

A Genesis Survey 2 of 8

From Creation to Noah

As we read Genesis up to the Flood, three times Scripture uses the statement: *...these are the generations of* [Ge 2.4-5, 5.1, 6.9]—in the text...one word, toldoth. This statement identifies the one who...*lived in that environment and spoke in terms of that civilization*. From the plain evidence of the text, this statement is not introductory, but a summary marker of the previous section...*written by or in the possession of the one whose name is on it*. Thus, we read,...*these are the accountings of*. The evidence of the text is that Adam's name summarizes Chapter Two through Four because God used his life to engineer that time, Noah in Chapters Five to Six, the sons of Noah in Chapters Six to Eleven. *Archeology has proven conclusively that writing extends back to the dawn of history—the beginning of the human race. Tablets have been unearthed which are admitted to have been written at least five and a half millennia ago*. This Genesis text appears as the...*origin of physical evidence that the account was handed down*. So, the evidence is that this and all subsequent books or tablets are the accountings of the one who was in possession of it—one and the same as he whose name was on it. Each sacred author receiving and in turn handing down to the next, so all God superintended...*came into Moses' possession whereby he melded them together, editing and adding where the Holy Spirit authorized him to do so*. Chapter One, however, is a little different. It...*is as primitive as man himself; ...it is so ancient that it contains nothing that is merely nationalistic—neither Babylonian, Egyptian, nor Jewish..., for it was written before clans, or nations, or philosophies, originated—the threshold of written history*. These accountings of Genesis One display...*the most sublime pieces of literature extant today being judged from the standpoint of simplicity, comprehensiveness, clarity, universality, and majesty...everything throughout the account argues for its primitive character as having been recorded by the Lord Himself!*

Now as the survey proceeds, we highlight certain points of the reading. It begins, *In a beginning...*, i. e., no particular beginning in eternity, ...*God created the heavens and the earth*. In this, God gives us the fundamental of all theology: God exists before all things. The form of the word and grammar is perfect—not a phrase nor participle, but God expressing in the perfect His creation of the heavens and earth—nothing undone. Now the words occur: *...but the earth became formless and void...*, that is, having no organization nor life followed by...*and darkness was over the surface of the deep*. Whatever perfection there was before, God tells us it is much different, now. The text bears it out unequivocally—God in word order and explicit words like: *but, formless, void, darkness*—elsewhere He uses in adversity, judgment, cursing [Je 4.23, Is 34.11, Ex 10.22-23]. God changes everything, though, in the twinkling of an eye, with a single word, yehi, that is, *let there be...*; and whatever He said with a word instantaneously came to be out of nothing. The first spoken word of Scripture is recorded, thus...*there was light*. Indeed, every single thing God does, Scripture has God doing by the agent of His word—preparing the ages [He 11.3], bringing us forth in salvation [Ja 1.18], upholding all things [He 1.3]. Now, before the sun, moon, and stars, there is a foreshadowing of the Shekinah Glory—God dwelling as manifest *light*—no other source than God Himself. The Word also became visible as the Glory of the LORD in the Old as a fire or a cloud [Ex 19.9]—each time becoming visible, it was God the Second Person, the PreIncarnate Son. One day in Ezekiel's time, it does leave Israel from between the cherubs over the mercy seat in the Temple [Ez 11.23]; but then, centuries later, It returns as God's final spoken word—now finally...as a man, the man-Jesus of Nazareth!

Before we go on, we have to speak to the evidence that could explain, *...but the earth became formless and void, and darkness was over the surface of the deep*. Why did perfectly created heavens and earth become lifeless disorganized chaos? To God, the Maker of words, every word matters; and if we search the Scriptures, we find a reasonable solution within Scripture to this chaos. Ezekiel tells of an anointed cherub, the sum of God's creative ability [Ez 28.12-16]. Having no other information given nor contextual need to allegorize, the only evidence is that God placed this created being on a real mountain among real stones of fire in a real stone garden—precious stones. The only real ground this could have been was Earth! This creature was blameless until unrighteousness was found in him. Is the scene of Verse Two a consequence of this cherub's unrighteousness...*cast as profane from the mountain of God and destroyed from the stones of fire*? Is it a scenario which reasonably fits Satan's fall before the temptation of Adam? We'll come back to this.

So now ... *the Spirit of God was moving over the surface of the waters*...enveloping all earth—side note: the Holy Spirit hovering over the waters as a mother-bird vibrates life over her young was pictured by ancient rabbis of Jesus time as a dove. God, thus knowing all things, makes the Holy Spirit appear as a dove descending on Jesus at His baptism—making plain the Spirit's sevenfold ministry upon Him. God, now, spends the first four days organizing the heavens and earth—each literal day beginning with...*and there was evening*. This is why the doors of business in Israel open precisely as three stars of evening appear. God begins a different kind of making, now—that of making something out of what already exists. He separates the waters above and below by making...*an expanse*—as if God literally hammers it out. He gathers the waters on earth in one place inferring only one continent. In Day Three, He makes plants and fruit—every seed by divine design never yielding anything else but...*according to its kind*. Not until Day Four, the first Wednesday, does He *make the two great lights*—sun and moon. The LORD sets them in the Expanse giving them governorship of the same light from Day One...*to rule over the day and over the night; and also the stars*...of seemingly an infinite number [Ps 33.6]. Of each of these stars in the span of His Hand, God says He has numbered and named [Is 40.12&26], and this, the Almighty astounds by finger-work [Ps 8.3]. How the Expanse holds the sun, moon, and stars with waters divided above is just not plane, but God says what He means, and means what He says. We can still trust it even if we can't explain it. Then in Day Five the Creator fills the sea and air with...*every living soul that moves*. Yes, that is literally what he calls them. And in one day, Day Six, He makes the dust of the ground to bring forth beast and man—and from man, woman. Though, it is only of the man and woman that He says, ...*let Us make in Our image*. In the way a man makes a metal or wooden image by his feeble hand, so the Father, Son, Holy Spirit made us in Their image and likeness by an Almighty Hand! [Ge 1.3-31]

It is now Day Seven, the first Saturday, and in it, God ceases from His work. This *rest*, it says, is the reason God blesses the Sabbath, and makes it holy. And we have the first summary statement:...*these are the accountings of the heavens and the earth when they were created in the day the LORD God made*. Note the difference between the words used: *create*...*make*—the difference between a creation uniquely divine and that out of what is already there. This marks the first of the ten accountings and this one by God Himself. Does this remaking of earth contradict the making and reason for Sabbath Rest in the Ten Commandments to Moses: ...*for in six days the LORD made the heavens and the earth* [Ex. 20.11]? No, because the word, *made*, here again, means made out of existing materials, i.e. remade—not the perfect original creating of Verse One. Taking God's word more literally makes God the immediate creator of a perfect universe. This glorifies the Almighty more, than less—making God the creator of chaos! It is good to know that compared to Him, we are sheep—able to barely see plain words. If I speak to my son particularly, shouldn't we expect our Heavenly Father to speak to His children, the same way?

The second narrative goes from here to the same statement in Chapter Five: ...*this is the book of the accountings of Adam*. God leads Adam who lived in that environment as an eyewitness to recapitulate God's making of the Garden of Eden, man, woman, and beast. The Garden must be somewhere north of Cush and Mesopotamia—the Gihon and Euphrates springing from it and flowing south. It does not say where the Garden is, so we can't know because Earth looks differently now in seven continents. So, the LORD God creates out of nothing which only God can do, each living soul of the air and field—yes, that is what it calls them. And, He brings them to Adam to name. To name something means ownership, so by this, God declares man's dominion over the animal kingdom. Now...*a help accordingly in front of...man, ... was not found for man*. So, *God built the side from man into woman*...whom Adam exclaims, ...*is bone of my bones, and flesh of my flesh*—in the image and likeness of God, too. On this creation of woman from man's side, God first declares is the original reason:...*a man shall leave his father and his mother, and shall cleave to his wife!*

Genesis Three brings the trespass by man of the only law:...*from the tree of the knowledge of good and evil you shall not eat*. In this fruit came the knowledge of evil—that it was...*good for food...a delight to the eyes, and...desirable to make one wise*. This is the tripartite nature of all lust according to John:...*the lust of the flesh, ...the lust of the eyes, ...the boastful pride of life* [1Jo 2.16]. All that is needed now is the temptation. Enter...*the serpent, more crafty than any beast*. This description is used elsewhere for a crafty man—prudent and sensible [Pr 13.16], making me muse animals may yet return to some *Narnian* sense Balaam's donkey revealed. Regarding Adam eating the fruit, Paul says, ...*sin entered into the world* [Ro 5.12]. In contrast, it was by Satan's original sin of pride that sin entered a much different world in Ezekiel before Day One. The world of man in Romans Five is that into which the sin of Adam entered. So, in that day man sinned, God brings *good news* on top of it. Out of...*enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall*

bruise him on the heel. This one seed in one woman, known as the *proto-evangilium* is the *first preaching* of the promise of salvation. Salvation is in one human, the God-man-child. The symbolism is striking in its clarity—this Seed born from only one real woman and God is He Whose suffering shall destroy Satan, sin, and death!

Chapter Four immediately highlights this struggle of the seeds between the righteous work of Abel and evil work of Cain. Satan moves one brother by sin to murder another. Nevertheless, God answers with another son, Seth, when Adam is 130 years old. This gives us the precise time in years using literal days since Day One of the making of heaven and earth. This forward dating is known as A. H. or *Ano Homini... in the year of man.* Using this dating for the biblical record, some scholarly chronologists count all the years of the Old Testament to A. H. 4071, the year of the crucifixion and death of Messiah [Da 9.26]. I agree with Daniel's chronology using literal luni-solar years. The genealogy of Chapter Five begins a spiritual human line to the promised seed known as the Line of Messiah! This genealogy ending in the birth of Noah has all actual father-immediate son links through ten generations in the first 1056 years: Adam-Seth-Enosh-Kenan-Mahalalel-Jared-Enoch-Methuselah-Lamech-Noah. Indeed, if one links the meaning each name in the same order, awesome in scope is God's message—*Man appointed mortality; acquiring One Praising God; coming down dedicating His death; sending the humble rest!*

These are the accountings of Noah... signals the end of time in which Noah lived, and was an eyewitness [Ge 6.9]. To close out Noah's testimony is a narrative about certain fallen ones he names as *sons of God.* It reads, *...the Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men.* They take human women for their own, and corrupt a pure humanity. And, out of them are born *mighty men—men of renown.* This corrupt offspring is by nature half angel and man. Some say that "after" means the *Nephilim* lived "after" the Flood. I think the later use of the name, *nephilim*, for *giants* in the Israelite conquest of Canaan is only coincidental because of their giant size [Nu 13.33]. Nevertheless, the plain reading should terminate any argument—indubitably, they all died in the Flood. No less than seven times, Holy Scripture affirms: *...all in whose nostrils was the breath of the spirit of life died* [Ge 6.7&13&17, 8.4&21&22&23], except for those in the ark. The context of "after" regarding the *Nephilim* is talking about "after" the angels cohabited with women yet before the Flood. The context around "after" will not allow way "after" stretching to the Israelite conquest. Therefore, the *men of renown*, half angelic men, showing up after the Flood is textually and theologically impossible. Regarding those angels who came down, Peter, affirmed by Jude, records the moment the LORD Jesus announces to them that by His death He has crushed Satan's head. Some time before His resurrection, it says that He *...went and made proclamation to the spirits now in prison, who once were disobedient...in the days of Noah* [1Pe 3.19-20, 2Pe 2.4, Ju 6]. The Genesis narrative continues in *...the accountings of Noah's sons* [Ge 10.1] with the building of an ark by which God would save the righteous Noah and the only other seven believers. But, God only strives 120 years with man, wickedness, and the *Nephilim* [Ge 6.3] to save by the preaching of Noah all He could [2 Pet 2.5]. The construction of the ark also holds the veiled message of the covering of our sins *...inside and out with pitch* [Ge 6.14]. The word for *pitch* means *atonement* regarding the animal blood covering the mercy seat on the ark of the covenant [Ex 30.10]. It is the covering of sin foreshadowing Jesus own blood for the whole world's sin [1 Jn 2.2].

Part Three of Genesis in February will survey up to Chapter Fourteen, and touch on the high points of the *... generations of the sons of Noah, ...of Shem, ...of Terah, and...of Isaac.* To God be the glory.

Abridged Bibliography

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