similarity in the two sections as it is listed below:

Genesis 2:25 – 3:7b
a. Naked and not ashamed 2:25
b. Serpent arrives 3:1a
c. Adam and Woman listen to serpent 3:1b
d. Woman speaks instead of Adam 3:2-3
c’. Serpent teaches falsely 3:4-5
b’. Adam and Woman accept serpent’s words 3:6
a’. Naked and ashamed 3:7a,b

Genesis 3:7c-10b
a. They sewed fig leaves, make coverings 3:7c
b. God arrives in the garden 3:8a
c. Adam and Woman hide from God 3:8b
d. God speaks to Adam 3:9a
c’. God questions where Adam is 3:9b
b’. Adam says he heard God arrive 3:10a
a’. Adam says he was naked, and hid 3:10b

Similarities and contrasts with both sections of scripture:
A. & A’ – Nakedness is the opening and closing theme.
B. – Serpent comes in the first section, then God comes in the second.
C. – They correspond with the serpent, then they flee from God.
D. – Woman’s speech is at the center, then God’s call is at the center.
C’ – The serpent’s false teaching versus God’s probing.
B’ – They accept serpent teaching, but flee from God’s voice.
(outlines and summaries are taken from Trees and Thorns, pg. 107)

Both of these sections are surrounded with the subject of their nakedness, or the covering of their nakedness. I think Jim Jordan rightly understands that their making of coverings was a type of firmament barrier, and a sinful one at that.

The original firmament created on Day 2 separated God’s Throne Room Heaven from the earth. That Firmament Heaven is a wedding veil that will ultimately be removed when, in the second coming of Christ, God will reunite heaven and earth in marital union.

However, after their sin, Man and Woman put an additional veil between themselves and God, and between each other. Their veil of fig leaves covered their shame and divided their marriage, hoping they could individually hide from God. As with us, we often seek to veil our sins from God with denial or unrepentance. But during the worship service on Sunday mornings God removes our sinful veils and takes us behind His veil. There in the Throne Room of Christ, God continually grows us with His glory, His wisdom, and His life. So when God cleanses us, consecrates us, and communions with us we now graciously receive what Adam and Woman sinfully took.
The Arrival of the LORD’s Face
Genesis 3:7-8

I. The Fig Leaves
Adam and Woman sewed fig leaves together for clothes, hiding themselves from each other and from God. This is understandable because fig leaves are large enough to be used for this purpose. Some have suggested that the actual Tree of the Knowledge of Good and Evil was a fig tree, while some traditions suggest that it was an olive tree. However the tradition of the apple tree seems to only come from the interpretation of artists.

I do not think we can say for sure what type of fruit they ate, yet I think we can safely say that it was not a fig. After their “eyes were opened” to their sin and nakedness, they desired to hide from God. It would have been really stupid for Adam and Woman to hide among the very tree that God forbade them to eat. There was also more reasoning for them to use the leaves of another tree to hide themselves. Had they covered themselves up with leaves from the forbidden tree, then it would have been like a bank robber trying to cover himself with the stolen money! Thus I think it is safe to say that the fig leaves were certainly not from the Tree of the Knowledge of Good and Evil.

Nevertheless, the significance the fig leaves is later revealed in the ministry of Jesus. At the beginning of the Passion Week, Jesus cursed a fig tree for not bearing fruit, even though it was not the season to bear fruit (Mt.21:18-19, Mk.11:12-14). This signified that Israel was not ready for Lord’s visitation. He had come when they did no expect it, out of season. The fig tree represented the nation of Israel, as in other passages of scripture (Joel 1:7, Hosea 9:10). Also, the fig tree symbolized the blessing of God for one day “every man would sit under his fig tree” (Micah 4:4).

Adam and Woman used the fig tree to cover their sin and shame, signifying the entrance of sin and misery upon God’s new creation. Before Jesus brought in the new creation through His death and resurrection, Jesus cursed a fig tree. This helps signify what the death of Christ accomplished. While the fig tree certainly represented Israel, it also alludes to the entrance of sin upon God’s creation. As Paul describes in Romans 5, the sin of the world was culminate upon Israel, and in that place “where sin abounded” (Rm.5:20), Jesus suffered the curse of God.

II. The Voice and The Face of God

When we studied the particular day on which the fall occurred (Day 7), we examined some details of verse 8. In summary, let us be reminded that it was not in the “cool of the day” (KJV) that the Lord came to them. Neither was it a soft and gentle “sound of the Lord” walking in the garden. A literal translation of verse 8, in a chiastic form, is provided below:

a. “And they heard the sound/voice of the LORD God  a. Voice of LORD God
b. walking in the garden  b. God walking
c. in the Spirit of the day,  c. Spirit of the day
b’ and they hid – Adam and his woman – b’ Man hiding
a’ from the face of the LORD God among trees of the garden.  a’ Face of LORD God
1. **The sound/voice walking**

   The word for “sound” is the same word for “voice”. In this way we can see an implication of God’s Word, through whom He spoke all things into existence. This sound of God walking in garden was loud. It was the day of inspection and God’s sound announced His coming. An angelic host most likely appeared with God just He later appeared to Ezekiel with glory and splendor. We can also say the sound was loud for that is how it sounded in Acts 2 at Pentecost. When God’s Spirit showed up it was the sound of a rushing wind. So it definitely was not a cool gentle breeze that we may feel in the early morning.

2. **The Spirit of the day**

   Notice that I have capitalized the word Spirit in reference the Holy Spirit. The passage is certainly referring to the powerful presence of God’s Spirit that comes with the day light. The following quote adequately summarizes this point

   In Genesis 1, the first day sees the Spirit come into the world and reproduce Himself as light, creating "day." Thus, "day" is always a manifestation of the Spirit. Also, on each day, God passed judgment, seeing what He had made and calling it good. The climax of this day-judging comes on the sabbath, when God sees all that He has made and calls it very good. Thus, while every day is a Spirit-day and a judgment day, the sabbath is the fullness of judgment day, the seven-fold judgment day.

   Through His hovering Spirit and incisive Word God made the first day-light, and through His Spirit and Word God passes judgment on the last day.


   So then, God sanctified the sabbath early on that seventh day in the evening (Gen.2:3). (Remember that evening came before morning.) The “Spirit of the day” refers to the break of daylight on that morning signifying the work of God’s Spirit that initiated God’s light upon the earth in the morning of Day 1.

3. **The Face of the LORD God**

   The word for “presence” (NKJV) is literally the word for “face”. In this verse God’s voice precedes God’s face; and His face comes very close to them while they are hiding among the trees. This is the order of events today with the church. First we heard the voice of God preached to us through His word. When someone declares God’s truth that is in accordance with the Scripture, it is God’s voice speaking to the church. This is how Paul explained his own preaching ministry. Paul stressed that Jesus was preaching through the message that Paul preached, by saying, “He came and preached peace to you who were far away and peace to those who were near” (Eph.2:17). Thus, in this life we hear the voice of God in the Scripture that is rightly preached to us.

   After a life time of hearing God’s voice, then we will see Him face to face. As I John 3:3 says, “But we know when he appears, we shall be like him, for we shall see him as he is.” Those who hear and receive God’s voice in this life will have a pleasant experience in seeing the face of God in the next life.

   However, the whole of Scripture has a lot more to say about faces.
In Genesis the word “face” is used for the “face of the waters” (1:2), and the “face of the firmament” (1:20), the “face of all the earth” (1:29), and the “face of the ground” (2:9). Now it is used from the “face of the LORD God” (3:8).

II. Faces on Earth

1. The Earth’s Face

In the following quote Jim Jordan’s commentary points out how the Bible explains the face of the earth as a human face.

Since the earth is a face, it is no surprise that the sources of rivers are eyes and that the plants are like hair. The Hebrew word for a spring of water is "eye" (Genesis 16:7; 24:13,16,29,30, etc.; Exodus 15:27; etc.). The "untrimmed" vines of Leviticus 25:5&11 are literally nazir, the word used for the Nazirite, whose hair was untrimmed - during the holy year, the face of the land became a "nazirite." The earth has a mouth (Genesis 4:11; Numbers 16:30; etc.)

Humanity is the leader of the earth; more, humanity embodies the earth. Human beings eat the earth and make the earth self-conscious before God. We eat plants, made of a combination of earth, air, water, and light; we eat animals that have eaten plants. Thus, when man's face is turned away from God, so is the earth's.

Trees and Thorns, pg. 110

What Jordan says in the first paragraph corresponds with what we learned from Day 3. The grass and plants covering and glorifying the dry dirt anticipated the creation of the woman, who with her long would bring a glory covering to the man who was made from the dry dust.

Jordan’s point is that mankind is not only the image of God toward the earth, but also the representatives of the earth toward God. The Bible speaks of the earth, and describes it with human characteristics. In the same way the Bible will speak of God with human characteristics. What we do “naturally” with the earth’s materials exemplifies why God made us. We are to glorify the earth. As Jordan has said elsewhere, “Plants turn water, light, air, and earth to food, animals eat food, men eat animals. So all creation becomes the image of God.”

God designed mankind to function as a type of mediator between heaven and earth. He was made as God’s image and he was made to represent the earth as well. As man lives good or evil before the face of God, the face of the earth responds accordingly. For example, when Cain shed Abel’s blood, the earth opened its “mouth” to drink it.

2. God’s Face on Earth

Jordon also argues that the entirety of the tabernacle was representative of God’s face. The bronze altar in the courtyard represented the body. The Holy Place had the Lampstand for eyes, the Incense Altar for the nose, the Bread Table for the mouth. And the Holy of Holies would of course be the mind, or “thoughts of the heart”.

When the priests came into God’s presence they came into a tabernacle representative of His face.
All of this indicates that God desired His Old Covenant people to know that the tabernacle and temple was God’s presence, *His face*, that was always there in their midst. Now in the New Covenant we are the temple of the living God (I Cor.6:16). We are now representative of God’s face upon the earth. Where the church of the Lord Jesus grows, the redeeming presence of God through His people brings life to the face of the earth. This helps explain why the church is the body of Christ having eyes, ears, and hands (I Cor.12:15-18).
Adam’s Interrogation
Genesis 3:9-12

Let me begin this study by reminding us where we are in verse 9. The following is an outline of the seven day pattern of Genesis chapter three. We have seen in earlier studies that Genesis chapter two focuses on Day 6 of creation, and it is structured after the seven days of creation. The same is true of Genesis chapter three. This chapter is focused on the events of Day 7 and it is also patterned after the seven days of creation. The following is a seven-fold outline observed by Jim Jordan, though I have changed some of the labels:

I. The Fall of Man Pattern After Creation

1. Adam and Woman in union and one flesh. In sin they are disunited. 2:25-3:7a
   (heaven & earth were united on Day 1)

2. Their disunity is signified by the fig-leaf barrier/firmament placed between them. 3:7b-10
   (the firmament was a barrier made on Day 2)

3. God accuses them of eating from the forbidden tree. 3:11
   (fruit-bearing trees were made on Day 3)

4. Adam blames God. Eve blames serpent. Reject their heavenly position over the earth. 3:12-13
   (ruling lights of heaven over the earth were made on Day 4)

5. God curses the serpent to eat dust, 3:14-15
   (serpent-like Leviathans were made on Day 5)

6. God judges Woman and Man. They are no longer in their originally blessed condition. 3:16-19
   (man and woman were made on Day 6)

7. Adam and Woman are excluded from God's Sabbath, but they are reunited and clothed. 3:20-24
   (God examines and judges them on Day 7)

The verses we will be studying today (3:9-12) include the themes of Days 2,3,4. Following the theme of Day 2, Adam and Woman have placed an illegitimate barrier between each other, and now they are hoping that the trees will provide a barrier between them and God. Following Day 3, God will question Adam concerning the fruit of the tree. And following Day 4 in verse 12, Adam will start the blame game, demonstrating that he is no longer a righteous lord over the earth. Additionally, this section is united in verses 9-12 focusing on God’s interrogation of Adam.

II. 1st Question: “Where are you?”

Any student of the Bible will catch the point of this question. God is not ignorant, nor is He in search of information. This question is an indictment. Adam is hiding behind the trees, right before the face of God, and yet at the same time Adam is far from God.
Adam’s location is both physical and spiritual. Adam is behind the trees and he is alienated from the fellowship of God. If God ever says “Where are you?” – it is only because you are where He does not want you to be.

Also, notice that God comes to interrogate Adam first. This is consistent with what we have seen through these chapters. God spoke His commands to Adam first, now God questions Adam first. This emphasizes Adam’s position for which he will be held responsible and accountable. Now let’s look at Adam’s answer to God’s interrogating question.

v. 10 “So He said, “I heard Your voice in the garden, a. heard and I was afraid b. afraid because I was naked; b’ naked and I hid myself.” a’ hide

Adam mentions four actions on his part and notice how I have structured his response with and A.B.B’A’ structure. As a result of hearing God’s voice, Adam hid himself. And his fear came as a result of being naked.

When I first learned about the “doctrines of grace” (i.e. the five points of Calvinism) I remember that this verse was important. It helps to qualify and explain the doctrine of Total Depravity. This first point teaches that fallen man is not able to perform any spiritual good in his own will or power. He is dead in trespasses and sins (Eph.2:1). Nevertheless, even fallen man has a conscience, as this verse in Genesis demonstrates. At this point Adam was totally depraved, yet even in his fallen condition he knew to hide himself.

Adam’s fear of being naked also helps to support what we have said earlier about the Tree of Knowledge. That tree was to provide knowledge and wisdom for rule and kingship. To be a king, you must ready to be one. Adam should have waited to receive the garments from God first. Once Adam had been clothed with greater maturity, then God would have allowed him to eat of that tree, and partake of that knowledge. Thus Adam’s fear of being naked reveals that he knew he was lacking the clothing worthy of the position that he had seized.

III. 2nd Question: “Who told you that you were naked?”

In the following Jim Jordan provides some thoughts on how to answer this question:

1. God told Adam though the created order.
   “Adam could know that God had clothed the land with flowering grains and lovely trees. Since Adam was made of soil, he could expect to be clothed similarly. The lilies of the field are more glorious than Solomon in all his array, and Adam could expect to be clothed in a similar glory. And just in case we miss the analogy, this question comes in a "third day" slot in Genesis 3, so that we are forced to consider the analogy. Moreover, Adam and Eve could see that the animals were clothed in fur, while the few hairs on their bodies were hardly the same. Thus, they could see that God had clothed everything in creation except them.” Tree & Thorns, pg. 115.

2. Adam’s conscience & even Satan “told” him he was naked.
“Another "answer" to the question would come from taking the question a different way: "Who made you aware of a shameful nakedness, so that you hide from Me?" Taking the question that way, the "answer" has several levels. Adam's inner conscience told him that he was naked and needed to hide. But since it is God who works through our inner awareness of reality, it was God who made Adam aware that his nakedness had now become shameful. And, at another level, it was the Seducer and Accuser who was making Adam feel guilty and shamefully naked, as we see in Zechariah 3:1-5.” pg.115.

IV. 3rd Question: “Have you eaten from the tree of which I commanded you that you should not eat?”

Jordan’s commentary points out the relevance of God asking this question. God did not come to Adam declaring a fact, and straight forwardly accused him. Jordan says God “asked questions that brought up to the forefront of Adam's consciousness the facts of his alienation from the Almighty Creator. When we "preach" to people, often they retreat into their minds and into their sinful fantasies and won't hear.” pg. 116

Oh, this is so true! So often when we simply tell people what to do, they will do the exact opposite. The challenge with counseling and giving advice is in not giving it, but in leading him or her to the right answer. When people come to their own conclusions about what is right, then there is a greater chance that they will follow through.

So then, God’s approach to Adam gives us guidance in how we should approach others who are in sin, or even advise people in the right direction. Even in this conversation with Adam, God was leading him to repentance, bringing him to his senses.

V. Adam’s Unrepentant Response  v. 12

Now in God’s conversation not even His divine rhetoric led Adam to repentance initially (though later we will see that he does repent). First, Adam blames God and his wife for his sin. “The woman whom You gave to be with me….” (v.12). Adam is saying he would have been better off left alone, even though God had seen that condition was not good.

Notice that Adam blames the blessing that God gave him. God gave his glorifying wife to him, yet Adam blames God for this gift. Adam assumes that this will excuse his sin. For the one who was given to him had given the fruit to him. There is clearly a pun with Adam’s language. He is saying, “God your gift has gifted me with sin!”

Sadly Adam demonstrates the epitome of a lazy and irresponsible man. He failed to protect and guard his wife, yet he blamed her for leading him astray. His role was to teach her the law of God, yet he let her say otherwise. Instead of killing the snake he let the snake lead her into rebellion. He let her be deceived with bad counsel, but he sinned high-handedly since God directly spoke to him forbidding the fruit of that tree.
The Woman’s Interrogation
Genesis 3:13

In our last passage we observed God’s interrogation of Adam (3:9-12). Adam wrongly blamed God and the Woman for his sin, acting like he was not responsible for anything. Today we will look at the verse where God questions the woman.

I. The Darkening of Earth’s “Sun” and “Moon”
“And the LORD God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’”

In last week’s lesson you will notice that verses 12 and 13 deal with the “Day 4” section of Genesis chapter 3. On Day 4 God made the stars, sun, and moon to rule over the day and night. For this reason the rulers and kings of the world are liken unto the stars of the sky. Additionally, the Garden of Eden was a type of firmament barrier on the earth (similar to what God made on Day 2 between the upper and lower waters). Adam and Woman (these types of ruling “stars”) were placed in this “garden firmament”. This was the border of the land of Eden, on the eastside. Westward was the upper mountain of Eden, where the stream of water started and flowed downward through the garden. Once the waters passed through the garden-barrier, then it split into four rivers to water the rest of the earth.

I’m repeating all this to point out that Adam and Woman were the ruling “stars” upon the earth, who were placed in the “firmament” Garden. The following passage illustrates how the Bible speaks of kings and rulers as stars and lights of the heavens (Is.13:9-10, Ez. 32:7-8, Joel 2:31, Matt. 21:9, 24:32-34, and Rev. 6:12-15). Additionally, in the following quote, Jim Jordan offers a good explanation of Adam and Woman’s sin using the symbols of the sun and moon:

Further meditation on this symbolic structure yields additional insights. As the moon reflects the light of the sun, so Eve was to receive truth from Adam. Instead, she listened to the voice of the serpent, and reflected his darkness. As a reflector, however, she was merely deceived. The greater evil is Adam's, for he was the sun, the human source of truth, the Word of God, to Eve. His failure to instruct her meant that he, as sun, was not putting forth the light. Additionally, as God will shortly charge, Adam listened to his wife when she was clearly wrong, and thus tried the pervert the order of nature, making the sun reflect the moon!

The Church is the Bride. She is to be lunar, reflecting the light of the Messianic Sun of Righteousness, the New Sun predicted in Malachi 4:2. Trees & Thorns, pg. 122.

These comments help us realize that God designed man and woman to correspond with the two ruling lights in the visible heaven above us. Women were created in a lunar fashion. As the moon has monthly cycles even so the menstrual cycle of women is monthly. As the moon reflects the sun, even so a woman will reflect the leadership, love, and confidence given from her husband. Men are solar, in the sense that they are called lead their family and provide the guiding light of God’s word. However, concerning this first family in the Garden of Eden, the parental lights were
put out. The “sun” and “moon” turned dark. The “stars” fell from their lofty position when this “heaven on earth” was shaken!

II. The Deception of Earth’s “Moon”

Now we come to the interrogation of the woman. God asked, “What is this you have done?” Now this is a loaded question. We are still seeing and experiencing the affects of what she did. Notice that she responds with the truth: “The serpent deceived me, and I ate.” The truth of her being deceived is attested by New Testament passages. II Corinthians 11:3 says, “…the serpent deceived Eve by his craftiness.” Also, I Timothy 2:14 says, “And Adam was not deceived, but the woman being deceived, fell into transgression.”

The Apostle Paul’s commentary on the fall of man stresses that Adam’s sin was worse than the woman’s. The woman sinned in being led astray. But Adam was not led astray; he knew exactly what he was doing. Thus his sin was high-handed rebellion against the express word that God spoke directly to him. I’m re-emphasizing this point because even though God asked the Woman, “What have you done?”, God is not holding her responsible.

There is a difference in guilt and responsibility. A person may be guilty, but not necessarily responsible. If a sailor runs a ship into the ground, he is guilty of bad sailing. But the captain of ship is held responsible for the entire tragedy. In the same manner, God confronts the woman because she is guilty of sin. Yet, we have seen that God confronted Adam first because he was responsible for guarding the garden and his wife. In summary, there are degrees of sin. The sin of being deceived is not as aggravatingly heinous as allowing your loved one to be deceived, and using their naivety to test out the results of rebelling against God. Remember – Adam ate the food because saw that she did not die. He used her to test the word of God, then he ate thinking all would be safe.

Again, I’m repeating all of this to say that the Woman, in Genesis 3:14, actually spoke the truth of what happened. In Jordan commentary he thinks that too much is made of the “passing blame” exegesis. There may be an implication of the woman blaming that serpent, but I like what Jordan says in the following:

Still, it is possible that Eve is trying to pass the blame here in Genesis 3:13. The text, however, does not give grounds for any certainty on the matter. What she says is quite simple and quite true: "The serpent deceived me, and I ate." This statement could just as easily be a confession of sin. Noting in the statement allows us to analyze Eve's intention, and to do so is an illegitimate psychologizing of the text.

The case is quite otherwise with Adam, and the contrast between Adam's statement and Eve's is instructive. Adam does not in fact blame Eve. He blames God: "The woman YOU gave [to be] with me." Eve does not say, "The serpent YOU put in the garden." Moreover, and this is not usually made clear in translation, Adam emphasizes that it was the woman who gave him the fruit: "The woman You gave with me, SHE gave me of the tree." In Hebrew, it is not necessary or common to write out the nominative pronoun ("she"), because the verbal form makes it clear. Whenever the pronoun is actually included, it is for stress and emphasis. Adam says, "YOU brought me this woman, and it was SHE who led me into sin." Trees & Thorns, pg. 121.
III. Adam’s Responsibility *Numerically* Emphasized

I want to be mention one last way in which the scripture stresses Adam’s guardian and responsible role over the Woman. The following are observations noted in Jordan’s commentary.

*7x’s the word “garden”*

The fall of man in the *garden* occurs in Genesis chapter 3, and in this chapter the word “garden” is mentioned 7 times. This is significant for several reasons. First it reflects the fact that the fall of man occurred on the 7th Day. Also, it reflects the 7 days of creation in Genesis 1:2:3. The garden was a microcosm of God’s entire created order. The fall in the garden affected creation seven-fold; meaning the entirety of the cosmic earth region suffered as a result of the man’s sin.

*5x’s the word “garden” & 5x’s the word “woman”*

The creation of the garden and Adam occur in 2:4:17. In that passage the word “garden” is used 5 times. In that passage Adam was commissioned to guard the garden, and the five-fold repetition “garden” squares up the garden’s Queen mentioned in 2:25:3:7

This latter passage focuses on Adam’s failure to guard his wife. She was the Queen of the garden, the glory of man. In 2:25-3:7 the word “woman” is used 5 times (the word “wife” is actually “woman” in 2:25).

This strengthens the point that Adam was to guard the garden and the queen. Five times the word “garden” is used in 2:4-17, emphasizing Adam’s guardianship. Five times the word “woman” is used in 2:25-3:7, emphasizing Adam’s failure. In failing to guard his wife, he failed to guard the garden as well. Also, since “five” is a number for strength (for the 5 fingers in your hand) we should notice that this points out Adam’s failure of strength.

Jordan connects this with Luke 3:38 where Adam is mentioned as the “son of God.” God’s earthly son was to protect the Bride and the Kingdom. That earthly and first Adam failed. Later, God sent His heavenly Son, the last Adam. Christ redeemed and cleansed His bride, and He inherited the Kingdom – the entirety of heaven and earth (Matt. 28:18).
Let’s start off this study with a proper translation of this verse along with a structure showing a correspondence within it:

“And the LORD God said to the serpent,
  a. Because you have done this:
  b. Cursed are you
     c. from all cattle
     c’. and from all the beast of the field;
  b’. upon your belly you shall go.
  a’. And dust you will eat all the days of your life.

I. Biting the Dust-Man & Eating the Dust

Notice that the “a” sections correspond. When God said, “you have done this”, it corresponds with “dust you will eat all the days of your life”. God’s reference to “this” is pointing to the serpent’s deception and lie. Since mankind are creatures of glorified dust (Gen.2:7), then we should understand that the serpent’s temptation was a venomous “biting” of God’s good creation. The serpent poisoned glorious Dust-Man with his deceit, lie, and temptation. Therefore, the serpent will eat dust all the days of his life. Here the scales are balanced against the serpent with an eternal curse. Since he “bit” God’s dust-creatures with sin, he is judged by eating dust forever.

As mentioned earlier, when God said “you have done this”, He was referring to the initial fall of Satan, for God had not sent any curses upon creation until “this” occurred. The serpent’s eating of dust in judgment has several echoes through the Bible. First we must realize the symbolic tone of this language. The serpent does not literally eat dirt for its diet; nevertheless it will eat insects and creatures that crawl on the dirt. Symbolically, the scripture’s point is that “dust eating” is a sign of humiliation and destruction. The enemies of the Lord will “lick the dust” (Ps.72:9, Isaiah 49:23, Micah 7:17, Ps.7:5). All of this is an expansion upon God judging His first enemy, the serpent.

Notice that the serpent will eat dust “all the days of his life”, which refers to the eternality of his punishment. By contrast, Adam’s toil will be “all the days of his life”, but when Adam returns to dust his toil is over. Interestingly, when Isaiah 65:25 says that the wolf and lamb will feed together, it says, “and dust shall be the serpent’s food”. The point is that Satan will never have his curse removed. The peacefulness of God’s eternal kingdom includes the perpetual curse upon Satan. There is no redemption, nor relief, nor release for any angels or mankind who go hell.

Also we should realize that Satan continues to “eat dust” – both as a goal and a judgment. Satan continues to “bite” Dust-Man with venomous lies and temptations as he first did in the garden. However, when God’s people gather together for worship, we resist Satan’s “bite” using the word, prayer and sacrament. In our worship of God we continue to “crush Satan under our feet” (Rom.16:20) forcing him to eat dust in judgment. God continues to carry out his judgment upon Satan through His church.
In the future our resurrected bodies will not be made of earthy dusty material, for we will bear the image of the *heavenly Man*, not the *dusty man*. “As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (I Cor. 15:48-49). Therefore, our physical resurrected bodies will be a new creation, not from the dust of the ground, but from heaven above. Having bodies of heavenly incorruptibility and immortality Satan will never bite us again, for we will not be made of dust, and he will be “licking the dust” eternally.

**II. The Banishing Curse**

When God says “cursed are you”, the “you” is emphatic so that the serpent is cursed *directly* by God. Later we will see that Adam is not cursed directly, for God will say, “Cursed is the ground because of you”. Adam’s curse will be *mediated* to him through the ground. Thus, we see that the serpent experiences a greater severity of judgment in that it was *unmediated*.

One difficulty with this verse is the way it is often translated in English, saying the serpent was cursed “more”, or “above”, all the cattle. Jordan offers the following comments on this translation:

“There are several words for curse in Hebrew, and unfortunately our English Bibles wind up translating all of them with the one word “curse.” The word here, ‘arur, means, “banish, separate,” in the sense of being isolated from what is good. To curse a person in this sense is to wish that he be cut off from God and from the covenant and from all the good things of the covenant. The meaning here is that the serpent is isolated from or banished from being part of the cattle and the beasts of the field. Originally, the serpent was one of the beasts of the field (3:1). Now he is cut out from that category. He is not repositioned among the cattle, but among the creeping things.”(Trees & Thorns, pg.128.)

Literally the Hebrew reads that the serpent was cursed “from all cattle and from all beasts of the field”. This supports Jordan’s point that the serpent was banished from that category of land animals, while the other animals were not cursed in this pronouncement. This becomes clearer when we observed the serpent’s *demotion*.

Notice that Adam named all cattle, every beast of the field, and every bird of the air (Gen.2:20); he did not give names to the fish, nor to any “creeping thing” (1:24). Now Genesis 3:1 tells us that the serpent was among the beasts of the field, yet he was the most cunning or crafty. Thus when the serpent was cursed from the cattle and beast of the field it was separated from that category of animals. It was demoted to crawl on its belly and become like all the other “creeping things” on the earth. From this we can deduce that the serpent which originally approached the Woman had legs, and stood up, speaking to her. In cursing it, God took away its legs to make it a crawler so that it would “eat dust”.

Thus the judgment on the serpent was a cursed *separation* and *demotion*. He was cut off from the status of “beast of the field” which Adam glorified with names, and he was demoted down to the dirt having no legs. Similarly those who apostatize from the Biblical faith are cut off and demoted. They are separated from the people of God, and the name of Christ is removed, demoting them to a dust-licking position.
A Godly Hatred
Genesis 3:15a,b

I. The Serpent’s Initial Superiority & Final Inferiority

Last week, in Genesis 3:14, we saw that the serpent was curse “from all” cattle and “from all” beast of the field. Leaning on others, I argued that it is better use the translation “from” in verse 14, not the phrase “more than”. The point is that the cattle and beast of the field are not being cursed in verse 14; only the serpent is being cursed. Now let me further explain why many English translations still use “more than all cattle”, implying that the other animals were included with the serpent’s curse.

In Genesis 3:14, the Hebrew text only uses one letter for the preposition “from”. The Hebrew letter looks like this: מ Most often this letter is used to mean “from”, but the Hebrew language is very contextual. In a different context this letter can mean “above”, or some other preposition. So the question is whether the proper translation is “above all” or “from all”. Is the serpent curse “above all cattle” or “from all cattle”? The first implies that the cattle are cursed to a lesser degree than the serpent, whereas the later implies that the serpent is separated from the cattle. Since context is the key, let me explain the context.

First, notice that Genesis 3:1 uses this same prepositional phrase, even the same Hebrew letters. “Now the serpent was crafty above all the beast of the field…” The underlined phrase is the same used in 3:14, however, notice in 3:1 it is translated as “above”. The reason is that verse 1 is clearly referring to the superiority of the serpent. It would not make any sense to say “the serpent was crafty from all the beast of the field”. Instead the serpent is being compared to all other beast of the field, and it is superior to them. Also, we know that the serpent is one of the beasts of the field because – at this time – there is no other category for him to fit. On Day 6, Adam named the birds, cattle, and beasts of the field, not the crawling creatures. The serpent was clearly not a fish, nor was he a cow, or some other domesticated animal. The serpent was one of the wild animals, one of the “beasts of the field” as mentioned in 3:1. This sets us up to appreciate the better translation of 3:14.

Genesis 3:1 is teaching the serpent’s superiority over all other beast of the field, whereas Genesis 3:14 is teaching the serpent’s inferiority to all cattle and beast of the field. In this latter verse the serpent is demoted to a status lower than the cattle and the beasts. This position is that of a crawler, or creeping thing, which is lower than all cattle and beasts.

Thus, since the context of 3:14 stresses the serpent’s inferiority it would make sense that the serpent is being separated, cursed, or banned from that status of being called a cattle or a beast. For this reason I prefer the translation saying he was “cursed from all cattle and all beast of the field”. Superiority governs the context and meaning of verse 1. Inferiority governs the context and meaning of verse 14. Hence the prepositional phrase should respectively reflect the different context.

II. The Serpent Continual Infamy

In Genesis 3:15 God continues to pronounce His judgment upon the serpent. At the same time this judgment is being directed against Satan. The following is a translation of Genesis 3:15.
“And I will but enmity between you and the woman,  
And between your seed and her seed,  
he shall bruise your head,  
And you shall bruise his heel.”

1. The enmity between the serpent and the woman

This word means “hatred”. The text explicitly says God is putting hatred between the serpent and the woman. Notice that the God of love approves and even establishes the hatred between the serpent and the woman. This type of enmity or hatred is not a sinful, angry, gnashing of the teeth, type of hatred. This is an enmity of opposition or adversity between the serpent and the woman. This is the “perfect hatred” that David speaks of in Psalm 139:22. When someone opposes evil, resists it, and seeks to overcome it with good, it is a perfect hatred of what it unjust and unholy.

It is a wonder as to why the enmity in the text is specifically between the serpent and the woman, and how that applies to us. Certainly the serpent and the woman are also representative. The serpent is representative of Satan, for he was used by Satan. The woman may be representative of those deceived, or those susceptible to such sin. In the following, Jim Jordan offers in interest thought of application:

The woman was deceived, and children growing up in a sinful world learn deceptive ideas of reality from the womb forward. Thus, all human beings who have ever lived, except for Adam and Jesus, are deceived. They all start out in a state of weakness, susceptible to deceptive influences. As we have seen, this was also true of Eve. Thus, to match that weakness, God acts to place antagonism toward Satan in our hearts. Adam, however, was not deceived. He sinned with clear self-consciousness, which implies that he also now understands clearly that Satan is his enemy. There is no need for God to put enmity between Satan and Adam. Indeed, Adam as the representative man needs to oppose Satan without any extra miraculous enmity provided by God.

What this means, I think, is that God acts to put enmity against Satan into the hearts of children and the childish. This is for their protection, since they are relatively weak and thus liable to deception. Those who mature to full age, however, must stand against Satan without this extra measure psychological enmity. They must move from instinctual enmity to self-conscious enmity: from emotion to will. Trees & Thorns, pg. 133

2. The enmity between Satan’s seed and Woman’s seed

The woman’s seed does not refer to every single individual that will ever descend from her. We know this because Satan’s seed is manifested through humans. There are descendants of Adam and Eve who are the seed of Satan. Therefore, the “woman’s seed” in this phrase refers to the godly descendents that come from her.

Notice I have translated this with a lower case “s”. I think we appreciate the spiritual warfare between the godly seed of the woman versus the Satanic seed that enters the human race, while at the same time seeing that this anticipates the climatic Seed of King Jesus. My point is that there will always be enmity between God’s people and Satan’s people. Even Jesus told his enemies that they were of their father the devil (John 8:44).
When God’s people cease having enmity against the wicked, then we will inevitably compromise, and eventually apostatize. This is exactly what occurred and what is meant in Genesis 6 when the sons of God strived against God’s Spirit and intermarried with the pagan daughters of men. They compromised, then they apostatized from God, only to produce the offspring of giant problem-children who were continually evil (Gen.6:1-5).

Lastly, we should regard the entire first creation as a type of woman, seeking to give birth to the new creation. Even the constellations signify the enmity between “the woman” and her seed, even the Christ. Revelation 12:1-3 relies upon the constellation Virgo to illustrated the “the woman who was clothed with the sun”. Near her is a constellation call “Coma”, which is that of a woman holding a child. The constellation Draco (Dragon) is facing these woman-constellations. John is clearly using the constellations to enmity of Genesis 3:15. In other words, John is telling us that God designed the constellation to explain the gospel – as we have seen even other parts of creation. Either way, “the woman” desires to give birth to her Seed, Christ. The conquering Seed of the woman is born, then He ascends to cast down Satan from the firmament-heaven (Rev.12:9). Satan was dethroned when Christ ascended to the angelic-heavens above (Rev.12:10).
Gospel Parts and Promises
Gen.3:15c
“He shall bruise your head, And you shall bruise His heel” NKJV

I. The Rudder of a Ship – Stirring Biblical Interpretation

It is difficult to consolidate and exhaustively explain in one Bible study all the ways in which Genesis 3:15 is worked out and fulfilled. This little verse spirals out throughout the rest of the Bible in nearly countless ways, and regarding biblical interpretation, this verse is the rudder of the ship for many passages. When it comes to passages like Abram deceiving Pharaoh (Gen.12), Isaac deceiving Abimelech (Gen.20), Tamar playing the harlot to conceive through Judah (Gen.38), and women lying to Pharaoh (Ex.2) – we must remember Genesis 3:15. In all these passages, Satan uses someone to attack either “the woman” or “her seed”. As Satan deceived the woman in the Garden, “the woman” throughout the scripture will often fight back with a righteous deception against Satan’s attacks.

II. Head-Crushing & Heel-Striking

In our last study I argued that the “seed” of the woman should make reference to her godly “seed” descendents, and to the climatic “Seed” of Christ. Throughout the Bible, Satan will attack many “seed” hoping to prevent the one “Seed” from being born. In trinitarian fashion, scripture necessitates that we have a “one and many” understanding of the woman’s “seed”.

This leads us to the climatic accomplishment of what the woman’s “seed” will do. Interestingly, using the singular pronoun, God tells the serpent, “He shall bruise your head”. Ultimately and climatically there will be one seed that will bruise Satan’s head.

“The term “bruise” can mean “crush,” “pound,” “rub off,” “grind,” or “strike” (Bob Utley’s word commentary, 1996). (See Job 9:17). This is the same word used in reference to Satan’s counter-attack: “you shall bruise His heel”. Therefore, on a linguistic level, there seems to be an equal “bruising” since the same word is used. Also, the connotation of a bruise does not seem too bad because we recover from bruises all the time. Therefore, we should not merely let the bare-word, and connotations of it, determine an accurate translation. Contextual considerations must be observed, which emphasize an imbalance of injury, a judgment upon the serpent, and the victory of the woman’s Seed. These themes lead us to a work for a better translation.

Satan is “bruised” on the head, whereas the Ultimate Seed is “bruised” on the heel. A head-wound and heel-wound are not equivalent. Also the actions are different. The heel will stomp upon the ground, especially upon a serpent’s head. And the serpent’s head will bite, attack, or strike at a person’s foot. These contextual considerations lead me to agree with translators who use different English words to capture the imbalance of injury, the judgment on the serpent, and the victory of the Christ Seed in Genesis 3:15. Thus I regard the following as a better English translation of Gen. 3:15c.

“... He will crush your head, and you will strike His heel.”

III. Parts of the Gospel
Genesis 3:15 is often regarded as the “proto-evangeli-um”. This phrase means “first gospel”. This is the first time the scripture explicitly announces that Satan will be destroyed through the expected Messiah, or Christ. Thus, this verse is often regarded as containing the entire gospel in a nut-shell. Well, after working my way through the details of the first chapters of Genesis, I would like to nuance and tweak this common assumption of Genesis 3:15.

I think this verse announces a part of the gospel of our Lord Jesus Christ. The word “gospel” means good news, and part of that good news is foretold in Genesis 3:15. This is in reference to the redemption we have from Satan, sin, and death. This is the heroic head-crushing work of God in which He delivers us from our enemies, granting us justification and forgiveness of our sins. Therefore, if this head-crushing redemption is part of the gospel of our Lord Jesus, then what are the other parts of the gospel? And when were they first announced and anticipated in Genesis?

According to Galatians 6:15 another aspect of our Lord’s gospel is a “new creation”, which brings to mind Genesis 1:1 “In the beginning God created…” Therefore, when we appreciate that everything God creates is future oriented, I believe that the first aspect of the gospel was announced in Genesis 1:1. This means God had a glorious goal in mind when He first made all things out of nothing. As Paul said, “He who has begun a good work in you will complete it” (Phil.1:6), even so we can say the first creation would be competed in the new creation. Even without the fall of man, the first creation looked forward to a new creation when a new heaven and earth would be reunited (having no firmament-barrier [Rev.21:23]). To substantiate this point even further, notice that word for “beginning” in Genesis 1:1 comes from the root word “head”. Throughout the Bible the “head” of an animal, nation, or people corresponds to what the attached “body” will experience. Well since this beginning is the “head” of creation, then where is the body? The heavens and the earth that God first created was the “head”, for it was all the first creation of God. The “body” or the final creation is the new creation accomplished in Christ (Gal.6:15).

Lastly, another part of the gospel is foretold in the early chapters of Genesis regarding the image of God. When God said, “Let us make man in our image, and likeness (1:26)”, that was also a trajectory or goal of God. Through Christ the image of God is restored in us (Col. 3:10) and His grace conforms us more and more into His likeness. Again, even before the fall of man, God desired to grow us more into the image of His Son.

Therefore, I think we can make and exegetical case that Genesis 1-3 anticipates and foretells three aspects of the gospel. The Lord’s gospel inaugurated the new creation, as anticipated in Gen.1:1. Second we have maturity because we grow in God’s image and likeness, as anticipated in Gen.1:26. Third, we have redemption, since Satan’s head is crushed, our sins are forgiven, and we continually conquer through Christ (Gen.3:15/ Rm.16:20).

[I think this is a helpful tweak of the three aspects of the gospel previously mentioned by Jim Jordan in other studies. He mentions three aspects of maturity, warfare against Satan, and redemption. But it seems to me “warfare against Satan” is part of the “redemption” promised in Gen. 3:15. As our Redeemer, Christ rescues us, forgives us,
and crushes the head of our enemies. Now as a redeemed people we continue to advance the conquest and application of God’s redemption. God clothes us in His Warrior Armor (Eph.6) so that we will continually crush Satan under our feet (Rom.16:20). In Christ we “overwhelmingly conquer” in all our sufferings (Rom.8:37). Therefore, if Genesis 3:15 is emphasizing “redemption” in the crushing of Satan’s head, then we participate in this redeeming-war against Satan as members of Christ’s body. Christ is the head, the church is His body. He conquered the world, now we conquer in Him. Since the Redeemer is also a Warrior (see Isaiah 59:17-20), then the Lord’s church is clothed with redeeming-warrior qualities for righteousness sake (Eph.6:10-20).

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Crushing Heads and Wounded Heels

Genesis 3:15c

“He shall crush your head, and you shall strike His heel”

In our earlier studies I have explained why this translation is better than using the word “bruise” because it appreciates the imbalance of injury, the victory of Christ, and the judgment upon Satan. Also, we have seen the accomplished head crushing victory, and we continue to participate in that conquest. Now I want to conclude our study on Gen. 3:15 by focusing on the body parts of a head and a heel. These two parts of the body are echoed through the scripture instructing us in nearly everything from wisdom to warfare. In his commentary on this passage, James Jordan seeks to consolidate the biblical themes of the crushing heads and wounded heels, and in this study I want to synthesize much of what he points out and add some additional thoughts.

I. The Head

1. The heads of God’s enemies are crushed:
   - Jael crushed the head of Sisera (Judges 5:24-27)
   - Samson breaks the heads of the five Philistine kings, by pulling down the top or head of their temple upon them (Judges 16:23-30)
   - David crushed Goliath’s head first with the stone, and then with the sword (I Sam.17)
   - Jesus was crucified on Golgotha, which mean “place of the skull.” In His death we have a visual picture of Christ crushing the head of death.

2. The heads of a nation are crushed:
   - Saul is condemned from not killing King Agag (I Sam. 15); and Ahab condemned for not killing Ben Hadad (I Kings 20).

3. The head is the seat of intellect and thought:
   - The builders of Babel sought to make a tower whose “head” (i.e. top) was in the heavens (Gen.11:4). God crushed this head, so to speak, by placing different languages upon their lips, confusing them.
   - Paul talks of bring into captivity every philosophy or thought to the obedience of Christ (II Cor.10:5).

4. The head of the Nazirite was dedicated to the Lord:
   - The Nazirite would abstain from wine or strong drink and let his hair grow during his time of consecration. After that time his hair was cut and then dedicated to the Lord in the fire. The hair symbolized his glorious work.
   - Nazirites were dedicated “head crushers”. Samson, Samuel, and John the Baptist were Nazirites from birth, for they were to abstain from wine and strong drink. John the Baptist reckoned with the other leading heads of Israel preparing the way of the Lord. In doing this his dedication was evidenced in his decapitation. Compare with the beheaded saints (Rev.20)
   - Absalom was a counterfeit Nazirite, and his long hair glory, lead to his death.
5. The head is the also the source, fountain, or beginning:
   - God strikes evil at the source, at the beginning point. Thus Jesus can to “bind
     the strong man”. Christ dealt the fatal blow to Satan’s evil reign.

6. The head of the sacrifices:
   - In the Old Testament the head of animals were cut off or wrung off signifying
     the judicial judgment upon the head due to sin.
   - Christ as the chief-sacrifice having a crown of thorns upon His head, signified
     that He suffered as our substitutionary head.

   We learn from this biblical precedent that any destructive blow or attack against evil
   or must be reckoned upon its head. The source, the leader, the thought is were the
   victorious assault must be concerned. Personally, our sins beginning in the thoughts and
   mediations of our hearts, then they get worse with words and actions. For this reason,
   sanctification at its root, or head, is a heart issue.

   Military commanders would do well to take note of this biblical teaching. In times of
   war it is best to focus on the commanders and leaders in any military strike. Taking out
   the leader is the work of crushing the enemy’s head, and in many circumstance would
   reduce the loss of life in among soldiers.

   When the church gathers together on Sunday to worship God that is the fountain-head
   of blessing for the Christian. One can not grow, nor continue, in the Christian faith by
   separating themselves from the body of Christ. In that worship service in which God
   renews His covenant with us, He continues the conquest against Satan by crushing him
   under our feet.

II. The Heel

1. The man named “Heel”

   When Esau was born Jacob also came out holding his brother’s heel. For this reason
   he was named “Heel” or “Replacement” which is the meaning of Jacob. Jacob would
   replace, or supplant, the role of Esau the first born. Jacob was the chosen one through
   whom the line of the covenant would descend. Later, Jacob would receive a wound on
   his hip after he victoriously wrestled with God. Thus Mr. Heel limped the rest of his life
   as a sign of his maturity, and growth in grace.

2. Striking a person’s heel, or backside

   In running a race a person’s heel will refer to their backside. Likewise, the tribe of
   Dan is illustrated as a serpent that will strike a horse’s heels causing the rider to fall
   backwards. In Jeremiah 13:22 the “heels” of a person is a reference to their rear, or the
   buttocks, “You skirts have been uncovered, your heels made bare.”

   This make us think of what is means for Satan to strike at our backside, or heels, while
   we crush his head. I think this is a reference to our personal history. Satan will
continually remind us of the sins in our past. In this way he strikes at our heels, our backside. This leads us to another aspect of Satan striking at the heel.

3. Striking the heel, or replacement

Remember the word for “heel” also means “replacement”. Therefore, the verse can read in reference to the serpent, “you will strike His replacement”. Jesus’ “heel” will be struck, but also his “replacement”. Jordan makes the following comment:

Abel replaces Adam and is bruised. Isaac replaces Abraham and is bruised. Ultimately, Jesus replaces all the seed of the woman, and is bruised. Then, as Jesus ascends to heaven, the Church replaces Jesus and is called to be bruised, to carry forth His suffering for the life of the world. (*Trees and Thorns*, pg. 141)

This is a helpful thought regarding what it mean in Rom. 8:37, “to overwhelming conquer in all these things.” The “all these things” in that verse is sufferings. Also, in Colossians 1:24, Paul rejoiced in his sufferings to “fill up in my flesh what is lacking in the afflictions of Christ”. Certainly Paul knew that to be a follower of the Crucified One, it meant to take up his own cross and conquer as Christ did by laying down his life.

Also, thanks to a thought shared by Jim Baker, it seems that Mephibosheth who sat at David’s table with two crippled feet, indicated that God was bringing an end to the covenant lineage of King Saul. King Saul’s lineage was “crippled” so that it would not crush the head of Satan. Or in addition to this, we could see David replacing the lineage of King Saul which was struck by Satan. David the Replacing King also functioned as the Redeeming King for him who was crippled in both feet.
I want to start of our study of this verse with more literal translation provided in Jim Jordan’s commentary, including the structure that he suggests:

To the woman He said,

a. “Multiplying, I shall multiply your pain,
   b. and your conception:
   b’ In pain you will bring forth children,
   a’ and for your husband is your urge and he will rule over you.

I. Translation, Terms, Structural Observations

1. Tree-like Pain

The word for pain (‘atsabh) is related to the word for tree (‘ets). One commentator, named Cassuto, says a tree-related word is used for “pain” since the woman ate from a tree. Jordan additionally says the woman will have a tree-like pain, since trees also bear seeds. “The soil that produced seed-bearing trees (‘ets) will now produce seed-bearing pain (‘atsabh): thorns and thistles. Similarly, the woman, made of soil like man, will produce her trees as pains: human thorns and thistles (like Cain).” Trees & Thorns, pg. 142.

2. Plurality of Pain

Notice that the above translation does not say “your pains in your conception”, but “your pain and your conception”. Many, like John Calvin, argue that this is a hypallage, which means one word is used for the other. This would focus and limit the Woman’s pain to her pregnancy and birthing experience. Jim Jordan, however, argues that this verse is teaching a plurality of pain placed upon the woman.

As Jordan structures the passage, he points out reflecting themes in the “A” and “B” sections. The “B” sections are centrally located in the verse emphasizing the pain of childbirth. However, additionally, there is a correspondence with the “A” sections, the beginning and ending of God’s spoken word.

It begins with the multiplication of her pain (a.) and ends with her “urge” and the husband’s “rule” (a’). Therefore part of her pain, in addition to child birth, is the difficulty involved with whatever the text means by her “urge” and his “rule”.

Now I say “whatever the text means” because there are many different viewpoints of this text concerning her desire, and his rule. But, however this passage is explained and applied, we should notice that the context of this passage is God’s judgment upon the woman. Nevertheless, within this overall context of a painful judgment, I want to point out some sprinkles of mercy. There is much ambiguity in this passage, even a bitter sweet, as it is with most troubled marriages.

II. A Wife’s Pain

Now of course this verse is traditionally compared with Genesis 4:7, and used as a helpful commentary. Just as sin would “desire” Cain, even so Woman will at times have a sinful “desire” for her husband. Just as Cain was suppose to rule over sin’s desire, even so the husband is to rule over the woman’s desire to be the leader of the marriage. If the woman succeeds in seizing the leadership of the marriage then she may end up
experiencing the same judgment as this first woman: she will desire the man she has weakened. In so many ways, this is painful for a wife.

**III. A Wife’s Gain**

There is a point which I think is often overlooked considering this passage, and that is Adam and Woman’s marriage was “on the rocks”. As we have seen in earlier studies, when they ate of Satan’s sacrament, they were symbolically devouring one another. It is safe to say that Adam and Woman were headed for a divorce after they sinned. By devouring the fruit, they signified that they were cannibalizing one another and their gifts. Adam devoured Woman's food. Woman devoured Adam's headship. Satan's sacrament turned them against one other, steering their relationship toward self-destruction. We see this all the time when spouses devour one another. And of course, after the devouring they were discontent with what they took from the other.

Therefore, we should realize that Woman quickly lost her desire for Adam. After their sin, there covered themselves with fig leaves. This was first a barrier, a type of divorce, from one another before it was a shield from God. Thus, in their sin, Woman lost her desire for Adam after seizing his initial rule, rendering him weak. So in the form of a disciplinary and painful judgment God said "You will desire your husband". And yes, this is ambiguous. Her desire will at times be a sinful attempt to control (see Gen.4:7). But considering how Satan normally implodes marriages, this renewed desire laid upon the first Woman also sustained their marriage. And nevertheless, as a part of the consequences of her sin, God made her desire the man she weakened. So then, there is a bitter sweet, a “severe mercy” as C.S. Lewis would call it. God mercifully sustains their marriage so that she would gain a renewed desire for Adam.

**IV. The Wife’s Lord**

Genesis 2 clearly points out that the husband’s “rule” *per se* is not part of the judgment in Gen. 3:16. In and of itself, his leadership and responsibility as the governing head of the marriage is a pre-fall establishment. *Judgment on sin did not establish the husband’s rule, and thus redemption from sin does not remove the husband’s rule*. The point of such “rule” is that he is the responsible head or lord of the marriage. The Apostle Peter continues the same point saying, “as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror” (I Pet.3:6). Now of course any leadership or lordship can be performed righteously or wickedly. But at this point I’m simply establishing the original and continual non-judgmental function of the husband’s responsible headship. With this said I greatly appreciate how Jordan sees how this leadership normal works itself out even naturally and Christologically:

“Genesis 2 has made it plain that the woman is the helper to the man, and ultimately she is the glory of the man. She lives longer than he does, and completes his work. Men initiate things, while women complete things. Adam came first, but in the end humanity is a Bride. Jesus rules His Wife, and does so perfectly, unlike Adam.” Trees & Thorns, pg. 143.

Jesus rules perfectly as the church’s husband because He bled for her. Righteous rule in the Bible includes a self-giving and self-sacrificing work. This was foreshadowed when God took a side out of Adam to build the Woman. Before God closed up the side of Adam, he would have spilt his own blood on the ground. The woman’s first creation involved the husband’s sacrificial bloodshed. And as this typifies, the glorification of Lady Church involved the bloodshed of Husband Christ.
When Mercy Is Remembered
Genesis 3:14-21

Before God destroyed Jerusalem in 586 BC He sent several prophets to warn them, even seeking their repentance. But the people were hardened in their sins so the Babylonian invasion was inevitable. In the face of that certain judgment to come, the prophet Habakkuk included a brief statement in a prayer: “In wrath remember mercy” (Hab. 3:2). Habakkuk was asking God to remember His mercy in this midst of His wrath. Today I want to show that Habakkuk’s assumption and prayer for God’s mercy within wrath is also evident when God sent judgments upon Adam and Woman. Unless we are sensitive to these elements of mercy then we will not grasp the full extent and depths of God’s word to the serpent Woman, and Adam.

I. The Mercy of Redemption
The first mercy is seen in God’s judgment on the Serpent. God promises to use the woman’s Seed in crushing the Serpent’s head. And implicitly, it is God who will do this crushing on behalf of mankind. Now then, just as God – on a macro level – declares a merciful redemption through His judgment on the serpent, we can also see – on a micro level – elements of mercy when He declares judgment on Woman and Adam.

II. The Mercy of Headship
This was a mercy that was briefly mentioned in our last study. I mentioned that the woman’s desire for her husband can be interpreted as both a good or bad thing. In this study I want to expand upon the good and positive interpretation of the woman’s desire for her husband. To do this I will summarize some points already mentioned and include some more reasons for the legitimacy of this interpretation.

Adam and Woman’s eating of the forbidden fruit signified what they were taking from one another in that Satanic communion. Adam took food with no responsibility. Woman took her husband’s rule, which he willfully abdicated. Then they put fig leaves on to hide their nakedness from one another, and then from God. With the fig leaves we see a sinful division come within their marital union. Then Adam blamed God and his wife for his sin. In the face of this, Woman (any woman that is!) would have lost her original desire for her husband; for Adam revealed that he no longer ruled as a husband. Satan now ruled the marriage by deceiving the Woman and replacing the rule of Adam’s godly command with a lie. Now in Gen. 3:16 we can see God’s word come to the rescue. God renews her desire for her husband and restores Adam to rule as a husband.

III. The Mercy of Conception
Now after Satan attacked that first marriage, he later attacked the first child. In contrast to the woman’s good desire for her husband, Sin will have an evil desire for Cain (Gn.4:7). God’s word that re-established Adam’s rule now comes to warn Cain about failing to rule. Nevertheless, God’s word that restored the marriage in Genesis 3 was rejected by Cain in Genesis 4. However, in spite of Cain’s rejection, God comes to the rescue as He did in Genesis 3. Now God “appoints another seed” for the woman with Seth (Gen.4:25).
When Satan sabotaged that first marriage God worked to renew their relationship, restoring a wife’s desire and a husband’s rule. This gives hope to marriages that are burdened with Satan’s lies and domination. After Satan could not completely destroy that marriage, He worked to kill the woman’s seed. Nevertheless, after Abel’s bloodshed, God worked to raise up another seed as He does over and over again in the scripture.

This helps us consider the “multiplying” word and work in Genesis 3:16. God told the woman He would multiply “your pain and your conception”. Certainly God multiplied the pains of conception, but the Hebrew list “pain” and “conception” separately. I think we can see a judgment and a mercy in this words. Yes, God will multiply her pains of childbirth, but also God will multiply her conception. This is a mercy because Eve deserves death, and her womb deserved to be dead as will. But God will increase her conception, so that they will “be fruitful and multiply”, and eventually God will even replace Abel with Seth. By multiplying her conception God will out-maneuver Satan’s attacks on her seed.

Finally, notice that Sin/Satan was lying at Cain’s “door”. As mentioned in the quote below the Bible often uses the word “door” as a reference to shedding of blood, or to birth. In other words, metaphorically speaking, Cain’s “door” signifies his giving birth to murder. After letting Sin come through His “door”, he would then shed’s his brother’s blood.

This same “door” metaphor signifies the righteous birth-blood of a woman’s womb, which opens to push a child out of her “door”. Thus when God says He will multiply the Woman’s conception, it means He will continually open the door of her womb; and as a curse she will suffer the pain of shedding birth-blood. This is in contrast to the opening of Cain’s door. When he opened the “door” for sin, metaphorically speaking, he gave birth to wicked murder-blood. In summary, the opening of Eve’s “door” gives birth to life. The opening of Cain’s “door” gave birth to murder.

“In this connection one may point to the religious concept relative to the door. Threshold sacrifices have been unearthed by the excavators; Hiel laid the threshold of Jericho on his firstborn and placed the posts on his youngest son (1 Ki.16:34); at the door of the tent Sarah overheard the oracle promising her the birth of a son (Gen.18:10); at the door-posts of the Shiloh shrine Eli was visited by the barren Hannah (1 Sam.1:9), and the outcome was a son; in front of this door lived the Shiloh prostitutes (2:22); Dagon's votaries straddled across the threshold of his temple (1 Sam.5:5, in contrast to Ex.20:26?); Jephthah's vow concerned the first human being to greet him in the door after the victory (Jud.ll:31), etc. The propagative aspect of the door in these and similar passages is obvious--cf. above all Hos.2:15 which should also be understood in the light of the erotic slang of Canticles--and in good keeping with the shedding of the blood. They both suggest a birth, be it in the proper or in the metaphorical sense of the word.”


IV. The Mercy of Bread

Later God told Adam that by the sweat of his nose he will eat bread. Notice that this is the first time in the Bible where the word “bread” is mentioned. Before Adam eats his bread supper, his nose will be baptized with sweat:
Since the water of this sweat flows down from the forehead to the nose, there is a hint of baptismal grace in this phenomenon. It is this baptism of the nose, of the defiled center of the face, that makes possible our daily bread as a continuing gift from God. The "baptism" of the nose leads to the "supper" of the bread.” Jordan, Trees & Thorns, pg. 156

Therefore, Adam’s judgment was focused on the pain and toil of planting and harvesting, but eventually grain would sprout so that he could make bread. God would graciously grant the harvest of grain so that Adam would glorify it into edible bread. It is this daily bread which Adam would work and pray for, like we do, even in the Lord’s Prayer.

V. The Mercy of Resurrection Hope
Notice that God says “dust you are, and to dust you shall return”. Of course this signifies his coming physical death, but notice that God does not use the word “death”. This is significant because a return to “dust” also signifies a rebirth, or a resurrection. Adam’s “mother” was the dry dust of the ground. His “father” was the moist breath of God. For this reason the first Adam was truly an “offspring” or a “descendent” of the heavens and the earth (Gen.2:4).

By returning to his “mother” dust, and have faith in the woman’s Seed, we see Adam’s expectation and anticipation of a new birth, or resurrection after death. Job expresses the same faith and hope of this first Adam when he said, “I know that my Redeemer lives, and He shall stand at last upon the dust; and after my skin is destroyed, this I know that in my flesh I shall see God” (Job.19:25 – the word is “dust”, not “earth”). Like repentant and restored Adam, Job knows that God will stand upon his dust and resurrect him with a new body.

VI. The Mercy of Substitution
One reason Adam and Woman did not die physically that day is because their substitute suffered the penalty. God killed an animal instead, and covered them with its skins (Gen.3:21). This type of mercy extends all the way through the sacrifices of the Old Testament, even to the cross where Jesus died as our substitute.

Conclusion
The point of this present study is to show aspects of mercy that comes with the judgmental words God in Genesis 3. With this in mind it conditions us to interpret some of God’s words to the woman in a merciful sense, especially regarding her increase of conception per se, her desire, and her husband’s rule. These were mercies that God remembered when he inflicted her with the pains of motherhood. With this said let me answer a few question:

1. Does God always remember mercy when he brings judgment?
   Maybe all judgments that God brings in this life has some form or ounce of mercy, but we can be sure that judgment of eternal hell is without mercy.

2. Why was God so merciful when He judged Adam and Woman?
   We must remember that they were in an era of infancy, evidenced by their nudity. Therefore the sin of Adam and Woman was a seed-sin. It had yet to grow to the full
grown fruit of evil. When sin is full grown and fully mature, God reckons against it with greater severity, just as He wait to destroy the Amorites after their sin was fully grown.

3. How does God merciful judgment set a pattern informing our judgments as rulers in the family, church, and civil society?

Righteous judgment takes into account the degree and nature of the crime. Parents are to apply corporeal and physical punishment to their children. A parent may apply a type of imprisonment to a child by grounding them in their room or putting them in time-out. But if a child grows up to commit the crime of murder, the parent is not carry out the death penalty. The death penalty is to be inflicted by the state, because it is a mature crime carried out by a mature/adult person. The point is that parental punishment is for childlike sins or sinners. Beyond that, God punishes through a lawful government. And, beyond that, God dams in hell without mercy.

And concerning church discipline the sinner and nature of the sin should be taken into account while seeking to carry out an eye for eye censure, which seeks repentance and restoration.

4. When did the seed-sin of Adam grow to its full maturity?

There were several times when God brought a devastating judgment upon mature sins and sinners. However the full growth of humanity’s sin came to its height and climax in the death of Christ outside Jerusalem on a cross. That is “where sin abounded” (Rm.5:20). With His Son’s death, God began to lay the old creation aside and started growing His new creation throughout the world. When God brought a conclusive judgment upon the full growth of that Adamic sin, he destroyed spiritual epicenter of the old world. He destroyed Jerusalem through the Romans, giving the kingdom to His saints, and including them in His new creation.

In the final coming of Christ, God will do something similar and judgmental ending will not compare with man’s judgmental beginnings. For merciful judgments were rendered upon child-like Adam and Woman; but an unmerciful judgment will come in the final coming of Christ upon the wicked.
Adam’s Judgments
Genesis 3:17-19

Some of the points of this passage have been addressed in prior studies. Thus to reduce any redundancy in our studies, today I want like to consolidate the points of this passage with brief explanations and applications.

I. Adam’s Responsibility

“Because you have heeded the voice of your wife, and eaten from the tree of which I commanded you, saying, ‘You shall not eat of it”

God’s word at this point reaffirms Adam’s responsibility as the husband and head of his wife. God had explicitly told Adam not to eat of the tree before Woman was created. And later, Adam had told Woman not to eat of the tree. Additionally, God did tell both of them that “every tree… to you it shall be for food” (1:29). Thus she knew that she would eventually be allowed to eat of the now-forbidden tree; but for now her husband word was the law.

However, when Woman listened to the serpent’s advice, and being deceived by that angelic tutor, she convinced her husband not to wait for God’s permission. He listened to the advice of his wife whom he knew was deceived. This context qualifies why Adam heeding to the voice of his wife was wrong. This is not teaching that a husband should never listen to his wife. Yet it does condemn a husband for “dropping the ball” of responsibility and heeding a wife’s bad advice. This aspect of man’s fall is repeated in several places in the Bible. The following is a list of occurrences, and similar situations, where men give up the responsibility of headship and follow a woman’s bad lead or bad advice:

- Lot was made drunk by his daughters and committed parental-incest (Gen.19:35)
- Abraham listened to Sarah’s advice to have intercourse with Hagar (Gen.16:2)
- Ahab listened to his wife Jezebel to kill his Naboth (I Kings 21:25)
- Mr. Fool listens to a woman’s seducing words and follows her (Prov.7:21-22)
- Herod listened and consented to Herodias’ wish for John’s head (Mk.6:14-29)
- Church elders were not teaching women, but in laziness letting women lead
  (I Cor. 14:34-35, I Tim. 2:11-15)

II. The Mediated Judgment

“Cursed is the ground for your sake; in toil you shall eat of it all the days of your life”

Notice that Adam is not directly cursed, but God’s curse will be mediated to Adam through the ground. Jim Jordan translated this verse saying, “Cursed is the soil with reference to you.” Jordan elaborates in the following quote:

“While we often hear of the "curse on the soil," this is not correct. The soil is not cursed. Quite the contrary: The soil is enlisted to the honor of prosecuting God's curse against sinful man. Nor does the soil prosecute a curse against anything other than humanity, and whatever suffering the animal realm may be said to undergo, it undergoes with reference to judging humanity. Plants and animals, made of soil, join in prosecuting the soil's curse against humanity.” Trees and Thorns, pg. 150.

Jordan’s point is very helpful in pointing out how God used creation to mediate the curse upon Adam, and humanity. We can appreciate a mercy in this judgment, because in hell God curse will be apply in an unmediated fashion, and the individuals
there will be curse directly with God’s consuming fire. Nevertheless, in respect to the pain of God’s judgment, humanity is the intended recipient.

Also, Jordan keenly points out that this is reason for men wearing shoes in the Old Testament, and or hoofed animals to be considered clean:

“Accordingly, dirt is something that a righteous man would want to wash off before coming into God’s presence. There can be little doubt but that it was for this reason that men always wore shoes in the Old Covenant. There were other reasons, of course, but also this symbolic reason: Shoes kept their feet from contact with the curse-prosecuting soil. As we see in Leviticus 11, clean animals also wear “shoes.” The only time a man did not wear shoes was on holy ground, for holy ground did not prosecute the curse (Ex. 3:5; Josh. 5:15). For this reason, the priests are not provided any shoes to wear while working in the Tabernacle and Temple (Ex. 28). Additionally, the curse on the soil explains the frequency of foot washing as we find it in the Old Covenant, right up to the crucifixion (Gen. 18:4; 19:2; 43:24; Jud. 19:21; Luke 7:44; John 13:3-15).” Trees & Thorns, pg. 150

III. Creation’s Judgmental Response

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

God declares that painful thorns and thistles will sprout (i.e. bring forth) from the ground, and that he will eat the herb of the field. It is important to remember that Adam and Woman were created “before any plant of the field was in the earth and before any herb of the field had grown (i.e. sprouted)”

There are two types of plants mentioned: “plant of the field” & “herb of the field”. The plants of the field refer to shrubs and bushes. However the “herb of the field” refer to grain plants from which one gathers grain to make bread. All of these plants were poised to see if Adam would sin.

Thus in response to Adam’s sin the “plants of the field” came upon from the ground with their thorns and thistles. And Adam would eat the grain from the “herb of the field” in hard labor, as a result of his sin. The implication is that grain from the “herb of the field” would have been much easier to harvest had Adam obeyed God.

This one little issue of plants is used by people who mistakenly see a contradiction between Genesis 1&2. The grain plants were made on Day 3 according Genesis 1, but some say a contradiction is mention Genesis 2:5 says that Adam was made on Day 6 before any grain plants had grown. However, there is no contradiction because God caused the grain plants to grow on Day 3, but they had not yet sprouted with their fruit on Day 6. Now that Adam has sinned, they will grow in such a way that Adam will have to gather grain through his sweat

IV. Adam’s Baptism

“In the sweat of your nose you shall eat bread”

The word for nose, or nostrils, is the same word used for when God breathed into Adam’s nose the breath of life (2:7). Now sweat will drip from Adam’s nose reminding him of God’s curse, yet also a means to sustaining his life with food. Thus, Jim Jordan points out that the sweat that drips from Adam’s nose is a type of baptism:

“Since the water of this sweat flows down from the forehead to the nose, there is a hint of baptismal grace in this phenomenon. It is this baptism of the nose, of the defiled center of the face, that makes possible our daily bread as a continuing gift from God. The "baptism" of the nose leads to the "supper" of the bread, just as the initial inbreathing of the Spirit's life through the nose lead to the initial food of the Garden.” Trees & Thorns, pg. 156
V. Adam’s Little Death
“till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return”

In our last study I pointed out the mercy of this sentence and distinguished between returning to dust versus the ultimate death penalty (i.e. hell). Klass Schilder, in Christ Crucified pgs. 489-491, points out the difference between the ultimate death penalty verses the temporal separation of soul from body.

Schilder points out that the hell is the fullness and ultimate manifestation of the death penalty which God threatened. However, the “return to dust” judgment does not exhaust the fullness of God’s death penalty. In words, it is a type of death, but not the ultimate or essential death that God first threatened in Genesis 2:17. Hear to Schilder:

“‘Dying the death’ (Gen.2:17) is the descent into complete punishment. ‘Returning to dust’ (Gen.3:19) may be compared to a person’s entering the reception room until such time as the judge opens the session at which the real execution of punishment will take place.” pg.491.

There is a little temporal death of returning to dust, and there is a greater eternal death of suffering God’s hell. Adam returned to dust temporally, yet he did not suffer the ultimate death penalty of going to hell because he had faith in the promise that God made concerning the woman’s Seed.

Critically to understanding the gospel Schilder uses this distinction of death to explain both of them in Jesus death on the cross. While Jesus was alive on the cross, He suffered the greater and ultimate death: hell. This was the first type of death that He suffered in His body. Schilder says:

“When God forsook Him He was oppressed by a burden which weighed more heavily than His human strength could sustain. It is for this reason that the church confesses that His divinity had to support Him. When He suffered the affliction of hell a force accrued to Him which struck deeper wounds, and which permitted severer torments to come to Him than His human knowledge could understand and assimilate.” pg. 493

After Christ suffered the greatest death of hell in His living body, then Christ voluntarily laid down His life in that lesser death of separating soul from body. Again hear Schilder:

“How the free will of this act of sacrifice dazzles in its glory! When life could be endured again after that affliction in hell, when the burdens were diminished, when the condition of brokenness existed no longer, when light returned to caress His body, when His flesh no longer was the field of operation for the devastation of wrath – then He has to present the sacrifice, had to give the offer. He had to disappear in natural death, He had to commit Himself into the hand of Him who had stricken Him. He gave Himself thus, and in this way performed the extreme act of willingness.” pg. 497.

Christ suffered both the eternal and temporal death, in that order, so that we - like the first Adam - would only suffer the temporal death of returning to dust.
A Bad Husband Made Better
Genesis 3:20

“And the man called the name of his wife Eve, because she was the mother of all living”

The first man and woman were real individuals with real emotions in a real marriage. As we have meditated upon Genesis 3, we can see the reality of their marriage, even the conflict between them due to sin.

Adam Sinfully neglected to rule as a husband and guard his wife from the serpent’s lie. Nevertheless, within the judgments of God, God also demonstrated mercy. God restored Adam to rule as a husband, and God renewed Woman’s desire for him. Satan has sabotaged that first marriage, then in Genesis 3:16 God stepped in as a token of redemption to bring them back to together as a ruling husband and a desiring wife. Since Satan failed to successfully divorce the first marriage, he will later seek to work against the seed of the woman, which we see in his assault against Cain.

We have also seen that God rendered judgment and mercies to Adam as well. In judgment his work would not be hard and difficult, but in grace and mercy he would still eat bread. His sweat would baptize him into a life of difficult labor, but through that baptism God would provide bread for life and longevity. Additionally, there is a degree of mercy in that Adam will return to “dust”. The death he deserved was the uttermost wrath of God in hell, the ultimate death, and at that moment. Yet, we see that Adam did not go to hell at that moment, and God merely said he would return to dust. In other words Adam’s return to the dust was more like a return to his mother, which anticipates a rebirth, a resurrection from the died, just Job looked forward to in saying, “I know my Redeemer lives, and He shall stand at last on the dust…in my flesh I shall see God” (Job 19:25,26).

Job anticipated a bodily resurrection after he returned to dust, and we have every reason to believe that Adam anticipated the same after he returned to dust. To support this assertion we will see that Adam demonstrates saving faith after God rendered His merciful judgments.

I. Adam’s Rule, Repentance, and Faith

Adam has witnessed both the severity and goodness of God. God directly cursed the serpent and promised that Eve’s Seed would crush the serpent’s head. God judged his wife with birth-pains, but would graciously increase her conception and heal their marriage. God cursed the ground as a judgment directed toward Adam, but God mercifully said Adam would have bread. The God leaves Adam with an implicit hope of resurrection and rebirth saying he will return back to dust. Therefore, Adam had a lot to be thankful for, especially for what God would do through his wife.

Thus it is very fitting that we see Adam respond with saving faith and seek to be a better husband. Adam repents from being a lazy husband and stands up to rule rightly again over his wife, and in a better way. Adam first ruled over his wife by naming her Woman, which is how he demonstrated a ruling position over the beast and cattle as well. In sin Adam forsook that ruling position over her, handing her over to Satan. With redeeming grace God restored his rule over the woman in Genesis 3:16. Now Adam will
live out that restored rule by renaming his wife. Adam first generically called her “Woman”. Now he calls her Eve, which is a much more glorious name. Notice that Adam now rules over his wife rightly by honoring her with the name Eve, meaning “life”, signifying that her motherhood is a high and holy calling. As Woman she was literally “built” by God and prefigured the church in a marriage relationship with Jesus Christ (Eph.5:30-33). Now as mother Eve, she prefigured the heavenly church on earth who is now the mother of God’s New Creation people (Gal.4:26-27). However, our focus is now on Adam. He has repented of his lack of rule, and now stepped up to rule. The following is a brief outline of what happens to Adam’s rule in Genesis 2-3.

1. Adam ruled by naming animals and his wife as Woman. 2:20,23
2. Adam failed to rule by handing his wife over to Satan. 3:6
3. Adam restored to rule again, when God heals their marriage. 3:16
4. Adam repents and rules better by renaming his wife as Eve. 3:20

Biblical rule has nothing to do with tyranny and fearful domination of an oppressive threatening force. Our sinful world distorts what it means for a husband to rule well. Adam, even in his sinful repentant condition gives us a glimpse of godly rule when he honors his wife with this new name; evidencing repentance for blaming her earlier. Godly rule is built upon self-sacrifice as Christ evidenced with he conquered the world by dying for us.

“We have seen that Adam's calling his wife "Life" is a confession that he accepts God's promise of the future Messiah who will come from his wife. God has promised to bring life out of death, a savior out of the poisoned soil of Eve, and Adam accepts this. Chiastically, Adam's acceptance of Eve reverses his rejection of her, his attempt to blame her for his own sin. It restores true community.” Jim Jordan, Trees & Thorns, pg. 168.

Notice that Jordan identifies a chiastic structure emphasizing Adam’s repentance. He is referring to a 5 seven day pattern that is reflected in different parts of Genesis 1-3. I will now diagram these patterns and then put them together on the next page:
Day 1: Light
2. 2:4-7. Man as light.
3. 2:25. Man's light not hidden.
5. 3:11a. “who told you that you were naked?” (Adam did not wait for God’s light-like or rainbow-like garment)

Day 2: Firmament
2. 2:8. Garden.
3. 3:1. Serpent enters garden.
4. 3:8a. Yahweh enters garden.
5. 3:11b. “…did you eat of the tree?” (The Knowledge Tree was a type of firmament barrier)

Day 3: Land and Trees
2. 2:9-14. Tree, food, and outflow.
4. 3:8b. Hiding among trees; retreat instead of outflow.
5. 3:12 “… the woman You gave me….and I ate” (Eating forbidden tree-fruit)

Day 4: Firmament as Silent Rulers
2. 2:15-17. Adam as speaking ruler; threat of death.
3. 3:4-5. Serpent as speaking counterfeit ruler; rejection of death threat.
4. 3:9a. Yahweh speaks as Ruler; beginning of implementation of death threat.
5. 3:13-16 Serpent demoted for rule, Man restore back to rule

Day 5-6a: Living Creatures and Commands
2. 2:18-20. Creatures as inadequate helpers.
3. 3:6a. Woman disobeys command; inadequate as helper.
4. 3:9b. Yahweh interrogates. Interrogation as the "reverse" of command.
5. 3:17-19 “Cursed is the ground…dust you shall return” (Adam’s new hard duty & death)

Day 6b: Humanity and Community
3. 3:6b. False community created around false sacrament.
4. 3:10a. Community with God, as He draws near after having left Adam and Eve alone.
5. 3:20 “…he called his wife Eve…” A new community/humanity through Eve.

Day 7: Sabbath Judgment
3. 3:7a. Covering nakedness.
4. 3:10b. Hiding because naked.
5. 3:21 “… God made tunics of skin, and clothed them.” Atonement, covering, forgiveness
I have provided the previous outlines simply to show why Jordan says, “Chastically, Adam's acceptance of Eve reverses his rejection of her…” Different chiastic structures are suggested for the seven days. In the previous quote Jordan may be thinking of aligning Day 3 with Day 6. If so, notice that Adam blamed Woman for his eating of the tree, thus rejecting her in 3:11b, now it is reversed.

However, if we align the Day 6 with Day 2 (which I’m accustom to doing) then we can appreciate a different emphasis in the 5th section. In the 3:11b God accuses Adam of transgressing a type of firmament barrier by eating of the tree. Transgressing that barrier brought destruction within the marriage. Now their marriage is reconciled, he names her Eve because they will start having children. Marital division that came through a sinful type of firmament has now been removed. The door of Eve’s heart is now opened to her husband so that the door of her womb will open with conception. Thus, Adam glorifies her with a new name, accepting her, and looking in faith for the Seed to come.

Adam also reflects God’s image in naming his bride with a greater name, for God will do the same throughout Biblical history. The names used to identify the covenant lineage in Gen. 5 & 11 are the Sethites, then the Shemites. Eber is the root word for Abraham the Hebrew (10:25,14:13). Later when God matured his covenant people He gave them the name Israel (32:28). When they returned from Babylonian exile they were named Jews (Est.4:13). After Pentecost, now God’s covenant people are named Christian (Acts 11:26).

For this reason a husband gives his new wife a new name at their marriage. He is called to rule over her with the integrity of his name and to love her as an extension of his own body (Eph.5:28). Likewise when a child transitions from the womb to the world, parents indentify their child with a name; then when she comes to the church for baptism the Lord publicly seals His Triune name upon her.

Naming people is a way of ruling them. When someone calls your name, you obey by turning around to see who was calling. Likewise God rules over us by identifying us by our Christian name, so that He will comfort, encourage, and when necessary, admonish. Because His name is placed upon us, he calls us to love, obey, and serve him with all our heart, mind, and strength.
God’s Clothing
Genesis 3:21

With a merciful judgment we have seen God restore the marriage of Adam and Woman. And in repentant faith we have seen Adam honor and rename his wife Eve. At this moment we now see God continue with his initial goal of making mankind more and more like Him. Satan sought to interrupt this plan of God, but this text reveals that Satan can not stop God’s goal of glorifying dust to be more and more like him.

I. Redemption Clothing

God acted with redeeming grace to God killed an animal, making tunics of skin for them, and clothing them. Here we see God’s redemption come by inflicting the death sentence upon a substitute. Also, we should notice that this historical and literal event is the background and example-pattern for why God would call on mankind to sacrifice animals unto him. Those sacrifices were substitutionary, anticipating the sacrifice of Christ. Later, the apostate descendents of Adam and then Noah would pervert this God-given example by seeking to appease false gods with the blood of animals and their children. Here God inaugurates a legitimate animal sacrifice only to the extent that it anticipated the victory of the woman’s Seed. It is important to realize that the victory of Christ was promised in the same chapter and context in which animal sacrifice was initiated. As Hebrews will argue, the one explains the other.

Now for Adam and Eve, this was a small sample of a new creation. It was a new beginning for them, for they would be sent out into a new jurisdiction with forgiveness, a renewed marriage, a wife’s new name, and new promises of redemption. Notice in this new beginning, God inaugurated it with bloodshed, just as the ultimate new creation would come through the faithful bloodshed of Christ. In various ways, on macro and micro levels, new creations are inaugurated with blood shed – whether through Jesus’ blood on the fulcrum of history, in that baptismal blood-sign of church membership, or in the earthy realities of virgin-blood and birth-blood. With all this, we can appreciate the prostitute’s new beginning signified by hanging that scarlet cord out of her window (Joshua 2:21). That blood color signified to the armies of Israel that she had been spiritually re-virginized and had entered in to a covenental union with God’s people. Like a faithful husband, the Israelites were now obligated to protect her from Jericho’s destruction for she metaphorically and craftily told the king of Jericho, “Yes, the men entered in to me” (Joshua 2:4). Even so, here in Genesis 3:21, God acknowledges with bloodshed that He is in a new covenental relationship with Adam and Eve even though they had just prostituted themselves out to a rebellious angel. The Day of Coverings (i.e. Atonement) would demonstrate this in vivid detail:

Leviticus 16 delineates the ritual of the Day of Covering (which is the accurate translation; not Day of Atonement). On this day, the Cover (not Mercy Seat) of the Ark of the Covenant was covered by blood sprinkled on it. That Cover represented the firmament between heaven and earth, and blood put upon it meant that God viewed the world through the blood of a propitiatory offering. The world of God's people was
covered by this blood, under the protection of this blood, which averted His wrath. The High Priest wore only special linen garments while doing this ritual. At the end of the ritual, the High Priest would put back on his garments of glory and beauty, and thus he was re-covered as God's High Priest (Lev.16:23-24). In other words, the High Priest was restored to a position of glory and rule on the basis of the shed blood of the animal sacrifices, and this was signified by his being re-covered with garments made of both vegetable and animal fibers. Trees & Thorns, pg. 170

As a comparison and contrast to the High Priest, the seamless tunic of Christ was removed from Him when He covered our sins in his blood. He wore no glory garments when He suffered for us, because it was Adam’s damnation and our damnation that He suffered. Christ never sinned, and yet He experienced no mercy on the cross, only to suffer the utter fury Almighty God. So there is a lot of significant depth to the fact that He was exposed with no tunic on the criminal’s cross.

II. Glorification Clothing

However, the clothing of tunics does not merely signify that sins are forgiven, but that a greater degree of glory has come, and that also by the grace of God. Isaiah saw God clothed in majesty and glory with He entered the temple (Is. 6), for “the train of His robe filled the temple”. And as God made man in His image, should understand that it was not God’s ultimate intention for them to stay naked, nor eternally confined to the constraints of the garden. God desired for them to grow up to inherit royal clothing. By waiting patiently, and obeying, they would have eventually been clothed with righteous garments resembling more and more that they were made as images of God. So in addition to showing forgiveness of sins, the tunics signify a gracious advancement in glory and royalty. Notice the following quote:

The word "tunic" (k-thoneth) indicates a garment of privilege. It is used eight more times in Genesis, in Genesis 37:3 for the tunic Jacob made for Joseph as a sign of his authority, and then seven more times in 37:23:33 in the story of the brothers’ attack upon Joseph. The seven-fold use of the term in this passage indicates that it was the garment as a sign of authority that was a large part of what provoked the brothers. Trees & Thorns pg.169

Now I want to fast-forward and show that Paul desires us to be adorned with new creation clothing, “the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works” (1 Tim. 2:9-10).

I do not think that Paul is outrightly forbidding any woman to wear gold or pearls. I think “moderation” is operative word in context; and the emphasis is cloth yourself with godliness and good works.

We are certainly to dress appropriately and pleasingly, but how many often do we forget that good works is just as much personal clothing? How often do we focus on old creation clothes, and neglect the clothing of the new humanity? For us to continue maturing from glory to glory we should focus on clothing ourselves with garments that will last forever, “for the fine linen is the righteous acts of the saints” (Rev. 19:8)
The Fall Into Greater Responsibility
Genesis 3:22-23

We come now to the last section of Genesis 3. The following is a translation of the passage which seeks to outline the clauses as a substructure.

v.22 “And LORD God said, ‘Behold the man has become like one of Us, knowing good and evil.
And now lest he send out his hand
and take also from the Tree of Life
and eat and live forever – ”

v.23 And LORD God send him out from the Garden of Eden
to work the ground from which he was taken.

[I will explain this passage using foundational assumptions and arguments established in many of our previous studies. Thus, in this study, I will not seek to exhaustively different every point, but I will explain points in summary fashion.]

I. When Children Fall Into Adulthood (v.22 – 23)

Twice, Satan spoke the truth when he told the Woman “your eyes will be opened”, and secondly, “you will be like God, knowing good and evil” (3:5). The lie was when he introduced these truths saying, “You will not surely die.” God made and intended mankind to mature to be more and more like him, just as Satan said, but not in Satan’s disobedient way, nor time.

God’s words in 3:22 speak the serious truth of man, even in his fallen condition. The fundamental and essential problem with man was not simply “like God”, which is good, but in the time and manner that man became more like God. Man become more like God before he was given permission to eat of “every tree” for food (1:29), and thus he acquired this God-like knowledge in a disobedient manner. Nevertheless, though he disobeyed, his eyes were opened and he did obtain, to a degree, knowledge of good and evil like God.

Knowing good and evil does not refer to moral knowledge, as if Adam first became aware of right and wrong by eating the forbidden fruit. Rather, the term “knowledge of good and evil” is royal knowledge. It is for those who mature to rule wisely as kings in positions of authority (II Sam.14:17,19:35; I Kings 3:9; Heb.5:14). Adam seized this royal position and knowledge when he was not ready for it, and as a consequence, he had to live with it even when he was not ready for it.

“God confirms Adam's self-promotion. God never runs history backwards, undoing what man has done. Rather, God moves history forward, and transforms human evil into good, ultimately by sending His Son to die on the cross for our sins. We have seen that Eve as the new mother of all New Life, and the promise of the Messiah, point toward to God's great action in the future.” (Jordan, Trees & Thorns, pg. 171)

I think Jordan is exactly right in seeing that God confirmed Adam’s sinful self-promotion when he seized that kingly wisdom. As a result, God treated him accordingly.
Once Adam grasped for that royal knowledge, God now caused him to live in that position with that responsibility, though he was way too immature for it. God clothed Adam with a kingly tunic, and sent him out of the garden to take dominion over the surrounding world which would even bear thorns and thistles against him. Child-like Adam seized an adult position, and ushered him into a world of responsibilities which he was not ready to handle.

In this sense, Adam experienced what teenagers experience when they unwillingly become parents. When teenagers seize the forbidden fruit of pre-marital sex they have to live with the pains of growing up quickly. They are rushed to the altar to be clothed in marriage, sent out of their parents’ house, and often forced to work even without an education. The young couple can not move history backwards, but they can look forward to God’s forgiveness, grace, and trust in His provision. This is exactly what Adam and Eve experienced when God clothed them and sent them out of the garden so that Adam would work the ground from which he came. God originally intended for Adam and Eve to mature into doing all of this in His time and on His terms, but now they have sinfully fallen into adulthood.

II. Privileges Lost and Regained

For the first time God forbids Adam and Eve from eating of the Tree of Life. Only the Tree of Knowledge was originally forbidden, and if they were obedient to God, desiring to rightly grow in wisdom, they should have rejected Satan’s counsel and eaten of the Tree of Life. Instead of eating from the Tree of Life they ate from what effectively became the Tree of Death. So then, they were privileged to eat from the Tree of Life in the first place. Now that privilege is taken away lest they eat from it and live forever.

As with many of God’s words in Genesis 3 we can see a judgment and a mercy when God forbids them from eating this of tree. Since they rejected the original privilege that God provided, now as a judgment it is taken away. God closes the door to eternal life that was once opened to them. Now Adam and Eve will inevitably experience the painful journey of returning back to dust, instead of advancing more and more with eternal life and maturity. We can appreciate God’s mercy in the sense that He would not let man live forever in a fallen condition, but promises redemption through Eve’s Seed, after Adam returns to dust.

As a result of Adam’s sin the original order in which he was to eat of the two trees was re-arranged. Adam was to first eat of the Tree of Life, and then wait for the kingly Tree of Knowledge. After maturing with eternal life, God would have eventually permitted him to eat of the kingly tree to rule rightly like God outside the garden.

But with the fall of man, the Tree of Life now moves from protological to eschatological – from first to last. After redemption is accomplished, Revelation 22:2,14 tells us that the door is re-opened so that we can now re-enter paradise and eat from the Tree of Life. We can see now that access to the Tree of Life is re-opened because Jesus has reckoned with the Tree of Death.

The Tree of Knowledge of Good and Evil (the Kingly Tree) appears in the New Testament as the cross of Christ. Jesus is nailed to the wood of that tree, even suffering the death penalty of it. The full death that Adam deserved when he ate from the Kingly Tree was fully applied to Christ on the cross. We should appreciate the kingly and
priestly work of Christ on the cross. In reference to sin, Jesus fulfilled a *priestly* work in providing atonement. In reference to His people, Jesus fulfilled a *kingly* work in laying down his life for them. As Christ taught, the greatest among you shall be your servant (Mark 10:43). King Jesus demonstrated the greatest of his kingly rule when he pursued the cross to die for His people. The right way to have the kingly knowledge of good and evil is through self-sacrifice. Christ rightly achieved this kingly position through His bloodshed. Therefore, in Him we are rightly promoted with a knowledge of good and evil, and in Him we now have access to that great benefit of the Tree of Life, eternal life.

The Gospel of John (chapter 19) gives several parallels of contrasts and comparisons of Jesus’ cross to Adam’s original fall. First, even though the context and intention is different God and Pontius Pilate both use the words “Behold the man…” God used this phrase to introduce the emphatic reality of what Adam sinfully seized. Whereas, Pilate told the Jews to look at Jesus and release Him. Nevertheless, the words “behold the man” are used by both God and Pilate.

Secondly, Adam was clothed with a type of royal tunic as a result of *falling* into that stage of maturity. Christ, as He pursues the cross, was presented to the Jews with a crown of thorns and the royal tunic of a purple robe.

Thirdly, while God certainly found fault in Adam; Pilate rightly judged saying “I find no fault in Him.”

Fourthly, the Jews condemned Jesus with charges similar to Adam’s original sin of seizing a status of God-likeness. They accused him saying, “He made Himself the Son of God” (19:7).

Fifth, Jesus is delivered over to be crucified, and it is declared to the entire world that He is king (19:19).
“So He drove out the man, and He placed at the east of the Garden of Eden the cherubim, and the flaming sword turning every which way, to guard the way of the Tree of Life.”

We have finally come to the end of Genesis 3 concluding this section of our study in Genesis. Let us first look at what God does in this verse.

I. God Drove Them Out

Verse 23 says “the Lord God sent him out of the Garden of Eden”, now this verse says “He drove out the man”. This language of sending out and driving out is used in Exodus 6:1 and 11:1 to explain that Pharaoh will send out and drive out the Israelites from Egypt. When God drove Adam and Eve from the Garden it emphasizes that they would not be allowed back into it. Similarly, when Pharaoh drove the Israelites out they would not be allowed back into Egypt. Of course, God’s driving them out was judgmental, whereas Pharaoh driving them out was a redemptive work of God.

“Less clear, but implied I think, is that "sending" is verbal while "driving" is physical. I imagine Adam did not want to leave the garden. Now that he had repented, he wanted a second chance. He wanted to start over. But God did not let him start over. Adam would have to continue his life outside the garden, and learn mature wisdom "on the job" the hard way, instead of learning it the easy way in the nursery of the garden.”

Tree and Thorns, Jordan, pg. 173

II. God Placed The Cherubim

The word “cherubim” is plural for “cherub”, which is an angelic being. Thus, God places two angels on the eastern border of the Garden of Eden to guard the way to the Tree of Life. This is the second time in Genesis that a direction is given. The garden was planted in the eastern part of Eden (2:8), and the cherubim were placed on the eastern part of the garden. With all of this we can map out how the land of Eden flowed with water, through the garden, to water the world and where the cherubim were placed.
In the preceding diagram I label the four rivers flowing out of Eden as the priestly, kingly, prophetic, and inheritance. My reasoning for this is mentioned on page 115 in our studies of Genesis 2 at www.thomsonmemorial.com.

Notice that at least two cherub were placed by the Garden because cherubim is plural. Additionally, the eastern part of the Garden was also the eastern part of the Land of Eden. Therefore, the cherubim were simultaneously protecting the entrance into the Land and Garden.

It is important to point out that Adam and Eve were driven out downhill to the world below. We know it was downhill because this is the only direction in which water flows, and Eden’s River flowed through the Garden and then divided into four other rivers to water the earth. Just as God’s design for the whole creation is spiritually significant, we should notice the spiritual significance of Eden’s geography and landscape. As a result of their fall Adam and Eve have polluted the world with their sin, which will flow downhill for the generations to come.

III. Eden Reopened – Yet Heaven Is Now Gained

According to the history recorded in the Bible, 2,513 years later God revealed why he designed Eden the way He did. On top of Mt. Sinai, God gave Moses a pattern or blueprint of the entire created world. Moses was commanded to replicate that model in the tabernacle. The three sections of the tabernacle represented the three heavenly jurisdictions.

First, the courtyard symbolized the territory of the original Eden. The second section (the holy place) symbolized the starry sky above. The third section (the most holy place) symbolized God’s throne room heaven. Outlines of the tabernacle are provided on the following page.

Aaron the High Priest was chosen by God to come into the courtyard to make sacrifices and represent the people. This symbolized a re-entry back into Eden. Notice that Aaron would travel westward, not eastward. Only once a year the High Priest could enter the Most Holy Place with the Day of Atonement sacrifice. In the following, though, Jordan makes an interesting thought about what Adam and Eve would have done with their sacrifices after the fall.

“We know that Cain and Abel "brought" their offerings to the Lord, and that Cain was "driven away" from the Lord's presence (Gen. 4). From this we can infer that they brought their offerings before the cherubim who guarded the gates of Eden. Men were downstream, and cherubim were the sanctuary guardians. Man was originally supposed to be the guardian (Gen. 2:15), but when he fell, the cherubim were appointed to the task (Gen. 3:24). The cherubim continued to be the guardians until the coming of the New Covenant, for even the High Priest was not permitted to come into the ultimate sanctuary, the cherub-guarded Holy of Holies, except once a year, and then only very carefully.”

Sociology of The Church, Jordan, pg. 91
224

2 Diagrams of Moses’ Tabernacle

north

<table>
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<tr>
<th>Most Holy Place with Ark of the Covenant</th>
<th>Showbread</th>
<th>Holy Place</th>
<th>Courtyard</th>
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west

south

signified God’s
Throne-Room Heaven

signified
Outer-Space Heaven

signified
Eden’s Land & Garden

east

The importance of the tabernacle design given to Moses is vastly significant and can not be fully explained in this one study. But first, it is the only way of interpreting
various parts of Genesis 1, and for explaining details like why there are two heavens.
Also, the tabernacle explains why God designed the Garden eastward in the Land of
Eden, and why Adam and Eve were driven out in an eastward direction. Additionally it
explains why the creation is designed the way it is, with the veil of the blue sky and starry
heaven literally veiling God’s throne-room from our sight.

The author of Genesis 1:3 did not write this as a result of reflecting on the
tabernacle. This idea puts the “cart before the horse.” The truth of all of history is that
God designed all of creation the way it is a little over 6,020 years ago. He all things created
out of nothing, in a rapid-fire speed, over a span of six 24-hour days, and then early on
the 7th day the first man and woman rebelled against God. After a long time of 2,513
years God revealed a model to His covenant people explaining why creation was made
the way it is, showing the necessity for a High Priest to symbolically enter the Throne
Room of God. Simply put – the entire creation and its intentional structure anticipates
the glorifying work of Jesus Christ (even before sin entered the world). After all these
extensive studies on these three chapters I can comfortably say that any and every
explanation of Genesis 1:3 will be perverted with insane interpretations unless one
accepts that it is a literal history anticipating the work of a new and better creation
through Jesus Christ.

This is precisely where nearly all the academic world is wrong concerning
Genesis and I would say they profanely quench the Holy Spirit, even starving the church
from the jewels of this text. Many claim that these chapters were written merely as a
respond to pagan superstitions about the created world. This is wrong, and I would dare
say satanic at the root. The pagan world actually corrupted the historic realities recorded
in Genesis 1-3 with their heretical accounts of why creation appears the way it does.
Using their ideas to interpret Genesis would be like me trying to use the perverted Gospel
of Thomas to try and understand the Gospel of John. This is exactly what Bible scholars
do when they try to use heretical and mythological accounts of creation to make sense of
Genesis 1-3. As it was with the first creation so it is with the new creation, Satan tries to
lure the church’s trust and ears away from the reality of those two events.

Finally, we should appreciate a lot of contrast being in the New Covenant in
Christ. For we are not brought back into the Garden of Eden, we are promoted well
above and beyond that historic garden. We have been ushered up to the throne room
heaven in Christ. Since we are now positioned with Him in The Most Holy Place of
God’s Throne Room, we are now justified. God now reckons us with the sovereign
righteousness of King Jesus. Having Jesus’ righteousness means we are positioned as
lords over Sin and Death. Those evil tyrants no long have jurisdiction or dominion over
the Lord’s church. We are infinitely better off than when Adam and Woman were first
created in the Garden of Eden. In Christ we now have life and wisdom – which was what
both of the trees in the Garden signified. The angels have now retired from their lofty
position so that the saints in glory now rule over them. The church now has the keys of
the kingdom which God uses to loose those who are repent, and bind those hardened in
sin. Now we are commissioned to disciple the whole secular world as we live out a new
creation type of life. Christ is the Desire of the Nations, for He has not only made all
things new, His light reveals why He made all things in the first place.
Studies In Genesis
Part III
Chapter 4

by, Rev. Eric Alan Greene, Pastor

For
Thomson Memorial Presbyterian Church
Centreville, Mississippi
www.thomsonmemorial.com
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Grandchildren of the Heavens and the Earth 
Genesis 4:1-2

The book of Genesis is not arranged by chapters but by the phrase “the generations of…” This phrase gives a list of descendents, or offspring, of a certain individual. It is first used in Genesis 2:4 to literally introduce “the descendents of the heavens and the earth.” Adam was a descendent of heaven and earth because the earth-dust functioned as his mother, and God breath was his heavenly Father. For this reason Adam was a created son of God (Luke 3:38) and thus a descendent of the heavens and the earth.

This phrase is used a second time in Gen. 5:1 regarding the “the descendents of Adam”, which means the entire story of Cain and Abel is also within the “genealogy” or “offspring” of the heavens and the earth. As Jim Jordan summarily points out, the marital union between the heavens and earth produces different types of righteous trees and cursed thorns. In Genesis 4 we will see Abel as a type of righteous tree and Cain as a cursed thorn. The following is a translation of Genesis 4:1

And the man (‘adam) knew Eve, his woman. And she conceived, and she bore Cain (Qayin). And she said, “I have acquired (qanithi) a man (‘ish) with Yahweh.” And she continued to bear his brother Abel (Hebel). And Abel became one tending flock; and Cain became one serving ground (‘adamah) (Genesis 4:1-2).

I. Great Expectations

Adam and Eve had every right to expect great things from God since He had just promised and performed a lot of grace in their lives. God promised to destroy Satan through Eve’s child, He promised to multiply her conception, and He restored their marriage with her desire and Adam’s rule. God also said Adam would be baptized with the water of his own sweat so that he was have the blessing of bread, and then return to his mother-dust implying a resurrection life to come as Job also anticipated (Job 19:25).

In addition to all these merciful judgments God clothed them with a royal tunic – signifying that they were not only forgiven but also had to grow up quickly, move out of the garden, and take on the responsibilities of subduing the world. Of course, they were sinful, the world was cursed, and their task was much more difficult. Nevertheless they had God’s promises, forgiveness, and a great commission of their merciful heavenly Father to subdue the world.

Therefore after Cain is born, Eve says “I have acquired a man from the LORD”, or “…a man with the LORD”. The last time Eve spoke she used the generic name for God (Elohim) (3:3). This time she uses the covenantal and personal name for God (Yahweh). Since God re-established His relationship with her, she knows that Cain’s birth is not merely a natural event. Like with many other women in the Bible, Eve’s womb would have been dead and barren had it not been for God’s promise of “multiplying your conception” (3:16) and intervening in her life. This man is a gift from the Lord, and in accordance with His promise that “your seed” will crush Satan’s head. Therefore, many commentators say that Eve had every reason to assume that Cain would have been the chosen seed, the Messiah. She had great expectations because Cain was a gift from the Lord, as all children are. Also, notice the poetic detail between Eve saying “I have acquired” (qanithi) and the name “Cain” (Qayin). His name refers to the fact that he is a gift. Yet as with all gifts from God, Satan seeks to pervert them.
II. The New Man

There are different Hebrew words for “man”. The word ‘adam (man) is used for a representative head of mankind, or for mankind in general. The word ‘ish (man) is used for the male gender, or for a type of husband in a relationship. Concerning this issue Jim Jordan makes the following observations:

Eve's statement that she has brought forth an 'ish with Yahweh also points to God's continuing work in bringing human beings into the world. Adam could "know" his wife all he wanted, but unless God acts, there will be no image-of-God brought forth into the world. God continues to be active in sending His breath to the soil of humanity to make new human beings.

There is another hint in Eve's statement. As we wrote above, the word 'ish often connotes "husband." God had told Adam and Eve that the seed of the woman would be a new Adam, a savior. Accordingly, this son of Eve would be a replacement for her fallen husband. Eve naturally would think that her first son would be this person. It is interesting to consider that when Moses' wife Zipporah circumcised her son, she called him a "bloody bridegroom" because of the circumcision (Exodus 4:20). Here is the same thought that the son will act in significant (non-sexual) ways as a husband for the mother, whose husband has fallen. We see this also in that the Church is considered both the mother of the Messiah and His bride (as in Revelation 12 & 21).

Eve, of course, is doomed to be disappointed in the performance of her son. He is not going to be the messianic husband she hopes for. Quite the opposite. Cain is the anti-messiah, who murders rather than guards the younger "sheep" of God's household. (Trees and Thorns, pg. 177)

III. Cain and Abel

Cain’s name (Qayin) means “smith” or “metal-worker”, and his name reoccurs in Tabul-Cain who was an “instructor of every craftsman in bronze and iron” (4:22). Thus, Cain connotes strength, especially working the hard earth and ground. Commenting on this Jordan says:

Metal is but hard ground, and so Cain as one who serves the ground is also one who forges metal. Digging up the ground so as to plant crops is close to digging up the ground to find ore to forge into metal. "Cain," thus, is a name that connotes strength. Adam was set to serve the ground (2:15, "to serve and guard" the garden)…. Eve names her son "Cain" to say that he is the new Adam, who will with strength carry on Adam's work, and perhaps be the promised redeemer.

Abel’s name (Hebel) means “vapor” or “breath” and thus connotes the exact opposite of Cain’s strong name. It is the same word used for “vanity” in the book of Ecclesiastes. (It is better to translate this word in Ecclesiastes as “vapor” because that is the meaning and context of the book, same as James 4:14. Ecclesiastes shows us Solomon’s godly faith within a _vaporous world_ that takes revenge upon the plans and goals of humanity. Much faith is required for one to work hard, earn a living, raise a family, and at the same time admit that his or her life is a _Vapor/Abel_ , soon returning to dust.) Jordan continues in the following quote:

As we have seen, Genesis 4 once again tracks the sequence of Genesis 1 and of Genesis 2. "In the beginning, God created the heavens and the earth." Now Adam has two
sons: one earthy and one heavenly (vaporous). If Adam and Eve did call their second son Abel, they were not thinking of a short and evanescent life, but of a new heaven to go with their new earth (Trees & Thorns, pg. 177).

Since Cain’s name means “smith”, “metal worker”, or even “sword” in some contexts, it is easy to notice his association with earth. Let me further substantiate Jordan’s point that Abel should be identified as a type of heaven.

We can see that Cain and Abel were named after their “grandparents”. Cain was named after the earth-dust, which was a type of mother for Adam’s original creation. Since Abel means “vapor” or “breath”, we see that he was named after God’s heavenly breath, which was a type of Father toward Adam. Abel is named have his Grandfather (God’s breath), whereas Cain is named after his grandmother (earth).

In our next study we will see why Eve would have \textit{in this order} named her first two children after earth, and then heaven.
Abel’s Better Offering
Genesis 4:3-5

I. Victorious Abel vs. Vaporous Abel

I would like to begin by offering an alternative explanation of Genesis 4:1, which I think fits the context and biblical theme more appropriately.

I do not think that Eve was expecting Cain to be the messiah when she said, “I have acquired a man from the LORD.” In this phrase she praised God for multiplying her conception (3:16). Now that she conceives by the grace of God, she has reason to expect her second-born to be the redeemer – the one who will crush the head of the serpent as God promised in 3:15. The following is my argument for this interpretation.

By this point Eve already knew a lot. She knew that her husband failed to protect her and to kill the serpent. She knew that the coming redeemer would function as a better husband, replacing her fallen husband, and arising to crush the serpent’s head. She also knew that the serpent would strike the redeemer’s “heel” – which literally means replacement (3:15). In summary, she knew that the promised child would replace Adam, and he would even be struck on his own replacement (heel). Eve would have put one and one together understanding the poetic point: the redeemer to come will be a replacer, signified by the fact that his replacement (heel) would be struck by Satan.

So then Eve could easily realize that a Replacing Redeemer was a role for the second-born, not the first-born. She named her first-born “Cain” after the earth (Adam’s mother), since that name means “metal worker” (Gen.4:22) or “sword”. She expected him to make things from the earth.

Yet, she named her second-born “Abel” after God’s heavenly breath (Adam’s Father), since that name means “breath” or “vapor”. Eve was expecting Abel to be the Replacing Redeemer, functioning like the breath of God, bringing new life to humanity and conquering the serpent. Just as Paul said the Lord will consume his enemies “with the breath of His mouth” (II Thess. 2:8), and the victorious sword comes from the Lord’s mouth (Rev.19:15), even so Eve expected Abel to destroy Satan as the mighty breath of God. Of course after Abel’s murder, ironically, Eve would see that Abel’s name was more fitting as a temporal vapor rather than a permanent victory.

Later in his commentary Jim Jordan suggests that Cain would have known that his younger brother was to replace him, but in addition to this I am also suggesting that Eve would have also known this same truth and named them accordingly.

“Throughout Genesis, it is the younger son who replaces the firstborn and saves the firstborn. The messianic promise in Genesis 3 implied this, for it tells us that a later Adam must come to restore the first Adam. Since Cain could understand that he stood in the place of the first Adam, as his direct heir so to speak, he could figure out that Abel might stand in the place of the new Adam, the savior.” Trees & Thorns, pg. 181.

(For additional collaboration of Eve expecting a victorious-Abel, and naming him after God’s breath, see how Mike Bull utilized this suggestion here: http://www.bullartistry.com.au/wp/2012/02/29/a-woman-scorned/)
II. Abel's Faith & Abel’s Form

Why did God reject Cain’s offering and accept Abel’s? The answer boils down to two reasons which go hand in hand. First, Cain did not make his offering with faith in God. Hebrews 11:4 says the following:

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

First, this verse teaches us that Abel had faith, and implies that Cain did not. This is certainly applicable and understandable because if we offer anything to God without faith in Him, then He will reject our offerings. Without faith and trust in God our offerings become a type of paganism. Instead of being a means of thanksgiving to God, a faithless-offering becomes a way of trying to coerce and bribe God into doing what we want Him to do. Therefore, Cain was an apostate, rejected the hopeful promises of God, and made a faithless-offering.

Second, this verse also teaches that Abel approached God in the right form or manner. Not only did God notice the inward faith of Abel, but God was also “testifying of his gifts”. This means the way in which Abel worshipped God was better than Cain. Abel’s form of worship, in the offering of his gifts, was far superior to Cain’s. To understand this we have to go back to the details of Genesis 4.

Essentially Abel offered a blood offering and Cain offered a grain offering. One critical problem for Cain’s offering was that it was “fruit of the ground”, and the ground bore the curses of God, even prosecuting God’s curses against a sinful humanity. Grain offerings and first-fruit offerings were to be offered after a blood offering. Leviticus 1 prescribes the animal burnt offering, then Leviticus 2 prescribes the grain offering. Concerning the first-fruit offering, Leviticus 23:12-13 prescribes that the animal was to be sacrificed first. In the following quote Jordan further explains why Cain’s offering was displeasing to God:

Another dimension of this story is that if Cain had wanted to bring a proper tribute, he would have had to obtain an animal from Abel. He would have had to go through Abel to get to God, in a sense. He would have had to see Abel as some kind of intermediary to bring him to God. Several lines of evidence confirm that Cain should have understood this, and acted in terms of it.

First, we have seen that Cain is the "earthy" brother and Abel (Vapor) the "heavenly" brother. Thus, the very names of these men, as found in the text, imply Abel's position as mediator between God and Cain.

Second, Cain is the new Adam, the offspring of Adam. As firstborn, he is a new Adam, and since Adam is fallen, he is like Adam in that respect as well. Throughout Genesis, it is the younger son who replaces the firstborn and saves the firstborn. The messianic promise in Genesis 3 implied this, for it tells us that a later Adam must come to restore the first Adam. Since Cain could understand that he stood in the place of the first Adam, as his direct heir so to speak, he could figure out that Abel might stand in the place of the new Adam, the savior.
Third, as we saw earlier, our relationship with the ground and with plants is in a sense more fundamental than our relationship with animals. God's goal is to restore us to a right relationship with the ground, so that Adam is redeemed. But this can only happen by redemption, accomplished by the shedding of blood, signified by the death of an animal. We may say, then, that animals are the way back to plants, as redemption is the way back to creation. And from this we can see that Abel's work with animals is the way back to Cain's work with plants.

All three of these lines of reasoning were available to Cain. He had all the information necessary to figure this out, and he had plenty of time to think about it and to ask his parents about it.

(Trees & Thorns, pg. 181)

From all of this we see that the form or manner of our worship is important. Yes, we are to worship with faith in God, and that faith takes on a proper form. Cain’s faithless worship caused him to use an unlawful form and manner of worship. This is not just on Old Testament teaching, but pervasive through the scripture.

Today when Roman Catholic, Eastern and Russian Orthodox churches use idols and icons to worship God they violate the 2nd commandment and approach God in a bad form. When some protestant denominations cause their congregations to partake of the Lord’s Supper by kneeling before those sacramental elements it is also a form of worship violating the principles of the 2nd commandment. When the church in Corinth partook of the Lord’s Supper in a manner that was disruptive to the church body, then God put some of them to death. When liberal denominations promote women to be preachers of the word and administers the sacraments it is a form of worship that displays an abominable lesbian relationship between God and His church-bride.

There are other lesser degrees of unbiblical forms of worship which we would do well to think about: forbidding the use of wine at communion (Luke 22:18, ICor.11:21), neglecting the singing of Psalms from scripture (Col.3:16), neglecting the covenant meal during the weekly worship service (Acts 20:7), or even neglecting the physical act of kneeling before God while confessing our sins (Ps.95:6). I am not mandating all these patterns of worship upon our church; I am simply pointing out that God even forgives us where our form of worship is less than biblical.

III. The Timing of Abel’s Blood

Genesis 4:3 in the NKJV says “And in the process of time”; but literally it says “And it was the cutting off of days…” In his commentary Jordan points out that this would have been during autumn around the same time of what would later be the Day of Atonement, when people offered their first-fruits to the Lord.

We know Adam and Woman sinned on the 7th day, and that God multiplied her conception. Therefore Cain would have been born during the first year of creation. Also, we know that God provided Seth to replace Abel when Adam was 130 years old (5:25). This means at least two things: Eve continued to have children for at least 130 years (5:4 “sons and daughters”), and Abel was murdered in the recent years prior to Seth’s birth. The following is a chronological outline of generations, assuming another generation was born at least every 20 years. We should also notice that sibling incest was lawful during this time until God’s covenant Law forbade it 2,513 years later in Leviticus 20:17.
Cain would have been 129 years old when Seth was born. He would have been well over 125 yrs. old when he killed Abel, while having at least a 4th great-grandchild.

Seth was born when Adam was 130 yrs. old.

Cain (2nd generation) would have been born during the first year.

Cain was 130 yrs. old.
A Brother’s Fall and a Brother’s Blood

Genesis 4:6-10

6 And the LORD said to Cain, “Why is it hot to you? Why has your face fallen?”
7 Is it not so that if you do right, a lifting up of …?
   And [that] if you do not do right: at the door sin crouches,
   and for you is his desire,
   and you must rule over him?”
8 And Cain said to Abel his brother…
   And it was while they were in the field,
   and Cain stood up to Abel his brother,
   and slew him.

I. Cain’s Face & Fall

In Genesis 4:4-5 God did not respect Cain’s offering and he literally became “hot” and his “face fell”. He may have become hot with shame or anger, then his face fell toward the ground. In the passage translated above the Lord asks a serious of questions. First addressing why he is hot, and the why his face had fallen.

These are questions pointing out Cain’s sin of not approaching God with a blood sacrifice first. Cain’s grain offering would not be accepted without the blood offering from one of Abel’s flock. Yet, Cain did not want to submit to his younger brother who would essentially serve as a mediator with the blood offering.

There is a lot of falling in this passage and context. First in chapter 3 the Serpent fell for his erect position being cursed “from all cattle” and demoted down as a creeping thing upon the earth. Second, Cain’s face now falls with hotness, while Sin is now crouching at the door in that lower position. Third, Cain will fall to Sin’s cursed lower level when he commits brother-murder.

In the following Jordan commits on why verse 7 has a strange translation:

The first phrase of verse 7 is problematic, because in Hebrew the word translated "lifting up" is in the "construct" state, which means there should be a noun after it saying what is going to be lifted up. But there is no such noun. It is possible for the word to stand by itself, but this is rare…… I propose that the noun is deliberately missing, so that we are supposed to meditate on the ways Cain would be lifted up. God is saying both that Cain's face will be lifted up, and that he will be restored to preeminence as firstborn. He will be lifted up in all the ways that are relevant to his situation. The noun is omitted because it is a general raising up that is in view. Trees and Thorns, pg. 183.

God tells Cain that Sin desires him and that he should rule over Sin. These same words for “desire” and “rule” were used in Genesis 3:16 in reference to the Woman’s desire and Adam’s rule over her. In that context, I argued that this was a redemptive work of God. God restored Woman’s desire for her husband, and God restored Adam’s rule as a husband over her. Satan had attacked the first marriage and God restored the relationship. With the relationship restored the “door” of Woman’s womb would open up giving birth to her seed.

By way of contrast to the Woman’s good desire for her husband, Satan now desires Cain. Also by way of contrast to Adam’s restored-rule, Cain will fail to rule over Satan who is now lying at his doorstep. [It has been an absolute tragedy that most commentators in church history have explained the Woman’s desire (3:16) by
comparing it to Satan’s desire (4:7). Many assume God was punishing the Woman by making her have a Satanic-type of desire to control her husband. Not so! Any female control issues or manipulation come from sin, not from God’s words in Genesis 3:16. The context reveals that God was restoring their marriage which Satan sabotaged. Adam had willfully used her as a test case to see if she would actually die by eating from the tree, thus showing that he did not care to protect her from evil. Then after using her to eat forbidden food, Adam blamed her for his own sin. It should be obvious in this context that the Woman lost her love and desire for Adam. However in the midst of judgment, God remembered mercy and intervened to restore their marriage, renewing her good desire and restoring his good rule.

II. Cain’s Door & Satan’s Sodomy

Doors or doorways are images and symbols of birth in the Bible, which is built upon the way God designed women in the first place. In Song of Solomon 8:8, if a girl was too sexual inviting then she was a “door” and her brothers would “enclose her with boards of cedar.” But if she was less appealing to a man, then she was a “wall” on which the brothers would “build her a battlement of silver”. Whether she was a “door” or a “wall” the brothers were to protect their sister, either from abuse or neglect.

When Israel was birthed out of Egyptian slavery, blood was put on the door post (Ex.12:7). When Jael birthed a new victory for Israel, she stood at the door of the tent (Judges 4:20). When the concubine died at the Levite’s doorway, it gave birth to an era of bloodshed in the nation (Judges 19:26). When I Samuel introduces a new era that would be birthed after the era of the judges, we see Eli sat at the door of the tabernacle watching Hannah pray (I Sam.1:9).

This all reinforces the point for why it is significant that Satan was lying at Cain’s door. If Cain would give way to his anger and follow after Satan, then that would give birth to more sin, even a greater sin than Adam’s. Additionally this helps us see the contrast between the Woman’s “door” and Cain’s “door”. God opens the woman’s “door” in Genesis 3 by first renewing her desire for her husband, and thus birthing her seed. Satan desires to kill the second-born child named after God’s breath (Abel). To do this Satan seeks to enter through Cain’s “door” and give birth to murder.

With the door and birth imagery in mind, we should notice the homosexual connotation in this passage. Cain is male and Satan desires to enter Cain’s “door” seeking to give birth to murder. Later in the Bible, Sodomites would come knocking on doors, which would soon yield forth judgment or death (Gn.19:5; Judg.19:22). Even in a physical sense it is impossible for a sodomite relationship to produce life, additionally it destroys the created order. This pattern fits the context of Genesis 4. Once Satan enters Cain’s door, consummating a type of spiritual sodomy, then death is born (again) with Abel’s blood.

Satan is a sodomite seeking to conceive death and pervert God’s creation. He only seeks to steal, kill, and destroy (Jn.10:10). God trains us to fight back, and give birth to life by writing His words on “the doorpost of your house and on your gates” (Dt. 6:9). These practices during the Old Creation era still teach us that the only way to give birth to a godly generation is through the continual teaching of God’s word.
The following comments are from Jim Jordan’s commentary. They were so impressive that I decided to provide the whole text for you:

The phrase "his brother" brings this out. Cain said something to Abel, his (younger) brother. Cain is the leader. He has failed once, and now he will fail again to be a true older brother. Having failed to give proper leadership in worship, he now turns to murder his younger brother. He violates both aspects of what it means to be firstborn, both aspects of what it means to be an image of the Divine Older Brother, the Son of God.

We now move to the field. The Field is the second environment, after the Garden and before the World, which is the environment in which the Sethites will sin by marrying the daughters of Cain. Later in the Bible, the Field will be the Land, the Garden the Sanctuary, and the World will be the Gentile World. As the Garden is the priestly environment of worship, so the land/field is the kingly environment of culture.

Cain "stood up to" Abel. Standing up is often the word for a king's assuming office later in the Bible, as in Daniel 11, where one king after another stands up until finally Michael (Jesus) comes. Thus, we cannot fall far from the mark by saying that Cain stands up to exercise his kingly firstborn office to, or toward, Abel.

And then he slays him. The verb here is used in 2 Samuel 4:11-12 for the act of David in executing the murderers of Ishboseth, and more importantly in Genesis 9:6 for both murder and judicial execution. Cain completely corrupts and reverses his office. Instead of being a brother's keeper, he becomes a brother's killer. Later on, Esau purposes to slay Jacob (Genesis 27:42).

The death of Abel is not only the first murder in history, nor is it only the first time a "king" has slain a faithful "subject." It is also the first human sacrifice in history. While the verb "slay" is not ever used for animal sacrifice, the context here brings out the parallel, which is pregnant. Cain has failed to kill an animal, and now he kills a human instead. Yahweh had encouraged him to kill the beast, and Cain obeys God, so to speak, by making Abel the beast that he kills.

Sin and Satan were Cain's true enemies, but that is not how he viewed it. In his warped mind, Abel was the enemy. Abel had gotten him in trouble with God. Abel was the thorn in his side, and Abel had to die so that Cain could feel good. And Cain did feel good. As we shall see, the death of this human sacrifice made him feel liberated, brought him into a false sabbath, and enabled him to go out and build a city.

Thus, Cain imputed his own sinfulness to Abel. Abel became the beast that crouches at the door, because beastishness was put upon him. "He who knew no sin was made sin" by Cain, and died for Cain's sin. Every murder in history has been the same. Instead of fighting his own anger and trusting God, and accepting the substitute of an animal (of Jesus Christ), the murderer takes it out on a weaker fellow man, a weaker, "younger," brother.

Cain built his city on the blood of his younger brother. Every humanistic civilization is built on the blood of weaker brothers. Rome was built on the spot where Romulus slew Remus, and this myth (whether historically true or not) gives expression to this fact. We can think of the millions killed as the "foundation" of the Nazi and Soviet states, but we should also think of the sometimes-murdered American Indians and often-oppressed Negroes whose blood lies at the foundation of American civilization. The only true and lasting City is built on the blood of the Second Adam, the final Younger Brother, Jesus Christ. Trees & Thorns, pg. 187.
**Blood of The Martyrs**  
*Genesis 4:9-12*

The following is a translation:

9 And the LORD said to Cain, “Where is Abel, your brother?”  
And he said, “I do not know, the guardian of my brother am I?”

10 And He said,  
“What have you done?  
The voice of blood of your brother cries out to Me from the ground.

11 So now cursed are you from the ground  
which opened her mouth to receive the blood of your brother from your hand.

12 When you work the ground she shall not continue to give her strength to you,  
agitated and wandering you shall be on the earth.”

The following is a structure:

**A. Cain Fails to Guard**

a. And the LORD said to Cain, “Where is Abel, your brother?”  
b. And he said, “I do not know, the guardian of my brother am I?”

**B. Cain is Cursed**

a. And He said, “What have you done?”

b. The voice of blood of your brother cries out to Me from the ground.

c. So now cursed are you from the ground which opened her mouth to receive the blood of your brother from your hand.

**A’ Ground Fails to Strengthen Cain**

a. When you work the ground she shall not continue to give her strength to you,  
b. agitated and wandering you shall be on the earth.”

**I. Cain’s Person & Cain’s Position**

In our previous lessons it was pointed out that Cain was kingly and earthly; whereas Abel was priestly and heavenly. These two men are kingly and priestly in seed-form in this passage, which will be especially important today as we see the judgment upon Cain’s kingship.

In verses 1-11 the word “brother” is mentioned 7 times, which helps stress the heinousness of Cain’s sin in murdering his priestly brother. When Cain asked if he was his brother’s keeper or guardian he was mocking and deriding his kingly position. In truth, Cain was supposed to use his kingly and earthly strength for his brother’s well-
being. At the same time Cain was supposed approach God through Abel’s blood offering. King Cain did not want to submit to Priest Abel, so he killed his brother.

Once Cain murders Abel it appears at first glance that God does not render an eye-for-eye judgment on Cain. If God’s judgment was eye-for-eye upon Cain, then a killer angel would slay him. Justice would be immediately served. But this is not the case concerning the person of Cain in the passage. However I want to point out that this passage does reveal an eye-for-eye judgment upon Cain’s kingly position. As a person Cain was cursed, and in addition to that his position received an eye-for-judgment.

The Lord cursed Cain directly saying, “so now cursed are you from the ground” (v.11). This was worse than the words rendered upon Adam in Gen. 3:17 where the ground was cursed with reference to Adam. “The soil would work with Adam, though grudgingly. The soil will reject Cain altogether. Cain will be exiled from the soil” (Jim Jordan, pg. 190). With this little phrase in verse 11 Cain as a person is cursed. Then the passage ensues bringing an eye-for-eye judgment upon Cain’s position.

II. Curse on the Person & “Eye-for-Eye” on the Position

This is primarily seen in the structure of the passage in the previous page. In the first “A” section Cain failed to guard his brother with strength. God judges him in the central section. Then in the corresponding “A” section God says the ground will stop giving her strength to Cain (A’). Cain will "work the ground" (v.12) with his strength, but she will no longer give "strength" in return. (Remember the word for ground is feminine “adamah”.) The point is that when Cain's works her, she will only weaken and erode his kingly strength. The Ground Lady is used to render an eye-for-eye judgment on Cain’s position, in addition to the fact that he is now a cursed person.

Distinguishing between Cain’s position and person in this passage is important because it enables us to discern the eye-for-eye judgment that is immediately implemented on his strong position, versus the eye-for-eye judgment that God would evidentially render to vindicate the blood of martyrs.

The theme of Cain’s judgment upon his kingly strength is a seed that will grow in the book of Proverbs. The Book of Proverbs will warn kings about losing their strength to immoral women. “Do not give your strength to women, nor your ways to that which destroys kings (Prov.31:3). As the Ground Lady devoured Cain's kingship, eating up his strength, even so the Seductress or Lady Folly consumes the strength of kings.

We also see a similarity with King Cain and King Saul. When Saul lost his kingship, he was as "agitated and wandering" around with instability. Of course Saul would later kill priests, then God would render eye-for-eye on his person. But when Cain killed Priest Abel, God would render eye-for-eye on his kingship first, and then avenged the blood of Abel later (Mt.23:35).

Last week I pointed that Satan was functioning like the men of Sodom as he approach Cain’s door, seek to give birth to murder-blood. So here is the digression we see in the text:

Once Cain becomes a sodomite like Satan, he devours his brother. Then God uses the Ground Lady (like a Seductress) to devour Cain's strength. Therefore, Cain's kingship is judged eye-for-eye immediately. Later God will avenge the blood of Abel upon
"Cainite" murderers once the earth if filled with blood up to the horses' bridles
(Rev.14:20).

III. The Blood of Abel

The blood of priestly Abel was the first martyr blood. Jesus said the blood of Abel was eventually vindicated in AD 70 when the Romans destroyed that generation (Mt.23:35). It was the last of the old creation. An in depth study of Revelation reveals that Abel was one of the martyrs crying out for God to avenge his blood in 6:10. After Jewish rulers killed the “144,000” Jewish Christians in Jerusalem, then the “earth”, the land of the Jewish was filled with blood – up to the “horses’ bridles” (14:20).

The blood was the full blood of the martyrs throughout the old creation era. That blood called down the wrath of God, destroying Babylon-Jerusalem, and the saints ascended to be enthroned with Christ. The moved up from the altar in heaven (6:9) to the thrones (20:4).

The blood of Abel cried out for vengeance, but the blood of Jesus “speaks better things than that of Abel” (Heb.12:24), because Christ’s blood cries out for mercy. This helps to point out that Christ destroyed Jerusalem in AD 70, not because they crucified Him per se, but because they committed the unpardonable sin of persecuting His bride and thus blaspheming the Holy Spirit who descended 40 years earlier, 40 days after the resurrection. After the double witness of the Son and the Spirit, it was judicial for God to render the death penalty upon the old creation world order. Abel’s blood was vindicated after they rejected the blood of Christ.
More Doors & Trinitarian Thoughts
   Genesis 4:7

In our previous studies of Genesis 4:7 we were working with the assumption that Satan was lying at Cain’s door. This would mean that Satan was lying outside the doorway of Cain’s tent, or whatever housing structure in which he lived. This caused us to assume that Satan was trying to get inside Cain’s house, inside his dwell, in order to lead him to murder Abel. Since doorways are entry ways, and symbols of birthing points, then we have understood this passage as a reference to Satan’s desire to enter Cain and give birth to murder-blood, as opposed birth-blood. This all fits with the assumption that “the door” in Genesis 4:7 was Cain’s door. However, Satan’s murderous desire may fit the passage better if we change our assumption about “the door”.

I. Blocking God’s Door

Notice first of all that it does not say “your door”, but “the door”. Now, as I will continue to explain “the door” may very well be God’s door. This assumption will still explain Satan’s desire to “birth” murder-blood, but will be from a different angle.

If we assume this is God’s door, then we are working with an altar with is a doorway to God, or the heavenly presence of God. This is consistent with other passages of Scripture, especially with sin blocking access to God’s presence, or sin blocking the graces of God’s flowing out of the temple.

In Deut. 9:21 the golden calf was referred to Israel’s “sin” which stopped God’s mercy for a time and brought down His judgment. In I Samuel 2:22 Eli’s sons were sleeping with women at “the door of the tabernacle”. Twenty years earlier Eli will be at that same door watching barren Hannah pray, only to assume she was drunk. Hannah was barren at “the door” then God opened the door of her womb giving her Samuel. In a personal correspondence with Pastor Arthur Kay, he suggested that God’s removal of Hannah’s barren symbolized with God would do with Eli’s sons. God would remove the sin which was at the door of the tabernacle, causing Israel to be spiritually barren at this stage of history and that lampstand of God to nearly go out (I Sam.3:3). In this whole context sin was lying at God’s door of the tabernacle (which is right near the altar) and blocking the grace of God, provoking his wrath.

In I Kings 8:35-36 Solomon understands that the heavens will be shut up because God will “sin” against Him. Their sin will block the graces of God from raining down upon them.

In I Kings 12:30 the golden calves of Jeroboam became a “sin” for the people, and he made priests in 13:33 to serve this idolatrous sin.

In Zechariah 3:1-3, Satan is standing right near Joshua the high priest of Israel, and Satan is hurling accusations against him because of his filthy garments. In context, Satan desires to block the mercy and grace of God, but the LORD said, “The LORD rebuke you.”

Putting this together, all helps explain the “sin offering” instituted in the Mosaic Law. Right after the priest entered the door of the tabernacle, the first offering was to be the “sin offering” (Lev.9:1-11). In other words, using the imagery of Genesis 4:7, the priests was to pick up the sin lying as the door of the tabernacle at burn it up in the sin offering.
This sin offering upon the altar would open the door way so that the “burnt offering” (literally: ascension offering), and grain offering would later be accepted by God.

Similarly, after childbirth, not only was the male child to be circumcised, but the mother was to also offer a dove for a sin offering (Leviticus 12). This provided atonement for her birth-blood (12:7), most likely reckoning with sin seeking to block her birthing door rendering her barren.

II. Closing Heaven’s Door

All of this helps us to come up with a better explanation for why sin was lying at the door in Genesis 4:7. The door was God’s door. It was an altar seeking to gain access and grace from the Lord. However, Cain “did not do well” (4:7) because he did not first make a “sin offering” through his priestly brother Abel. He did not want to come to God through the heavenly and younger brother. Cain was to suppose to symbolically pick up the sin lying at God’s altar-door, and burn it up through a sin offering with one of Abel’s animals.

Cain was to “rule” over sin (4:7) through a sin offering. When he failed to pick up sin and burn it up in the sin offering, he failed to rule over it. And then sin blocked God’s heavenly door, preventing God’s grace from pouring down on him. (Compare with Malachi 3:10 where God says their tithes and offerings will open the windows of heaven, pouring blessings upon them.) Once God would directly curse Cain from heaven, then the ground would respond like a wicked woman who would not strengthen Cain, but consume his kingly strength.

III. Ruling In A God-like Manner

1. Cain’s Failure to Rule

Since Cain was to rule over sin in this priestly manner through Abel, it reveals why Adam was graciously restored to rule over his wife in Gen.3:16. God demoted the serpent from all cattle and every beast of the field, then God promised to crush the serpent’s head – which would come through a priestly sacrificial offering. Adam was restored to ruling as a husband only because God promised to eventually rule over Sin through the woman’s Seed. God would conquer sin through the priestly work of Jesus’ sacrificial offering. Therefore in the Old Testament, God’s people would also rule over sin by anticipating the Messiah’s work through blood sacrifice. So Cain failed to rule because he failed to offer a blood sacrifice foreshadowing how Jesus would rule over sin.

2. Adam’s Basis for Ruling

Adam was restored to ruling as a husband in Genesis 3:16 because God promised to crush Sin through the priestly work of Christ. In Genesis 4:7, Cain failed to rule over sin because he did not first offer the sacrificial anticipation of that promise.

The rule of husbands (Gen.3) and the rule of kings (Gen.4) are acceptable to God when they are based on Christ’s work and anticipate Christ’s work. Now that Christ has come, the anticipation has changed to that of dependence. Kings, presidents, and governmental leaders are to rule over nations depending upon Christ who is the only one
with the ability of open heaven’s door, showering the earth with blessings. (This adds another dimension as to why Christ is “the door” [Jn.10]).

3. A Husband’s Godly Rule

In application, Satan works not only to block the blessing upon nations, but also to block the prayers of churches and husbands. 1 Peter 3:7 warns that the prayers of husbands will be hindered (or blocked) if they do not rule over their wives in a godly manner. Husbands are physically stronger, which is the reason she is the “weaker vessel”. But if husbands do not rule in a priestly self-sacrificing sensitive manner, honoring her, then a husband’s anger will consume him like Cain, Sin will block God’s door, and his prayers will be hindered.

I. Trinitarian Thoughts

At this point I want to briefly diagram a three fold pattern that begins in Genesis 1-6. The pattern reflects or emphasizes different aspects of the Holy Trinity with comparisons and contrasts. The next page lays out these themes with brief comments.

On the last page is Jim Jordan’s outline of Biblical history reflecting and revealing a Trinitarian patter over history.
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<td>the ground (Heb: adamah) of dust (Heb. aphar).</td>
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God as Creator/Prophet

PROPHETIC

God as prophetic initiator:
Adam as Priest

Adamic Covenant

PRIESTLY

God as Father, revealed

God as Father, preliminary

Lamech as prophetic initiator:

Fathers pass to sons; Son's coming revealed

Noah as King

Kingly

God as Father, manifested

Noah and his sons

Fathers pass to sons; Son's coming revealed

Patriarchal Covenant

PROPHETIC

God as Father, climactic

Moses as prophetic initiator:

Aaron as Priest

Sinaiite Covenant

PRIESTLY

Son's hidden rule over Israel

Samuel as prophetic initiator:

Samuel

Kingdom Covenant

Son's manifest rule over Israel

David as King

Kingly

Elijah as prophetic initiator:

Elisha as Prophet

Remnant Covenant

PROPHETIC

Son's climactic rule over Israel; judgment

Preliminary of Spirit through prophets

Son's preliminary claim of nations through prophetic eschatology

Reformation Covenant

(Preliminary New Covenant)

Priest as Prophet

Ishbosheth as prophetic initiator:

Restoration Covenant

Son's hidden rule over nations

Ishihel as Priest

Spirit Revealed

PRIESTLY

Son's hidden rule over nations

John as prophetic initiator:

New Covenant

(Kingdom)

Son's manifest rule over nations

Jehoshua as King

Kingly

Son's climactic rule over nations

Jehoshua as Judge

Son's climactic rule over nations; judgment

Father as initiator:

Son's climactic rule over nations; judgment

Jesus as Judge

Son's climactic rule over nations; judgment
Cain’s Complaint
Genesis 4:13-15

In his commentary Jim Jordan observes a 7 day pattern in Genesis 4, as he also observed in Genesis 2 and 3. The following is a chart of the 7 day pattern in chapters 1, 2, and 4:

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<td></td>
</tr>
<tr>
<td>Day 7 – Sabbath rest 2:25-3:24 – Sabbath judgment</td>
<td>4:9-16 – Sabbath judgment on Cain</td>
<td></td>
</tr>
</tbody>
</table>

The following is a parallel of six steps in God’s confrontation of Adam and Cain:

<table>
<thead>
<tr>
<th>Gen. 3:11-24</th>
<th>Gen. 4:9-15</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:11 – Questions Adam</td>
<td>4:9a – Questions Cain</td>
</tr>
<tr>
<td>3:12 – Blames Woman</td>
<td>4:9b – Cain denies being his brother guardian</td>
</tr>
<tr>
<td>3:13-19 – Judgments passed on them</td>
<td>4:10-12 – Judgment passed Cain</td>
</tr>
<tr>
<td>3:20 – Adam accepts God’s judgments</td>
<td>4:13-14 – Cain rejects God’s judgments</td>
</tr>
<tr>
<td>3:21 – God makes clothing</td>
<td>4:15 – God puts a mark on Cain</td>
</tr>
<tr>
<td>3:22-24 – God drives them out</td>
<td>4:16 – Cain leaves God’s presence</td>
</tr>
</tbody>
</table>

“What I think emerges from this revised outline makes even clearer that Abel was the first mediator and foreshadowing type of Jesus Christ. It is now clear from the order of presentation in Genesis 4 that Abel's birth makes him a "firmament" between heaven and earth, and his name, "Mist," is related to that positioning. Abel's flocks, being animals appropriate for mediatorial slaughter, are an altar-aspect of that firmament. Cain's refusal to go through Abel's flocks to reach God is a rejection of that mediatorial firmament and altar.
There is another "hidden connection." Cain's murder of Abel in 4:8, the sixth event of Genesis 4, parallels the formation of Eve in Genesis 2:18-24. Adam was to guard Eve as Cain was to guard Abel. Both are "weaker vessels." Now, Adam has pronounced that Eve is the "mother of all living," agreeing with God that new life and a new saving covenant will come through her. Hence, an assault on Eve is an assault on all possibility of new life in a new covenant. The assault by Cain upon Abel is parallel to this. Abel, as mediator is the way of life, and by attacking Abel, Cain can find only death. He has rejected the new life offered by God through sacrifice, through Abel.”

(Trees and Thorns, Jordan, pg. 193)

I. Cain’s Blame and Judicial Game

Now let us move on to Cain’s complaint and mark. The following is a translation closely aligned to the original text and wording:

And Cain said to the LORD,
Greater is my punishment than is bearable.
Behold, You drive me today from being upon the face of the ground,
And from Your face I will be hidden,
And I shall be agitated and homeless in the earth;
And it will be that anyone finding me will kill me” (Genesis 4:13-14).

Cain complains that his punishment is more than he can bear, which implies that he is charging and blaming God for wrongdoing. Similarly, Adam blamed God for giving him “that woman” who supposedly led him astray.

Notice that the wicked will blame the righteous for their troubles. Ahab blamed Elijah for troubling of Israel. The Pharisees blamed Christ for cleaning up the temple. Even today evil political leaders will often blame the church or Christianity for standing in the way of their “progress”. If you desire to follow Christ in this world, just expect people to through blame and shame upon you. And of course, like Christ, let us press forward “despising the shame” and blame (Heb.12:2).

Notice also that Cain fears that he will suffer what he did to Abel. He fears that some will balance the scales of justice on Abel’s behalf. To him this is injustice, and a wrongdoing that may be render upon him. Sin has skewed his perception of right and wrong, so that to him, judicial reckoning is wrong. This is why criminals often see it as the judge’s fault, or the lawyer’s fault, for why they are put in prison.

There is also a parallel in Cain’s complaint. He is driven from the “face of the ground” and “from Your face”. Cain may have noticed that his curse is worse than his father’s. For Adam, God’s curse was mediated through the ground, and thus it was mitigated, even yielding the strength of bread to him. However, the ground and the LORD both turn their faces away from Cain. Instead of repenting from murder, seeking God face, and sacrificing one of Abel’s remaining sheep – Cain blames God for injustice and fears that what he did to another will be done to him.
II. Cain’s Mark

And the LORD said, “Not so. Anyone who kills Cain will suffer sevenfold vengeance.” And He put on Cain a mark, that anyone finding him not kill him (Gen. 4:15).

Jordan interprets this verse as God’s way of testing Cain. He was supposed to trust God, even trusting that the mark given to him would protect him. Instead Cain does not trust God, but he moves off seeking to build a city for his own self-protection.

In God’s grace and mercy he put a “sign” or “mark” on Cain as a former of protection. This was a type of grace restraining the vengeance of others upon him. Even though God was patience and forbearing toward him (Rom.2:4), it did not bring about Cain’s repentance.

Since Cain was a king in seed-form, Jordan applies the “mark of Cain” even to the civil governments of this life. Civil government is to be a restraining agent against evil. Cain’s mark is a restraining force against an avalanche of murder, and thus adequately symbolize what Cain was supposed to do, and now should do.

“The mark of common grace restraint comes from God, and thus it is part of the duty of the Church as God's agent to provide this mark. Even if magistrates are wicked, the Church can restrain them by warning them prophetically. We see this in the book of Kings, where some wicked kings were restrained by their fear of what the prophets said. When the Church apostatizes, and fails to provide the mark to wicked men by prophesying to them, then common grace diminishes and eventually disappears. The nation becomes so full of wickedness, anarchy, and lawlessness that God brings full cultural obliteration. Before the Flood, the priestly line of Seth intermarried with the daughters of Cain, until eventually only Noah was left. The world became so wicked, so deaf to Noah, that God destroyed it.” (Trees & Thorns, Jordan, pg. 196)

Notice that God threatens to take at 7-fold vengeance on any man who kills Cain. This is surprising, because we in our sinful vindictive flesh would like to see someone kill Cain. And even more surprising is that God promises to vindicate the would-be murder of Cain 7-times. How can this be? I like how Jordan’s comments refer to God’s role in taking vengeance:

“The answer is that Cain is God's to deal with, and anyone who murders him will be usurping God's prerogative. It is not until Genesis 9, after the Flood, that God grants to civil magistrates the right and duty to exercise capital punishment. Before that time, and after that time apart from God's specific grant of authority, anyone who takes vengeance into his own hands is directly defying God. How many of us dream of vengeance! If the magistrate, or some other authority, will not see the light and give us vengeance, we dream of taking it ourselves. We seek in oblique ways to get even. This is a serious matter. God has decided to be patient and exercise common grace, as we have seen. We must do the same. We must beware the mark of Cain, and not take our own vengeance. Otherwise, God will wreak sevenfold vengeance on us.” (Jordan, pg. 197)

I think these comments adequately fit and apply the text to our new covenant era. One thing I will add as an encouragement to not take vengeance in how own hands – is to remember that God’s vengeance is always better, and even more severer than we
could administer ourselves. When the wicked reap the seeds they have sown, when they trap themselves in the net they placed for others (Prov.1), when the state righteously sheds the blood of murders – all of this is a manifestation of God’s vengeance in this lifetime. Our individual anger and vengeance is never as fitting nor as harmonious as God’s vengeance.

Additionally, notice that God threatens a 7-fold vengeance in the text. One may think this is unjust or imbalanced. But when we see that taking vengeance is offensive to God, thus violating his personal prerogative, then the 7-fold vengeance is very just. It reflects and vindicates the perfection of God’s personhood, with seven being number of perfection and fullness. The 7-fold perfection of God is picked later in the Bible saying, “Seven lamps of fire were burning before the throne, which are the seven Spirits of God” (Rev.4:5). God hates murderers, but He hates even more the vengeance of individuals that makes them murders of murderers. When sin is added to sin, we have a judgment added to judgment, climaxing in its perfected form of seven-fold.
Cain’s Lineage
Genesis 4:16-18

And Cain went out from the face of the LORD.
and he settle in a homeless land, east of Eden.
And Cain knew his wife,
And she conceived,
And she bore Enoch.
And he was building a city,
And he called the name of the city after the name of his son: Enoch. (Gen.4:17)

I. Cain’s Journey

First we see that Cain goes away from the “face of the LORD”. This may even help to substantiate that the “door” of 4:7 was an altar-door. That was where Cain and Abel were to come and meet the LORD face to face with sacrificial offerings. However, Cain did not approach the LORD rightly with a blood-offering first, for his own sins. Now, as he said in v.14, God has hidden His face and Cain departs from the Lord’s face. (Notice that “face” and “presence” are the same words in Hebrew.)

Cain went to the “land of Nod”; literally it means a “homeless land” or “wandering land”. Since the definite article “the” is not used in regard to this land, we should see this as “a homeless land”. He and his family driven out with him will go to a land with no home, yet Cain will seek to build a city with the same strength he used to kill Abel. Jordan comments on this passage saying, “Cain has become the first ‘gentile,’ but he is not a God-fearer.”

Notice that Cain travels east of Eden. This is the same direction in which the waters flowed from the upper land of Eden, through the Garden of Eden, and down to the other parts of the earth. We clearly see that the fall of man continues to flush its sinful sewage down stream to the rest of the world.

II. Cain’s Wife: Biblical Sibling-Incest, Which Is No Longer Biblical

Bible critics and evolutionist often mock the scripture by asking, “Where did Cain get his wife?” They think this sets up an argument for why we came from monkeys or from more that just one man and one woman. Well the truth of history is that we descended from Adam and Eve, and thus be necessity Cain married his sister. 2513 years after creation (or the year after) God gave the Law to Moses, in which God ceased the practice of sibling-incest.

Leviticus 20:17 says that anyone who comments sibling-incest would be “cut-off” from the community of Israel. Notice that this offense was punished by being “cut-off”, instead of being “put to death” for other sexual crimes listed earlier in Leviticus 20:11-16. The offenses listed earlier had always been forbidden from the start of creation (parental-incest, homosexuality, and beastiality). However, sibling-incest was necessary and allowable during the infant-era of humanity. This explains why the Mosaic Law punishes sibling-incest with a lighter sentence than the death-penalty. God was now forbidding, through His revealed word, what was once permissible at creation. Likewise,
we can reason that it was once permissible to do some of the actions listed in Lev.20:17-21 (see v.19) – but then God’s Law would forbid it.

This issue and exegesis is a good test case of what continues and discontinues after the era of the Mosaic legislation. Someone may be tempted to simply and ignorantly say, “Since we are no long under Mosaic legislation, we can now do everything that was once permissible before it.” (I have heard people speak of Moses’ legislation this way!) One bad problem with this simple explanation is that it would make sibling-incest permissible in the New Covenant era. Since it was permissible before the Mosaic legislation, then by this reasoning, it is now permissible after the old Mosaic legislation is removed.

Now the quick solution to all this is to realize that Mosaic legislation was not simply removed so that whatever was allowable beforehand is now permitted. Rather the entire Law of Moses (moral, civil, ceremonial, and whole Old Testament) went through a death and resurrection in and with Christ (Col.2:14, Eph.2:15, Rom.7). Thus now we are under the gospel legislation of the “Law of the Spirit of Life in Christ Jesus” (Rom.8:2).

Simply put: God has progressively been glorifying and maturing humanity from the beginning, and with each stage of maturity comes a maturity of God’s revealed will.

Humanity is to never go back to allowing sibling-incest for the same reason brother and sister adults should never take baths together like they did at 2 and 3 years old. As they mature, the law matures with them. Likewise no matter how holy, blameless, or pure a person may become – they are to never walk around in public in the nude as if they were in the Garden of Eden. (God’s goal for humanity outlaws anyone’s goal of a nudist colony.) Toddlers run around naked, but not adults because they are mature. Such is the case with an individual human or with corporate humanity. This is why some of the basic principles that we learn in kindergarten apply throughout life (manners, promptness, etc.), while some principles died out with that age (class schedule, obeying the recess bell, etc.) This is the same perspective we should have in discerning what continues and discontinues in the transition from Old to New Covenant.

III. Cain’s Son & City

Cain’s son is named “Enoch” (pronounced in Hebrew as “Khanokh”) which means “dedicated”. Jordan comments on his name below:

“Enoch (Hhanokh) means "Dedicated," and implies a kind of priesthood. The same name is found in Genesis 5 for the godly Enoch. Cain was the first "priest-king" -- as we have seen, he was a "king" to start with, and he murdered the "priestly" Abel and usurped his position also -- and thus so are his descendants. He establishes his son as dedicated priest in his dedicated holy city.”

First Cain and then Enoch were priest-kings over the civilization that began with the city Enoch. A separation of "church and state" is clear in the Sinaitic Law and is maintained in the New Covenant in Romans 13. Before Sinai, however, God had not instituted this separation. We find godly priest-kings like Melchizedek and Jethro, and in a corresponding way, Abraham, Isaac, and Jacob. Jesus, of course, is priest-king over the Final City.

Hence it was not necessarily wrong in the abstract for Enoch to be a priest-king. Rather, what was wrong was that he did not subordinate himself to God, the ultimate
Priest-King. Cain and his line followed out Satan's original advice: Make yourselves gods. *Trees & Thorns*, pg. 201.

Jordan’s commentary referred to a man name Arthur Custance who argues that “Enoch” was the original city of the world, and the pronunciation of this word has been passed down the generation to the modern day. I found the Custance’s article online, and here is an excerpt:

In the case of a city, the name was followed by little mark which has the phonetic value -ki (and appeared thus: ). To my knowledge, all place names in cuneiform are followed by this determinative sign. But there is one exception, and this is the city known as "Unuk" (equated with Enoch), which later appears as "Uruk", (3) "Warka", and finally, "Perg-", or "Purg-". For those unfamiliar with such changes, the conversion of "wark" into "purg-" follows well-established rules in the development of language and in the transfer of words between languages of a different family.

Why is this singular exception made? I think the answer is to be found in Genesis 4:17. According to the Bible, this was the first city ever to be built, and it did not therefore form one of a class requiring an identifying determinative. It is rather analogous to calling London (England) "the City". When people in England say they are going up to the City, they do not need to identify it; and I suspect that in Palestine the word "city" is often substituted for the word "Jerusalem" with no less certainty as to its identity. As other cities began to be built in the time of Cain, it seems likely that they, too, were named in honour of individuals then alive. But it would soon become apparent that the means of identification needed refining, and the determinatives would begin to be developed and applied appropriately. Yet this one city never required a determinative, being the very first one.

It is a curious thing that the word Unuk persisted for so long in history, re-appearing finally in the Greek word Pergos which, significantly enough in the light of Genesis 11:4, means "tower". The word tower is the basis of the English word town. And as has been demonstrated with cogency, (4) the basic form purg- has come down into modern Indo-European languages in the form of burgh or the more extended form, borough. Thus, almost every day of our lives we are likely to come across a word meaning "city" which can be traced right back to within one generation of Adam to the City which Cain built and named in honour of his son.

taken from: [http://www.custance.org/Library/Volume7/Part_V/Chapter1.html](http://www.custance.org/Library/Volume7/Part_V/Chapter1.html)
Cain married his sister at a young age and when he was about 128 years old he murdered his brother Abel. (see previous studies that prove this) He and his clan moved out from the Lord’s face and lived in, literally, a “homeless land”. Then he built a city, the first city on earth. Most likely while he built that city with his many great-grandchildren, his wife bore another son. He named his son Enoch, and then he named that city after his son’s name. Jim Jordan has some extremely insightful comments regarding the city of Enoch, the city built upon the murderous blood of Abel:

“What can we say about Cain's wicked sanctuary-city of Enoch? First that it was built with a brother's blood as its cornerstone. The Church is also built such, for Jesus was the younger brother of the whole Adamic race, slain by that company of older brothers because they hated Him. His death is the foundation of the Church.

Human sacrifice has always been at the foundation of the cities of men. We see it in the possibly legendary story of the founding of Rome, which came into being when Romulus plowed a circle in the earth and proclaimed himself king and god over it, and then slew his brother Remus the instant Remus put a foot into it without permission. We see it in 1 Kings 16:34 (see Josh.6:26), when Hiel rebuilt Jericho on the blood of his first-born son. We see it in the bones of infants slain as "threshold sacrifices" at the entrances of ancient buildings and cities; and in a type in the animal sacrifices that Israel was to offer at the "doorway" of the Tabernacle and Temple, sacrifices of a "son of the herd," which represented their sons, and pointed back to Isaac and forward to Jesus. In another way we see it in the bloody wars that have attended the foundation of virtually every human culture since the dawn of time.

Second, we can say that Cain's city was rapidly founded and grew in strength rapidly, precisely because this sacrifice had been made. The writings of Rene Girard have explored at length the cultural peace and power that comes after an incident of scapegoating and sacrificial murder. In a time of social chaos, someone is found to blame and is killed; then social peace ensues as a result of the psychic relief that such a murder provides -- though only temporarily. Cain was downcast and upset, and he placed the blame for this on Abel. After killing Abel, Cain felt good. He felt the burden lift from his soul. He entered into a false sabbath, out of which he found energy and strength, the energy to build a city.

If Cain had repented, the burden would have come back, though with God's help he would have learned to deal with it and eventually overcome it. Such a long-term solution Cain rejected. Believing cultures and civilizations grow much more slowly precisely because believers wrestle with sin and personal doubt. Believers are more careful. The wicked do not hesitate to conquer and enslave. They have no self-doubts to hold them back.

Culturally, the wicked get there first. Cain's cultural power was based on the release of sabbath energy and reinforced by tyranny. We cannot be surprised to learn that the fathers of agriculture, music, and metallurgy came from Cain's line. I call this the "Enoch Factor," that the wicked build their civilizations first and rapidly. But the City of Man cannot last. It must be renewed by more killing, and eventually either self-destructs or is destroyed by another city of man. The "Jerusalem Factor" means that the righteous build more slowly, but more permanently. The final City is the City of God. And as time goes along, we find more and more that it is Christians who are the pioneers of cultural development, as the Jerusalem Factor replaces the Enoch Factor.”

Trees and Thorns, pg.202
In reference to Jordan’s comment on Hiel in I Kings 6:34, he makes the following comments in his commentary on Judges:

“The sacrifice of the firstborn is the foundation for the building of the house. Among the pagans, killing children at the doorway, and building the house on their graves, was not uncommon. We have a recorded instance of this in 1 Kings 16:34, where we find (on a proper reading) that Hiel killed his firstborn son when he laid the foundations for the rebuilding of Jericho. The death of the firstborn was designed to satisfy the wrath of God (or of the gods) and ensure peace to the city. We know that it is only the death of Jesus Christ, the Firstborn of the Father, that is an adequate foundation for the City of God, the New Jerusalem. The Church is built upon His substitutionary death.”

Jordan, Judges, pg. 202

Jordan’s comments on the “Enoch-factor” are extremely insightful because on a micro-level it is pervasive on a daily basis, and essentially what Jesus trains us to deal with when He commanded us to “turn the other cheek.” Let me explain.

Our sinful nature is often expressed by how we blame others for our problems, and often times you will find yourself on the receiving end of the blame. In a marriage, a friendship, or a family relationship – there have been times when you have certainly experienced blame for something you did not do, or for what was beyond your control. You may have been blamed for a messy kitchen, blamed for a child’s behavior, blamed for that “bad” look on your face, blamed for a lack of income, or blamed for a tree falling on your house. In these moments your first instinct to defend yourself by saying, “That is not my fault!”

This initial blame “slaps you on the face”. Voices are raised, and emotional are intensified. You are determined not to be sacrificed or “thrown under the bus” for what you did not do. You stand your ground refusing to be scape-goated. If this type of self-defense builds up over a period of time, then relationships can sour.

However if you “turn the other cheek”, which means in these cases you accept the blame for such minor offenses; then you are letting yourself be sacrificed by the other person. Refusing to defend yourself, you will find yourself “bleeding” after being slain with a “blaming-sword”. When you let yourself “bleed” over these little issues, your “blood” appeases the anger of your friend or spouse.

Yes, he or she manifested an “Enoch-factor” against you, determining to have peace at your expense. It may be peace for a day, or night, or for the conversation at hand. But if you have the wisdom to notice it was merely a weak moment for that person, then you should oppose their sin by sacrificially turning the other cheek at such a minor offense. Your approach is the “Jerusalem-factor”, turning the cheek, and building a peaceful relationship that will last. Ideally, your “Jerusalem” will conquer his or her “Enoch”.

Of course, if someone always works with the “Enoch-factor” – securing personal peace by blaming others – then that peace will eventually fall and implode. There comes a point where minor offenses can accumulate to become major problem, and person’s “City of Enoch” needs to be reckoned with. This “eye for eye” reckoning usually works out best when the words of admonishment from someone outside the immediate relationship; and repentance is evident. When a person repents they can work on building relationship by the “Jerusalem-factor”. But in some of the worst cases, God’s providence reckons an “eye for eye” judgment on an person’s “city of Enoch”. He or she
may lose friends or a marriage and become isolated, depressed, and consumed with anger. In this case they reap what they sowed, and since they rejected God’s correction, Lady Wisdom will laugh at their calamity and mock them (Prov.1:26-29).

Let us move on to the lineage of Cain:

Genesis 4:18
“And to Enoch was born Irad;
and Irad begot Mehujael;
and Mehujael begot Methushael;
and Methushael begot Lamech.”

In the Bible names always have meaning. Let us list the names of Cain’s lineage. These names are difficult to decipher, and opinions vary. I will list some of the common interpretations along that mentioned in Jordan’s commentary. Notice that the prepositions (by, of, against) are really left up for interpretation. The context necessitates that we understand that this lineage is contrary, or against, God.

<table>
<thead>
<tr>
<th>name</th>
<th>common thoughts</th>
<th>Jordan’s view</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cain</td>
<td>– “sword” / “smith”</td>
<td>– “metal worker”, a man of hard earth</td>
</tr>
<tr>
<td>Enoch</td>
<td>– “dedicated”</td>
<td>– a priest “dedicated” for city of man</td>
</tr>
<tr>
<td>Irad</td>
<td>– “wild ass/donkey”</td>
<td>– “untamed”</td>
</tr>
<tr>
<td>Mehujael</td>
<td>– “struck by God”</td>
<td>– “strike against God”, “wipe out God”</td>
</tr>
<tr>
<td>Methushael</td>
<td>– “man of God”</td>
<td>– “kills the peace of God”</td>
</tr>
<tr>
<td>Lamech</td>
<td>– “powerful”</td>
<td>– a play on the word of “king”</td>
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**Cain** means “smith” or “sword” which means he was a “metal worker”, or as Jordan puts it, he was a worker of the hard earth. He descendant “Cain-Tubal” was a craftsman in bronze and iron (Gen.4:22).

**Enoch** means “dedicated”, which throughout the scripture carries a priestly connotation, since priestly were dedicated to the Lord. Thus, in the Cainite city of man, Enoch would have function in a priestly fashion dedicated to an anti-god religion.

**Irad** means “wild ass” and also appears to come from the word for city. Thus Jordan suggests it means “The Man who Dwells in a City like a Wild Ass” or “Man of the Untamed (by God) City”.

**Mehujael** has two parts to his name. The first part means “struck” or “wipe out”. The second part means “God”. The second time his name is mentioned in verse 18, it is spelled with one letter difference. In verse 18 is first written as Mehujael (Mehhu-ya-’el), the second time it is written as Mehijael (Mehhi-ya-’el). Jordan suggest it can mean “He Who Strikes Against God”. Or, as I would suggest it means “Mr. Wipe Out God”.

**Methushael**, as Jordan right observes, can not simply mean “man of God”. We should see him as a contrast to godly Methuselah, whose name has a root meaning for “peace”. The “selah” part of the Methuselah is a reference to “shalah”, the root word for peace “shalom”. In contrast to Methuselah, Methushael fought against the peace of God. It could literally mean “He Who Kills The Peace of God”.

The final part of the name is \( \text{El} \) (93) and the first part comes from \( \text{mat} \), which is one of a few words to denote man or mankind, and used most often to indicate a male capable of combat. There is an obvious and grim connection with the word \( \text{mut} \), to die; corpse. (taken from http://www.abarim-publications.com/meaning/methushael.html)

**Lamech**’s name meaning is suggested below:

The name Lamech (Lamekh) is difficult. I suggest that just as Rebekah is a play on barak (blessing) by reversing the first two letters, so Lamekh is a play on melekh (king). It is also the name of Noah's father, and the two men are opposites, as by implication are their sons: The godly Lamech looks to God for comfort and vengeance upon the wicked; the wicked Lamech takes his own vengeance as a murderer. *Trees & Thorns*, pg. 204

In summary, with the suggestion mentioned above these name can form a sentence as originally hear and conceived by the Hebrew people:

Reading 4:18 as a Hebrew might have heard it, then, we hear:
“...and to the Dedicated One was born the Rebellious:City:Dweller.
And the Rebellious:City:Dweller begat the One Who Strikes Out Against Yahweh:Elohim.
And the One Who Strikes Out Against Yahweh:Elohim begat the One Who Kills the Peace of Elohim.
And the One Who Kills the Peace of Elohim begat the King."

In this way we can see that Cain's initial kingly rebellion against God becomes worse and worse over the generations and reaches a climax in the seventh generation, with the coming of Lamech, the evil god-king *par excellence*. Cain started with defiance and rebellion against God. His descendants sought to wipe Him out and conquer His people. The development of the secular city reached its climax with the coming of Lamech, who made himself a god and ruled the world. *Trees & Thorns*, pg. 204

In summary we see that the “Enoch-factor” ultimately produces a brutal king, Lamech (4:24). A city like “Enoch” which was built on blood will only become more bloody with the climactic tyranny of a vindictive and unjust king. When Cain appeased his own anger with Abel’s blood, it would ultimately produce Lamech whose anger would never be appeased, for he killed a man for wounding him, even a young man for hurting him, and he would take vengeance for himself 77 times. God reckoned with this “Enoch-factor” in the Flood, and brought an end to that first city. Likewise if a person does not repent of the initial “Enoch-factors” in life, then ultimately God’s providence will send a flood against that “peaceful-house” built on sand, and it will be a great fall (Matt. 7:27).

The “Jerusalem-factor” is the only why to build lasting peace with friends and family. It sacrificially overlooks minor offenses by turning the other cheek, preventing an escalation of anger and need for judicial reckoning. It seeks first the kingdom of God and His righteousness so that self-defense is no longer the primary mode of operation, but self-sacrifice and patience.

Anger seeks a peace that is immediately obtainable and temporal, primarily by blaming. The godly seek a peace that is to come, primarily by patience and forgiveness.
And Lamech took to himself two wives.
The name of the first: Adah.
The name of the second: Zillah.

And Adah bore Jabal.
He was father of those who dwell in tents and have livestock.
And the name of his brother was Jubal.
He was father of all who play the lyre and pipe. (harp/flute) (strings/wind instruments)

And Zillah she also:
She bore Tubal-Cain, forger of every tooling of bronze and iron.
And the sister of Tubal-Cain: Naamah

I. Names and Numbers with Cain’s Descendants
Let us begin this study be outlining the descendents of Adam and then reconstructing the most likely history of these two lineages. The following is a list of descendents starting with Adam:

Godly Sethite line        Wicked Cainite line
1. Adam                1. Adam
2. Seth                2. Cain
3. Enosh               3. Enoch
4. Kenan               4. Irad
5. Mahalelel           5. Mehujael
7. Enoch               7. Lamech
8. Methuselah          - Jabal & Jubal through Adah
9. Lamech              - Tubal-Cain & Naaman through Zillah
10. Noah

In appreciation of numerological significance, the Godly lineage has a total of 10 generations, as long as it is understood that Seth replaced Abel, chapter 5 implies. The number 10 is often used to significance fullness or completeness. This squares up with Noah’s godly heritage and godliness.

Now concerning the generations of the wicked, we should notice the absence of chronology. The means we do not know the ages Cain’s descenndents at any given point in time. This contrast helps to emphasis the importance of chronology when it is stressed in scripture.

Therefore, since the generational lineage of the wicked is without a chronology, the Biblical text may be pointing out a numerical significance other than the number of generations. Nevertheless, let’s lay out as much evidence as we can and see what we find.
1. The wicked generations starting with Cain is 7, starting with Adam it is 8.

2. The generational names mentioned is 11. This includes Adam, the 4 children of Lamech, but not his wives.

3. The names used per se to identify the wicked is 13. This includes two wives, and “Tubal” is distinguished from “Cain” since it is a repetition [4:22]. And there is a difference in the Hebrew text for Mehujael and Mehijael [4:18], so this man’s name is counted twice.

4. The individuals mentioned in the lineage of the wicked, starting with Cain, is 12. This includes the one person Mehujael, 2 wives, and 1 sister.

5. The Hebrew text uses the word “Cain” 18x’s (9x2) in Gen.4. This includes the 2x’s “Cain” is used in 4:22.

6. In addition to the 18x’s “Cain” is mentioned, the Hebrew text mentions other wicked names 25x’s (5x5). This includes the 2 wives, 1 sister, and “Tubal” as an individual name itself mentioned twice in 4:18.

Thus, 18 (“Cain”) + 25(other names) = 43x’s a wicked name is mentioned in the Gen. 4.

This data provides a lot of things to think about, yet let me point out the second and third points mentioned above. The 11 generational names mentioned helps stress the human failure or judgment. A multiple of 11 is used to teach this same emphasis in Judges 16:5,17:3.

The third option points out the number 13, which is a number used for apostasy and rebellion, just as in the 13th year five kings rebelled against Chedorlaomer (Gen.14:4). This option is interesting since it takes into account the different spelling of Mehtijael as noted in 4:18.

II. Comparing Names in their Time

Jordan’s comments point out that Cain’s son Enoch, and Adam son Seth would have been born around the same time. Seth was born when Adam was 130, and around that time Cain would have been building his city, eventually naming it after Enoch who was born during that time. Considering this time frame we can line up contemporaries in the following manner, which highlights a contrast between them.

<table>
<thead>
<tr>
<th>Godly Sethite line</th>
<th>Wicked Cainite line</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seth</td>
<td>1. Enoch</td>
</tr>
<tr>
<td>2. Enosh</td>
<td>2. Irad</td>
</tr>
<tr>
<td>5. Jared</td>
<td>5. Lamech</td>
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<tr>
<td>6. Enoch</td>
<td>- Jabal &amp; Jubal through Adah</td>
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<tr>
<td>7. Methuselah</td>
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<tr>
<td>8. Lamech</td>
<td></td>
</tr>
<tr>
<td>9. Noah</td>
<td></td>
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</tbody>
</table>
Seth means “foundation”, or “setting” which is similar to Enoch, which means “dedicated”. As Jordan says, “Adam begets a new foundation at the time Cain is setting up his own new foundation, his dedicated garden and son” (pg.205).

Enosh means refers to “Humble Man” and Irad refers to “Rebellious City”, thus the names are antithetical.

Kenan, Jordan suggests, comes from the Hebrew word qin “chant of lamentation”. Therefore, Kenan is lamenting what the wicked are doing, and Mehujael is striking out against God, for his name means “Wipe Out God”.

Mahaleel mean “Praise of God”, which the opposite of Methushael, meaning “One Who Kills the Peace of God”.

Concerning Jared, Jim Jordan makes the following comments:

Jared (Yared) evidently comes from yarad, meaning to go down, descend, the root of the name Jordan as the Jordan river is the low point of the land. I suggest that Lamech's father and grandfather have made war on the line of Seth and have conquered them by this time, so that Lamech is king of the world. God's people have been brought low, hence the name Jared, perhaps meaning "One Brought Low.” It would also indicate that Jared was humble under the God who had sovereignly brought all this to pass.

Enoch lives during the time of the three brilliant sons of Lamech, who develop culture and civilization. We know from the book of Jude, the Enoch preached against the apostate children of Seth who were seduced into marrying the “daughters of men”. Considering the rest of the Godly lineage, Jordan comments:

God protected His faithful remnant, it seems. Methuselah lived longer than anyone else in the Bible, and his name may mean, "His Death Is Peaceful." Or it may mean, "His Death Is a Putting Forth," prophesying God's putting forth His Hand against humanity in the Flood. He died just before the Flood. Lamech's name, as we have seen, is a play on the word for king. Here is a godly kingly figure. He may not have ruled the land; it seems the Cainites did so. But he shows what a true king is like, for he submits himself to God's Kingship and waits for Him to act. Noah means "Rest," and rest from all these horrors and sins came with the Flood.

From all of this we learn that there is nothing new under the sun. The cultural dominion of a non-Christians is often very appealing to members of the church. Most of Hollywood is pagan and persuasive with their gifts of art, poetry, music, and video. These are all good things in and of themselves. However pagans will use these gifts to promote their immorality, and indoctrinate with their worldview. Even today the church is called to stand as a “Righteous Enoch” who warns the covenantal “sons of God” not to apostatize an fall for the foolish woman.

Lastly, let point out the meaning of names for the rest of Cain’s lineage.
Lamech’s wives:
- **Adah** – “ornament, pretty”
- **Zillah** – “shade” (Jordan suggests it can mean “pretty voice”)

Lamech’s children through Adah:
- **Jabal** – father of tents and livestock  
  “bal” ending means “lead”, “fountainhead”
- **Jubal** – father of harp and pipe

Lamech children through Zillah:
- **Tubal Cain** – forgemaster  
  “One Who Streams Forth Metal As a Smith”
- **Naaman** – “loveliness”, “pleasant”, (Jordan suggests it means “sweet singer”)

All of these descendents of Cain produced the attractive and lustful culture that the descendents of Seth would eventually fall for. Only Noah and his family would escape 1656 years after creation.
Lamech’s Song
Genesis 4:23

23 And Lamech said to his wives,
   “Adah and Zillah, hear my voice;
You wives of Lamech, give heed to my saying:
   For a man I have killed for wounding me,
And a youth for striking me;
   For sevenfold is Cain avenged,
And Lamech seventy and seven!”

I. Murderous Lamech
   Lamech sings a song, delighting in his own murderous revenge. He brags about killing a youth who merely wounded him. Yet, most likely this is not just some random young boy. The word “youth” is yeled in Hebrew, which comes from the word yadal, which means to “beget” or “bring forth”. It is highly likely that Lamech has killed one of his own boys.

   This implies that Lamech son attacked him. And with his kingly strength Lamech retaliated with greater fury, even killing his child for inflicting a wound. Jordan’s commentary suggests that the theme of a son’s attack against his father anticipates the Ham insolent behavior against king Noah. We should notice that Noah will be promoted to a type of kingship after the Flood, for he will be empowered to execute murderers and he will enjoy the kingly rest that comes with wine.

II. Origins of Some Mythology
   Nearly all of modern academic biblical scholarship approaches Genesis 1-11 with an unbiblical assumption. Most scholars, even some Godly evangelical ones, assume that Genesis 1-11 was written in response to ancient pagan myths, or at least with those myths setting the original background to the Biblical text. As a result there is a host of scholarship arguing that we can only understand these chapters in light of pagan mythology, or through the lens of pagan superstition. Mythology becomes the filter through which one should study the biblical text.

   Well, my detailed studies of Genesis as led me to become increasingly dissatisfied and impatient with this assumption. The more I study the scripture, and the arguments of opposing scholars, I am more and more confident that they are entirely wrong in assuming and using mythology as a background for Genesis 1-11. I am convinced that such an assumption is the first step in misunderstanding the text.

   As I want to point out in this study, it is better to assume that the Biblical text is actually the background to pagan mythology that came about centuries later. Adam, Noah, Abraham, and Joseph most likely all contributed to the written accounts of Genesis. Rebellious descendents of Noah’s family began to twist the Biblical and historical tradition handed down to them by twisting those traditions into superstition. Thus, we can look back and see how various words and historical figures in the Biblical account are the original source of some pagan superstitions.

   In the following quote by Arthur Custance, he argues that Lamech’s wife Zillah and his son Tubal-Cain are the historical origins for the myth of Vulcan – the Roman metal-working god who forged steel in volcanoes. (His Greek equivalent was named Hephaestus.) Notice that “Vulcan” and “volcano” are synonymous root words in Latin.
To summarize Custance’s point: the name “Vulcan” is a corrupted version of Tubalcain. Remove the “Tu”, and pronounce the “b” as “v” which is the same Hebrew letter, and you get – Valcain, or in latin: “Vulcan”. In Greek and Roman myths, he attacked his father and was cast down to earth, injuring his foot, and thus permanently lame.

This all seems to be a corrupted pagan version of an earlier history in which Tubal-Cain (i.e. Vulcan) would have attacked his father Lamech. However, Lamech would have actually killed Vulcan for wounding him according to the Biblical account. I find it interesting that various traditions had their own god of iron and bronze. The Egyptians had “Ptah”, the Ugarit had Kothar Hasis, the Norse had Weyland the Smith, and the Sumerians had “Barzilla” – which means “son of Zillah”. These were various gods of the original “Vulcan” who was Tubal-Cain, the son of Zillah, Lamech’s wife. The myth of a great metal-worker, whose name in Latin is so similar to Tubal-Cain, and who is the “son of Zillah” in the Sumerian tradition, reveals an overwhelming similarity to the Biblical account. It is more reasonable that pagan corrupted the traditions handed down to them, which was first recorded in scripture. The follow is Arthur Custance on this matter:

Moving forward to verse 19, we are told that Lamech took unto him two wives, the name of one of which is given as "Zillah". In verse 22, Zillah is said to have borne Tubal-Cain, an instructor of every artificer in brass and iron. Tubal-Cain was thus the world's first metallurgist. This compound name, "Tubal-Cain", is worth examining. According to R. J. Forbes, one of the outstanding authorities on metallurgy in antiquity, there was a tribe of people long associated in the ancient world with metal working who were known as the Tibareni. Many scholars identify this as a modified form of the name Tubal, the f and the r being interchangeable between dialects and often not even distinguished within a dialect. In his commentary on Genesis, Marcus Dods points out that things have been so faithfully perpetuated in the East that the blacksmith of the village Bubbata-ez-Zetua referred to the iron sparks struck off while working at his forge as "tubal". We may go a step further than this by observing that, in ancient Rome, the name of the individual who came to be constituted as the god of the Tiber (a river whose name seems again to recall Tubal) was the well-known Vulcan, whose forges were the volcanoes.

Now, the traditions regarding Vulcan are very interesting. He is, of course, associated with fire and the working of metals, later appearing as the divine Smith of the Roman Tubilustrum. He is said to have been a cripple, having been thrown out of heaven by his father Jupiter as a punishment for having taken his mother's side in a quarrel.

In Genesis 4:23, there is the always-puzzling story of how Lamech took vengeance on a young man who had injured him in some way "wounding him." Lamech's son was Tubal-Cain, and it would not be at all difficult to imagine how, by simply dropping the initial consonant tu--, the name "Vulcan" might easily have arisen. This son was subsequently deified. In this first of all biblical genealogies, it is stated that Lamech had two wives, one of whom was named Zillah. By making a further quite reasonable assumption -- namely, that it was with Zillah that Lamech had quarreled and that it was Zillah's part which Vulcan (as we may now call him) had taken -- we find a possible reason why, in the struggle with his father, the son had ended up as a cripple and had been turned out of the house, leaving behind him an enraged and wounded father. If this is allowed, one further interesting discovery emerges. In many societies, polygamy is common, and where this occurs it is customary to call the children, as a means of more precise identity, after the name of the mother rather than the father. Thus, while Tubal-Cain was undoubtedly the son's given name, he may very well have been more readily identified by his contemporaries simply as Zillah's son. In a Semitic form of speech, this would appear as "Bar Zillah", i.e., "son of Zillah". The curious thing is that the Sumerian word for "iron" is found to be Parzillu or Barzillu, which would appear to be nothing less than a further link between subsequent tradition and this early genealogy, bearing a remarkable testimony to its historicity. Sumerologists have often expressed curiosity about the origin of this word for "iron."
III. More on Lamech

Notice that Lamech pledges a 77-fold vengeance on Tubal-Cain, which is much greater than the 7-fold vengeance that God pledged toward the man who would kill Cain. In this fashion we see that Lamech makes himself greater than God. Since God’s vengeance is was so “small”, Lamech will make his own vengeance “greater”. God exiled Adam and Cain after their crimes, but for Lamech exile was not for even his own son (most likely Tubal-Cain/Vulcan) who wounded him.

Jordan’s comments points out some comparisons and contrasts between King David and King Lamech. Lamech constructed a poem which he most likely sung to his wives. David constructed poems so that God’s bride would sing praise to him.

We should correlate this with the psalms of David also. David wrote songs for Yahweh's bride, Israel, to hear and to sing -- especially to hear, because they were sung primarily by the Levitical musicians and heard by the rest of Israel. David's songs were for Yahweh's bride, just as Lamech's song was for his wives.

Beyond this, the four children of Lamech link closely again with the worship that David, the true king, set up. Like Jabal, David was a shepherd. Like Jubal, David designed musical instruments. Like Tubal-Cain, David gathered the bronze and iron and other things to build the Temple. Like Na'amah, David was the "sweet-singing psalmist" of Israel (2 Samuel 23:1, where the same word na'am is used of David's singing).

If David corresponds to Lamech's sons, then the person who corresponds to Lamech himself is Saul. Like Lamech, who killed a son, Saul sought repeatedly to kill his adopted son David. We don't have recorded any wicked songs from Saul, but remember that Saul was swept up into the company of musician prophets, and so is associated with poetry and song.

Lamech was the seventh from Adam. David was the eighth son of Jesse. Should we put these facts together and see Saul as a king of seventh also, followed by an eighth who begins a new week, a new and circumcised (on the eighth day) kingdom?

And is it possible that the reason Tubal-Cain, an eighth from Adam, rose up against Lamech was that he had been converted? It is true that David did not strike at Saul (but see below), but Tubal-Cain may not have been so wise, growing up in a violent household and culture. We cannot know until we get to heaven, but it is interesting to speculate.

David did strike at Saul on one occasion, though he repented of it (1 Samuel 24). On another occasion, David made a symbolic strike at Saul's head, in order to show him that only David was good enough to be Saul's protector (1 Samuel 26). We have seen that Greco-Roman myths associate TubalCain with an attack on the head of his father. Here again, the parallels are suggestive, but we cannot know anything at all, and can only speculate. But I guess it would not surprise me to find Tubal-Cain in heaven!

Trees & Thorns pg. 209
The Electing of Seth & Sethites
Genesis 4:25

And Adam knew his wife again,
and she begot a son.
and she called his name Seth (sheth):
    “For God has appointed (shath) to me another seed in the place of Abel” –
For Cain killed him.

I. Remembering The Time

Genesis 4:25 does not chronologically take place have verse 24. Lamech is mentioned in verses 24-25, whom lived many generations after Cain. This section concerning the birth of Seth took place soon after the death of Abel, which was also soon after Cain was exiled from God’s presence.

We know that Adam was 130 years old when Seth was born (Gen.5:3), and that Seth was appointed to replace Abel (Gen.4:25). This all implies that Eve was also 130 years old when Seth was born, and the “heavens and earth” of Day 1 was also 130 years old with Seth was born. The Scripture teaches that that all of creation, including man and woman, were made in the space of six, twenty-four hour, days. Therefore, the age of Adam in years, is the same age as the angels in heaven, the stars in the sky, and his wife. When Seth was born, everything other than God, was 130 years old.

II. He knew her again

“Adam knew his wife again”. Of course, the scripture is using the word “knowledge” to be a reference to physical intimacy between husband and wife. In ordinary life, we do use the word “knowledge” to refer to the sex act. However, over and over again, the Bible refers to it as “knowledge” because God’s word is very earthy and unashamed to address the realities of everyday life. There are degrees of knowledge between individuals, and the intimacy between husband and wife is the highest expression of, or symbol of, this knowledge.

The word “again” in this passage signifies how important it is to interpret Genesis theologically. Otherwise, someone may assume that this was merely this was absolutely the second time that Adam “knew” his wife. Historically, Adam and Eve had been having children for 130 years, which is why 5:4 they had “sons and daughters”. Also, this is why Cain left with his sibling wife, and built a city full of people. However, theologically speaking, Adam knows his wife “again”, in the sense that this is a replacement conception. This child is the new chosen one of that era.

Of all the other children that Adam and Eve have swarming around them, and of all the others they will have after Seth, he is the one elected by God to carry forth the covenant promises. He is the chosen-seed, just as much as Jacob will be the chosen-seed over Esau in Genesis 25:23. This type of electing grace is an historical election, which does not necessarily include eternal election. (See John Frame, The Doctrine of God, pgs. 317-330) Thus, Seth and his descendents are the elect people of God; historically speaking, they are God’s covenant people. Many of these covenantly elect people will
apostatize in the days of Noah and perish in the flood. However, the eternally elect of
God, chosen before the foundation of the earth (Eph. 1:4), will persevere among the elect
covenant people and inherit eternal life.

Distinguishing, affirming, and even overlapping both of these types of election,
without confusion, is a necessary step for appreciating various aspects of this Biblical
truth. Sometimes, Arminians act as if the Bible only teaches an historical election.
Sometimes, Calvinists act as if the Bible only teaches an eternal election. Well the Bible
as a whole teaches both, and intends for all Christians to grow in understanding what it
means to be God’s elect, both historically and eternally.

III. The New Seed Foundation

The word “Seth” means “foundation” in this context. As a word it is also used for
one’s buttock (Is. 20:4). One’s buttock is the foundation upon which a person sits. There
is a pun with the name “Seth” (sheth) and God’s work of “appointing” (shath) a man in
the place of Abel. Seth is the newly appointed foundation upon which God will grow His
covenant people.

Notice that Eve refers to Seth as another “seed”. This hearkens back to Gen. 3:15
where God promised that the Woman’s seed would crush the head of Satan. Notice also
that Eve says that Seth is appointed “to me”, which expresses her hope in what God
promised her.

Cain was the original “seed of the serpent”, who killed the first “seed of the woman”.
Now God provides “another” seed to replace Abel. I think the word “another” reinforces
that Eve knew that Abel was the original seed-person, even so that she originally named
her second born in reference to the heavenly breath of God, since “Abel” means “breath”.

We should notice the principle of death and resurrection in this passage. Abel is
murdered, yet God provides a resurrection of a new humanity. Seth is the foundation of a
new era of Godly people. His descendants will have to oppose and stand upon against
the ungodly Cainites. Yet the greatest evil will occur when the Sethites lose their moral
fiber, and faith, only to become one with the Cainites.

No matter what Satan does to stifle the work of God, the Lord will always circumvent
and out-maneuver him. First, Satan sought to destroy the first marriage, hoping to
prevent any conception within the woman; but God intervene and renewed Adam’s rule
and restore her desire. Second, Satan sought to destroy the first seed-child, then God
raised up an another seed in Seth. Third, Satan will seek to corrupt the lineage of the
Sethites, yet God preserved Noah and his family to begin anew.

The point is that the Westminster Confession of Faith is right when it says,
“Nevertheless, there shall always be a church on earth, to worship God according to His
will” (WCF XXV:5). There will always be a covenant people that belong to the Lord, an
historical elect group of people who identify themselves with His saving grace. Those
who were chosen for eternal salvation, before time began, will be a part that that
covenant community and persevere therein with the first-fruits of the Holy Spirit,
inheriting a glorious resurrection in the last day.
And to Seth: To him was born a son.
And he called his name Enosh.
At that time he began to call on the Name: Yahweh (LORD).

I. The Third Name for Man

So far in Genesis we have three different Hebrew names for “man”, or “mankind”. The first name was ‘adam, which in English is transliterated as Adam. This name comes from the ‘adamah, which is “ground”. The “adam” was created by God whole, without sin, in God’s image, and thus God named him “Adam”. Sometimes an individual man is referred to using the Hebrew word “adam”.

The next Hebrew word for “man” is ‘ish. This word was first used when Adam sang about his wife saying she was taken out of man (‘ish), and she would be called woman (‘ishah). The word ‘ish can emphasize the male gender, or the role of husband.

Concerning the word for woman (‘ishah), the book of Leviticus would construct this word in a priestly fashion of the fire:offerings (‘isha). Catching the similarity between the “woman” and “fire:offering” we can see that both are referring to a type of glory. The ‘ishah (woman) is the glory of the man who put to sleep, divided, and put back together with a flame:glorious woman. The ‘isha (fire:offering) is the glory of the animal that was sacrificed, cut up, and put back together in the flame:glorious offering. Adam and sacrificial animals were all glorified with a type of ‘ish, whether a woman or flame.

The third Hebrew word for man is ‘enosh, which is the name for Seth’s son. It is a reference to mankind in his weakness and dependence upon God. Jordan comments, “Adam” and “enosh” are like two side of on coin.

At this time I would like to suggest that the three Hebrew words for the word “man” in Genesis 1-4 reflect trinitarian aspects, just as the three Hebrew words for man’s substance earthly has trinitarian aspects.

Terms for the Earthly Source of Man
Hebrew: English: Trinitarian Reference:
‘erets earth Representative of earth; functions in a fatherly role
‘adamah ground Vocational call to work the ground; functions as a son
‘aphar dust Identification as being dust; functions by spirit-empowerment

Terms Translated for the Word Man
Hebrew: English: Trinitarian Reference:
‘adam created-man Mankind in God’s image; representative father-type
‘ish husband-man Men in husbandry responsibilities; vocational son-type
‘enosh weak-man Mankind in dependence of God; need for Spirit-empowerment
II. Calling on the LORD

We should notice that the covenant name of God is used: Yahweh (LORD); and the verse gives a clear correspondence between the LORD’s name and Enosh’s name.

He called his name Enosh.
He began to call on the Name: Yahweh.

As many translations suggest, this verse can mean that men in general began to call on the name the LORD. Thus, some translations say that “men” began to call on the name of the LORD. However, Jordan argues that it was Seth who began to call on the name of the LORD:

“The idea is that the appearance of the name Enosh in the text has created a sense of mankind, not of individual man, so that it is not Seth but people in general who begin to worship by the name Yahweh. I don't think this line of reasoning can be sustained. It may be hinted at, but clearly it is Seth who is calling on the Name.
All the same, since Seth gave this kind of "group name" to his son, it is implied that Seth began to lead his sons and other people (other children and grandchildren of Adam and Eve), in calling upon the Name.” pg. 212

Seth had great faith to see that fallen man was weak. Therefore, he named the next covenant child Enosh, meaning weak-man, or mortal man. We know Seth was 105 years old (Gn.5:6) when he named Enosh and began to call on the name of the LORD. This was a total of 235 years since the initial creation event. It was about 107 years earlier that Cain murdered Abel and moved away to build his city of Enoch. Therefore, after a century of Cainites in the city of Enoch prospering with music and iron-work, then Seth began to call on the LORD. The people of God were weak, as all men are, and they called on the name of the LORD with the leadership of Seth. The following is a chronology of this time:

III. The Names for God

In Genesis 1 the name for God is ‘Elohim, in Genesis 2 it is Yahweh Elohim (LORD God), and in Genesis 3 it is simply Yahweh. In this chapter the Yahweh helps produces a child (4:1), He is worshipped (4:3), He brings judgment (4:4,6,etc.), the Cainites reject Him (4:16), and He is the God of the weak (4:26). (See Jordan, pg. 213) These primarily point out God’s covenantal actions, and even those like Cain who will
apostatize from the covenant. This chapter ends with God’s name that is a tower of
strong refuge for all those who seek shelter in Him (Ps. 91:1-2).

**Genesis 5 – Genealogy & Chronology**

The following is a literal translation of Genesis 5 with structure in verses 1-3

1) a. This is the book of the offspring of Adam.   a. offspring of Adam
   b. In the day God created Adam,         b. “day” Adam was “created”
   c. in the likeness of God, He made him.  c. God’s “likeness” / He “made”
2) d. Male and female He created them  d. male and female “created”
   c’ and blessed them and called their name adam c’ God “blessed” / He “called”
   b’ in the day they were created.           b’ “day” they were “created”

3) a’ And Adam lived 30 and a hundred years a’ covenant lineage of Adam
   and begot in his likeness, after his image,
   and called his name Seth.

4) And the days Adam lived, after he had begotten Seth, were 8 hundred years, and he begot sons and daughters.
5) And all the days Adam lived, which he lived, was 9 hundred years and 30 years, and he died.

6) And Seth lived 5 years and a hundred years, and he begot Enosh.
7) And Seth lived, after he begot Enosh, 7 years and 8 hundred years, and he begot sons and daughters.
8) And all the days Seth lived were 12 years and 9 hundred years, and he died.

9) And Enosh lived 90 years and he begot Cainan.
10) And Enosh lived, after he begot Cainan, 15 years and 8 hundred years, and he begot sons and daughters.
11) And all the days Enosh lived were 5 years and 9 hundred years, and he died.

12) And Cainan lived 70 years and he begot Mehalalel.
13) And Cainan lived, after he begot Mehalalel, 40 years and 8 hundred years, and he begot sons and daughters.
14) And all the days Cainan lived were 10 years and 9 hundred years, and he died.

15) And Mehalalel lived 5 years and 60 years, and begot Jared.
16) And Mehalalel lived, after he begot Jared, 30 years and 8 hundred years, and he begot sons and daughters.
17) And all the days Mehalalel lived were 5 and 90 years and 8 hundred years, and he died.

18) And Jared lived 2 and 60 years and a hundred years and begot Enoch.
19) And Jared lived, after he begot Enoch, 8 hundred years, and he begot sons and daughters.
20) And all the days Jared lived were 2 and 60 years and 9 hundred years, and he died.

21) And Enoch lived 5 and 60 years and he begot Methuselah.
22) And Enoch walked with God, after he begot Methuselah, 3 hundred years, and begot sons and daughters.
23) And all the days Enoch lived were 5 and 60 years and 3 hundred years.
24) And Enoch walked with God, and he was not, for God took him.

25) And Methuselah lived 7 and 80 years and a hundred years and begot Lamech.
26) And Methuselah lived, after he begot Lamech, 2 and 80 years and 7 hundred years, and he had sons and daughters.
27) And all the days of Methuselah were 9 and 60 years and 9 hundred years and he died.

28) And Lamech lived 2 and 80 years and a hundred years and begot a son.
29) And he called his name Noah, saying, “This shall comfort us concerning our work and the toil of our hands,
because of the ground which the LORD has cursed.”
30) And Lamech lived, after he begot Noah, 5 and 90 years and 5 hundred years and he begot sons and daughters.
31) And all the days Lamech lived were 7 and 70 years and 7 hundred years and he died.
And Noah lived 5 hundred years old, and Noah begot Shem, Ham, and Japheth.

I. Numbers and Multiples

The following is a list of how many times this Hebrew words is used:

- “years” – 48x’s \( (3 \times 4 \times 4 = 48) \)
- “begot” – 27x’s \( (3 \times 3 \times 3 = 27) \)
- “lived” – 27x’s \( (3 \times 3 \times 3 = 27) \)
- “hundred” – 24x’s \( (3 \times 2 \times 4 = 24) \)
- “died” – 8x’s \( (2 \times 4 = 8) \)

When chapters in the Bible have such a repetition of words it is good to count them, considering if there is any significance in their numbers or multiples. Of the words listed above notice that the words “years”, “begot”, “lived”, and “hundred” all occur with a total number that is a multiple of 3.

This may be significant seeing that the number 3 is a judgmental number. On the 3rd Day, God judged that the earth was “good”. On the 3rd Day, Jesus resurrected, defeating death. Enoch walked with God 3 hundred years and was taken. Anyway, this usage of words helps to point out the coming judgment that God would bring upon the world through Noah.

The chronological list in Genesis 5 and 11 uniquely uses the word “years” with the isolated word “hundred”. Considering this Jordan says the following:

The style of writing we have been examining has the effect of isolating the hundreds from the rest of a number. Thus, the number 782 becomes 700 + 82. This causes us to reflect on these numbers in a more precise way than we might: We don’t simply ask what the number 782 might signify, or what its factors might be; but we also ask what the numbers 700 and 82 might mean and what their factors might be. When we do this, something odd turns up: Virtually every number in these lists ends in either 0, 2, 5, 7, or 9. Moreover, it can easily be shown that every number is composed of 10s, 5s, and 7s. The texts of Genesis 5 & 11 provide us with 38 numbers (not counting hundreds). If we were to take 18 people out of the population at random, and take the year their first child was born, the number of additional years they lived, and their total lifespan, what are the odds that all of these numbers would be composed of 10s, 5s, and 7s?

taken from http://www.biblicalhorizons.com/biblical-chronology/6_10/

Here is an outline of Jordan’s point, not counting the hundreds. The years for Seth are an example:

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam</td>
<td>30</td>
</tr>
<tr>
<td>Seth</td>
<td>105+807 (12)</td>
</tr>
<tr>
<td>Enosh</td>
<td>90, 15, 5</td>
</tr>
<tr>
<td>Cainan</td>
<td>70, 40, 10</td>
</tr>
<tr>
<td>Mahalalel</td>
<td>5, 30, 95</td>
</tr>
<tr>
<td>Jared</td>
<td>50+[5+7]</td>
</tr>
<tr>
<td>Enoch</td>
<td>65</td>
</tr>
<tr>
<td>Methuselah</td>
<td>87, 82 (70+[5+7]), 69 (50+[5+7]+7)</td>
</tr>
<tr>
<td>Lamech</td>
<td>82 (70+[5+7]), 95, 77</td>
</tr>
</tbody>
</table>

Notice that the more complex numbers are still composed of fives and sevens. 62 is built from 50, and 82 is built from 70.

5+7=12, and 12 is certainly a significant number. It appears first with Seth (105+807=912). Jared’s 62 is 50+12; and Methuselah’s 82 is 70+12. Methuselah’s 69 is 50+12+7.
Certain other numbers also are composed of 5 & 7. For instance, Mahalalel lived "5 years and 60 years" and begat Jared, while Enoch lived "65 years" and begat Methuselah. Mahalalel comes first, and thus explains 65 to us. 65 is \((5 \times 12) + 5\); or \((5 \times [5+7]) + 5\).

The number 95, which occurs twice in the series, might be seen simply as a multiple of 5, or as \((7 \times 10) + (5 \times 5)\).

Some may seek to object to Jordan’s calculation arguing that this can be done any number. But Jordan defends his point saying, “Of course, any number above 2 and 9 themselves can be reduced to 5s and 7s and 10s. For instance, 99 is \(7 + 7 + 5 + 80\). What is significant about the 2s and 9s in the Genesis 5 chronology is that once we've subtracted the 7s and 5s necessary to get a round number (divisible by 10), that number itself is either 50 or 70. The only such numbers are 62, 69, and 82.”

Here are some other multiples noted by another commentator named Cassuto, which helps to stress the multiplies of 5 and 7:

- Seth 912 \((181 \times 5) + 7\)
- Jared 962 \((191 \times 5) + 7\)
- Methuselah 969 \((191 \times 5) + 7 + 7\)
- Lamech 777 \((154 \times 5) + 7\)

Jordan adds the follow comment:

“Interestingly, and this is not from Cassuto, if we add up all the total years of these patriarchs, including Noah’s 950, we come to 8575 years, which is \(5 \times 5 \times 7 \times 7\).”

II. Foreshadowing the Jubilee

The Year of Jubilee came every 49 years, with the 50\(^{th}\) year being the first year of the new cycle as well as the same year as the Jubilee. These years before the flood appear to anticipate the coming years of Jubilee under the Mosaic covenant.

The Flood came in AM 1656, but it ended in 1657. This is equivalent to 33 Jubilee Years, plus 40 more years \([33 \times 49] + 40 = 1657\]. As Jordan says, “At the jubilee in Leviticus 25, the accused sinner could leave the city of refuge (in this case, the ark), and return to his land unmolested by any accuser (in this case, return to the world). The 40 years that ended with the end of the Flood, thus, might be intended to foreshadow Israel’s time in the wilderness-refuge that issued into the conquest of Canaan-land.”

III. Astral Numbers

The following is a quote from Jim Jordan taken from http://www.biblicalhorizons.com/biblical-chronology/6_11/

Gordon J. Wenham, in his commentary on Genesis 1-15 (Waco: Word, 1987), p. 133-4, summarizes some work M. Barnouin has done on the numbers in Genesis 5. I shall simply quote Wenham’s summary, and then add to the discussion.

"Barnouin (Revue Biblique 77 [1970] 347-65) has made the bravest attempt to confront this issue. He believes that the ages of the antediluvians can be related to various astronomical periods such as the number of days or weeks in the year or the synodic periods of the planets (i.e., the time it takes for a planet to return to the same point in the sky). These astronomical periods were known to the Babylonians, and a sexagesimal arithmetic, he maintains, would have made the calculations quite easy.
"Barnouin notes the obvious point that Enoch lived 365 years, which he supposes represents the perfect span on life.

Furthermore, if the ages of the patriarchs when their son was born, Adam to Lamech, and the remaining years of the patriarchs, Adam to Lamech, are each divided by 60, and the remainders added together, the sum of the remainders is 365! As for the patriarchs’ ages at death, these can be related to synodic periods: e.g., Lamech’s 777 = synodic period of Jupiter + synodic period of Saturn; Jared’s 962 = synodic period of Venus + synodic period of Saturn. He shows how other patriarchal ages can be generated similarly.

Now, I do not read French, so this is as far as I can go with summarizing Barnouin’s 1970 article. In *Vetus Testamentum* 27 (1977), Barnouin published a second article on the census figures in the book of Numbers, which is available in translation. In fact, I commissioned this translation, and it is sold through Biblical Horizons (Box 1096, Niceville, FL 32588) for $6.00, postpaid. In this technical study, Barnouin shows that the census figures in the book of Numbers relate, over and over again, to various astral cycles, establishing that Israel is being portrayed as a heavenly host. In this course of his discussion, he makes repeated reference to Genesis 5.

I am not well enough informed to try and extend Barnouin’s thesis, but he certainly strikes me as being on to something. Kenan’s total of 910 years is ten times 91, and 91 is ¼ of a solar year of 365 days.

Enoch’s 365 years corresponds to a solar year. I’m not sure Barnouin is right that this is the ideal lifespan. I think that Genesis 5 implies that the ideal lifespan is a millennium, which none of these attained.

Jared’s 962 years corresponds to the synodic period of Venus (584 days) plus the synodic period of Saturn (378 days).

Methuselah’s 969 years are added to Kenan’s 910 years to come up with a total of 1879. This number is the total of four synodic periods:

- Mercury 116 days
- Venus 584 days
- Mars 780 days
- Jupiter 399 days

Finally, Lamech’s 777 years, in addition to being a triple repetition of the number seven, corresponds to Jupiter (399) plus Saturn (378).

What significance does all this have? Well, in Genesis 15:5, God told Abram to "tell" the stars, and that "so shall your seed be." If we are right in positing that the patriarchal lives carried astral symbolic weight, then Abram’s observation of the stars would, at least in part, remind him of the great patriarchs of old. Such would his seed be, and indeed, the census figures of the book of Numbers bear this out. Abram’s seed were numbered in the same astral fashion, planets moving in the firmament of heaven.

The firmament is the chamber between earth and heaven. It is the original Holy Place between the Altar Mountain on earth and the Holy of Holies of Heaven. It is, thus, the place were man, as priest/ruler of creation under God, is positioned. Thus, God’s people are restored "to the heavenlies," and are pictured as moving about in the firmament.

An additional dimension of this revelation may be seen in another aspect of the numbers of Genesis 5. The total number of days from creation to the end of the Flood Year (a.m.1657), using even years of 365 days each, and drawing this hint from Enoch’s 365-year lifespan, comes to 604,805 days. This is not completely correct, however, since the Flood ended during the 1657th year.

Years are solar, and months are lunar. The water is said to have dried up from the earth on the first day of the lunar year, which is six months into the solar year. Thus, this is about 177 days (½ a lunar year of 354 days) into year 1657. Noah exited the ark on month 2, day 27, or about 234 days into the year.
Now we can come up with a more accurate figure. 1656 years of 365 days is 604,440 days. If we add 402 leap years we come to 604,842 days. To this we add 177 days to the first day of spring, for 605,019 days; or we can add 234 days to the day Noah left the Ark of Refuge, for 605,076 days.

All of these numbers are approximate. I only wish to call attention to the census figures in Numbers, and how closely they match up. The total of the first census was 603,550 (Num. 1:46), while the total of the second census was 601,730 (Num. 26:51). In both cases, the root number is 600,000, with a significant additional number added (Barnouin discusses 3550 and 1730 in the paper mentioned for sale above). At any rate, we can see that just as there is a correspondence between the census figures and the lifespans in years of the ante-diluvian patriarchs, so there is also a rough correspondence between the total census figures and the total period of the first patriarchal age measured in days.

Here as a chart of the chronology of Genesis 5:
Lamech, the father of Noah, prophesied about his son saying, “This one will comfort us concerning our work and toil of our hands, because of the ground which the LORD has cursed” (5:29). Today we will study the theological significance of Lamech’s in regards to how a pattern unfolds through the rest of the book. In doing this, I will summarize Jim Jordan’s outline in pages 30-37 of Handwriting on the Wall; A Commentary on the book of Daniel.

I. Lamech: A Prophetic Initiator

The order of Bible history unfolds in primarily three stages: priestly, kingly, and prophetic. Within the prophetic category there are two types: forth-telling and foretelling. The forth-telling prophet simply tells forth God word that he has already revealed. The foretelling prophet tells of a new world to coming, which will usually come after judgment come on the older world. Sometimes prophets in the Bible take up both the forth-telling and foretelling roles. Either way, a prophet initiates a new era of covenantal history. There are eight eras of covenant history in the Bible, and before each one, a type of prophet was used as an initiator. This is listed in the outline below:

<table>
<thead>
<tr>
<th>Prophetic Initiator</th>
<th>Covenant Era</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God</td>
<td>Adamic Covenant</td>
</tr>
<tr>
<td>2. Lamech</td>
<td>Noahic Covenant</td>
</tr>
<tr>
<td>3. God</td>
<td>Patriarchal Covenant</td>
</tr>
<tr>
<td></td>
<td>(Abraham)</td>
</tr>
<tr>
<td>4. Moses</td>
<td>Sinaitic Covenant</td>
</tr>
<tr>
<td>5. Samuel</td>
<td>Kingdom Covenant</td>
</tr>
<tr>
<td>6. Elijah</td>
<td>Remnant Covenant</td>
</tr>
<tr>
<td>7. Zechariah</td>
<td>Restoration Covenant</td>
</tr>
<tr>
<td></td>
<td>(Imperial Covenant)</td>
</tr>
<tr>
<td>8. John the Baptist</td>
<td>New Covenant (Christ)</td>
</tr>
</tbody>
</table>

The prophetic initiators listed above announced the coming of a new and greater era. This pattern helps explain that Lamech’s words concerning Noah vital, since they fit a pattern that will continually unfold throughout Biblical history. One thing we learn from all this is that God initiates. He is not passive, inactive, or uninvolved. On the macro-level God initiated the different eras of history. On the micro-level God still initiates personal regeneration by giving saving faith, and working through one’s baptism.

II. Lamech Prophecy
Lamech literally said, “This shall comfort us concerning our work and sorrow of our hands because of the ground which the LORD cursed.” The words of Lamech hearken back to God’s words that were spoken to Adam 1056 years earlier in Genesis 3:17, “Cursed is the ground for your sake; in sorrow you shall eat of it all the days of your life.”

The word for “sorrow” is used in both verses and it is the same word for God’s judgment on the woman, when he said he would “multiply her sorrow” (3:16). In regard to Adam and Lamech, it was certainly work or toil, but the word carries the connotation of sorrowful or painful work. We should recall that in regard to Adam’s curse, his curse was mediated through the ground. He was not cursed directly as were the serpent and Cain (3:14,4:11).

III. Lamech’s Faith

The prophecy of Lamech exemplifies his faith in various ways. First, we see humility. The name Lamech is a plan on the word for “king”, and he is a contrast to the unrighteous Lamech in Genesis 4. Here, in humility, godly and kingly Lamech looks to his son to bring comfort. He knows that divine comfort will not come through his own rule or work.

Second, his faith is evidenced in that he is look so the “seed of the woman” for his comfort. God’s promised victory through the woman’s Seed, ultimately. Here Lamech continues to look forward down the lineage of that seed line.

Third, his faith is evidenced in that he did not live to see the promised comfort, but merely looked forward to it. Lamech died in AM 1651, which was 5 years before the flood. He looked to the comfort to come, but like so many others, he “died in faith, not having received the promises” (Heb. 11:13). He was 777 years old when he died, which is high significance with the number 7, symbolize the completeness of that era. Noah would be the transitionally person leading to a new creation.

IV. Noah

Noah’s name means “rest”, which is not exactly the same word for “comfort”, but possibly a play on that word. The next thing we hear about Noah is that he is 500 years old and he begot “Shem, Ham, and Japheth” (5:32). This does not mean that he begot all three of them at 500 years old, but that his first born was in his 500th year. When Noah was 500 years old, all of creation was 1556 years old. So who was Noah’s first born? Interestingly, it was not Shem, even though he is mentioned first.

 Genesis 11:21 says that Shem was “the brother of Japheth the elder”. The means that Japheth was the oldest, and the names listed in 5:32 (and elsewhere) are in covenantal order. The line of the covenant would be passed down though Shem. That is why he is mentioned first at the end of chapter 5.

Two years later in AM 1558, Shem was born, because he was 100 years old when his son Arphaxad was born two years after the flood (11:10), and we know the flood was in AM 1656. We do not know when Ham was born or died; but he was born sometime after Shem and before the flood. The following is a chronological outline of this era:
<table>
<thead>
<tr>
<th>Year (AM)</th>
<th>Event/Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1536</td>
<td>Flood warning; Noah starts building the ark</td>
</tr>
<tr>
<td>500 yrs. old</td>
<td>Noah</td>
</tr>
<tr>
<td>1656</td>
<td>The Flood</td>
</tr>
<tr>
<td>1556</td>
<td>Japheth born</td>
</tr>
<tr>
<td>?</td>
<td>Ham born</td>
</tr>
<tr>
<td>1558</td>
<td>Shem born</td>
</tr>
<tr>
<td>1658</td>
<td>Arphaxad born</td>
</tr>
</tbody>
</table>

The Bible wants us to “keep the eye on the ball”. What I mean by this is that are supposed to keep our eye on the covenant seed through out the scripture. The brief list of Noah’s children is always “Shem, Ham, and Japheth” (See 5:32, 6:10, 7:13, 9:18, 10:1). Shem is placed first, as a priority, because he is the one through whom the covenant promises will continue. He was the chosen child of his generation who would carry the lineage of covenant promises. God would keep choosing an individual covenant child to carry the promises until Jacob. Jacob was renamed “Israel”, and then all the descendents of Jacob were covenantally-elect people. The elect nation of Israel would eventually produce the Christ, the promised Seed of the woman.

Later in Genesis 10 when it list the nations that descended from Shem, Ham, and Japheth – it will reverse the order of the brothers. It lists the nations that descended from Japheth, Ham, and Shem. In this instance it still focuses on Shem’s lineage, however not in a positive light. The nations from Shem are listed last because it sets up the story of the Tower of Babel, when the world was divided in the days of Peleg, one of Shem’s descendents.

I do wonder why Noah had only three children after 500 years! Maybe he had been married for a couple of centuries and his wife was barren for that long. Maybe it took about 500 years for him to find a godly wife – everyone around him was marrying the pagan descendants of Cain.
Studies In Genesis
Part IV
Chapter 6-9

by, Rev. Eric Alan Greene, Pastor

For
Thomson Memorial Presbyterian Church
Centreville, Mississippi
www.thomsonmemorial.com
2012
Offending God the Matchmaker
Genesis 6:1-3

Genesis 6:1-4
1 And it came to pass when adam (man) began to multiply on the face of the ground and daughters were born to them,
2 and the sons of God saw the daughters of adam (man) for they were good and they took for themselves wives from all whom they chose.
3 And the LORD said, “My Spirit will not strive with adam (man) forever, for indeed he is flesh, yet his days shall be one hundred and twenty years.”
4 There were giants (nephilim) on the earth in those days and also after that when the sons of God came in to the daughters of adam (man), and they begot children to them.
Those were the mighty men (giborim) which were of old, men (enosh) of the name (shem).

I. The Corporate Adam

We will examine these verses over the next few studies, beginning today with verses 1-3, which refer to the “sons of God” and the “daughters of man”.

First, notice that “adam” begins to multiply on the “face of the ground”. The word “adam” is the generic reference to mankind, so it certainly includes man and woman. Nevertheless, all of mankind is in solidarity with the original man, which is expressed in the original language. Thus, as “adam” multiplies he can not escape the curse. The “face of the ground” is still looking at him, setting its face against him, prosecuting God’s curse against “adam” just as God said in Gen. 3:17 – “to Adam He said … ‘Cursed is the ground in reference to you’…”

The corporate adam (mankind) suffers because of the original and individual Adam. This is essential to Biblical and Covenantal Theology. The full body of humanity (adam) is cursed because of one man (Adam). This is the essence of “original sin”, and establishes the necessity of Jesus’ virgin birth. Children are conceived in sin, not because of them, but because of Adam. Because of one man’s disobedience sin came into the world, and because of one Man’s righteous act grace now reigns (Rom.5:12-21).

II. The Sons of God

Verse 2 interjects a contrast between the “sons of God” and the “daughters of man”. Some traditions suggest that the “sons of God” were actually angelic creatures who had sexual intercourse with women. Since angels are sometimes referred to as “sons of God” (Job 1), some people assume angelic creatures are referred to here. However, this is certainly not the case in the context of Genesis 6.

In this context the sons of God are the members of the covenant lineage. They are the visible church of this era, the Sethites. This lineage of the “sons of God” is listed in
Genesis 5, with Noah, Shem, Ham, and Japheth being the last remnant of the sons of God.

In contrast to the godly “sons of God” are the wicked “daughters of man” who are the descendents of Cain. In context we can also equate, in a corporate sense, the “sons of God” to the “seed of the woman” and the “daughters of men” to the “seed of the serpent.” Though gender is mentioned, male versus female is not the point of the text. The point is that Satan is working as a seductress against the people of God. The seed of Satan is working to seduce the people of God, the sons of God. Now the covenant people (sons of God) are intermarrying with pagan women (daughters of men).

Descendants of Cain were more culturally advanced than the Sethites. They built the first city, Enoch. There was beautiful music (4:21), and there was great craftsmen in bronze and iron (4:22). And even though he was brutal, Lamech had a great show of strength (4:23). The Cainite culture was a massive seductive force against God’s covenant people. Now in its ultimate form the seduction comes in the form of sexual lust. God’s people begin to marry pagan women, and in doing this they reject their covenant LORD.

III. The Third Fall of Man

Adam sinned against God the Father, Cain sinned against God the Son, and the sons of God sin against God the Spirit. In Genesis 3-6 the triune God is being rejected by “adam” – both individually and corporately. We can also categorize these rebellions against God the Father, God the Brother, and God the Matchmaker. In the Person of the Son, God is our old brother. He is the image unto whom God seeks to shape and conform us (Rom.8:29). In murdering his brother, Cain’s sin was against God our Older Brother. In the Person of the Spirit, God is brings harmony, love, and matchmaking unity. However, in Genesis 6 the sons of God resist the work of God the Matchmaker and unite themselves to an ungodly people. The three-fold offense against the triune God will serve as a three-fold witness against the world and God rendered his judgment against it in the flood.

The sons of God saw that the women were “good”, just as the Woman saw that the forbidden fruit was “good” for food (Gen.3:6). Implied with these “good” women, is that they were “pleasant to the eyes” of men, just the forbidden fruit was to the Woman. Likewise, they will “take” these women as wives, just as the Woman “took” of the fruit and ate. The author of Genesis 6 obviously compares the actions of the sons of God with the fall of man in Genesis 3.

IV. Three-Fold Pattern in Genesis

Let us stand back and look at the book of Genesis as a whole. The threefold fall of man in Genesis 3-6 will be redeemed later in the book of Genesis. Heroes of the faith will be present in contrast to this wicked triad. Abraham will come along and honor God the Father. He will build various altars for worship in the Promised Land, in contrast to Adam’s false worship in the garden. The next key figure (not the next person) will be Jacob. In contrast to Cain, Jacob and Esau will be reconciled together after a lengthy ordeal of brother-brother conflict. In contrast to the “sons of God” in Genesis 6, Joseph
will *convert* the pagans, and even marry a converted Egyptian woman. Taking the context of Genesis as a whole, we will see Joseph in contrast to these sons of God. It is wrong to marry pagan women because it is a *compromise*, but if you marry a converted woman then it is a righteous *conquest*.

**V. Three-fold Pattern in the Bible**

The Bible will spiral out with this emphasis of a grand and corporate three-fold fall of man. After Israel enters the Promised Land the era of the Judges will primarily focus on sins against God the Father (1\textsuperscript{st} command issues). They will reject worshipping the true God for Baal. During the era of the Kings the primarily focus will be on brother-brother conflict, which can be seen as sins against God the Son/Brother. The making of idols will also plague the time of the kings. Just as the 2\textsuperscript{nd} Commandment threatens God’s judgment against the family, even so family conflict will predominate throughout the era of the kings. After the return from exile, Israel no longer has a problem with engraven images as earlier, but they will sin against God the Matchmaker. Ezra will confront the nation for their wrongful marriages with pagan women in the Promised Land. In doing this, they profane the name of God that is upon them, violating the 3\textsuperscript{rd} Commandment.

In summary, the entire era of the Old Testament starting with the era of the Judges recapitulates the three-fold fall of man which was expressed in seed-form in Genesis 3:6.

Finally, with the implementation of the New Covenant we see another rendition of the three-fold fall of man. When the Greek Empire was dominating the Israelite nation a High Priest named Jason fell for the smooth speech of Antiochus Epiphanies IV. In an attempt to reform things, a man named Menelaus seized the priesthood for himself, through murder, and in doing so brought a completion to the “abomination of desolation” (Dan.11:21,31).\textsuperscript{14} In his days the Zadok-line of Jewish priesthood was broken, thus make it perpetually illegitimate. Worship was corrupted, temple leaders in the Father’s house were illegitimate, and thus we can see this as a sin against God the Father.

Later the nation as a whole would sin against God the Son, when they crucified Him. Many were forgiven of this sin when they repented, but the “unpardonable sin” came when they blasphemed God the Spirit/Matchmaker. The divine Matchmaker came upon the world at Pentecost, bring unity with the gift of tongues, yet many Jewish people still strove against the Spirit as did the “sons of God” in Gen.6. Old Covenant Jews who refused to join the church-bribe, rejected the New Husband Jesus (Rom.7:4). This was the last straw, especially when they persecuted the church. They became regarded as a spiritual “Whore of Babylon”, drinking with the blood of the saints (Rev.17:5-6). Then Jesus rendered an “eye for eye” judgment against them in AD 70 annihilating the Old Covenant artifacts and city.

Thus even the New Creation through Christ was implemented against the backdrop of a three-fold fall of the Old Covenant leaders sinning against the Father, the Son, and the Spirit.

\textsuperscript{14} For a thorough explanation see Jordan’s, *Handwriting on the Wall*, pg. 575-583.
VI. Resistible Grace

Our tradition and denomination has emphasized the doctrine of “Irresistible Grace”. This is the “I” in the acronym of TULIP (Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints). Irresistible Grace teaches that an eternally elect individual will eventually give in to the wooing and convincing work of the Holy Spirit. The Spirit will work in those individuals, overcoming their initial resist, and winsomely bring them to saving faith in Christ. This only occurs to those who have been eternally elected unto salvation. (Acts 13:48, I Thess. 1:5, Eph. 1:13).

However, notice that in Genesis 6 the Spirit does not striving irresistibly against the sons of God. They effectually resist the Spirit, apostatize, and go to hell with the daughters of men. Here we must make a distinction. The sons of God in this instance were not eternally elect, but historically elect. They were chosen to be a part of the covenant community, the visible church of that era. They were a chosen body of people within history, yet this does not mean they were chosen unto eternal salvation. When these sons of God rejected the covenant and apostatized they demonstrated that they were only historically elect for a time, not eternally elect for salvation. For those historically elect only, the Spirit does not strive in an irresistible manner. These covenant people eventually forsake the Faith and insult the Spirit of grace (Heb. 10:29). However, the eternally elect remain in the covenant and persevere.

Applying Genesis 6 to our present day, we often see covenantal sons of God strive against the Spirit and intermarry with a pagan world or with pagan people. This can happen literally or spiritually. Many Christians have married non-Christians and eventually forsake Christ and his church. Other Christians have married the world in the sense of throwing off the commands of God, only to embrace the immoral world around them. In these instances, such apostates were once part for the historically elect community of the visible church. But after striving against the Spirit, God eventually cut them off (Rom. 11:22) and gave them over to a reprobate mind (Rom. 1:28). Therefore, the warning of Genesis 6 is still pertinent today as it was then: God’s Spirit can work in a resistible manner, so take heed and “see that you do not refuse Him who speaks” (Heb. 12:25).

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15 See John Frame, The Doctrine of God, pgs. 317-330.
Land of the Giants
Genesis 6:4
The following is a translation of this passage in context:

Genesis 6:1-4
1 And it came to pass when adam (man) began to multiply on the face of the ground and daughters were born to them,
2 and the sons of God saw the daughters of adam (man) for they were good and they took for themselves wives from all whom they chose.
3 And the LORD said, “My Spirit will not strive with adam (man) forever, for indeed he is flesh, yet his days shall be one hundred and twenty years.”
4 There were giants (nephilim) on the earth in those days and also after that when the sons of God came in to the daughters of adam (man), and they begot children to them.
Those were the mighty men (giborim) which were of old, men (enosh) of the name (shem).

I. 120 Years
Last time we looked at verses 1-3. Today we will study verse 4, but first let us look at the significance of 120 years mentioned in verse 3.
Sometimes is it wrongly assumed that when God said “his days shall be 120 years” it means that the life span of humanity will not surpass the age of 120. This is certainly wrong interpretation because Genesis 11 is filled with individuals who lived well beyond 120, even Abraham lived to be 175.
In context it means that the death-waters of judgment will be unleashed upon humanity in 120 years. Noah has 120 years to build the salvation-ark. Since the flood came in A.M.1656, it means God gave this prophetic warning in the year A.M. 1536 when Noah was 480 years old. Twenty years later his first born son, Japheth, was born.
During that 120 year period would preach about a flood to come, all while he was building a boat on land. Certainly people were mocking him, and ridiculing him and his family. But he persevered.
During this 120 year period Noah was preparing for a new creation work of God. This was a transitional era between the old world and new world to come. Likewise, according to biblical chronology there are a few transitional era in history. Interestingly, critical events with 120 years between them will identify these transitional eras. (The following chart is basis on the chronological data we have learned from other studies, but are too involved to explain the details in this study.)

Old & New Eras: 120 year transition:
1. Pre-flood to Post-flood world - Warning 120 years earlier
2. Moses’ life (Pre & Post Exodus) - 120 years old when Moses died
3. Tabernacle to Temple era - Eli’s death (AM 2881) - Temple built (AM 3000)
4. Kings to Empire era - Josiah dies (608 BC) - Nehemiah rebuilds (489 BC)
5. Jewish mission to Global mission - 120 in the upper room in Acts 2. 15 years later is Paul’s first mission trip. Number 15 is a triangular multiple of 120.
In the list above the counts for Eli’s and Josiah’s death should include the years of their death and the years in which the temple and city wall was rebuilt. Including those years the span of time is 120 years for those transitional eras.

A triangular multiple is when you add up all the digits leading up to a certain number. That sum total is a “triangular multiple”, and it demonstrates the fullness of that original number. (For example \( 1 + 2 + 3 + 4 = 10 \) Thus the triangular multiple of 4 is 10, and the number 10 can be appreciates a the fullness of the number 4.)

So then, this symbolically squares up with the book of Acts. In 30 AD, 120 people were fill with the Holy Spirit, baptizing them with the ability for global evangelism. 15 years later, in 45 AD, the Apostle Paul embarks on his first mission trip. I like to think that the 120 in the upper room symbolize a great transitional era is in the work, just as this number represented in the Old Testament. And by the power of the Holy Spirit that great transition of global evangelism occurs only in 15 years, the fullness of which is compared to 120.

II. Nephilim

The word for “giants” is “nephilim”. These giants were the offspring of the “sons of God” who married the “daughters of men”. In other words the covenant people compromised with paganism, and thus gave their strength to the pagan world. The strength of God’s people sustained a pagan civilization and empowered it to produce mighty men who were more like giant monsters. God’s people produce giant problems for themselves when they compromise and unite themselves to a pagan culture.

Notice that the last part of verse four literally says: “Those were the mighty men (giborim) which were of old, men (enosh) of the name (shem).” I understand this to be a reference primarily to the “sons of God”. They were “mighty men” but in giving their strength to pagan women, they produced even worse “mighty men” who became evil “giants”.

Likewise, as of now, I understand Nimrod to have started off as a godly “mighty man” (same word). He was a “hunter before the Lord”, and it was said, “Like Nimrod the might hunter before the LORD” (Gen.10:9-10). Even though he was not part of the covenant lineage, he evidently used his godly strength to build Babel and Assyria. But his descendants would use their inherited godly strength to make a name for themselves (Gen.11:4) and corrupt those civilizations. Eventually, Babylon (same as Babel) and Assyria would later become destructive “giants” destroying the northern and southern kingdom in judgment. A godly man founded those cities, but when godliness mingled with paganism is produce very destructive powers.

The wise book of Proverbs warned ruling kings saying,

“Do not give your strength to women,
nor your way to that which destroys kings.” (Prov.31:3)

We see the same principle applied here. A king who compromises with pagan women (literally and metaphorically) will lose his strength. Such compromises will produce destructive “giants” that turn to destroy kings. Thus we should marry Lady Wisdom who is personified as a virtuous wife bringing blessings to one’s life.

Goliath was a giant in more ways than one. Yes, he was big and tall. But he was a Nephilim Man who benefited from centuries of God’s people compromising with the
Philistine culture. Like the daughters of men, the Philistine high class culture lured the Israelite people throughout the days of Samson. Culturally speaking, Israel was in bed with the Philistines for about 300 years, and this empowered the Philistines to produce giant enemies for God’s people.

Thus, God raised up Samson, a Mightier Man, to bring destruction upon the Philistines. Then, God raised up an even Mightier Man, David, to destroy the Philistine Giant. Biblical theology leads us to see that Goliath as a type of Nephilim Enemy – he symbolized the evil offspring Israel’s love for Philistine society. Interestingly, the strengthen of any pagan culture or person is only what is borrowed and twisted from the Christian heritage or background.

The strength of America was rooted in its Biblical and Protestant worldview with many founding fathers who were outspokenly Christian. The only strength that America has is what was given to us from that predominantly Christian beginning. But this Christian heritage has married paganism and polytheism. Therefore American society is now a pagan society, after the once-mighty Christians as a whole have given their strength away to become a “highly sophisticated intellectual” culture that embraces all things, all religions, and all lifestyles. An apostate culture such as ours produces strong enemies of the church, or at least very difficult times, which is what our increasingly socialist type of government will inevitably produce.
The LORD Who Sees & Grieves
Genesis 6:5-8

Translation:
5) And the LORD saw that great was the wickedness of man on the earth.
   And every intent of the thoughts of his heart was only wicked all the day.
6) And the LORD was sorry that He had made man on the earth,
   and He was grieved in His heart.
7) And the LORD said,
   “I will wipe out man whom I have created from the face of the ground,
   both man and beast, and creeping thing
   and the birds of the heavens,
   for I am sorry that I have made them.”
8) And Noah found grace in the eyes of the LORD.

Structure:
a. And the LORD saw that great was the wickedness of man on the earth.  a. saw
   And every intent of the thoughts of his heart was only wicked all the day.

b. And the LORD was sorry that He had made man on the earth,       b. sorry
   and He was grieved in His heart.

  c. And the LORD said,                                            c. said
     “I will wipe out man whom I have created from the face of the ground,
     both man and beast, and creeping thing and the birds of the heavens,

b’ for I am sorry that I have made them.”                           b’ sorry

a. And Noah found grace in the eyes of the LORD.                   a’ eyes

I. God’s Eyes
   Notice that this passage begins and ends with what God sees. First he “saw” the
   wickedness of man. Finally, in the passage, the “eyes” of the Lord look upon Noah
   giving him grace.

   In the Bible, God’s eyes function judicially. Before the fall of Satan and man God
   saw His various works and judged that they were good (Gen.1:4,10,12,18,21,25,31).
   Here God looks upon descendents of fallen man and He judges that they are wicked.
   Notice also the breadth and depth of God’s judgment.

   The wickedness of man was “great” in all the earth. This focuses on the magnitude or
   extent of man’s evil. There was tyranny, immorality, and the breadth of man’s evil was
   pervasive.

   Yet not only the did man’s evil extend everywhere, the depths of his heart were
   exclusively evil. Notice that God’s eyes even see the thoughts and intentions of the heart,
   and thus God’s is all knowing. Also notice the depths of man’s depravity, “every intent
   of the thoughts of his heart was only wicked all the day.” Here the word “day” does not
   simply mean the time of daylight, or day time. The word day was used in Gen.1:5 to
   rename the entire 24-hour cycle. Since Day 1 ended with “day” light, then the previous
   era of darkness was redefined as being part of the entire “day” One. Thus an entire 24
hour cycle is entitled as a “day”. In Genesis 6:5 man’s sin is “all the day”, which is a reference to the entire day-cycle of 24 hours.

I think this catches the maturation of man’s sin, when we compare Gen.3:8 and 6:5. The Lord literally find Adam and Woman in their sin “in the Spirit of the day”. This was during the day light time of that first Sabbath day. The term “Spirit” harkens back to when God’s Spirit first produce the light on Day One.

Now after 10 generations since the first man, the sin of humanity is not simply “in the Spirit of the day”, but “all the day” in the sight of God. Man’s sin has filled the measure of the full day, for the seed of Adam’s rebellion has produced the full fruit of Nephilim tyranny.

This passage is also a good scripture proof for the doctrine of Total Depravity, which teaches that every component of man’s being is affected and marred by sin. There is certainly degrees of sin that fallen man will produce, yet nevertheless, unregenerate fallen man is wholly unable to do any spiritual good in and of himself. Apart from the work of the Holy Spirit “there is no one good, no, not one” (Rom.3:10).

II. God’s Sorrow

Twice this passage says that God was “sorry”. Additionally, it says He was “grieved in His heart”. Some will say that this is merely anthropomorphic language, which means that God is using human terms to communicate to us. There is some truth to this, but it is better to realize that humanity was created as a theomorphic being. This means that we are images of God, not that God is an image of us. His sorrow and grief was genuine and real. We understand what this means because He created us in His form, in His image. We feel sorrow because God feels sorrow.

Of course God is eternal, and not like man who is fickle with vacillating emotional temperaments. And at the same time the Scripture warns us not grieve His Spirit (Eph.4:30).

We should notice the comparison between grieving God during the days of Noah and now. Grieving God to a certain point unleashes the wrath of God upon a person. A destructive flood came upon them in Noah’s day, and even in the era of the New Covenant Jesus warned of a destructive flood coming upon those who build their house on sand, by not doing what He said.

III. God’s Word

As this passage is structured God’s “saw” with His “eyes” in the outer A-sections. In the inner B-sections, God is sorry. The central C-section focuses on what God “said”; which is that He will wipe out or blot out mankind. Notice that God echoes Genesis 2 in this passage saying, “whom I have created from the face of the ground”. Adam was literally created out of the dust from the ground. Since his fall, the ground’s face has prosecuted God’s curse against sinful man. Now God reckons that it is time to answer the ground’s cry wiping out the apostate race of man.

IV. God’s Grace

By saying Noah found God’s grace, it does not mean that he was searching for it and then stumbled upon it. He found God’s grace because God’s eyes were fixated upon him. Noah was not an apostate like the rest of the Sethites, yet it was by the grace of God that he was chosen for the very special task of boat building.
The Covering of Salvation  
Genesis 6:14

The following is an updated count of various words in Genesis 6:9-22.

“and” - 30x’s - (3x3x3+3 = 30) or (3x10 = 30)  [this count includes verse 8]
“earth” - 8x’s - earth will go through a new creation / new earth

“make” - 7x’s - perfection/fullness of the ark
“ark” - 7x’s - perfection/fullness of the ark

“ Noah” - 6x’s - a new type of Adam

“God” - 5x’s - God’s strength / “Day 5” God swarms earth w/ water
“destroy” - 5x’s - God will mightily destroy the world

“flesh” - 4x’s - universal destruction (4 corners of earth) “all” is used w/ it

“face” - 3x’s - face to face with God / a “3rd Day” judgment

“cover” - 2x’s - the ark’s firmament covering (Day 2 theme)
“two” - 2x’s
“food” - 2x’s

“covenant” - 1x - new creation work (Day 1 motif)
“ground” - 1x - “ground” was cursed in Gen.3:18, covenant judgment now comes
“animals” - 1x
“birds” - 1x
“creepers” - 1x

“Patterns of numerically arranged ands (Greek: kai) found in entire chapters of Revelation originate with the Hebrew ands (Hebrew: waw) in Genesis. In the first chapter of Genesis, and appear 101 times. The extra and, if not the result of an expanded text, is part of a larger pattern, a sequence that also occurs in Revelation. The second chapter in Genesis has 61 ands (waws) (again we see the extra and), the third chapter has 65 (which indicates the need for a second 5), the fourth chapter has 68, and the fifth chapter has 105, for a total of 400. The first 5 chapters complete a natural division in Genesis culminating with the generations leading up to Noah and his family, Noah being the 10th generation from Adam. The last waw in the pattern is in the last verse of Genesis chapter 5. The next natural division in the text, Genesis 6-10, contains 330 waws, and concluded the flood account and the generation of Noah. From our observation, every one of the original 730 waws is preserved in the text.

The existence of patterns of ands in the Biblical text shows, without question, that we possess the untampered, unaltered, unchanged, unredacted, unedited, original words of the Author. The past 150 years of higher critical assault on the text, under the guise of scholarship, is nullified by patterns in the text.”

- from Gioacchino Michael Cascione, In Search of Biblical Order, pg. 162.
Today we will study the significance of Noah putting a covering on the ark and seek to exhaust the meaning of it. First let’s look at the difference between the words “tar” and “covering”.

I. “Tar” versus “Covering” & “Atoning”

Though Noah surely used some slimy tar-like substance for a covering, the Bible later wants us to notice the saving significance of the “covering”.

This “covering” (kopher) on the inside and outside of the ark is the root word used for the “covering” over the Ark of the Covenant, and for the sacrifices that “covered” or “atoned” for sins. Therefore, the Bible wants us to see a connection between Noah’s boat and the box in the Holy of Holies which were both “covered”.

Once a year the priest sprinkled blood over this “covering” in the Holy of Holies so that sins would be “covered”, or “atoned” for. This was the “Day of Atonement” or the “Day of Coverings”.

If sins were not covered with blood then they were not forgiven. When Nehemiah experienced opposition in rebuilding the walls of Jerusalem, he prayed against the enemies of God saying, “Do not cover up their guilt or blot out their sins from your sight” (Neh.4:5). Yet, when the priest sprinkled blood on the covering over the Ark of the Covenant, it symbolized God’s forgiveness over his people and creation. The following is a diagram showing the symbolism in the Holy of Holies:

<table>
<thead>
<tr>
<th>Holy of Holies</th>
<th>Symbolic Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>GLORY INCENSE CLOUD</td>
<td>God’s presence in Angelic-Heaven</td>
</tr>
<tr>
<td>(kapporet)</td>
<td>Firmament-Heaven (earth region)</td>
</tr>
<tr>
<td>Ark of the Covenant</td>
<td>sprinkled with blood</td>
</tr>
<tr>
<td>- 2 stone tablets</td>
<td>earth / church atoned for</td>
</tr>
<tr>
<td>- Aaron’s rod &amp; manna</td>
<td></td>
</tr>
</tbody>
</table>

“Some have tried to determine the meaning of the kapporet etymologically. It is related to kipper, variously translated as “purge”, “atone”, “expiate”, or “propitiate”…. Hence the translation of kapporet as “propitiatory”.

Why would the blood of the purification offerings be sprinkled on the kapporet (Ex. 25:17-21)? Several possibilities present themselves. First, since the earth is the Lord’s footstool, the kapporet might be taken as a representation of the earth; the sprinkling of blood on the footstool cleansed the earth. Second, and more likely, the kapporet represented Israel as the footstool of God’s feet. Israel’s sins never defiled the heavenly throne of the Lord but did defile His footstool-nation. The cleansing of the kapporet represented the cleansing of God’s subdued people. Third, the Lord will remain enthroned only in a clean place; He looks for a clean place to rest His feet (parallel with the clean birds of Lev 11:13-19?). Israel’s sins defiled His footstool; if it were not cleansed, the Lord would rise up from His resting place and abandon His house. The day of atonement cleansed the Lord’s footstool and ensured that He would remain enthroned and at rest among His people.
This sheds light on the New Covenant fulfillment of the day of atonement. By His sacrifice, and in His ascension into heaven, Jesus has cleansed the footstool (the earth, the Church) once for all. The Lord can put up His feet upon His footstool and rule and rest among us. The covenant promise is fulfilled: He will dwell among us and will be our God; and we shall be His people.”

- Peter Leithart, “The Footstool of His Feet, “Biblical Horizons, No. 50

Heaven is God’s throne and the earth is His footstool. All of this was symbolized by the Propitiatory that covered the Ark of the Covenant. It was a type of firmament covering over the box containing symbols of God’s covenant and His people.

In the following quote from his commentary Jordan points out that the tar used to build the tower of Babel signifies a counterfeit type of “ark” (Gen.11:3).

“The word “tar” (hemar) is not the same as the word “pitch” (kopher) used in connection with the ark of Noah (6:14), but it is used for the slime used by Jochebed when she made the ark of Moses (Exodus 2:3) and for the slime used by the sons of Israel to build Pharaoh’s works (Exodus 1:14). Actually, the substance used by Noah is not mentioned, as Genesis 6:14 literally reads, “And you shall cover her inside and outside with the covering.” Kopher is the same word used for the cover of the Ark of the Covenant and for the atoning (covering) sacrifices, in which blood covered articles of furniture.

These associations are not to be overlooked. Noah probably used some kind of tar for his covering of the ark. Moreover, the ark of Moses is directly parallel to the ark of Noah, since the same word is used for both (not the word used for the “Ark” [Chest] of the Covenant), and since Moses is clearly a second Noah, passing through water to become the founder of a new age. Accordingly, we are to understand that the Babel project is a new ark designed to protect humanity from the “death” of scattering abroad just as the ark of Noah protected saved humanity from the death of drowning. The Babel project is a counterfeit ark. Similarly, Pharaoh’s cities, built with tar, are yet another Babel Project (Egyptians and Hebrew slaves working together).”

James Jordan, Handwriting on the Wall, pg. 92-93

III. Sprinkling and Baptizing

The Bible say that we have been sprinkled with the blood Jesus (Heb. 9:19,21; 10:22; I Peter 1:2). Just as the blood of animals was sprinkled on the covering over the Ark; even so we are sprinkled with the blood of Jesus. This is symbolized in baptism when sprinkle a person with baptismal waters.

Galatians 3:27 also explains baptism with the metaphor of clothing. Having been covered with Jesus’ blood, we are now clothed with Christ.

God uses baptism to identify us with Christ, and to initiate us in the privileges and responsibilities of the covenant. We are called to improve our baptism by continually taking shelter under the covering of His blood.
Flood Preparations
Genesis 6:9-22

I. Translation:

9 This is the offspring of Noah.
   Noah was a just man, perfect he was in his generations, with God walked Noah.
10 And Noah begot three sons: Shem, Ham, and Japheth.
11 And the earth was destroyed before the face of God.
   And the earth was filled with violence.
12 And God saw the earth, and indeed it was destroyed,
   for all flesh had destroyed their way on the earth.
13 And God said to Noah, “The end of all flesh has come to my face
   for the earth is filled with violence through their face,
   and I will destroy them with the earth.
14 Make for yourself an ark of gopherwood,
   rooms you shall make in the ark,
   and you shall cover her within and without with a covering.
15 And this is how you shall make her:
   Three hundred cubits length of the ark,
   fifty cubits her width,
   and thirty cubits her height.
16 A window you shall make for the ark.
   And in a cubit you shall finish her from above,
   and a door of the ark in her side you shall set,
   lower, second, and third you shall make her.
17 And behold, I Myself am bringing the flood of waters upon the earth
   to destroy all flesh, which in it has the breath of life, from under the heavens;
   everything which is on the earth shall die.
18 And I will raise up My covenant through you
   and you shall come into the ark,
   you, and your sons, and your wife, and your sons’ wives with you.
19 And of every living thing of all flesh, two of all,
   you shall bring into the ark, to keep alive with you
   male and female they shall be.
20 Of the birds according to their kind,
   and of the animals according to their kind,
   of all creeping things of the ground according to their kind,
   two of all, will come to you to keep them alive.
21 And you shall take for yourself of all food which is eaten,
   and you shall gather it to yourself,
   and it shall be to you and to them for food.”
22 And Noah made according to all which God commanded him, so he made.

The following page is a structural outline of this passage:
II. Structure

A. Covenant People
   a. This is the offspring of Noah.  
   b. Noah was a just man, perfect he was in his generations, with God walked Noah.  

   a’ And Noah begot three sons: Shem, Ham, and Japheth.

B. God’s Judgment
   a. And the earth was destroyed before the face of God.  
   b. And the earth was filled with violence.  
   c. And God saw the earth, and indeed it was destroyed, for all flesh had destroyed their way on the earth.

   a’ God said to Noah, “The end of all flesh has come to my face”

   b. for the earth is filled with violence through their face, b’ violent earth

   c. and I will destroy them with the earth. c’ God will destroy flesh/earth

C. Vessel of Salvation
   a. Make for yourself an ark of gopherwood, b. make ark
   b. rooms you shall make in the ark, b. make rooms
   c. and you shall cover her within and without with a covering. c. cover her
   d. And this is how you shall make her: d. make a big size

   e. Three hundred cubits length of the ark, fifty cubits her width, thirty cubits her height. e. DIMENSIONS

   d’ A window you shall make for the ark, d’ make a small window

   c’ and in a cubit you shall finish her from above, c’ finish her

   b’ and a door of the ark in her side you shall set, b’ set a door

   a’ lower, second, and third you shall make her. a’ make her 3 decks

B’ God’s Judgment
   a. And behold, I Myself am bringing the flood of waters upon the earth to destroy all flesh, a. earth flooded

   b. which in it has the breath of life, b. breath of life

   a’ from under the heavens; everything which is on the earth shall die. a. earth destroyed

A. Covenant Life
   a. And I will raise up My covenant through you a. God’s covenant

   b. and you shall come into the ark, you, b. i. Noah

   and your sons, and your wife, and your sons’ wives with you, ii. family

   and of every living thing of all flesh, iii. animals

   c. two of all, you shall bring into the ark, to keep alive with you c. keep alive

   d. male and female they shall be. d. i. male/female

   Of the birds according to their kind, ii. birds

   of the animals according to their kind, iii. animals

   of all creeping things of the ground according to their kind, iv. creepers

   c’ two of all, will come to you to keep them alive. c’ keep alive

   b’ And you shall take for yourself of all food which is eaten, b’ i. food

   and you shall gather it to yourself, ii. gathering

   and it shall be to you and to them for food.” iii. eating

   a’ And Noah made according to all which God commanded him, so he made. a’ Noah’s obedience
III. Overview of the Flood narrative


Genesis 6:10 – 9:19

A Noah (6:10a)
B Shem, Ham and Japheth (10b)
C Ark to be built (14-16)
D Flood announced (17)
E Covenant with Noah (18-20)
F Food in the Ark (21)
G Command to enter ark (7:1-3)
H 7 days waiting for flood (4-5)
I 7 days waiting for flood (7-10)
J Entry to Ark (11-15)
K Yahweh shuts Noah in (16)
L 40 days flood (17a)
M Waters increase (17b-18)
N Mountains covered (19-20)
O 150 days waters prevail (21-24)
P GOD REMEMBERS NOAH (8:1)
O' 150 days waters abate (3)
N' Mountain tops visible (4-5)
M' Waters abate (5)
L' 40 days (end of) (6a)
K' Noah opens window of Ark (6b)
J' Raven and dove leave ark (7-9)
I' 7 days waiting for waters to subside (10-11)
H' 7 days waiting for waters to subside (12-13)
G' Command to leave ark (15-17(22))
F' Food outside ark (9:1-4)
E' Covenant with all flesh (8-10)
D' No flood in future (11-17)
C' Ark (18a)
B' Shem, Ham and Japheth (18b)
A' Noah (19)

* The “de-creation” and “re-creation” terms are additions to the outline.
I. Noah’s Children

There is reason to believe that Noah actually had a lot more children than simply Shem, Ham, and Japheth. Most likely Genesis is focusing on the faithful covenant people. If Noah had other children, then they likely died in the flood, since they rejected the faith of their father. This perceptive squares up with the story of Lot. Likewise, there were other relatives of Lot who perished in Sodom – his sons, sons’-in-laws, and his wife all died. Only the faithful survived. Same may have happened with Noah’s family; only the faithful survived. This also sets up the ensuing story of Ham to see a comparison with the fall of man. Ham would have been faithful before the Flood, but fell into see thereafter.

II. Numerology

The following are some of my thoughts on way these words are mentioned this many of times in this passage. Some may be more obvious than others, nevertheless various comparisons suggest that the author was intention with every word:

- “earth” - 8x’s - earth will go through a new creation / new earth
- “make” or “made” - 7x’s - perfection/fullness of the ark
- “ark” - 7x’s - perfection/fullness of the ark
- “Noah” - 6x’s - a new type of Adam
- “God” - 5x’s - God’s strength / “Day 5” God swarms earth w/ water
- “destroy” - 5x’s - God will mightily destroy the world
- “flesh” - 4x’s - universal destruction (4 corners of earth) “all” is used w/ it
- “face” - 3x’s - face to face with God & a “3rd Day” judgment
- “cover” - 2x’s - the ark’s firmament covering (Day 2 theme)
- “two” - 2x’s
- “covenant” - 1x - new creation work (Day 1 motif)

** We will have more thoughts on this passage next week.
I. The Command

1. a. And the LORD said to Noah,  
   b. “Come you, and all your house, to the ark  
      for you I have seen righteous before My face in this generation.

2. c. Of every clean animal you shall take to you,  
   d. and of animals which are not clean  
      two of each, a male (ʼish) and his female (ʼishah).

3. c’ Also of birds of the heavens  
   seven by seven, male (zakar) and female (neqebah)  
   to keep alive seed upon the face of all the earth.

4. b’ For in days after seven I will cause it to rain upon the earth forty days and forty nights,  
   and I will destroy all living things which I made from the face of the ground.”

5. a’ And Noah made according to all which was commanded him by the LORD.

II. The Flood

6. a. And Noah was a son of six hundred years, and the flood of waters were upon the earth.

7. b. And Noah came in, and his sons, and his son’s wives,  
   with him into the ark from the face of the waters of the flood.

8. c. Of clean animals, and of animals which are not clean, and of the birds,  
   and all which creep on the ground;

9. two by two they went to Noah into the ark,  
   male (zakar) and female (neqebah)  
   as God had commanded Noah.

10. b’ And it was after seven days, and the waters of flood were upon the earth.

11. a’ In the year six hundred years of Noah’s life,  
    in the second month,  
    in the seventeenth that day of the month, in the same day,  
    all the fountains of the great deep were broken up,  
    and the windows of the heavens were opened.

12. And the rain was on the earth forty days and forty nights.

III. The Ark

13. a. In the very same day Noah entered, and Shem, and Ham, and Jephthah  
    Noah’s son, and Noah’s wife, and the three wives of his sons with them into the ark,

14. b. they and every living thing according to its kind  
    and every animal according to its kind,  
    and every creeper that creeps upon the earth according to its kind,  
    and every bird (ʼowph) according to its kind,  
    every bird (tsippowr) of every wing (kanaph).

15. b’ And they went in to Noah to the ark,  
    two by two, of all flesh which in it has the breath of life.

16. a. And those that entered, male (zakar) and female (neqebah) of all flesh,  
    went in as God commanded him,  
    and the LORD shut him in.
I. Chronology

Let us first look at the chronology of this passage. Noah was 600 years old when the flood waters came upon the earth, which at this point all of creation was 1656 years old. We know it was in the second month of that year on the seventeenth day that the flood came upon the earth. This was also the “very same day” that God shut Noah and the animal in the boat. If there were thirty days in the second month, then the rain waters would have ceased in the third month on the twenty-seventh day.

Additionally, we know that God gave a seven day warning before the flood came (7:4), therefore Noah was warned about it on the tenth day of the second month. It is highly likely that the warning and the flood both came on a sabbath day, which would fit well with the theme of Sabbath judgment in the scripture. Adam and Woman were judged on a Sabbath, and likewise Noah’s flood was a seventh day judgment.

Since the Jewish religious calendar was restructured by between in the Spring time (Ex. 12), then the beginning of the year before that occurred during the other equinox of the year. The “second month” for Noah may have been round October for our calendar.

The fact that the flood comes on the second month parallels with the theme of the second born replacing the firstborn in Scripture. The first creation was firstborn in the beginning of the first month. Now this new creation through Noah will replace the old creation.

“The divine creative work of separating the dry land from the waters (the third day of creation week) and the waters above from the waters below the firmament (the second day of the creation week) was reversed during the Flood. The surface of the entire globe was once again covered by the tehom (i.e. world:ocean). P.J. Harland summarizes: “The flood returned the world to the pre-creation state of one large ocean.”


II. Structure and Emphasis

The outline provided above suggest that there are thee primary parts to this passage: The Command, The Flood, and The Ark. In each of this sections notice that the central point focuses on the animals in the ark.

III. Degrees of Animals

In the Old Testament there were degrees of holiness among animals. The following is a very non-exhaustive list and some examples:

1. sacrificial - bull, ox, goat, sheep, dove, pigeon
2. clean – deer, editable food (Lev. 11:2-9), locust
3. unclean – lions, creepers, paw-animals (non-shoed animal)(Lev.11:41-42)
4. abominable – pigs, snakes, vultures, buzzards, creepers

The ground was cursed, thus animals with paws directly touching the ground were unclean. This theology of unclean animals comes from Genesis 3 where God curses the ground. Now there are no longer any “unclean” animals (except for roaches! 😊) because Jesus removed the curse from the ground (see Acts 10).
Most likely Noah was told to take 7 clean animals because after the flood he would began to eat meat and also he was sacrifice one of the clean animals (8:20; 9:2).

The list of animals mentioned above may be a lot more sophisticated and updated list than Noah was working with. Nevertheless, we see that Moses did not originate the theory of clean and unclean, but rather it was in the works ever since the fall of man.

IV. Brief Observations

1. Global Flood – notice the repetition of “every” and “all” throughout this passage. This was not a local little flood, but a global flood. To the same extent the world was flooded on Day 1, even so the world was re-flooded in Noah’s day.

2. Literal Meaning – notice that the “windows of the heavens were opened”. Some may take this as a figure of speech only to mean that it was an extremely rainy day. However, on Day 2 the waters on earth were literally taken up to the Heavenly Throne Room. Here in this passage some of these same waters come down upon the earth to flood it again. I believe this literally occurred, just as Jesus’ physical body ascended literally to the third heaven, and Stephen literally saw him sitting at the right hand of God. Sure, there are times when the scripture speaks metaphorically, but this passage appears to be a literal as Genesis 1.

3. God shut them in - This is salvation to those inside, and damnation to those outside. When the new Jerusalem shuts the wicked outside (Rev.22:15) they suffer the same fate as those outside the ark.
The Mighty Waters
Genesis 7:17-24

The following outline begins 120 years after God commanded Noah to build the ark, which is the entirety of Genesis 7. The first three sections were outlined in our previous lesson. Each of these sections has a structure including the latter one we will study today.

A. 7-Day Warning to Enter the Ark (v.1-5)

B. Flood Starts: 600 yr old Noah (2nd month, 17th day, 40 day/night rain) (v.6-12)

B. That Day: All Boarded the Ark (v.13-16)

A. 40-Day Flood / 150-Day Waters (v.17-24)

17  a. And the flood for forty days was upon the earth. And the waters increased and lifted up the ark and it was exalted above the earth.

18  b. And the waters were mighty, and increased exceedingly upon the earth. and the ark went upon the face of the waters.

19  And the waters were mighty exceedingly exceedingly upon the earth, and all the high mountains were covered which were under all the heavens.

20  Fifteen cubits upward the waters were mighty, and the mountains were covered.

21  c. And all flesh died that moved upon the earth: birds, and cattle, and living things, and of every creeper which creeps upon the earth, and every man. All which had the breath-spirit of life in their nostrils, of all which was in the dry ground died.

22  b. And He destroyed all living things which were upon the face of the ground: b. God’s destruction from man, to cattle, to creepers, and to birds of the heavens, And they were destroyed from the earth.

23  a. And only Noah remained, and those with him in the ark. a. 150-day water / Noah

24  And the waters were mighty upon the earth a hundred and fifty days.

I. The Great Reversal

We have seen that this is a massive de-creation, for God is working backwards through the first three days of creation, bring earth back to square one. One point needs to be noted that I have failed to mention. The first creation went through the sequence of “evening and morning”. These started off dark and ended up with light. Now the rain
comes upon the earth for “40 days and 40 nights” (7:12). So instead of the daylight ending of each day, the flood era is written with a nighttime ending of “40 nights”.

II. Watery Words

There are three words used for the water here in Genesis 3. The following is a list with their Hebrew pronunciations.

1. rain - geshem
2. flood - mabul
3. waters - mayim

There may be significance to this variety of terms, because rain falls from the heavens, waters can come from the ground below or the heavens above, but flood is always a judgmental term.

Thus in verse 17 it is not the “flood” but the “waters” that lift the ark:

“And the waters increased and lifted up the ark and it was exalted above the earth.”

This is fascinating terminology. It is not the boat floated, but that the waters actively “lifted up” and “exalted” the ark above the earth. The water used to flood those under it, is also used to lift high the vessel of salvation above the earth.

Noah’s boat was in a heavenly position during the flood. On Day 1 of creation the only area above the waters was the angelic heavens, with the Spirit of God hovering above the waters. On Day 2 God took some earthly waters up into the angelic heavens using some of earth water to form the crystal sea floor of heaven.

Now, in a symbolic manner since the heavenly waters rained down from the crystal sea above, Noah’s ark is “exalted above the earth”. The boat is symbolized as being positioned in the Angelic Heaven.

In the same way baptism is heavenly water, identifying the recipient as being positioned above the crystal sea in union with Jesus Christ. The church’s position is essentially a heavenly position.

III. The Sets of “5”

As I see it this is the 5th section in the narrative of Noah’s ark (1st – 6:13-22; 2nd – 7:1-5; 3rd – 7:6-12; 4th – 7:13-16; 5th – 7:17-24). This 5th section has 5 sections within it as noted in the outline above. The boat is mentioned as being 15 cubits about the mountains, which a multiple of 5.

The number 40 and 150 are both divisible by 5. (8x5=40 and 30x5=150). The number 8 signifies a new creation, and if 30 is to signify one month, the we see that the floods prevailed for 5 months.

The number 5 is significant because signifies the power of God, just as you powerful hand as five fingers. Also at times it signifies the grace of God, as attested to in this passage toward Noah’s Ark.  

(Noah was 601 when the flood ended (8:13). 601 years later we come to the year before Joseph’s birth (AM 2258), a Noah-type who also saved his family.)
The Safe Landing
Genesis 8:1-19

A. Waters Began Decreasing After 150 Day Flood / Ark Rests
1 And God remembered Noah and all the living things and all the animals  
   which were with him in the ark, and God made a wind over the earth, and the waters subsided.  
2 And stopped were the fountains of the deep and the windows of the heavens,  
   and restrained was the rain from the heavens.  
3 And the waters returned from over the earth continually, and returned.  
   And the waters decreased at the end of the fifty and one hundredth day.  
4 And the ark rested in the month of the seventh on the seventeenth day of the month  
   upon the mountains of Ararat.  
5 And the waters decreased continually, and returned until the month of the tenth,  
   in the tenth, on the first in the month, the tops of the mountains were seen.  

B. The Raven and Dove Return After 40 Days of Waiting
6 And it was at the end of forty days,  
   and Noah opened the window of the ark which he had made.  
7 And he sent out the raven and it went out going and returning  
   until the waters dried up from over the earth.  
8 And he sent out the dove from himself to see if the waters had diminished  
   from over the face of the ground.  
9 And the dove found no resting place for the sole of her foot,  
   and she returned to him into the ark for the waters were over the face of all the earth.  
   And he put out his hand, and took her, and pulled her to himself into the ark.  

C. The Earth is Dry
10 And he waited yet another seven days, and again he sent forth the dove out from the ark.  
11 And the dove came to him in the evening, and behold,  
    an olive leaf plucked off was in her mouth,  
    and Noah knew that the waters were diminished from over the earth.  
12 And he waited yet another seven days,  
    and he sent out the dove and not again did she return to him anymore.  
13 And it was in the one and the six hundredth year, in the first, in the one of the month,  
    the waters dried up from over the earth,  
    and Noah removed the covering of the ark, and he looked,  
    and behold, the face of the ground was dry.  
14 And in the month of the second,  
    in the seventh and twentieth day of the month the earth was dry.  

B’ Noah Commanded To Wait No Longer
15 And God spoke to Noah, saying,  
16 “Go out of the ark, you and your wife, and your sons, and your sons’ wives with you.  
17 Every living thing which is with you, of all flesh, of fowl and animal,  
    and every creeper that creeps upon the earth, bring forth with you;  
    and they may abound on the earth, and be fruitful, and multiply upon the earth.”  

A’ Ark “Births” Noah and Animals Into A New Creation
18 And Noah went out, and his sons, his wife, and his sons’ wives with him.  
19 Every living thing, every creeper, and every bird, every creeper upon the earth,  
    according to their kinds went forth from the ark.
The following is a suggest timeline of the events mentioned in this chapter. This outline assumes that the 40 day and night rains were part of the 150 day flood. It makes sense to me that the 150 day flood (5 months) would have concluded when the ark came to rest on Mt. Ararat.

<table>
<thead>
<tr>
<th>7:17</th>
<th>7:24,8:3</th>
<th>8:6</th>
<th>8:7</th>
<th>8:8</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 day rain</td>
<td>40 day wait</td>
<td>raven flies;</td>
<td>dove flies w/ olive leave</td>
<td>1st mth</td>
</tr>
<tr>
<td>150 day flood</td>
<td>7 day wait</td>
<td>waiting time implied by “another” in 8:10</td>
<td>dove flies off</td>
<td>1st day</td>
</tr>
<tr>
<td>rain starts</td>
<td>7 day wait</td>
<td></td>
<td>dove</td>
<td>601st yr.</td>
</tr>
<tr>
<td>2nd mth, 17th day</td>
<td>7 day wait</td>
<td></td>
<td>flies off</td>
<td>ground dry</td>
</tr>
<tr>
<td>600th yr of Noah</td>
<td>7 day wait</td>
<td></td>
<td></td>
<td>2nd mth, 27th day, earth dry,</td>
</tr>
<tr>
<td>after a 7 day warning</td>
<td>7 day wait</td>
<td></td>
<td></td>
<td>exit the ark</td>
</tr>
</tbody>
</table>

The 7th month would later become the 1st month of a new calendar after the Passover event, which squares up several significant events that happened around this day of the year:
1. The ark rested
2. Israelites crossed the Red Sea
3. Israelites crossed the Jordan
4. Haman hung himself
5. Hezekiah restored worship (II Chr. 29:20)
6. Christ in the temple as a little boy
7. Resurrection of Christ
And Noah built an altar to the LORD and he took from every clean animal, and from every clean bird, and offered an ascension offerings on the altar.

And the LORD smelled the soothing scent And the LORD said in His heart, “I will never again curse the ground anymore for the sake of the man, although the mindset of the heart of the man is evil from his childhood, and not again anymore will I destroy every living thing as I have done.

While all days of the earth, seed and harvest, and cold and heat, and summer and winter, and day and night, shall not rest.”

I. Noah’s Offering (8:20-22)

Noah built an altar to the LORD, and notice that the covenant name of God is mentioned, whereas throughout chapter 8 simply the name “God” is used. God’s covenant name, the LORD, fits this context He will make a promises. This is the first time in Scripture that the word “altar” is used, however it is implied that an altar was used with Cain and Abel’s sacrifice in Genesis 4.

Even during Noah’s time, even the clean animal were the one acceptable to offer as an ascension offering. Later, in Leviticus the same principal would apply to the prescriptions was what animals were acceptable to offer before to the LORD.

It is better to translated the offering as an “ascension offering”, rather that “burnt offering”. The Hebrew were for the offering literally mean “to ascend”. The animal offered on the altar ascends to the Lord in a cloud of smoke, and the Lord smells the aroma of the ascension offering.

The fact that the Lord smelled the soothing scent means that he was pacified, soothed, or that his anger was placated. These sacrifices appeased the wrath of God, which articulate the doctrine of propitiation. All this leads up to the death of Jesus, when his death ultimately satisfied with wrath of God (Rom.3:25).

II. God’s heart vs. Man’s heart

There is a contrast in this passage between God’s heart and man’s heart. God says in his heart that he will have mercy and never flood the earth again. Whereas, in man’s heart he only thinks of evil continually. This is the condition of all of those outside of Christ, and those who do not have the fruits of the Holy Spirit. We are totally depraved, yet they work of the Holy Spirit grows us in wisdom so that we would have good thoughts and do good works.
The 2nd Great Commission
Genesis 9:1-7

I. Translation

1 And God blessed Noah and his sons, and said to them, “Be fruitful and multiply and fill the earth.

2 And the fear of you and dread of you shall be upon every beast of the earth, and every bird of the heavens, on all that moves upon the ground, and on all the fish of the sea. Into your hand they have been given.

3 Every moving thing that lives, to you it shall be for food, even as the green herb, I have given to you all things.

4 But flesh with its life, blood, you shall no eat.

5 And surely your blood of your lives I will require; from the hand of every beast I will require it, and from the hand of man, from the hand of man’s brother I will require the life of man.

6 Whoever sheds blood of the man, by man his blood shall be shed, For in the image of God He made man. And you be fruitful and multiply,

7 Bring forth abundantly in the earth and multiply in it.”

II. Structure

1 And God blessed Noah and his sons, and said to them, a. “Be fruitful and multiply and fill the earth.

2 b. And the fear of you and the dread of you shall be upon every beast of the earth, b. Rule over beast and every bird of the heavens, on all that moves upon the ground, and on all the fish of the sea. Into your hand they have been given.

3 c. Every moving thing that lives to you it shall be for food, c. Food laws even as the green herb, I have given to you all things.

4 But flesh with its life, its blood, you shall not eat.

5 b’ And surely your blood of your lives I will require; b’ Rule over man from the hand of every beast I will require it, and from the hand of man, from the hand of man’s brother I will require the life of man.

6 Whoever sheds blood of the man, by man his blood shall be shed, For in the image of God He made man.

a’ And you be fruitful and multiply, a’ Be fruitful

7 Bring forth abundantly in the earth and multiply in it.”
I. Kingship

The first commission was for Adam and Eve to be fruitful and multiply, which was a priestly childhood stage of humanity. Now Noah enters a greater and more mature stage of humanity, which is demonstrated in this passage.

In addition to being fruitful and multiply, Noah will now exercise dominion over the earth with all the animals being fearful and dreadful of man. This implies that something changed after flood in the way that animals related to mankind. The dinosaurs and creatures before the flood did not have the fear and dread of man as they would afterward. At any rate, we see that mankind is growing in his position in regard to taking dominion over the earth.

Secondly, another act of dominion is that man is now authorized to eat “every moving thing that lives”. Beforehand, God simply told Adam and Eve that every tree that yields seed shall be food for you (Gen.1:29). Now mankind has matured so that God authorized the eating of meet.

Thirdly, Noah is mandated to apply the death penalty to murderers. Before the flood Cain was not executed for killing his brother. However, if Cain had killed Abel after the flood he would have suffered the death penalty. This mature position of deciding when to apply the death penalty is a kingly position. It is not a position for children, but for those who govern society.

Therefore, Noah’s position which animals fear, within which he can eat animals, and from which he can execute murderers – all indicate that mankind is entering a more kingly era of history.

II. Eating & Shedding Blood

In this passage God forbids the eating of blood. This is a significant contrast to what would later develop in pagan societies. Pagan tribes have often ate blood in order to derive life from that blood, so they think. Such superstitions teach that one can magically gain life from life, or life from the blood-life.

However, the Bible teaches that we gain life from death. Animals were sacrificed in the Old Testament to that God’s people would have life. That all anticipated Christ’s sacrificial death so that we would have life. Thus God taught Noah that we eat death in order to have life, which is drastically different from the pagan cults that would come after this time. (See Acts 15:29; the only blood we are to drink is Jesus’ [John 6:53]. And in drink His blood we partake in His death.)

Now concerning the shedding of blood, various liberal theologians have suggested that the meaning of Jesus’ blood-shed refers to his life, not his death. However it was well-argued by A.M. Stibbs that the shedding of Jesus’ blood refers to his death, not his life:

“Now, let us seek to sum up more generally and more comprehensively the main significance of the word 'blood' as we have seen it to be used throughout the whole Bible. Blood is a visible token of life violently ended; it is a sign of life either given or taken in death. Such giving or taking of life is in this world is the extreme, both of gift or price and of crime or penalty.” A.M. Stibbs, The Meaning of the Word 'Blood' in Scripture, pg 22.
Noah now has the authority to shed man’s blood in an act of justice. Most likely Noah was to use wisdom to seek to balance the scale of justice for stealing, lying, or adultery. With the death penalty being mandated for murder, we can see that this was the severest penalty. Thus Noah most likely deduced from this principle appropriate penalties from lesser crimes.

Notice that God authorizes the death penalty saying, “For in the image of God He made man”. Some interpreters apply this to the victim, so that since the victim was made in God’s image, then the villain should be put to death in eye for eye fashion. Though this is true, it is not what is being taught in this verse; because Abel (the victim) was made in the image of God yet his death was not avenged with the death penalty. Thus the “image of God” is being emphasized here because man is robed with the responsibility of executing the murderer.

God made, and had been developing, man more and more into His image. Man is now authorized to shed the blood of murderers since he has grown more into the image of God.

III. The Death Penalty

Many have erred in applying, or not applying, this passage to the new covenant era. First, the church of Jesus Christ is only authorized to apply the death penalty in a spiritual sense, by means of excommunication. This reckons with a person’s unrepentance, and if they die in unrepentance then they will suffer eternal death. The church is a new creation, and removing someone, or one’s self from that body, bring down the judgment of spiritual death. Therefore, if the church officials have very put someone to physical death as a matter of discipline it was wrong, and by so doing, denied their existence as a new creation.

Second, the civil government is still part of the old creation. The severest penalty they can and should render at time is the removal of one from the creation, which is death. The new creation of Jesus church body does not discard the eye for eye principle of civil justice. The church even now renders eye for eye justice in spiritual matters and cases. Likewise, the civil government should follow the church’s lead in rendering eye for eye justice in the cases it oversees. When people argue that the death penalty, even rightly administered, is not Christian or not according to the commandments of Christ – they severely twist the Scripture. Such a teaching creates an idolatry of life, and even forgets that Jesus is the Lord of the death penalty. For He is the one who sentences the wicked to eternal death, and He even predicted the days of vengeance upon the Jews who persecuted His church.

Thirdly, Islam is a good example of an old creation worldview concerning the death penalty. Since there is no new creation in Islam, they apply the physical death penalty to apostates. Likewise in the Old Testament Hebrews apostates were put to death. However, Judaism has various “new testaments” that has upgraded their religion to fit the modern world, but Islam is archaic. In a way worse than Judaism, it is enslaved in an old creation mindset, with no new humanity. The gospel’s influence is the reason why it is taken for granted that churches do not execute people physically. The physical death penalty is good old creation stuff, not for the new creation.
God’s Covenant
Genesis 9:8-17

I. Translation & Structure

A. God Establishes His Covenant
8 And God said to Noah and to his sons with him, saying,
9 a. “And as for Me, behold, I establish My covenant with you and with your seed after you,
b. and with every living creature that is with you:
   the birds, the cattle, and every beast of the earth with you,
c. of all that go out of the ark,
b’ every beast of the earth.
11 a’ And I will establish my covenant with you.
    And never again will I cut off all flesh by the waters of the flood.
    And never again shall there be a flood to destroy the earth.”

B. God Sets The Sign of His Covenant
12 And God said,
a. “This is the sign of the covenant that I will set between me and between you,
   and between every living creature that is with you for perpetual generations.
13 b. I set My bow in the cloud,
    and it shall be a sign of the covenant between Me and between the earth.
14 c. And it shall be when I bring a cloud over the earth,
    and the bow shall be seen in the cloud.
15 And I will remember My covenant
    which is between Me and between you and between every living creature of all flesh,
    and never again shall the waters become a flood to destroy all flesh.
16 b. And the bow shall be in the cloud,
a’ and I will see it to remember the covenant everlasting between God
    and between every living creature of all flesh that is on the earth.”

A’ God Established His Covenant
17 And God said to Noah,
“This is the sign of the covenant which I have established between Me
and between all flesh which is on the earth.”

II. The Covenant
Notice that the passage begins and ends with the theme of God establishing His covenant. The same word was used in Genesis 6:18 saying, “I will establish My covenant.” This significance of the word “establish” implies that this was not the origin of God’s covenant, and that God’s covenant was existed prior to Noah’s Flood. Thus His covenant was not made or created during the Flood event, but that God maintained His covenant through that catastrophe, even continuing establish it after the global destruction.

God’s covenant originated on Day One when He first made heaven and earth, darkness and light. Though the word “covenant” is not used in Genesis 1, Jeremiah 33:20 tells us that creation of night and day imply that God is in covenant with it. Essentially, all of God’s creation acts are covenantal. Creation is not God, but in relationship to God, thus all of creation is obligated to praise Him as the maker of all things (read Ps.148!).
III. The Covenant Sign

It does not say that God “made” the bow as the covenant sign, but that God “set” the bow as the covenant sign. This may be significant because I believe that within the 1656 years between creation and the Flood there was enough global evaporation and condensation that it would have literally rained. Additionally, Noah would have at least seen a rainbow or two during his 600 years prior to the Flood. So the rains of Noah’s Flood were not the first rain, nor did they cause the very first rainbow that was ever seen. Rather it was during this time that God chose to “set” the bow, or use the bow, as a sign of His covenant.

We certainly see this sign of the covenant in the sky, but this is only its secondary purpose, which is not even addressed in the passage. The passage focuses on the primary purpose of the bow, which is to remind God never to flood the earth again. It’s not that God might forget about His covenant, but that God wants us to see how He maintains His promises.

This passage is essential to understanding sacramental theology. The sacraments of Baptism and the Lord’s Supper, which are signs of God’s covenant, serve a similar function as the bow. They were primarily designed to remind God that we are His chosen covenant people. When we come to worship God every Sunday, He remembers that we are baptized; He remembers that we belong to Him at His covenant table. God forgives our sins because He remembers His covenant. The signs of covenant are there for God first, and for us second.

IV. The Earth’s Circumcision

For the first time the Bible uses the word “cut off” (v.11). It is the same word used later in Scripture in regard to the circumcision of the male child, and in Genesis 9 it carries the same theology.

Circumcision in the Old Testament was a sign of death, as well as a sign of the covenant. Circumcision signified the cutting off of man’s sin, and his sinful seed, considering it was the reproductive organ symbolically being “cut off”. Yet, through that symbolic death came the life of the covenant community. It is all a type of death and resurrection.

Likewise the earth was circumcised, so that the wicked were cut off from the earth. The global circumcision of the Flood was a death through which resurrection life came.

V. The Bow

The word for “rainbow” is simply “bow”. It is the same word used for the war-bow of a bow and arrow. Thus, since God’s covenant will conquer the nations, and subdue the earth with people, the rainbow is God’s war-bow. God will conquer His enemies with His covenant.

Notice that is says, “when I bring a cloud over the earth, and the rainbow shall be seen in the cloud” (v.13). The point is that every time God brings a cloud over the earth – He will see rain bow. This is not speaking simply of rainbows that we may see every now and then.

The significance of this is that when God shows up in His glory cloud later in the Bible, there is a rainbow in the cloud (Ez. 1:28; Rev.4:3; 10:1). Thus every time God looks upon the earth He looks at it through a rainbow, reminding Him of His covenant. In Rev. 10:1 Jesus looks through the rainbow, since it is around His head. He destroyed Jerusalem through the rainbow.

Sadly it was in 1978 that the homosexual agenda started to promote the rainbow as their symbol, and now the rainbow throughout America is a sign of sodomy. To them it is a sign of peace, love, and acceptance; yet to God it is a sign of His curse and judgment because the blessings of the covenant only come to those with repentance and faith.
And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth.
And Ham was the father of Canaan.
These are the three sons of Noah and from these scattered all the earth.
And began, Noah to be a husband of the ground, (‘ish adamah) and he planted a vineyard.
And he drank of the wine and was merry (shakar) and he uncovered himself in the middle of his tent.
And saw, Ham the father of Canaan, the nakedness of his father, and told it to his two brothers outside.
And took, Shem and Japheth, the garment and laid it upon both their shoulders and went backward and covered the nakedness of their father, and their faces were backward, and the nakedness of their father they did not see.
And awoke Noah from his wine and he knew what was done to him by his younger son.
And he said, “Cursed be Canaan, a servant of servants, shall he be to his brothers.”
And he said, “Blessed be the LORD, the God of Shem, and Canaan shall be servant to him.
May God enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be servant to him”
And Noah lived after the flood three hundred years and fifty years.
And all the days of Noah were nine hundred years and fifty years, and he died.

I. The Adamic Do-over
In verse 18 we have a list of Noah’s son, and in this verse Shem is mentioned first. Yet, we must remember this is not because he was the eldest. Gen. 10:21 tells us that Japheth was the eldest; and now Gen.9:18-29 will tell us why Shem is mentioned first. Ham will fall, and Shem will rise to be the covenant leader of his brothers. Thus Shem is always mention first in the list of Noah’s son.
Next in verse 18 it simply says that “Ham was the father of Canaan”. Later this passage will explain why this is significant.
In verse 19 the Scripture asserts a clear historical fact of the new beginning of the human race: “from these scattered all the earth”. The verse implies that humanity was scattered over all the earth through Noah and his three children. All races, diversities, cultures, and tribes of humanity that we now see came through this second point of origin, which is Noah’s family.
Chronologically this means that 1,657 years after creation (the year of the flood ended) the human race started over with three families. This was 2,353 years before the birth of Christ. Thus, in the year 2012 AD the human race has continued to scatter throughout all the earth for a total of 4,365 years. Since there are 7 billion people on the
earth in 2012, we have to conclude that it took 4,365 years for humanity to grow for 8 individuals to 7 billion (assuming this chronology is correct).

Biblical skeptics scoff at this suggested population growth within such a “short” time period; but the older I get the more I see that truth is stranger than fiction, and considering how much has changed in the past 500 years we should expect even more changes over 4,300 years.

Additionally, after the flood humanity still lived several hundred years, so the population would have had a jump-start just in the first few generations. Also, as tribes left the Faith handed down through Noah, many of them became involved in polygamy. A man with five wives, having an average of 10 children per wife, would have exponentially increased the population, especially with that precedent over centuries. Considering the vast and complicated history of humanity it is very fitting to see humanity’s population go to such a size over a 4,300 year period.

II. Noah’s Fulfilling Drink

One difficulty with interpreting Noah drinking wine, and uncovering himself, is determining whether he was sinfully drunk, or righteously happy and tired after a lot of wine. The word that most translators used to interpret Noah’s reaction to the wine is “drunk”, but the definition of the work is contextually determined.

The Hebrew word is *shakar*, and in some contexts it does clearly mean drunkenness. (Dt. 32:42, II Sam.11:13, Is.29:9, 49:26, 51:21). However, there are other contexts where *shakar* means “to drink to hilarity”. (Gen.43:34, S.Sol. 5:1) Joseph ate with his brothers “so they drank and were *shakar* with him” (Gen.43:34). Solomon tells his friends “Eat, O friends! Drink, yes, *shakar*, O beloved ones!” (Eccl.5:1). In both of these occasions the *shakar* is not a sinful drunkenness but a joyful celebration with the help of a lot of wine. In both of these occasions we can safely say they were well past the legal limit to drink a car down the road, as in our day and age. But in context, the Bible approves of Joseph being “merry” (NKJV translation) with his brothers, and with Solomon telling his friends to “drink deeply” (NKJV). Thus, it is the context that should determine whether *shakar* is sinful or appropriate. So was Noah’s excessive drinking an act of sinful drunkenness, or was it an appropriate occasion to drink to the full like with Joseph’s joyful brethren and Solomon’s honeymoon?

Noah saved his family from the brink of death and he worked hard to be a “man of the ground”, or “husband of the ground” (*‘ish adamah*). Then after Noah finishes harvesting from his vineyard, and makes wine, he drinks his full, and uncovers himself in the middle of his tent and goes to sleep. In context Noah is not walking around like a drunken fool, he has finished his work, and he “drinks to hilarity” and goes to sleep inside his tent. This is clearly more like Joseph’s joyful reunion with his brothers, and the text does not condemn Noah, but rather condemns Ham for what he did to his father during a restful sleep. For this reason I agree with those who say Noah was not sinfully drunk:

“So, after the Flood, in sabbath rest, Noah planted a vineyard, and drank of the wine. He got "drunk," but all this need mean is that he became relaxed and went to sleep. Nothing in the least indicates that Noah was an habitual drunkard, since such a lifestyle is condemned in the Bible. Noah uncovered himself in the privacy of his tent, laying aside
the robe of his office and duties. It was a time for sabbath relaxation. (Sadly, there was a serpent in his garden, Ham, but we shall discuss him in our next chapter.)”

*Primeval Saints*, Jim Jordan, pg. 49

The following is a helpful thought on Biblical social drinking:

“One should note the social nature of biblical drinking. The purpose of wine and strong drink is to foster joyful fellowship. In the Bible no one drinks alone. In America alcohol has been removed from the Lord’s table and the family’s table. Americans drink alone in order to escape. This leads to a nation of individual alcoholics. The biblical model for drinking tends in the opposite direction, helping solidify community and family ties through festive gatherings around various “common” tables, the Lord’s table being at the center.” Jeff Meyers


**III. Ham’s Sin**

I think that Jordan comments on Ham’s sin is helpful:

“Actually, the sin consisted of something more fundamental: rebellion against authority. This can be seen from the actions of Shem and Japheth. What they did was designed to Undo what Ham had done, and all they did was refuse to look upon their father's nakedness while upholding his office by robing him: "But Shem and Japheth took the garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned backward, so that they did not see their father's nakedness" (Gen. 9:23). Moreover, the curse pronounced by Noah is phrased in terms of authority and submission. Thus, the sin here is rebellion, not a sexual attack.” *Primeval Saints*, Jim Jordan, pg. 52

Jordan refers to Allen Ross’ comments by saying in a footnote:

“English translations obscure the Hebrew by rendering "a garment." It is doubtless Noah's special robe of authority that is in view. "Shem and Japheth acted to preserve the honor of their father by covering him with the garment (Gen. 9:23). The impression is that Ham completed the nakedness by bringing the garment out to his brothers." Allen P. Ross, "The Curse of Canaan," *Bibliotheca Sacra* 137 (1980):231.” *Primeval Saints*, Jim Jordan, pg. 52 footnote 4

Jordan continues:

“Then Ham "told his two brothers outside" (Gen. 9:22). Ham was not going to try to take down Noah by himself. No, he tried to enlist his brothers in the project: "Father has laid aside his robe of office. We can take it, and make ourselves rulers." Back in the Garden, Satan had said to Adam and Eve, "You can make yourselves gods by taking the forbidden fruit." Satan now said to the heart of Ham, who repeated it to his brothers, "You can make yourselves kings by stealing the robe of office."

Shem and Japheth refused to join Ham's conspiracy. They decided to dramatize their support for their father, and "took the garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father" (Gen. 9:23). They did not have to do this. Noah was still covered by the tent itself. Nor did they have to go to the trouble of putting the garment on both their shoulders and walking backward. They did this for a symbolic reason. The shoulders are associated with pillars of support, and by putting the garment on their shoulders (instead of carrying it in their hands) they were symbolically upholding Noah's office. And since nakedness is associated with shame in fallen men (Gen. 2:25; 3:7), they refused to look at their father. They refused to shame or embarrass him in any way. Respect for established order and authority is one of the cardinal keys to dominion, as we find in the fifth commandment….Thus, Noah blessed Shem and Japheth with enlargement of dominion.”
Canaan’s Curse
Genesis 9:24-29

24 And awoke Noah from his wine
   and he knew what was done to him by his younger son.
25 And he said,
   “Cursed be Canaan, a servant of servants, shall he be to his brothers.”
26 And he said,
   “Blessed be the LORD, the God of Shem,
   and Canaan shall be servant to him.
27 May God enlarge Japheth, and he shall dwell in the tents of Shem,
   and Canaan shall be servant to him”
28 And Noah lived after the flood three hundred years and fifty years.
29 And all the days of Noah were nine hundred years and fifty years, and he died.

Last week we examined why the text does not present Noah as in the wrong, nor in sin, when he drinks his fill of wine and uncovers himself in his tent. Noah has come to the point of rest, and in the safe place of his tent-covering, he will disrobe himself from his kingly office.

Ham invades that place of privacy, and in grasping for Noah’s robe, symbolizes that he seeks to take what does not belong to him. Ham sin is the same as Adam’s. Both sought to take a kingly position when it was not offered to them. Now we will see that the eye for eye judgment in God’s justice for the sin of rebellion and usurping of authority. The judgment of wrongfully taking dominion is the loss of dominion. Thus, in this text Noah pronounces the curse of slavery, or servitude, in response to Ham’s sin.

I. Canaan’s Curse

Notably we see that Ham transgressed against his father Noah. However, does not pronounce the curse against Ham, but against Canaan, the youngest son of Ham (10:6). Now, we should not interpret this to mean that Ham received no curse whatsoever. Rather, it is better to realize that Noah’s cursing of Canaan was that way in which he curse Ham. Thus, Ham was cursed through Canaan, through his descendants. In the Bible, when God curses the children, this is also a judgment upon the parents. There is such a mutual relationship between parent and child, that God may judge one because of the other’s sin. As John Owen said, the back may receive the slashes for what the hand had stole. He was point is that such a mutual relationship exist between parent and child.

Now in saying that God may curse a child for the parents’ sin, as mentioned in the 2nd commandment, we often assume a grave injustice because the “innocent” seems to suffer punishment for the wicked. Yet the “innocence” of the wick’s children is not the case in Scripture, nor in our world today. Children of the wicked pick up their parents character, thus when God judges the children of the wicked, His is judging wicked children. If a child is every cursed “because of” his parents’ sin, we should always assume that that child has acted and lived in such a way as to deserve such a judgment. Maturation occurs with the righteousness and wicked. As the wicked grow in wickedness from generation to generation, their children grow more evil. (compare with Matt.23:15).
Having all these implications in mind, it is safe to suggest that Noah sensed and knew of Ham’s rebellious character even within his son Canaan. According to Genesis 10, Canaan appears to be the youngest of his brothers, just as Ham was the youngest of his brothers.

Canaan is cursed to servitude and in the context of Genesis we soon see a fulfillment of Noah’s words. In Genesis 14 a total of five Canaanite kings (compare 10:19 with 14:2) became servants of four Shemite kings (i.e. Chedorlaomer 14:1). The Canaanites tried to rebel in the 13th year of their servitude, yet nevertheless another Shemite Warrior, name Abram, replaced Chedorlaomer the Shem. Thus, even in Genesis 14 the Canaanites remain subject and servants to the descendents of Shem.

II. Shem and Japheth’s Blessing

The following is Jim Jordan’s comments on Shem’s blessing:

“Noah does not directly bless his other sons. Rather he blesses Yahweh, and links Him with Shem explicitly. This bestows the priesthood on Shem, and the later genealogies in Genesis carry this forward, specifying to Eber, and then to Abram, and then to Isaac, and then to Jacob. Why Shem rather than Japheth was given this honor we are not told, but possibly it is because Japheth was the eldest, and throughout Genesis the firstborn son is set aside in favor of a younger son – pointing to the need for a second Adam.”


The priestly superiority of Shem is really the only way to accurately and biblically explain the superior role of Shem and his descendents. Genesis is concerned with the beginnings and the ascension of the covenant people as the spiritual rulers of the earth. The Israelites came from the Shemites, and God intended for the blessings of the covenant to flow down and bless the surrounding nations. Those who rejected the blessings of the covenant, like the Canaanites, were later destroyed and faded out of history.

Before the Israelites went into Babylonian exile they had conflicts with the descendents of Ham (Egyptians, Canaanites, Babylonians, and Assyrians). In the “Latter Days” (Dan.12) of the Old Covenant era, after the return from exile, the Hebrew people had conflicts with the descendents of Japheth. Ezekiel 38-39 speaks of the descendents of Japheth, warning that God’s people would eventually subdue them. The destruction of those wicked people would come in the Valley of Hamon Gog. With the similarity between “Hamon” and “Haman” we should interpret Ezekiel 38-39 as a prophetic utterance concerning the climactic death of Haman the Agagite in the book of Esther. So by the end of Old Covenant history the descendents of Shem had conflicts with descendents of both Ham and Japheth. This is Jordan’s point in the following comment:

“Historically, we see Israel interacting with other Shemites and Hamites throughout the Former Days, up to the exile. After the exile, in the Latter Days, Israel interacts with Japhethite nations primarily. This history, however, comes to an end with the end of Israel and the Oikumene in AD 70 (Matthew 23:35; Revelation 1-22), and it is completely illegitimate to try and characterize post-Biblical Shemites and Japhethites as "specialists in religion" and "specialists in culture" respectively.”
Romans chapter 2 is essentially a commentary on the spiritual conditions of the Shemites (covenant people) leading up to the time of Christ. They were supposed to be the spiritual leaders of the world, leading the Gentiles to know the LORD more. However, the Shemite sins of apostasy and unfaithfulness polluted the world, leading Gentiles to even blaspheme the name of God (Rom.2:24).

Now that Christ has come, with the new creation and the new covenant, God no longer structures the world according to the spiritual hierarchy of one tribe or group over another. It is a perversion of scripture to assume that Shem’s superiority has any application to any ethic group, race, or tribe of humanity. The only nation that is now spiritually superior to all other nations of the world is the nation of the Lord’s Church. The corporate body of Christ, marked out by the waters of baptism, is the “chosen generation, a royal priesthood, a holy nation” (I Peter 2:9). Therefore, Shem’s spiritual superiority is now fulfilled and realized in the fact that the church of Christ now has the keys to the kingdom.

III. Noah’s Age

This chapter ends with chronology. Noah lived 350 years after the flood and died at 950 years old. When we do the math here are some facts. Noah died 2006 years after creation, and Abram was born two years later in the year 2008. This year of Abram’s birth was also 2002 BC.
Studies In Genesis
Part IV
Chapters 10-12

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The Japheth Line
Genesis 10:1-5

The following is the entire tenth chapter, structured so that one can easily see the list of descendents:

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

2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

5 From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan.

a. 8 Cush begot Nimrod; he began to be a mighty one on the earth.

b. 9 He was a mighty hunter before the LORD;
c. therefore it is said,

b’. “Like Nimrod the mighty hunter before the LORD.”

a’. 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

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

12 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

15 Canaan begot Sidon his firstborn, and Heth;

16 the Jebusite, the Amorite, and the Girgasite; (17) the Hivite, the Arkite, and the Sinite;

18 the Arvadite, the Zemarite, and the Hamathite.

Afterward the families of the Canaanites were dispersed.

19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

21 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.

22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

a. 23 The sons of Aram were Uz, Hul, Gether, and Mash.

b. 24 Arphaxad begot Salah, and Salah begot Eber.

c. 25 To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother’s name was Joktan.
26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, (27) Hadoram, Uzal, Diklah, (28) Obal, Abimael, Sheba, (29) Ophir, Havilah, and Jobab. All these were the sons of Joktan. 30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. 31 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

32 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.

The following is a suggested map of where the descendants Genesis 10 were located.

The descendents of Japheth are mentioned in verses 2-5, and below is passage as well as a concise outline of the named children.

2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

5 From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.
Japheth:
2. Magog
3. Madai
5. Tubal
6. Meshech
7. Tiras

Notice that in Japheth’s list there is a total of 7 children and 7 grandchildren mentioned, giving us a total of 14 listed descendents of Japheth. I say “listed” because most likely he may have had more children, or the children may have had more grandchildren. It seems very obvious that the Biblical author selected this amount of children and grandchildren in order to stress the fullness, or completeness, of Japheth’s line filling the earth.

Here are some definitions of the names given according to a simple lexicon:
1. Gomer – “complete” 1.Ashkenaz – “a man as sprinkled: fire as scattered” (Bithynia)
3. Madai – “middle land” (Medes) 3.Togormah – “you will break her” (Armenia)
4. Javan – “Greece” 4.Elishah – “God is the coming one” (Peloponnesian nations)
5. Tubal – “to be bought” (Asia Minor) 5.Tarshish – “yellow jasper”, “subjection” (Pheonicians)

Gomer means “to complete” or “to finish”, which also right captures the sense of Japheth’s descendents filling the Gentile lands. It is ironic that it is the first name mentioned, yet it means complete, or finish. This name is used for God’s enemies in Ezekiel 38:6, and fittingly applies to Hosea’s adulterous wife. The Jewish historian, Josephus, says, “Gomer founded those who the Greeks now call Galatians, but were then called Gomerites”.

Most of the descendents of Japheth were the ones who filled up the European continent. Spiritually speaking, there were the Gentiles whom Paul evangelized in the book of Acts. Nevertheless, many of these names were mention in Ezekiel 38 and Esther 1:14.

From most of these nations would come ancient Greek and Roman myths. These myths testify to the fact that many of Noah’s descendents through Japheth rejected the God of their fathers. Though they were Gentiles, they were still responsible to have faith in true and living God, as Noah would have instructed his children.
The Sons of Ham

Genesis 10:6

6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah;
and the sons of Raamah
were Sheba and Dedan.

a. 8 Cush begot Nimrod; he began to be a mighty one on the earth.
b. 9 He was a mighty hunter in the face of the LORD;
c. therefore it is said,
b’ “Like Nimrod the mighty hunter in the face of the LORD.”
10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.
11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,
12 and Resen between Nineveh and Calah (that is the principal city).

13 Mizraim begot Ludim, Anamim, Laphim, Naphtuhim, 14 Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

15 Canaan begot Sidon his firstborn, and Heth;
16 the Jebusite, the Amorite, and the Girgasite; (17) the Hivite, the Arvadite, and the Zemarite, and the Hamathite.
Afterward the families of the Canaanites were dispersed.
19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza;
then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

I. Cush and Descendants

“Cush” means “black” and his descendants populated the African continent. Notice that Sheba was descendant of Cush through Raamah. Later in the Bible the queen of Sheba would come visit Solomon and hear of his wisdom. Next we have an emphasis on Nimrod.

I had entertained the thought that Nimrod was initially righteous, because he was a “mighty hunter before the LORD.” It sounded like he was before the LORD with the LORD’s approval. However, too much of the surrounding context implies the opposite.

First, the Hebrew literally says he was “a mighty hunter in the face of the LORD”. Traditionally this is understood to mean that he was opposed to the LORD, and offensive to God.

Contextually, there is a lot of comparison to evil people that came before and after him. Cain built a city, and Nimrod builds more cities. The sons of God married the daughters of men, and produced “mighty” men. The sons of God may have also been the “mighty” men, but they were also evil in that they intermarried with evil people.

Nimrod was a mighty hunter, and later we see that Esau was a hunter. So the comparison to wicked Esau should be noted. Also, the LORD had recently forbid the eating of meat with its blood (Gen.9); so when Nimrod becomes a hunter (contrary to Noah’s vineyard work) it is very likely that he may have eaten meat with its blood, being offensive “in the face of the LORD”.
Therefore, it is safer for us to understand Nimrod as a wicked person thoroughly, rather than as a righteous man whose children later apostatized.

With this said we can see that Genesis 9:11 will present another 3-fold fall of man, since the global flood. Ham comments “garden” sin against Noah in his tent. Nimrod is like Cain who builds wicked cities. And contextually, the “sons of God” in the Joktan clan are those who journey east and help build the Tower of Babel. Therefore, Ham, Nimrod, and Joktanites reflect the previous fall of the Adam, Cain, and the sons of God.

Then in chapter 12, the third emphasis in the book of Genesis will then focus on Abram, Jacob, and Joseph. These will show how God’s people through patience are to establish places of worship, prosper in work, and wait for God to promote them to kingship.

Nimrod also built four cities in the land of Shinar, and this was the same location of the tower of Babel, and the where Daniel was taken into the land of Babylonian captivity (Dan.1).

The land of Shinar had four cities, and the land of Assyria had five cities. These would become the kingdoms of Babylon and Assyria, who would later conquer the northern and southern kingdoms of Israel.

The following are come comments by Jim Jordan on Nimrod:

Moreover, Genesis 10:6-8 may mean that Nimrod, founder of Babel, was the fourth generation from Ham, while Joktan was the fourth generation from Shem, making them contemporaries:

Ham Shem
Cush Arpachshad
Raamah Shelah
Sheba or Dedan Eber
Nimrod Joktan

Alternatively, Nimrod might have been a late son of the long-lived Cush, and thus a contemporary of Joktan. (If Cush were the same age as Arpachshad, he would have been 101 when Joktan was born, with probably 300+ years to go; thus if Cush begat Nimrod at the age of 101, Nimrod would have been the same age as Joktan.)

In terms of the theology of Genesis, the call of Abram occurs in the aftermath of the judgment on the nations at the tower of Babel. Israel becomes the microcosm of a new creation, with her seventy elders a microcosm of the seventy nations of the world in Genesis 10.

II. Mizraim

Mizraim is a reference to Egypt and most significant with this is that the Philistines were Egyptian descendants as mentioned in 10:13. This is critical to understanding the Bible’s later emphasis on the Philistines. They were an extension of Egypt, and thus allying one’s self with them would often be synonymous with going back into Egyptian slavery. King David would have been the exception, since King Saul was the Great Satan of Israel.

III. Canaan

Canaan is the last child of Ham and his descendents are notorious for producing the “giant” enemies of Israel in the land of Canaan. Abraham will conquer them, but he will refuse to take the land since it was not in God’s times.
21 And children were born also to Shem,
   the father of all the children of Eber,
   the brother of Japheth the elder.

22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. 23 The sons of Aram were Uz, Hul, Gether, and Mash.

24 Arphaxad begot Salah, and Salah begot Eber.
   25 To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother’s name was Joktan.

26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
   (27) Hadarom, Uzal, Diklah, (28) Obal, Abimael, Sheba,
   (29) Ophir, Havilah, and Jobab.

All these were the sons of Joktan.

30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.

31 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

32 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.

Shem:
Shem is the last child of Noah mentioned in Genesis 10, yet he as the 2nd born. Japheth was first born and Ham was the last born. Shem is mentioned last because he is a transitional figure at this point in Genesis. He is the one through whom the covenant line continue through Eber, to Abraham, and to Abraham’s descendents. Genesis wants us to “keep our eye on the ball”, meaning keep your eye on the covenant lineage, for it will bear the Ultimate Seed of the Woman. He will crush the Serpent’s head (Gen.3:15). In anticipation of this we see that Shem replaces the first born Japheth. Ultimately, Christ will be the 2nd Adam who will replace the fallen first Adam.

Shem is first identified as the “father of the children of Eber”. The name “Eber” is the root word for “Hebrew”. Thus the children of Eber would be commonly known as the Hebrews. Interestingly, it says he is the father of Eber’s children, not simply he was the father of Eber.
Also he is identified as “the brother of Japheth the elder”. As mentioned earlier this is pointing out the Biblical theme of replacement. The younger son replaces the older, all anticipating the 2nd Adam replacing the 1st Adam’s fallen humanity.

Elam:
Elam was Shem’s first born son (v.22). Chedorlaomer, in Genesis 14, was a descendent of Elam and he subdued Sodom and Gomorrah along with capturing Lot. Abram came to Lot rescue and defeated Chedorlaomer. Abram was a descendent of Arphaxad, the younger brother of Elam. Thus we see the theme of replacement in Genesis 14, when an Elamite is subdued by Abram.

Uz:
Another significant name in this list is Uz. Later in the Bible an very godly Uzite would be severely tested by the Lord, his name was Job from the land of Uz (Job 1:1).

Eber:
Eber was the father of the Hebrews, and his name is the root form of the word Hebrew.

Peleg:
In Herman Melville’s Moby Dick Peleg was the name of a captain under Captain Ahab. No doubt Melville got the name Peleg from Genesis 10:25.
In Peleg’s days “the earth was divided”. In context this is referring to the events of the Tower of Babel. This is appropriate sense Peleg’s name means division.

Joktan:
This passage ends with the Joktan and his descendents. This is significant because the passage will then transition to the tower of Babel, and thus when it says “as they journeyed eastward” – the word “they” most likely a reference to the Joktan clan.

Sephar is mentioned as the mountain of the east, and the Tower of Babel was built in the eastern region. I wonder if this is significant since it is the opposite direction that Abraham will travel. He will travel westward from Ur of the Chaldeans. Surely this tells of God plan to reverse the flow and direction of sinful man.
The Tower of Confusion
Genesis 11:1-9

In his commentary on Daniel (pgs. 87-116), Jim Jordan writes an extensive amount on the Tower of Babel. This entire study will be a consolidation and presentation of his thoughts on the passage.

I. Structure Focusing on the Words
A. And all the earth was, 1a
B. Of one lip and one vocabulary. And it was, in their moving eastward that they found a plain, 1b–2a
C. In the land (earth) of Shinar, 2b
D. And they settled there, 2b
E. And they said each to his fellow, 3a
F. “Lend your strength!” 3b
G. “Let us make bricks and let us fire with fire.” And they had the brick for stone and the tar was for them for mortar. 3c
H. And they said, “Lend your strength! Let us build for ourselves,” 4a
I. “A city, and a tower with its head in the heavens,” 4b
J. “And let us make for ourselves a name,” 4c
K. “Lest we be scattered upon the face of all the earth,” 4d
J’ And Yahweh (The NAME) came down, 5a
I’ To see the city and the tower, 5b
H’ That the sons of man built, 5c
G’ And Yahweh said, “Behold, the people is one, and the same lip is for all of them, and this they begin to do, and now nothing will be impossible for them, all that they plan to do,” 6
F’ “Lend your strength!” 7a
E’ “Let us go down and wither there their lip, so that they will not understand each the lip of his fellow,” 7b
D’ And so Yahweh scattered them from there upon the face of all the earth.
And they stopped building the city, 8
C’ Because of this, one calls her name Babel, 9a
B’ Because there Yahweh confused (balal) the lip of all the earth,
and from there Yahweh scattered them upon the face, 9b
A’ Of all the earth, 9c

II. Structure Focusing on the Themes
A. One lip, one vocabulary (culture), v. 1
B. Shinar, v. 2a
C. Settled. v. 2b
D. Said to one another, v. 3a
E. “Lend your strength,” v. 3b
F. Bricks and tar, v. 3c
G. Build city and tower, v. 4a
H. Name of their own, v. 4b
I. Lest we be scattered, v. 4c
H’ Yahweh as Name, v. 5a
G’ Examine city and tower, v. 5b
F’ One people and one lip, v. 6
E’ “Lend your strength,” v. 7a
D’ Confuse one another, v. 7b
C’ Scattered, v. 8
B’ Babel, v. 9a
A’ Confused lip, many cultures, v. 9b
III. The Anti-God Religion

The passage begins with the singleness of man’s “lip” and “vocabulary”. The NKJV translates these words as “language” and “speech”. The word for “lip” or “language” is saphah in Hebrew. Jordan argues when this word refers to speech “it does so in a context of the content of the speech, not the language thereof, and especially the confessional or religious content of speech. The phrase ‘one vocabulary’ refers to language, but the phrase ‘one lip’ refers to religion (pg.90).”

Jordan points out that another word for bare languages (Heb. lišon) is used in this context (Gen.10:5,20,31), and other passages often use “lip” (Heb. saphah) to signify a religious confession of one’s lip. Zeph. 3:9 uses “lip” to speak of those calling on the name of the Lord. Ps. 81:5 uses the foreign “lip” in a parallel meaning to the Lord’s religious “statue”, “law” and “testimony”. He uses these other passage to argue the case: Job 27:4; 33:2; Psalm 12:2-4; 16:4; 40:9; 45:2; 51:15; Isaiah 6:5,7; Malachi 2:6-7.

I think the most compelling argument for understanding “lip” as a religious confession comes from the context of the passage. The combat between God’s name, YAHWEH, bringing judgment on a people who want to make a name for themselves reveals the anti-God profession of the tower builders.

III. Brick and Tar

Noah covered his ark with some type of tar substance, and Moses was placed in little ark with tar all around it. The covering of tar enabled these boats to float. Likewise the Tower of Babel is built with tar, and Jordan makes the following comment:

“...we are to understand that the Babel project is a new ark designed to protect humanity from the “death” of scattering abroad just as the ark of Noah protected saved humanity from the death of drowning. The Babel project is a counterfeit ark. Similarly, Pharaoh’s cities, built with tar, are yet another Babel Project (Egyptians and Hebrew slaves working together).”

“In sum, the Tower-City Babel Project built of brick and tar symbolizes a religion and society built of human beings and their blood, and counterfeits (in advance) the Temple-Jerusalem Project built of stones (gold, bronze) and blood (sacrifices). The bricks represent the people united in one culture, and the tar represents the one lip or religion that unifies them, holding them in place. In true religion, it is the blood of Christ that unites the stones of His house and keeps them in place.”

IV. The Making of a Name

The Babel Project was mankind’s desire to make a name for themselves. Later, in direct contrast to sinful man, God will promise to make Abram’s name great. False religion seeks to make one’s own name great, as when Adam and Woman sought to promote themselves in the Garden. The true Faith waits for God to make one’s name great through patient maturity.
V. Withering and Confusing

Samson Raphael Hirsch argues that the word for “confuse” in 11:7 actually means “wither”. It is slightly different from the word for “confuse” in 11:9. With some ambivalence Jordan agrees with Hirsch.

“The withering leads to scattering (v. 8). The way this passage is usually translated, we get the impression that God all at once confused the religion and languages and within 24 hours the people were moving away from one another. The concept of withering, however, indicates that the development of conflict and the decay of the project probably took a generation or two. We have seen this happen with communism in our own day.

This withering of the core religion leads to religious and cultural fragmentation. Nietzsche commented on this when he said that God is dead, by which he meant that the core belief in the Christian God had died in Western Civilization, leaving that civilization without a center and without social cement. To return to communism, the original communist vision of Marx withered into the diversity and conflict of Stalinism, Maoism, Marcusianism, and other forms.

The withering is at the level of religion, not of language. As we have seen, linguistic and cultural confusion is also entailed, but is not the explicit focus of the judgment. It is rather that there will no longer be one unified false religion in operation among men. The withering of the original false religion produces the multiplication of false religions. Hirsch argues that God did not “confuse” their religion, so that it became internally contradictory, but that He withered it, so that it no longer operated for them.

From an objective perspective, the various religions of the ancient world look very much alike, but to their servants they were not the same. Baal warred with Chemosh, and Chemosh with Molech, and Molech with Zeus, etc. In this century, Stalin warred with Hitler and with Mao Tse Tung, who warred with Ho Chi Minh, etc. In America, secular conservatives war with secular liberals.”

VI. God’s Gateway

The word *balal* means “confuse”. The word *babhel* means “gate of God”. Jordan claims there is a pun with this word so that what some saw as God’s Gate is now Confusion.

The true Gate is seen in Genesis 28:10–22, and the contrasts are important. First, Jacob sees a ladder from heaven to earth, set up by God, not by men. Second, when he awoke Jacob said, “Surely Yahweh is in this place,” which contrasts with Babel, where an absent Yahweh had to come down to inspect the tower and city. Third, Jacob states that “this is none other than the House of God, indeed the Gate of Heaven,” affirming both true city (bricks, house) and tower (gate). Fourth, Jacob stood outside the nearby city of Luz and prophetically renamed it Beth-El, House of God. Fifth, Jacob set up a stone (not a man-made brick) as the memorial of this location, affirming what is said later on, that God’s altar is to be made of unhewn stones, unworked by human hands (Exodus 20:25). God builds His own house, and when men are involved (as with the Tabernacle), God sends His Spirit to inspire their work (as with Bezalel; Exodus 31:3).

This helps us see that the gift of tongues at Pentecost was a blessing to the nations with the Gateway Church and a judgment against unbelieving Israel by confusing them.
From Shem to Abram
Genesis 11:10-32

This passage continues will genealogy and chronology. It is important to remember the difference. Genealogy focused on the descendants and may skip a generation when the emphasis is only genealogical as in Genesis 10. But this list, as with the one in Genesis 5, is additionally chronological. The age of men, when they begot a certain child and the length of years they lived after that child is also given. Therefore, the lists given in Genesis 5 and 11 do not skip generations and it all fit together revealing a chain-link of time along with the age of God’s created universe.

I. Observations on Shem’s descendants

The Flood occurred in Year of the World (A.M.) 1656. Shem’s son, Arphaxad, was born two years later when Shem was 100 years old (Gen.11:10). As with all the coming verses, this verse allows us to be specific in knowing the Year of the World throughout the life of Abraham and through most of the Scripture.

Again, we should realize that all of these men certainly had other sons and daughters, but the Scripture is focusing our attention on the seed:descendants; the lineage that leads up to Abram and his descendents.

I find it interesting how the length of one life:span corresponds with what was said about Peleg. We have seen that “in his days the earth was divided” (10:25) and that this corresponds to the Tower of Babel. Nevertheless there is a dividing of age in the list of Genesis 11. (Notice chronology chart on the churches web-site.)

The men born after the Flood did not live as long as their forefathers. The lifespan of Arphaxad, Salah, and Eber were respectively 435, 433, and 464 years old. Then after Peleg’s birth the lifespan of the next three generation is approximately cut in half. Peleg, Reu, and Serug live respectively 239, 239, and 230 years of age. Of course there is not a exact division of two; but one can clearly see that there may be double meaning to the “earth being divided” in the days of Peleg. While it certainly refers to the Tower of Babel, we can see that Peleg and the two generations after him lived half as long as the three generations before him.

Also, something clearly happened with the conditions of the earth or with the nature of man, so that length of life was drastically reduced after the Flood. This is even seen with the age of women in pregnancy.

We know that Eve, the first Super Mother, had children for at least 130 years – from the year of her creation to the birth of Seth. Leading up to the flood many men had children around the age of 100, which implies that a woman could very well have had a child during that age as well. However, when the “chosen” child was born in the list of descendents of Genesis 11, after Shem, the fathers are predominately in their 30’s, implying that the women were similar in age as well. The one exception is Terah. He was 130 years old when Abram was born, as we will see.

II. Terah and Abram
Genesis 11:26 says “Terah lived seventy years, and begot Abram, Nahor, and Haran.” This does not mean that Terah had triplets. As I will now show, it means that Haran was born when Terah was 70 years old.

First this list of three children is not the birth order. It recapitulates the same point as Noah’s three sons. The covenant child, or seed-child, is mentioned first. In this case it is Abram.

Second, we know that Terah was 205 years old when he died in Haran (11:32) and upon his father’s death, he departed from Haran at the age of 75 (12:4; Acts 7:2). Therefore we know that Terah was 130 years old when he begot Abram, since we can subtract Abram’s age of 75 from Terah’s age of 205.

So then, we know that Terah was not seventy years old when he begot Abram, which leaves us to choose between Nahor and Haran mentioned in Gen.11:26. Most likely this verse means that Terah begot Haran at the age of 70. The covenant child, Abram, is mentioned first; and the last child mentioned (Haran) is the one born at this time. Sadly, Haran died before Terah in Ur of the Chaldeans; leaving Haran’s son Lot to be raised by his grandfather Terah.

III. An Exodus

The plot of the rest of the patriarchs is set in verse 30. “Sarai was barren; she has no child.” There are the seed-people of the covenant, and yet they have a problem with producing seed-children. Later on, Rebecca and Rachel will both be barren before God miraculously gives them children. Then later in Exodus, Pharaoh will seek to kill the Israelites. From the beginning Satan has sought to attack the bride or the seed. Seeking to prevent the conception of the Woman’s seed Satan first attacked her and the marriage (Gen.3:5-6), then he attacked the Woman’s seed (Gen.4).

Sarah is barren, and we will see that she will be attacked. And when God gives her a child, we will see that he will be persecuted.

Verse 31 says that Terah took Abram, Sarai, and Lot out of Ur of the Chaldeans. This is most certainly the land of Nimrod, in the area of where the Tower of Babel was built.

III. The Names

Abram means “exalted father”, yet now he has no children. And Sarai means “princess”, yet that this time God has not yet given them a land nor a kingdom. Additionally her sister-in-law was named Milcah, which means “queen”. Thus, Sarai has a name with a lower status than her sister-in-law. We also know that Sarai was Abram’s half-sister (Gen.20:12).
Renewing Creation Through Abram
Gen. 12:1-3

1 And the LORD had said to Abram,
   “Get out from your land
   and from your relatives
   and from your father’s house
   to the land which I will show you.
2 And I will make you a great nation
   and I will bless you,
   and I will make your name great,
   and you shall be a blessing.
3 And I will bless those who bless you,
   and he who curses you (lightly treats you) I will curse.
   And in you I will bless all the families of the ground.

I. God’s Call

Notice that the NKJV translates verse 1 saying “And the LORD had said to Abram”. This indicates that God did not say this commission to Abram at Haran, but well before that, and right accounts for what Stephen said in Acts 7 that the Lord called Abram from his original home in Mesopotamia. Stephen says “the God of glory” appeared to Abram, which indicates that God appeared to Abram in the form of His glory cloud.

Separating one’s self from his family of origin is a theme set forth in Genesis 2 when God said a “man shall leave his father and mother and be joined to his wife”. Abram does not fully leave his father’s house until he buries his father in Haran.

(We should consider that there was other “covenant people” of God alive at this time because many of Abram’s ancestors were still alive. Abram’s call is not simply to become a person in covenant with God, as with Melchizedek and others, but to be the vehicle for the Seed. God’s covenant with Abraham is more specifically for the purpose of producing the seed-people who will produce the Messianic Seed.)

God’s call has a spiraling inward effect. He begins with the “land”, then narrows down to his “relatives”, and finally focuses on his “father’s house”. Once the Seed of Abraham has finished His work, His commission will have a spiraling outward effect. The apostles were to preach the gospel into Jerusalem, Judea, Samaria, to the ends of the earth (Acts 1).

Abram had to follow God. It was “the land which I will show you”, said the Lord. So already at this point Abram had to walk by faith.

II. God’s Promises

I have heard people say that God gave Abram six promises in verses 2-3 because they unite the blessing and the cursing into one promise. However I prefer to separate these promise into two since the conjunctive “and” is used between them just as in others phrases. Thus the following list identifies the seven promises given to Abram.
1. and I will make you a great nation
2. and I will bless you,
3. and I will make your name great,
4. and you shall be a blessing.
5. and I will bless those who bless you,
6. and he who curses you (treats you lightly) I will curse.
7. and in you I will bless all the families of the ground.

I would like to suggest some comparisons of these seven promises with the seven days of creation:

1. God will make Abraham a great nation among all the nations of the world. This was old Israel in the OT. In the NT it is the church of the Lord Jesus Christ. Just as God spoke forth light on Day 1, even so scripture identifies the God covenanted nation as a light to the world (Matt. 5).

2. Here we see God promises to bless Abram. Later we see the reason for blessing Abram is so that the world will be blessed through him. Abram is a type of firmament through whom God will work His blessings down toward the rest of the earth. To receive heaven’s blessing they must first bless Abram.

3. On Day 3 God lower the waters below the dry land, effectively causing the dry land to ascend. Likewise God will make Abram name great over other names. The “name” at the Tower of Babel was brought down, but Abram’s name will experience at type of Day 3 promotion.

4. Repeatedly God again says “you shall be a blessing”. Now God focuses not on what Abram will receive from God, but he will do with that divine blessing. Earlier he was in a blessed position (a firmament position between heaven and earth); now God focuses on his function in that position. Just as the ruling lights of Day 4 function to provide lights to the subjects below, even so Abram will function as a blessing, a guide light to world at large.

5. Day 5 was the first time that God spoke a verbal blessing. He “blessed” the fish and fowl and told them to fill the earth. Here God promises to bless those who bless Abram.

6. On Day 6 (Gen.2) God threatened to curse Adam if he disobeyed the words of God. Likewise, on this 6th point God threatens to curse anyone who treats Abram with little regard (there are two different words for “curse” used in this section).

7. On Day 7 (Gen. 3) Adam and Woman sinned and received their respective curses. On this day God brought judgments upon the first family. The curse given to Adam was mediated through the ground so that it would produce pain and suffering against him. Now the families who have come from the ground through Abram will receive a blessing, rather than the continual curse pronounced in Gen. 3.