

# WELCOME TO ALSOM

## The Alabama School of Ministry

Before we begin ...

1. Please sign in on the sign-in sheet.
2. If your address, phone, or email has changed, please fill out a new registration form.
3. Don't feel overwhelmed. To study and learn the Pentateuch well would take 50+ hours of class time, and 120+ hours of reading for Genesis alone (typical for a bachelor's level course).



# Pentateuch



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2. Master of Divinity, Assemblies of God Theological Seminary, Evangel University – Pastoral Ministry
3. Doctor of Ministry, Beeson Divinity School, Samford University – Preaching
4. Senior Pastor 26 years
5. Adjunct Professor – Southeastern University
6. District Christian Education Director – 8 years
7. District Secretary-Treasurer / ALSOM Director – at present

Water baptism in the Brier Fork of the Flint River,  
Madison County Alabama. July 1970.





A sign at the parking lot entrance of a nice bar and grill.

It is in Great Britain, where football is soccer, coaches are buses, and soccer fans on buses to games are rowdy and prone to fights.

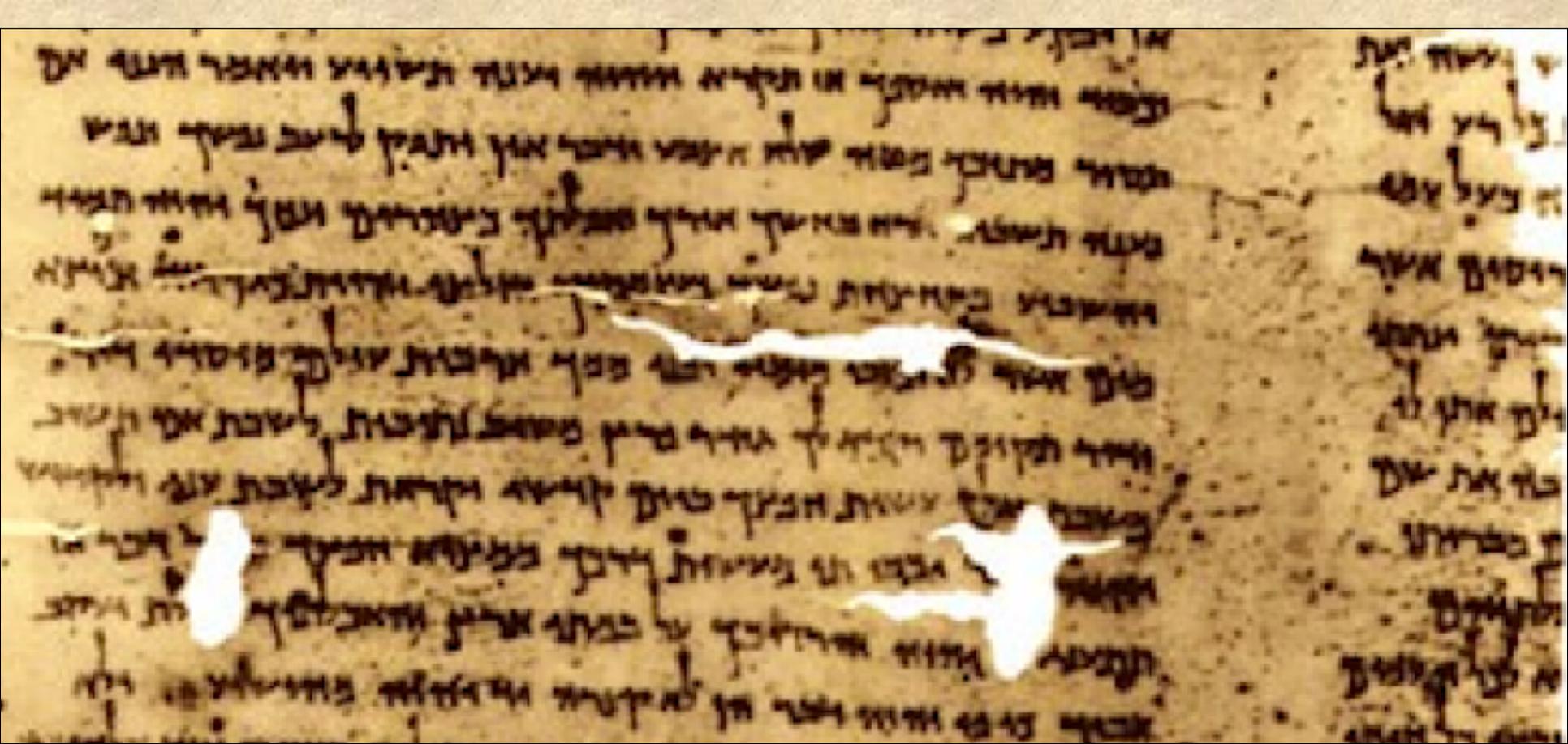
Unless you are familiar with the culture and literature of the ANE, you won't understand what Genesis is really saying.

*WE ARE TRYING TO READ, UNDERSTAND, AND LIVE THE  
BIBLE,  
FROM WHICH WE ARE SEPARATED BY 2,000-3,500 YEARS  
OF TIME, HISTORY, LANGUAGE, AND CULTURE.*

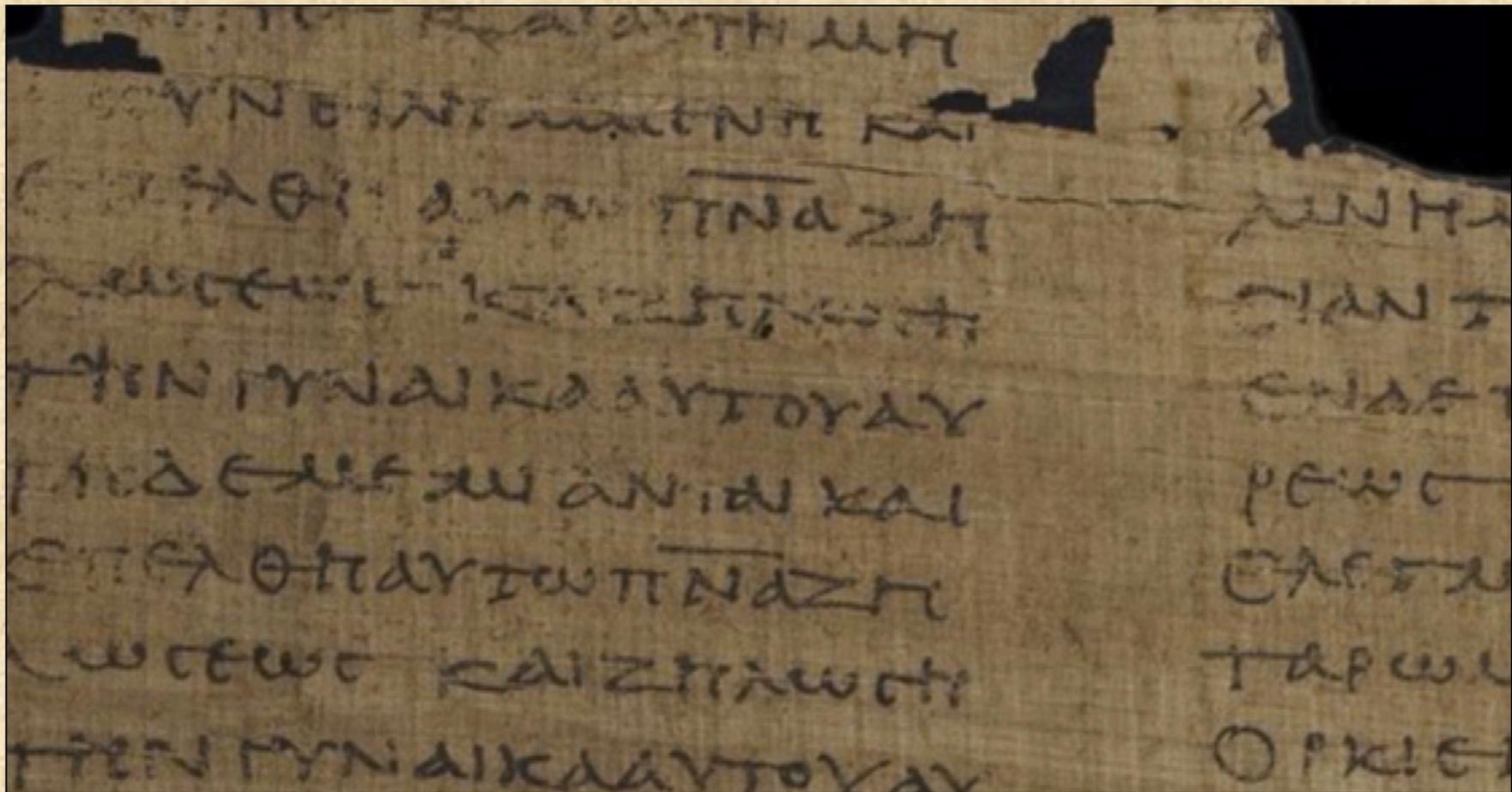
WE NEED THE HELP OF PROPERLY TRAINED, BELIEVING,  
SCHOLARS AND TEACHERS OF THE CHURCH.

**THIS IS THE PRIMARY WAY THE HOLY SPIRIT HELPS US  
UNDERSTAND THE BIBLE –  
*THROUGH THE TEACHERS OF THE CHURCH.***

*TO REFUSE THEM IS TO REFUSE THE GIFT OF GOD.*



DSS-1QIsa-B - Dead Sea Scroll of Isaiah, circa 200-100 BC

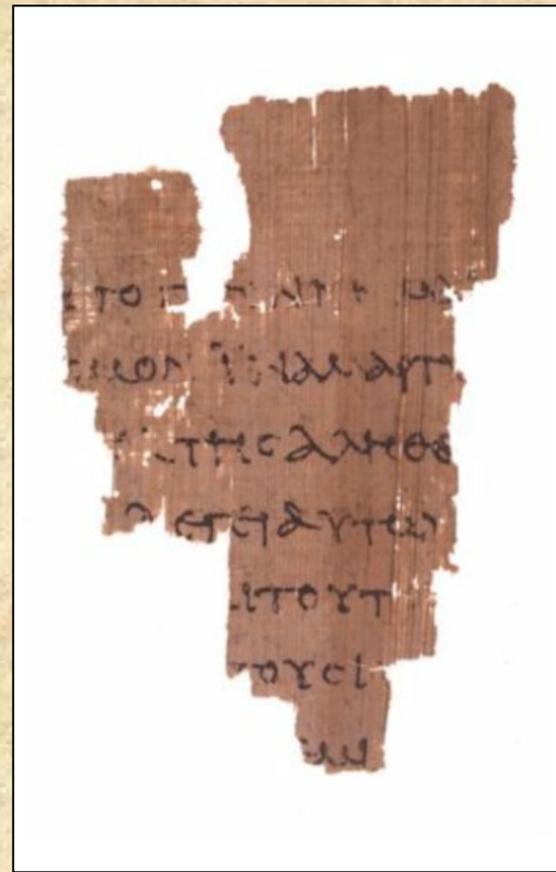
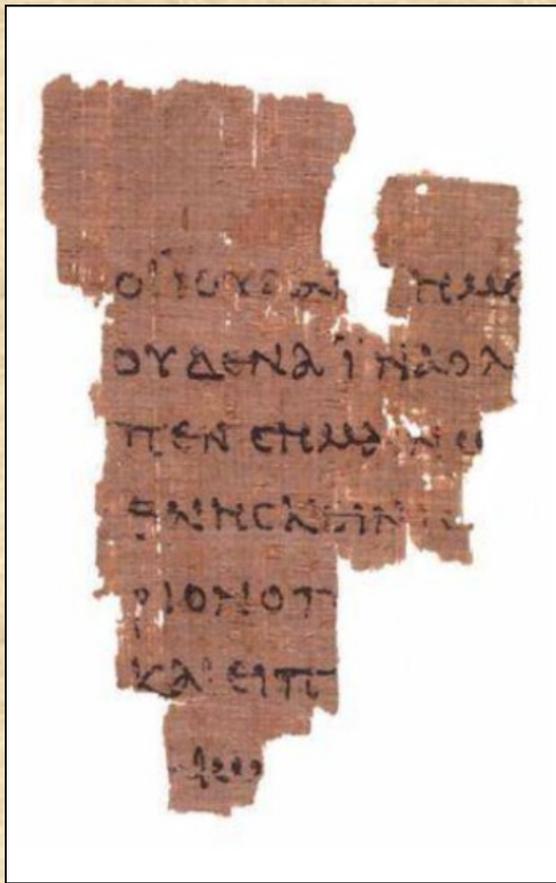


LXX – Septuagint fragment, circa late 100's AD

ΚΟΥ ΟΜΕΝ ΓΑΡ ΤΙΝΑΣ  
ΠΕΡΙ ΠΑΤΟΥΝΤΑΣ ΟΥ  
ΜΙΝ ΑΓΓΑΚΤΩ ΜΗΔΕΝ  
ΕΡΓΑΖΟΜΕΝΟΥΣ ΑΛΛΑ  
ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ  
ΤΟΥΣ ΚΑΤΟΙΟΥΤΟΙΣ  
ΤΑ ΔΑΓΕΕΛΑΔΟΜΕΝΑΙ  
ΠΑΡΑΚΛΑΟΥΜΕΝΕΝ  
ΤΥΧΩΝΑ ΜΕΤΑΝΟΥ  
ΧΙΑΣ ΕΡΓΑΖΟΜΕΝΟΙΣ  
ΕΑΥΤΩΝ ΑΡΤΟΝ ΕΣΤΙ  
ΩΣΙΝ ΥΜΙΣ ΔΕ ΑΔΕΛΑ  
ΦΟΙΜΗΘΗ ΚΑΚΗ ΟΝΤ  
ΚΑΚΟΠΟΙΟΥΝΤΕΣ ΕΙ  
ΔΕΤΙΘΟΥΧΥ ΠΑΚΟΥΣ  
ΤΩ ΔΟΠΥ ΔΩΝΕΙ ΤΗ

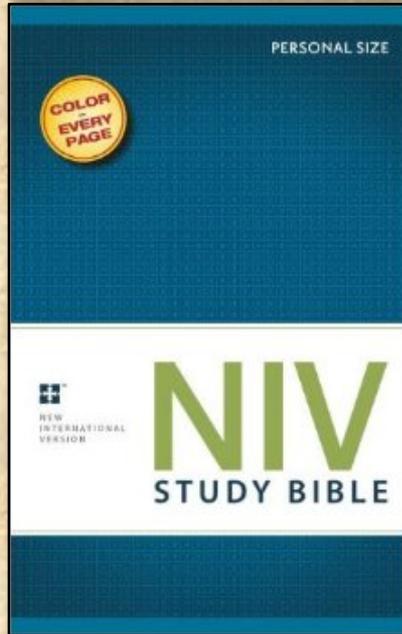
**Π**ΡΟ ΑΥΜΕΡΩΣ ΚΑΙ ΠΟΥ  
ΕΡΘΗΝ ΟΥΚ ΑΛΛΟΘΕΣ Α  
ΑΠΟ ΑΣΤΟΙΣ ΠΑΤΡΑΣ Η  
ΟΝΤΟΣ Ο ΠΡΟΣΟΝΤΩΣ  
ΕΠΙΣΧΑΠΟΥΤΩΝ ΗΜ  
ΡΩΝ ΤΟΥΤΩΝ ΔΑΔΗ  
ΕΝ ΗΜΙΝ ΕΝΥΠΩΝΕ  
ΘΗΚΕΝ ΚΑΝΗΡΟΜΗΘΟΝ  
ΠΑΝΤΩΝ ΑΙΟΥΚΩΝΕΝ  
Η ΟΣΕΝΤΟΥΣ ΑΙΩΝΑΣ  
ΩΝΑ ΠΑΥΕΑΣ ΜΑΤΗΣ  
ΣΗΟ ΚΑΙ ΧΑΡΑΚΤΗΡΤ  
ΥΠΟΣ ΤΑΣ ΕΩΣ ΑΥΤΟΥ  
ΦΑΝΕΨΗΝΤΕ ΤΑ ΓΑΝΤΑ  
ΤΩ ΗΜΑΤΙ ΤΗΣ ΔΥΝΑ  
ΜΕΩΣ ΑΥΤΟΥ ΚΑΘΩΝΟΙ

Codex Vaticanus – circa 325-350 AD, Alexandria, Egypt

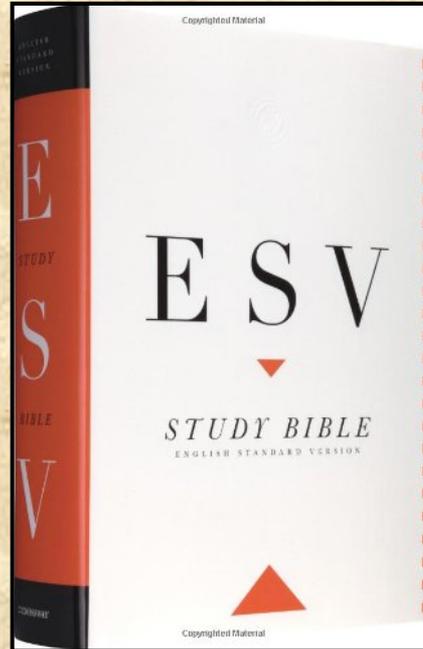


P52 – Rylands Fragment – John 18:31-33, 37-38 – Ephesus, ca. 125 AD

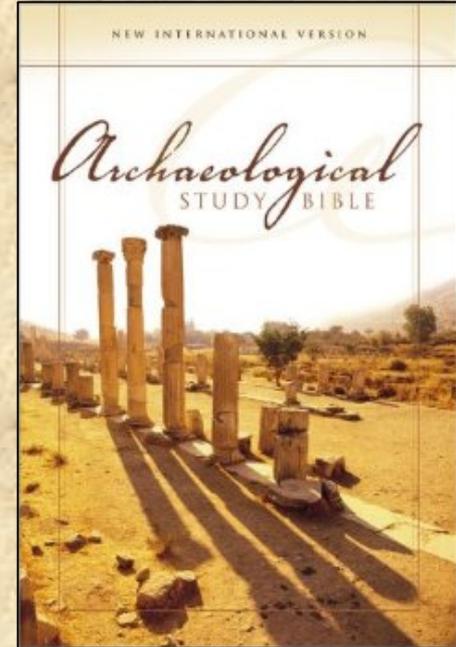
# GOOD STUDY BIBLES



Comprehensive

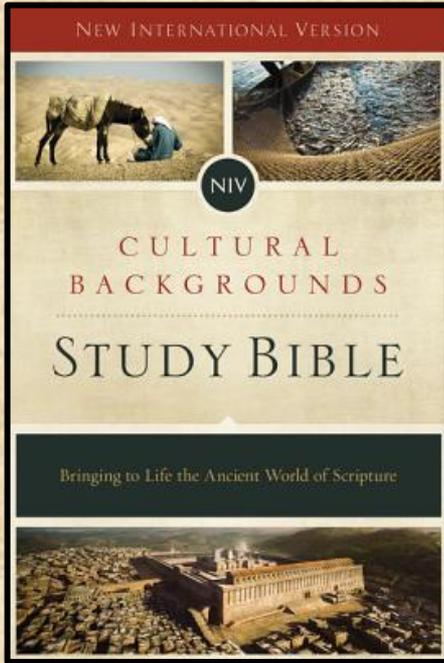


Comprehensive

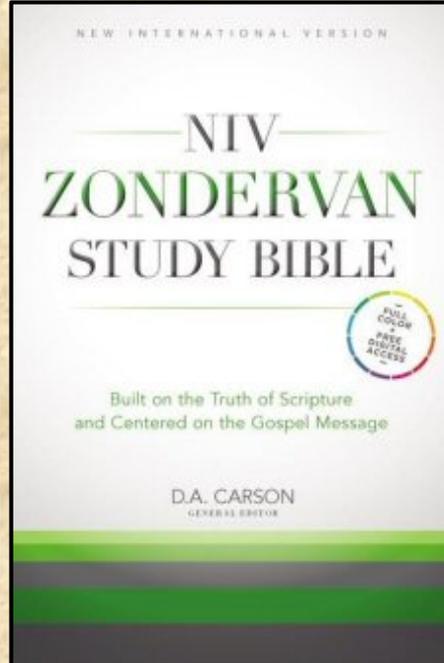


Archaeological -  
Cultural

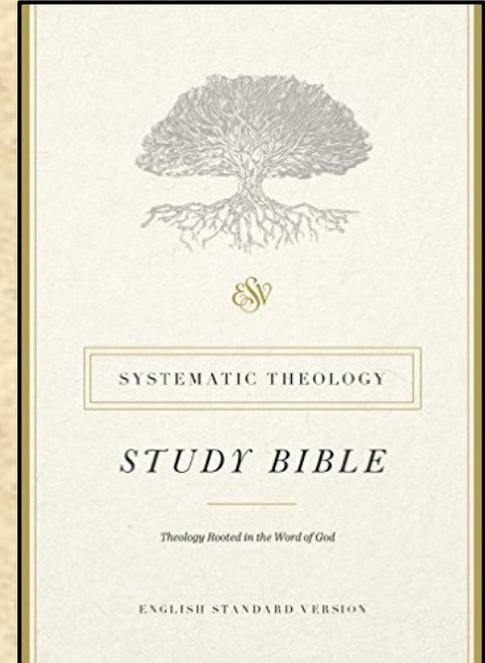
# GOOD STUDY BIBLES



Cultural  
Backgrounds

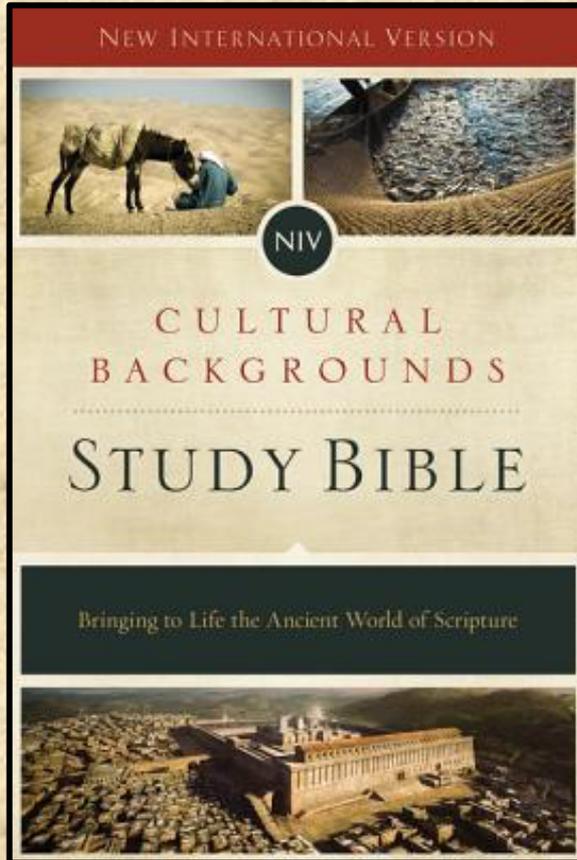


Biblical Theology



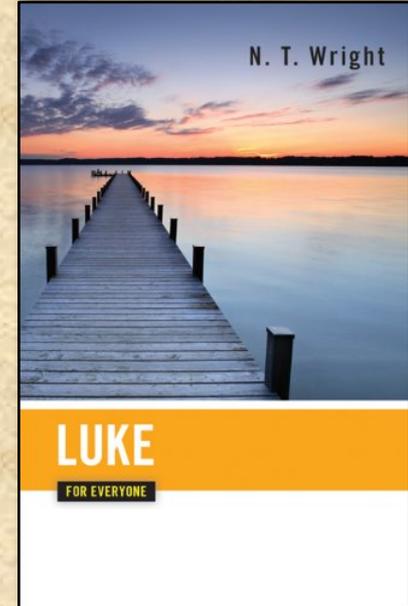
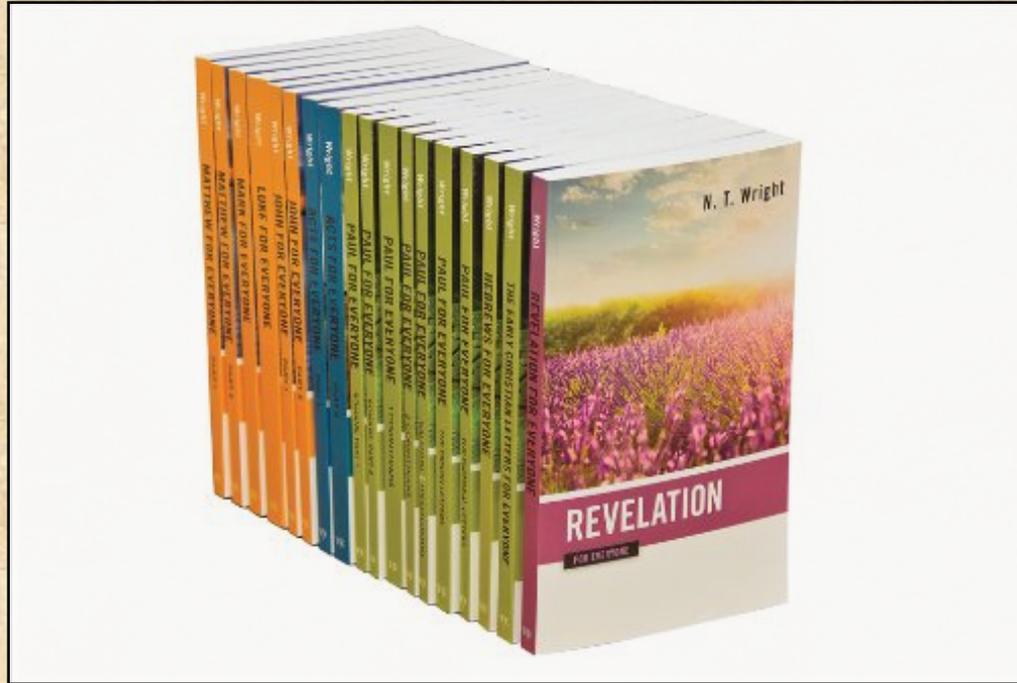
Systematic Theology

# GOOD STUDY BIBLES



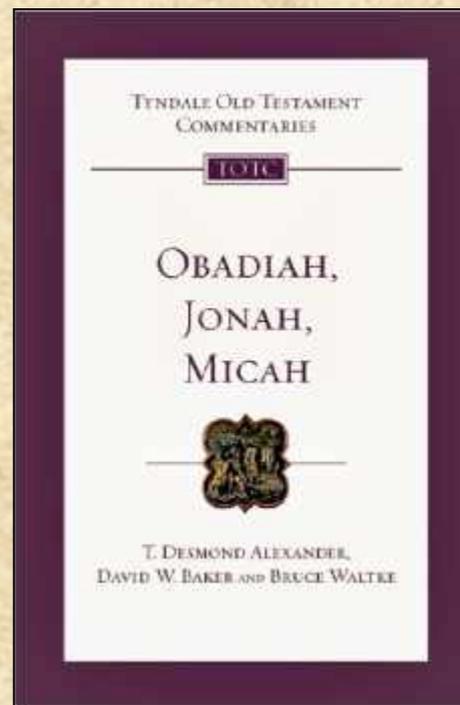
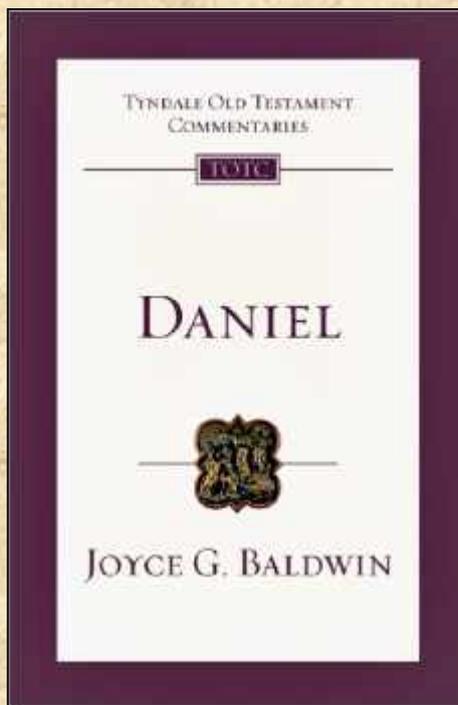
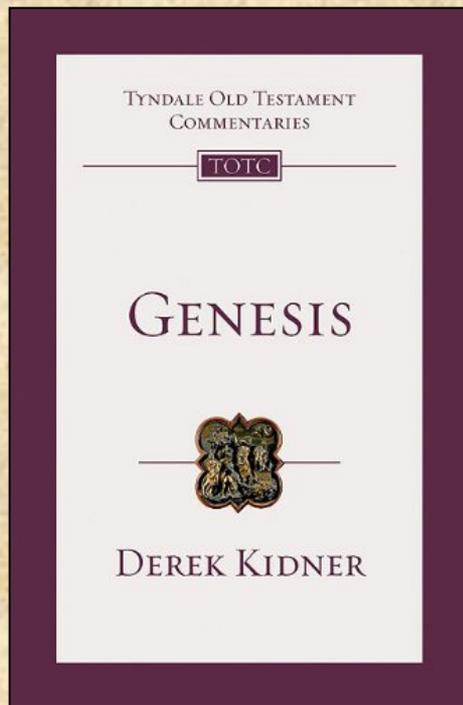
## Cultural Backgrounds Study Bible

# SIMPLE COMMENTARIES



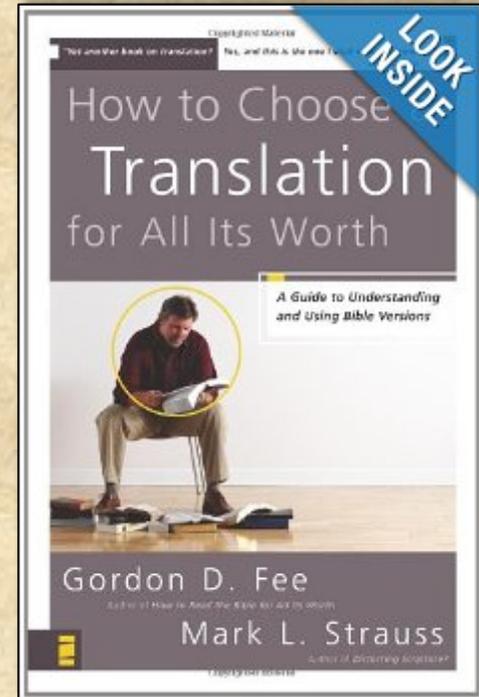
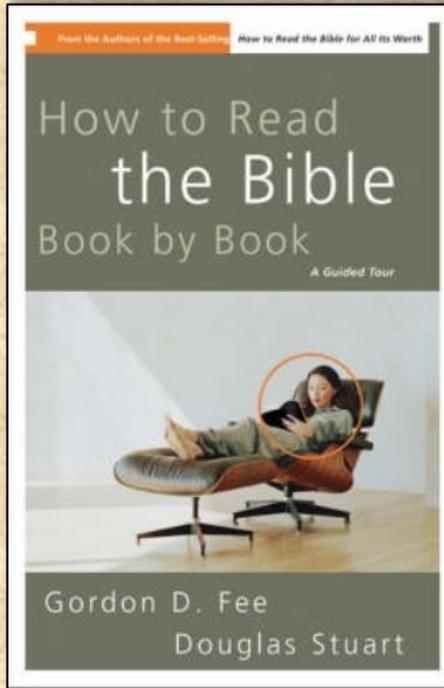
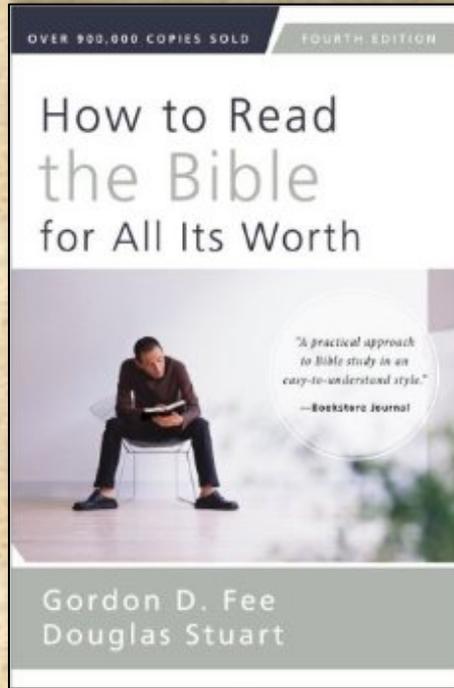
**The New Testament for Everyone, by Tom Wright**

# SIMPLE COMMENTARIES



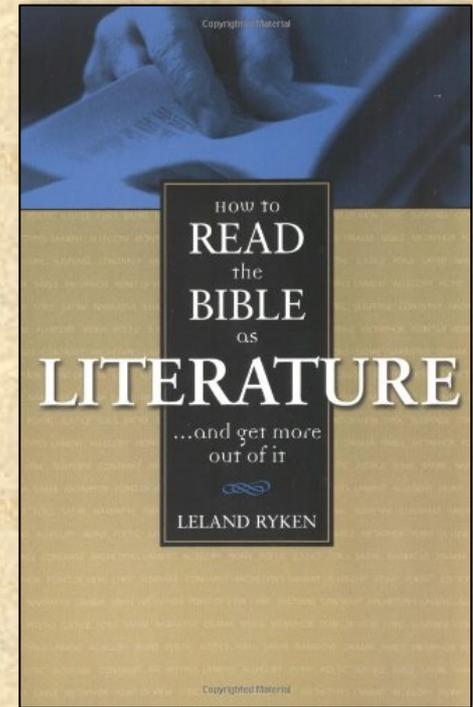
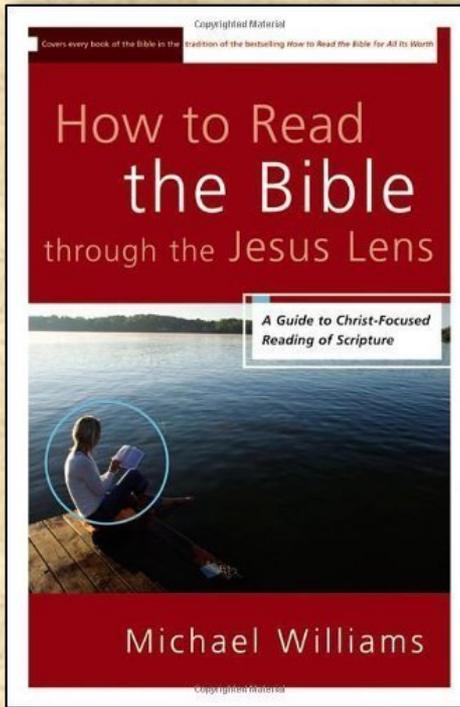
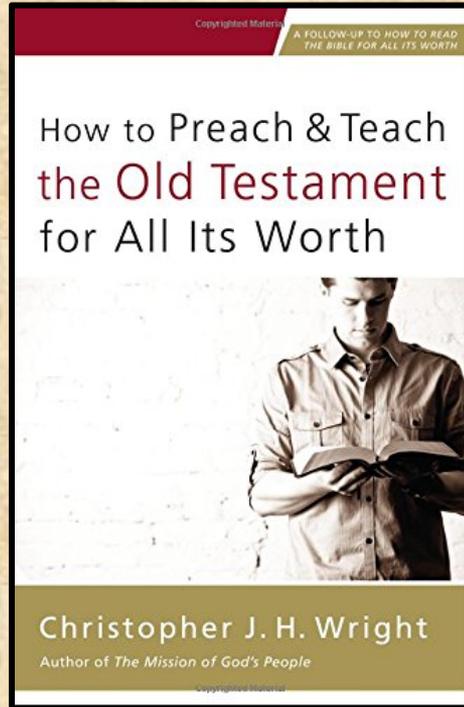
**Tyndale Old Testament Commentaries**

# GOOD STUDY AIDS



## How To Read The Bible Series

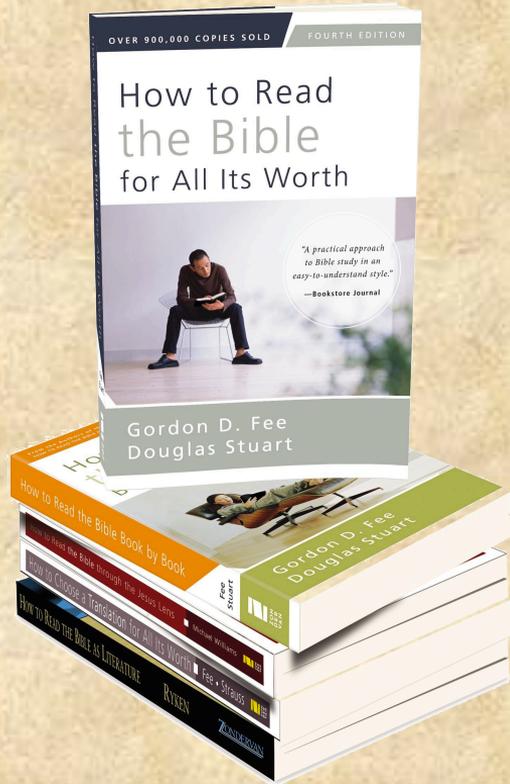
# GOOD STUDY AIDS



## How To Read The Bible Series

# GOOD STUDY AIDS

## HOW TO READ THE BIBLE – Six Pack



How to Read the Bible For All It's Worth

How to Read the Bible Book by Book

How to Choose a Translation

How To Read the Bible Through the Jesus Lens

How to Preach & Teach the Old Testament for All It's Worth

How To Read The Bible As Literature and Get More Out of It

## IN TODAY'S CLASS ...

- ◆ We will not re-teach the textbook.
- ◆ We will use the best current scholarship.
- ◆ You will not simply hear my opinion.
- ◆ You will hear what you would hear in the best evangelical, Pentecostal college and seminary classes.
- ◆ You will hear what the majority of solid Christian scholars believe.
- ◆ Everything will be a tiny summary. *Many more examples and far deeper detail stands behind everything you will hear today.*

**READING THE BIBLE CORRECTLY:  
CRITICAL CLUES TO WATCH FOR  
TO ENSURE YOU ARE READING THE BIBLE WELL**

There are many hermeneutical principles we must know and use if we are going to read, understand, and apply the Bible correctly. If we do not know these, and use them, then we will misread, misunderstand, and misapply the Bible.

We will be reading OUR meaning into GOD'S WORD, and then proclaiming OUR WORDS as if they came from GOD.

*In other words, putting words in God's mouth.* We will give an account to God someday for every time we have claimed to share, teach, or preach in His Name.

## What are the questions we ask?

1. Is this Old or New Testament?
2. What kind of literature is this?
  - a. Narrative?
  - b. Law?
  - c. Poetry?
  - d. Prophecy?
3. Is this describing an historical event?
  - a. Is it using declarative, “literal” language?
  - b. Is it using figurative language (simile, metaphor, symbols, etc.)?
4. Is this a prayer or praise or lament or meditation?
5. etc., .....

Among other things, we need to watch for Genre, Dischronology, Accommodation, and Figurative, Phenomenological, and Anthropomorphic Language.

“You cannot know what a passage means until you know how it means.” - Adele Berlin / Bruce Waltke

**What literary conventions and techniques is the author using to imbed his meaning within the text without explicitly stating that meaning in explicit, declarative words?** Genre, accommodation, dischronology, figurative, phenomenological, or anthropomorphic language, etc.?

*“You CANNOT know  
WHAT a passage means  
until you know  
HOW it means.”*

I. GENRE – The “kind” of literature that a book or passage of Scripture is.

The form or class or kind of literature.

**ILL:** Fiction, non-fiction, suspense, comedy, fantasy, poetry, prose, etc.

You read a piece or passage of literature according to it’s genre.

You don’t read fiction as if it is someone’s biography. You don’t read poetry as if it is prose.

*Genre is the fundamental defining factor in telling you how to read a piece or a passage of literature.*

**I. GENRE** – The “kind” of literature that a book or passage of Scripture is.

GENRE IS THE KEY THAT UNLOCKS THE DOOR.

GENRE IS THE **LENS** THAT **GOD CHOSE** THROUGH WHICH WE **MUST** READ THAT BOOK OR PASSAGE.

*Rejecting God's Lens means we will **never** clearly see the meaning.*

God and the human authors expected the original readers and listeners to see what KIND (genre) of literature they were hearing or reading, and to therefore know what to expect from that Word, and what NOT to expect from that Word.

*“When the Bible employs a literary method, it asks to be approached as (that kind of) literature and not as something else.”* Leland Ryken

God inspired the writer’s choice of genre before He inspired the words.

To refuse to acknowledge and accept God’s divinely chosen genre, and refuse to read a passage accordingly, *is to deny inspiration, reject God’s Word, and insert our own choice of genre and meaning.*

## **The broadest O.T. categories of literary genres are ...**

O.T. – Narrative, Law, Wisdom, Poetry, Prophecy, Apocalyptic

Narrative – Genesis, Joshua, Judges, Ruth, etc.

Law – Leviticus, Deuteronomy

Wisdom – Proverbs, Ecclesiastes, Job

Poetry – Psalms, many other places

Prophecy – Jeremiah, Isaiah, Malachi, ...

Apocalyptic – Daniel, Ezekiel, other prophets, ...

NOTE: A book of the Bible may fall in one genre as a whole book, *but* *will often have passages embedded within it that are a different genre entirely!*

**Example:** Cosmogony embedded in Narrative (Genesis), Poetry embedded in Epistle, Apocalyptic embedded in Gospel, etc.

## Distinguishing Genres – Prosaic and Poetic Accounts

Further, the same events may be described using such different genres as prose narrative, poetry, and so forth. Examples: ....

### I. A battle with Syria in Judges 4 and 5.

1. Judges 4 describes it in a fairly straightforward way. Narrative history.
2. Judges 5 poetically describes the stars fighting for Israel.

### II. Creation accounts in Genesis 1 and 2.

1. Genesis 2 has no plants until after it rains.
2. Genesis 1 has plants before sun or rain.

In both cases, one account is intended to be read as more narrational, and the other account as more poetic, or theological. Otherwise, contradictions ensue.

## II. DISCHRONOLOGY –

Dischronology is placing events, situations, or speeches out of their original chronological sequence.

This is done to illustrate something or to make a theological point.

Whenever you see dischronology, you know that the author is reporting creatively. He does **not** want you to think that this is straightforward narrative. He **expects** you to see this and read it accordingly.

The writer is intentionally writing to teach theological truths, and is **not** claiming that things happened in exactly this way physically, or exactly this order. This was a Hebrew literary convention.

# DISCHRONOLOGY in Genesis ...

Genesis 10 – the Table of the Nations

Genesis 11 – the Tower of Babel, birth of the Nations

But, you can't list the nations before they exist as if they exist!?

God inspired Moses to reverse these portions to associate the Nations with Noachian blessing and destiny, rather than with a curse alone.

The narrative is not strictly chronological, nor is it straightforward history.

The narrative portrays historical processes creatively, through a theological lens, in order to make theological points.

## DISCHRONOLOGY – The Gospels

- > John the Baptist imprisoned – Matt 14:3, Luke 3:19
- Jesus first preaching at Nazareth – Matt 13.53-58, Mark 6:1f, Luke 4:16f,
- Picking grain on the Sabbath – Matt 12.1f, Mark 2.23f, Luke 6.1f
- Sermon on the Mount / Plain – Matt 5-7, Mark has parts in 3, 4, and 9, Luke 6 with parts in 11, 12, 13, 14, 16.
- *Many more examples, all of which are re-arranged to make a series of theological points.*

### III. ACCOMMODATION

God revealed himself and his truth to the biblical authors **within their historical, cultural, conceptual context**, allowing them to express this revelation using **their own worldview, concepts, and literary conventions**. God preserved their expression from error when their expression is understood in their context.

God accommodated himself to his people in ways they could understand. The ultimate example of this is the Incarnation.

God accommodated His word to the way the ANE people viewed law, culture, family, their bodies, the earth, the climate, the cosmos, etc.

*God did not correct any part of their “science” – not physiology, meteorology, biology, or cosmology.*

## IV. FIGURATIVE LANGUAGE – Word Pictures

The Bible is permeated with figurative language – figures of speech, words and phrases that use an image, a picture, to make a point or communicate a truth.

Figurative language appears in all kinds of biblical literature – narrative, law, poetry, prophecy, etc.

Simile, metaphor, symbols, and so forth are **NOT** meant to be taken “literalistically.”

They are explicitly meant to be understood “**literarily**” as a literary convention commonly used in literature.

## IV. FIGURATIVE LANGUAGE – Word Pictures

“**Literalistic**” – reading something as if the word, words, phrases, or passage MUST be taken at simplistic face value.

“**Literalistic**” reading collapses all time and distance between us and the original authors and readers of Scripture. *It ignores the vast differences in culture, language, and worldview.*

“**Literalistic**” reading claims that all people, regardless of training, can simply read all Scripture at face value and interpret it through common sense and the Spirit’s leading. *That is a disaster waiting to happen.*

Advocates of simplistic literalistic reading often accuse those who read Scripture by taking genre, figurative language, and other literary conventions into account of denying God's Word.

This is simply not true.

**The Bible is permeated with figurative language** – figures of speech, words and phrases that use an image, a picture, a metaphor, to make a point or communicate a truth. *We must read Scripture taking all these things into account, and NOT read it in a simplistic literalistic way.*

## APOCALPYTIC Figurative Language

What is called “*collapsing universe*” language is often used to signify catastrophic judgment from God, the *fall of nations*, and *the end of epochs*.

The destruction of Babylon in 539 B.C. “the *stars of heaven* and *their constellations will not flash forth their light*; The *sun will be dark* when it rises, And *the moon will not shed its light*” (Isa 13:10).

The destruction of Edom in 586 B.C.

“All the stars of the heavens will be dissolved  
and the *sky rolled up like a scroll*;  
all the *starry host will fall...*” (Isa 34:4)

The destruction of Egypt in 587 B.C. “When I blot you out, I will **cover the heavens** and make their stars dark; I will **cover the sun** with a cloud, and the **moon shall not give its light**. All the bright **lights of heaven will I make dark** over you, and put darkness on your land, declares the Lord GOD” (Ezek 32:7).

God brought catastrophic judgment on Babylon, Edom, and Egypt, and other nations also. Epochs changed. New eras were born. *The language used to describe each “day of the Lord” was apocalyptic, but it was metaphorical, **NOT** literalistic.*

## NUMERIC Figurative Language

*The Hebrews used numbers differently than us: symbolically.*

Three – divine perfection; related to God.

Four – whole, whole earth (known to writer); cosmic completeness.

Five – the Torah / Pentateuch. “Penta” – Five. A multiple of five.

Six – incomplete; human; human effort.

Seven – fullness, completion, perfection. (3 x 4)

Eight – a new beginning, new order; resurrection.

Ten – many; multiples mean many more; the whole; representing ALL.

## NUMERIC Figurative Language

Twelve – fullness of God’s people; unity in diversity. Lunar months.

**Forty** – a long time that completes ( $4 \times 10$ ) something old, begins something new (Noah, Moses, Elijah, Jesus).

Three-hundred-sixty-five – days in the solar year.

**Thousand** – very many; a very long / complete time.

**Calculated numbers** – Addition / Subtraction; Division / Multiplication.  
( $12 \times 12 \times 10 \times 10 = 144,000$ .  $5 + 7 = 12$ . The sum points to the factors’ meanings.

Your first assumption when reading a number should be that the number may be symbolic, not precisely literal, OR at least that it’s primary significance is probably symbolic.

Other ancient people used many of these same numbers in similar or identical ways. The use of numbers as symbols was not a brand-new supernatural revelation from God. Rather, God was using a literary convention that the Hebrews and surrounding cultures already shared.

In the ANE, seven was considered a number of perfection and luck, and was also associated with the number of days in a week. It was also the length of time often taken to build a temple in ANE stories.

*Most biblical speakers or authors, including Jesus, often used figurative language to illustrate a truth or make a theological point.*

**It was God who chose to use figures of speech.**

If you refuse to accept God's figures of speech for what they are you're really rejecting God's Word, God's meaning, and substituting your own.

**ANE peoples had long before worked out the 12 lunar months with 7 day weeks. The Hebrews followed this way of measuring time.**

“3” became a symbol of wholeness or perfection because of the vertical three-tiered cosmos of the ANE: The heavens, the earth, the underworld.

“4” became a symbol of wholeness or fullness because of the horizontal quarters or directions of the earth: East, West, North, South.

$3 + 4 = 7$ .  $3 \times 4 = 12$ . So, 7 and 12 became symbolic of ultimate completeness, fullness, or perfection. These symbols pervade Scripture.

7 golden lampstands, 7 spirits, 7 words of praise, 7 churches.

7<sup>th</sup> Year. 49<sup>th</sup> Year. 70 elders. 70 x 7 Forgiveness.

***When highly symbolic numbers are abundant, an account may be symbolic.***

## HYPERBOLIC Figurative Language ...

**Hyperbole** – hyperballo – throw beyond. Exaggerate, embellish, enlarge, in order to emphasize or make a point clear.

Hyperbolic language was common practice in the ANE and permeates the entire Bible.

It was an intentional exaggeration used to emphasize a point.

The speaker, author, and listener understood it when they used, heard, or read it, and knew to NOT take it literalistically.

# HYPERBOLIC Figurative Language ...

## Examples:

1. The wisest man who ever lived.
2. Gouge out your eye, cut off your hand.
3. Throughout the whole world.
4. Over the whole earth.
5. The whole world could not contain the books.
6. They have turned the world upside down.

We sometimes recognize it easily in Scripture, but sometimes we must read carefully to see that this is hyperbolic figurative language.

## V. PHENOMENOLOGICAL LANGUAGE

Describing an event, scene, or situation as the phenomenon is perceived by the senses.

The sun rises and sets, the stars move, emotions are produced in your intestines and internal organs.

Psalm 93:1 “...the world is firmly established, **it will not be moved.**”

Ecclesiastes 1:5 “The **sun rises**, and the **sun goes down**, and hastens to the place where it rises.”

Lamentations 2:11 “Mine eyes do fail with tears, **my bowels are troubled**, my **liver is poured upon the earth**, for the destruction of the daughter of my people; ...”

## VI. ANTHROPOMORPHIC LANGUAGE

Anthropos – human, man.

Morphe – form

Ascribing human form, feelings, attributes, or actions to something not human, such as God, who is a spirit.

God accommodated himself and his revelation to humans by *allowing* us to describe him – his being and his doing – in ways to which we can relate, *human ways*.

When you see anthropomorphic language being used you are alerted that a *theological* point is being made and NOT a literalistic statement.

Accommodation, anthropomorphic, phenomenological language, among other things, mean the authors often ignore secondary or intermediate causes for the effects we see in the natural world.

The ancient Hebrews knew that having sex made babies, but were ignorant of the precise cellular mechanisms. So, God “formed” us in our mother’s womb. The long-term process was a mystery.

They knew that soil, water, and sunlight were necessary for crops to germinate and grow, but they attributed all of this directly to God. God is the ultimate source, but they thought he was the immediate source.

They did not understand the intermediate processes, *and God never revealed this to them.* God was concerned with redemption, with salvation history, **not** with science or perfect chronological history.

God accommodated His revelation to their worldview. *God was making theological points, not “scientific” points (astronomy, biology).*

God’s revelation of Himself was always “incarnational” – capable of being understood within the minds or worldview of those people in the time and place where He revealed Himself.

God’s Truth – the Spiritual / Theological Message – was carried within the Cultural Envelope that the People could recognize and receive.

THIS IS ALL IMPORTANT! LET'S LOOK AT IT AGAIN ...

**ACCOMMODATION...**theological truth expressed thru existing concepts.

*God did NOT reveal or express to His people better economic concepts, or better science, or best labor practices, or better family structure, etc.*

God's revelation of Himself was always "incarnational" – capable of being understood within the concepts or worldview of those people in the time and place where He revealed Himself.

**God's Truth – the Spiritual / Theological Message – was carried within the Cultural Envelope that the People could recognize, understand, and receive.**

# ALL-IMPORTANT CUES FOR READING THE BIBLE

(The things you must recognize first in order to read and understand ...)

1. **GENRE** – The kind / type / category of literature to which a passage or book belongs
2. **DISCHRONOLOGY** – placing events, situations, or speeches out of their logical or original chronological sequence.
3. **ACCOMMODATION** – theological truth expressed in existing language and concepts familiar to the recipients
4. **FIGURATIVE LANGUAGE** – Apocalyptic, numeric, metaphors, similes, hyperbole, picturesque language
5. **PHENOMENOLOGICAL LANGUAGE** – Describing an event, scene, or situation as the phenomenon is perceived by the senses.
6. **ANTHROPOMORPHIC LANGUAGE** – Describing God's appearance, feelings, needs, and actions in words normally used to describe humans

# THE PENTATEUCH

## GENESIS

## YOU SHOULD REMEMBER THIS ...

1. The authorship of the Pentateuch is credited to Moses.

## YOU MUST DEFINE INSPIRATION PROPERLY

When we think of Moses as the author of the Pentateuch, that includes later editing, additions, clarifications, and so forth by other writers, who were also guided by the Holy Spirit.

There are many instances of much later Hebrew in the Pentateuch than was used in Moses' time. This was the work of scribes as late as the post-exilic period updating the language so people could understand it.

# ORGANIZATION OF GENESIS ...

After Genesis 1, which stands alone as a unique prologue, Genesis is divided into 10 sections, each beginning with the word “Toledoth.”  
“Toledoth” – this is the account of; this is the story of.

The two basic divisions in the book are:

- > Genesis 1-11 – the primordial story; pre-history.
- > Genesis 12-50 – the story of the Patriarchs. The roots of Israel.

*NOTE the break between 1-11 and 12-50.*

*The “real” or identifiable history boundary begins roughly at chapter 12 with the story of Abraham.*

## ORGANIZATION OF GENESIS ...

Genesis 1 stands alone as a unique prologue, unlike any other literature in all of Scripture.

Genesis 1-11 stands alone as a primordial history, the pre-historic story of humanity's origins and destiny.

There are special issues unique to Genesis 1-11 that require special attention to ensure we read these chapters correctly.

We cannot read Genesis 1-11 in precisely the same way that we read some of the other narratives of Genesis and other books.

# THE GENESIS 1 COSMOGONY

“Cosmogony” – story of origins

*The style of Genesis 1 is different than the style, structure, and so forth of any other part of the Old Testament.* It is written in a very poetic prose style that some call the hymn of creation. It is even very different from Genesis 2.

It is written in the context of, and in the style of, the Ancient Near East (ANE), especially the cosmogonies of the surrounding cultures.

# THE GENESIS 1 COSMOGONY

“Cosmogony” – story of origins

It is God’s Story of Creation for Israel, telling them who their God is, how he created everything, and how he created THEM. God gave it to Israel as a **polemic** or **argument against** all of the creation myths of the surrounding cultures (Egyptian, Mesopotamian, etc.).

It is actually the **Story of the Creator**, more than the story of creation. The Story of the God of Israel over against the stories of the false gods of surrounding nations.

*“In the beginning, GOD CREATED...” – GOD is the subject and hero.*

## **PLEASE NOTE THE BROAD IMPLICATIONS OF THIS ...**

Moses was **NOT** writing to answer the questions of science of any age, whether the 15<sup>th</sup> Century or the 21<sup>st</sup> Century. He was NOT writing to answer “those kinds of questions – the scientific *how* and the *when* of creation.” (*from your textbook, p. 19*)

“The bible gives *NO WAY to date events before Abraham* and not with certainty before Solomon’s building of the temple.”  
(*from your textbook, p. 19*)

In Genesis 1-11, we should always *focus* on the “*clear, essential* *theological* truths God is presenting in Genesis.”  
(*from your textbook, p. 20*)

God inspired Moses to record these things from a *theological perspective*, and for a *theological purpose*: God is the creator of all things, humankind is fallen and sinful, but God loves his creation and humanity and acts graciously to redeem them.

*God inspired Moses to write in the genre of ANE cosmogony.*

## An example: The Letter of Apion to his father Epimachos

“Apion to Epimachos, his father and lord, very many greetings. Before all else I pray that you are well and that you may prosper in continual health, together with my sister and her daughter and my brother. I give thanks to the lord Serapis, because when I was endangered at sea, he rescued me immediately. When I arrived at Misenum, ... Therefore, I request you, my lord father, write me ... Salute Kaption ... and my siblings ... I pray that you are well.”

*What does that remind you of? What does it sound like?*

*(The letters of Paul.)*

An example: The Letter of Apion to his father Epimachos

*When you read this, you immediately recognized the NT letter-form, because you are familiar with this genre. You knew this was a LETTER and you knew what to expect and how to read it.*

Many other examples this and other genres can be cited.

# ANE – ANCIENT NEAR EAST



# ANE COSMOLOGY / COSMOGONY

ANE – Ancient Near East(ern)

The Hebrews were one of many ANE people-groups. They were Semites, related to various other nations descended from Shem.

They spoke Hebrew, a dialect of Aramaic, the larger language group of the area. Hebrew developed from Aramaic and related languages.

They shared all of the ideas about the physical world common to the ANE people around them.

They shared common concepts about their bodies, the weather, how the physical universe was structured, and so on.

They were familiar with the creation stories of the ANE cultures around them – Mesopotamian, Egyptian, and others.

**Cosmology** – explanation for, or understanding of, the cosmos or universe; how it functions, it's structure, as it now exists.

**Cosmogony** – explanation for how the cosmos or universe came into being; a story of creation.

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## GENRE of ANE COSMOGONY

Was there any particular genre or form of literature, with which ancient Israel was familiar, that God could use to communicate His Story and the real meaning of creation?

Yes.

The ANE people surrounding Israel had various epics of creation they used to explain how their gods created the cosmos.

God revealed his true story of creation in a form Israel could understand, providing a theological explanation that exalted 1)Yahweh as the One True Creator God, 2) properly related the functions of Creation to Yahweh, and 3) began the connection of Israel with Yahweh.

# MESOPOTAMIAN CREATION EPICS

## 1. ATRAHASIS – The Very Wise

**Sumerian** Creation Epic and Flood  
Account,  
circa 1,600 BC

Several copies are extant

Atra-Hasis – Exceedingly Wise



## Atra-Hasis major points ...

The lower gods tired of doing hard manual labor, complain, burn their tools, and refuse to work.

The higher gods slaughter a lower god, mix his blood and their spittle with clay, place pieces of the clay in a womb-goddess as if in a kiln.

Humans are born to become slaves, doing the hard manual labor, but become too numerous and noisy. The gods can't sleep.

The gods send disease, floods, and death to decrease human population.

# MESOPOTAMIAN CREATION EPICS

## 2. ENUMA ELISH –

**Babylonian** creation story, circa  
1,500-1,100 BC

Various versions exist, numerous  
copies are extant.

The Babylonian Enuma Elish is the  
root epic. Assyrian, Canaanite, and  
others borrow from it.



## Mesopotamian Cosmogonies (from Enuma Elish) ...

Each nationality tailored the epic to exalt their primary god (such as Marduk for Babylon).

Primeval god(s) generate spontaneously.

Primeval god / goddess create or beget other gods sexually and immorally.

Monsters / demons are created to aid the hero god(s) against others in primeval war.

The hero god defeats the chaotic abyssal water god.

The losers remains become the material cosmos.

Natural objects – sun, moon, stars, sea – are evil or are deities.

The ability to “name” means to have authority over, to assign function, and to assign destiny.

Humans are created as slaves to relieve secondary gods of hard labor.

Humans are to fear, serve, and placate the gods of sun, moon, stars, and earth.

The stories are marked by jealousy, hostility, conflict, war, crudity, mutilation, and a denigration of humanity.

The stories are designed to be regularly read or recited in religious ceremonies of sacrifice and worship for a nation’s gods.

# EGYPTIAN COSMOGONIES - Varied across dynasties and cities: Thebes, Memphis, Heliopolis, etc.

Circa 2,800 – 2,200 BC



**Egyptian Cosmogonies varied.** They usually had some combinations of the following components ...

A primeval mound (land) arose in a primeval, chaotic ocean.

A god, usually Atum, willed itself into being from the mound. Atum was also Amun, and was associated with Ra (hence, Amon-Ra).

He spat and vomited out gods and goddesses of the air and moisture.

The gods were charged with bringing order out of chaos.

There were 4 primordial pairs of gods or creatures in the form of frogs or serpents (each had a consort):

- > Nun – the formless deep, abyssal waters
- > Keku – darkness
- > Amun – breath, wind
- > Hehu – illimitable chaos

These 4 then generated the (gods of) sky and land out of darkness, emptiness, chaos, and wind. *The phrase “heavens and earth” is used to describe the entire cosmos.*

In some myths, light was made before the sun (god), Ra.

Amon-Ra would travel across the sky-dome and descend into the Sea of Reeds (chaotic waters) and there defeat Apophis, the chaos monster. Amon-Ra (the Sun) would rise in victory from the Sea of Reeds each morning.

Amon-Ra would repeatedly indwell each new Pharaoh, the Son of God on the earth, *the image of Amon-Ra*.

Amon-Ra's temples had pools of water and reeds reenacting his victory constantly, maintaining the good order of the world (which meant Egypt).

The god(s) made stars, plants, fruit trees, fish, and birds, often in the same order as Genesis.

Particularly in Egyptian cosmogonies, creation was often accomplished by speaking.

The sun, moon, stars, winds, earth, and other parts of creation were either gods / goddesses or associated with them.

Humans were crafted in some manner from clay, either with the blood or tears of a god, **but given no exalted purpose.**

**The Egyptian cosmogonies were over 1,000 years older than Moses and the first writing of the Genesis account.**

# COMMONALITIES IN THE ANE COSMOGONIES

With creation complete, the god(s) had temples built for them.

The temples were decorated with scenes from the creation epic.

The temple was complete when an image of the god was created and placed in it.

The god was invoked, that his spirit might come and dwell in the image, in the temple.

The god(s) rested in the temple, their home, and were worshipped and fed by their human slaves..

# ANE TEMPLES / ZIGGURATS



The god's ability to "name" everything meant authority to rule, assign function, and define destiny.

The ANE cosmogonies focus on religious significance, meaning, and function.

They do **NOT** focus on material composition, physical processes, chronology, or related issues important to a modern scientific mindset.

Israel's understanding of how the cosmos was structured, and their interest in meaning and function *instead of* material composition, physical processes, or chronology, would have closely resembled their ANE neighbors.

**COSMOLOGY** - understanding of how the universe is structured and how it functions.

The ANE had a pre-scientific cosmology defined by the religions, the stories, the culture, and the normal phenomenological observations of their world.

This was true regarding human physiology ...

**Internal organs** – the bowels, heart, kidneys, liver – were the seat of the emotions, and often of the mind and will. (We already saw that OT writers believed this)

This was true regarding meteorology and geology ...

God directly, in an unmediated manner, caused weather of all kinds, and earthquakes.

**Psalm 135** “6 The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths. 7 He makes clouds rise from the ends of the earth; he sends lightning with the rain and brings out the wind from his storehouses.”

**Isaiah 29:6** “...the LORD Almighty will come with thunder and earthquake and great noise, with windstorm and tempest and flames of a devouring fire.”

It was true regarding Cosmology, the structure of the physical universe. This is what the ANE people, including Israel believed ..

The sun rose and the stars moved.

The earth was fixed and never moved.

The sun, moon, and stars moved around the earth – a geocentric universe.

The earth was flat, with edges and four corners, or was a disc.

The earth rested above the abyssal waters on pillars.

The sky was a firmament, a dome, a solid thing that God had stretched out as a vault over all the earth.

**“raqia”** – dome; hammered out metal.

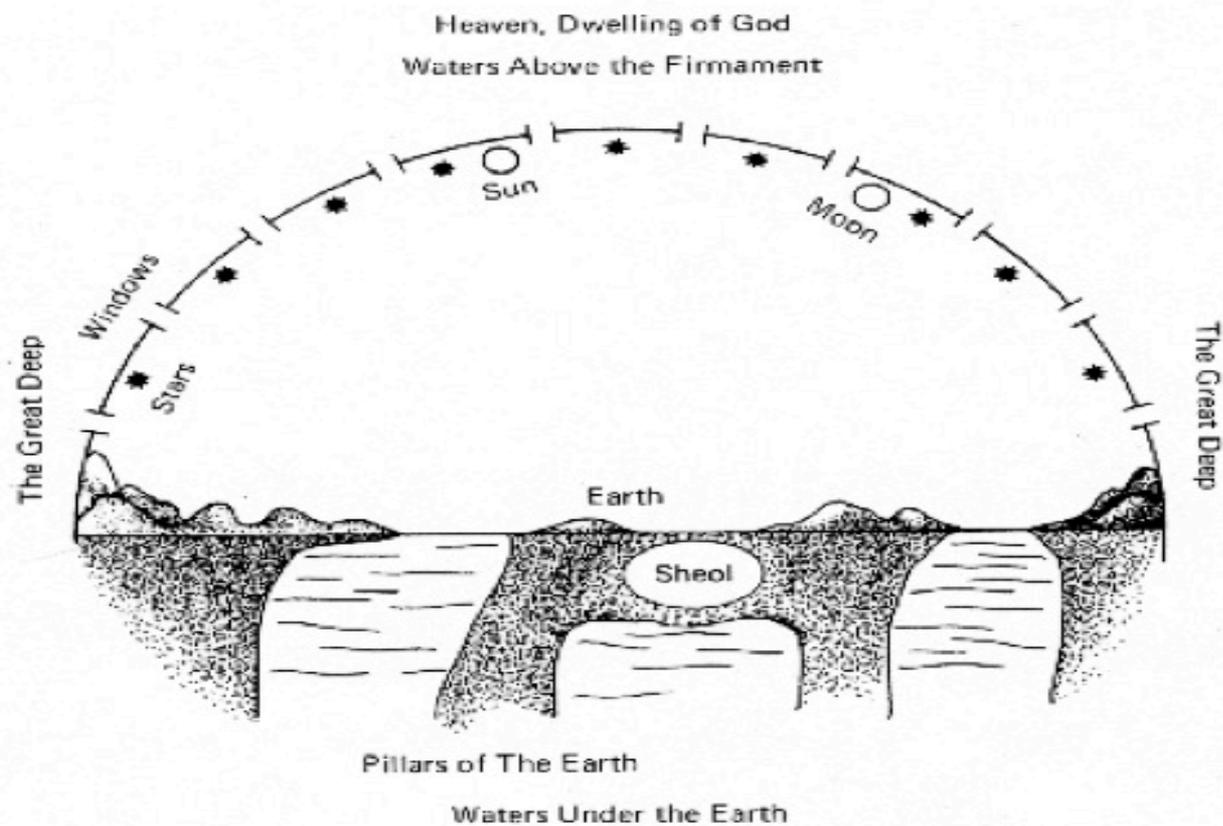
This sky-dome rested on the pillars of heaven, mountains at the edges of the earth.

There were waters (an ocean) above this dome, and above that, God's upper chambers, His special throne (the Third Heaven).

God had set gates or windows into the sky-dome that he could open to allow rain to fall or wind to blow.

He had made doors in this dome to let sun, moon, and stars in and out, and between these doors they ran a regular circuit or course.

Why is the sky blue? There's water up there. Where does the rain come from? From the waters above the heavens.



Hebrew conception of the universe





Isaiah 66 “1 This is what the LORD says:

“**Heaven** is my throne, and the **earth** is my footstool.

Where is the house you will build for me? Where will my resting place be? 2 Has not my hand made **all these things**, and so they came into being?” declares the LORD.”

Repeatedly, throughout Scripture, the cosmos is portrayed as God’s **temple**, his **house**, the place he rests.

**Humanity is his image, his children are his particular dwelling place, but all creation is truly his temple.**

This is what ancient Israel believed.

## Job 38

“4 “Where were you when I laid the foundation of the earth? Tell me, if you have understanding. 5 Who determined its measurements—surely you know! Or who stretched the line upon it? 6 On what were its bases sunk, or who laid its cornerstone, 7 when the morning stars sang together and all the sons of God shouted for joy?”

*This is the language of architecture, specifically of temple or palace building. Ancient Hebrews viewed the cosmos as God’s temple, because that’s how the ancients thought.*

*Throughout Scripture, God repeatedly uses this ANE worldview to confirm that the cosmos is indeed his temple.*

Gen 7:11 “...on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.”

Deut 33:13 “May the LORD bless his land with the precious dew from heaven above and with the deep waters that lie below;”

1 Sam 2:8 “For the foundations of the earth are the LORD’s; on them he has set the world.”

Psalms 75:3 “When the earth and all its people quake, it is I who hold its pillars firm.”

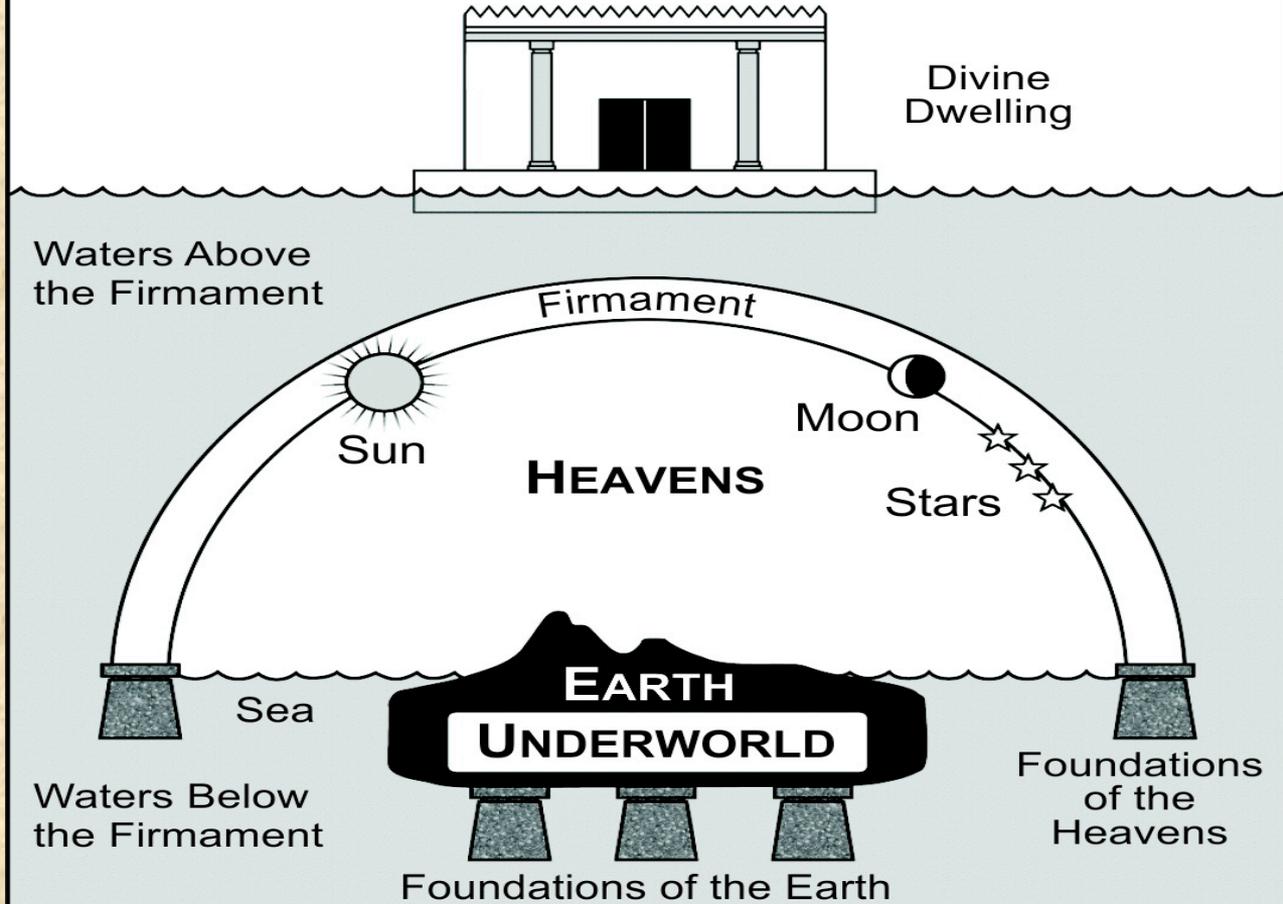
Job 26:1 “The pillars of the heavens quake, aghast at his rebuke.”

Prov 8 “27 I was there when he set the heavens in place,  
when he marked out the horizon on the face of the deep,  
28 when he established the clouds above  
and fixed securely the fountains of the deep,  
29 when he gave the sea its boundary  
so the waters would not overstep his command,  
and when he marked out the foundations of the earth.”

Psalm 104 “2 The LORD wraps himself in light as with a garment; he stretches out the heavens like a tent 3 and lays the beams of his upper chambers on their waters. ... 5 He set the earth on its foundations; it can never be moved.”

The pillars of the earth were its foundation. And, the Bible clearly says the earth cannot be moved. *The Motionless Center of the Universe*.

# HEAVENS OF THE HEAVENS





**Psalm 19** “4 In the heavens God has pitched a tent for the sun.  
5 It is like a bridegroom coming out of his chamber, like a  
champion rejoicing to run his course. 6 It rises at one end of  
the heavens and makes its circuit to the other; nothing is  
deprived of its warmth.”

**Judges 5** “20 From the heavens the stars fought,  
from their courses they fought against Sisera.”

Psalm 78 “23 Yet he gave a command to the skies above and opened the doors of the heavens;”

Psalm 148 “1 ... Praise the LORD from the heavens; praise him in the heights above. 2 Praise him, all his angels; praise him, all his heavenly hosts. 3 Praise him, sun and moon; praise him, all you shining stars. 4 Praise him, you highest heavens and you waters above the skies.”

Isaiah 24 “18 The floodgates of the heavens are opened, the foundations of the earth shake.”

1 Chronicles 28 “2 King David rose to his feet and said: “Listen to me, my fellow Israelites, my people. I had it in my heart to build a house as a place of rest for the ark of the covenant of the LORD, for the footstool of our God, and I made plans to build it.”

*The Ark of the Covenant is God’s footstool, the sign of God’s rest in his temple, laying absolute claim to this universe that belongs to HIM!*

Israel, God’s Son, God’s new humanity, God’s renewed Image, will carry the Ark, and the tabernacle, wherever they go, proclaiming the presence and sovereignty of the Creator over his creation.

# READING GENESIS 1 ...

## 1. Stylized Structure and Symmetry in Genesis 1

| First Trio  |                       |                        | Second Trio  |                       |                                       |
|---|-----------------------|------------------------|--|-----------------------|---------------------------------------|
| Day   | Creative Acts/Aspects | Form/Sphere            | Day  | Creative Acts/Aspects | Fill-and-Rule/Functionary             |
| 1   | 1                     | Light                  | 4  | 1                     | Lights (sun, moon, stars)             |
| 2   | 1/2                   | Dome (sea, sky)        | 5  | 1/2                   | Inhabitants (fish, birds)             |
| 3   | 2                     | Dry Land<br>Vegetation | 6  | 2                     | Land animals<br>Humans in God's image |
| Movement: Static  |                       |                        | Movement: Increasing freedom, from a set course, to a range, to Humanity's unlimited access. |                       |                                       |
| Progress: From heaven to earth (Days 1-3)   |                       |                        | Progress: From heaven to earth (Days 4-6)  |                       |                                       |
| <b>Seventh Day</b> - unique, unending; God enters his rest in his good and ordered cosmic temple, to sustain his creation, enter into relationship with humanity, host them, bless them, and receive their worship. |                       |                        |  |                       |                                       |

# READING GENESIS 1 ...

A highly structured, artistically crafted account ...

## The Linear structure ...

- Seven parts, corresponding to 7 days of creation
- Same wording in each ... “and God said” - “let there be” - “and it was evening and it was morning, the (X) day”
- Increasing variety and abundance of creation and life
- Range of movement increases for created things each day
- Descriptions of creative days grow longer with each day
  - Words: 31, 38, 69, 69, 57, 149
- SABBATH (*The Sabbath stands at the end, thus highlighting it.*)

# READING GENESIS 1 ...

A highly structured, artistically crafted account ...

The Parallel Structure ... (Form, then Fill)

A – Light

B – Sea and Sky

C – Dry Land

A' – Luminaries

B' – Fish and Birds

C' – Land animals and Humans

D – SABBATH

*(The seventh day stands alone, thus highlighting it.)*

# READING GENESIS 1 ...

A highly structured, artistically crafted account ...

## Structured Numeric Patterns ...

- Repeated use of 7 and multiples of 7
- Repeated groups of 3 and 10 describing God's naming creating, announcing and evaluating
- First verse has 7 words, the second verse 14
- 2:1-3 uses 35 words to describe the 7th day (Sabbath, perfect day)
- "God" occurs 35 times (5x7) (Torah x Perfection)
- "Heaven" and "earth" occur 21 times each (3x7)
- There are many other repetitions, relationships, and symmetries.

Kenneth A. Mathews, *Genesis 1 – 11:26*, The New American Commentary (Nashville: Broadman & Holman, 1996), 120.

## YOU SHOULD REMEMBER THIS ...

When writing religious, literary, and sometimes historical texts, **ancient authors used numbers primarily as symbols pointing toward other meanings, such as theological truths.**

We use numbers primarily arithmetically and quantitatively, purely for their numeric value. This is a modern secular use of numbers.

To insist that biblical numbers must be primarily arithmetic and quantitative *is to reject the original biblical meaning and force secular meanings into the biblical text.*

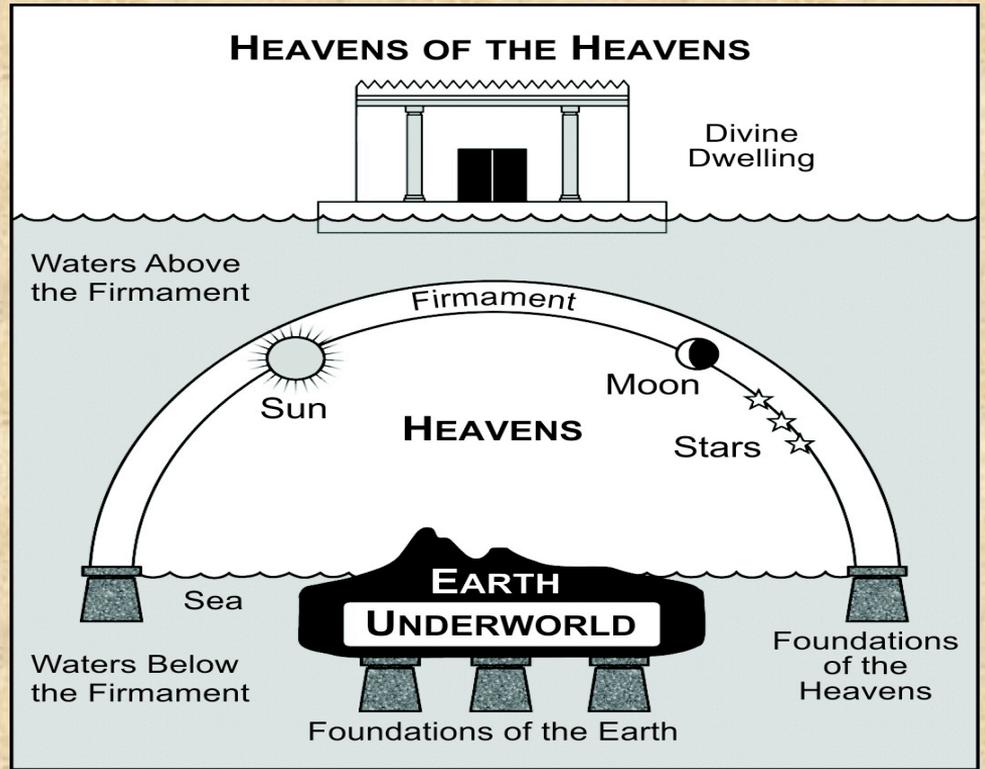
After the Exodus, God gave Israel through Moses a divinely inspired, true cosmogony from their God, using the **genre** and **cosmology** of the ANE.

*This story of creation has no relation to, nothing to do with, the science of our age or any other age.*

*It is completely unconcerned with, and devoid of any references to, any of the concerns of modern scientific theories of origins.*

It was the true theology of Creator and creation to counter the pagan myths around Israel, to exalt Yahweh their God, to set them apart as God's unique People, and to form the foundation for God's redemptive history.

Psalm 104 “2 The LORD wraps himself in light as with a garment; he stretches out the heavens like a tent 3 and lays the beams of his upper chambers on their waters.  
... 5 He set the earth on its foundations; it can never be moved.”



## GENESIS 2 ... THE SECOND CREATION STORY

**This time God describes the creation of Earth as His Garden-Temple, and Man as His guest and gardener. The language of Genesis 2 is temple language throughout.**

In the ANE all sacred space was like a temple in which to meet God.

A temple complex was a microcosm of creation and was where god(s) lived. Here was the intimate meeting place with the gods.

Temples were described with a river flowing from beneath them through large adjacent garden, watering it into an abundant provision of flora, fauna, and food (Ezekiel 47, Revelation 21-22).

## GENESIS 2 ... THE SECOND CREATION STORY

“Light” (me’or) is almost always used elsewhere in the Hebrew Bible of the sanctuary light in the Tabernacle.

In Genesis 2:2 we are told that God “finished his work” on creation, language is very similar to the language of Exodus 40:33, where Moses “finished the work” on the Tabernacle.

“To walk” – the same verbal form used of God in the Garden and in the Tabernacle: “walking in the Garden” / “I will walk with you” (Gen 3:8, Lev 26:11-12).

## GENESIS 2 ... THE SECOND CREATION STORY

In Genesis 2 fruit bearing trees (shrubs) are not created until after Man is created. There was no one to tend them. After man, the gardener, is created to tend them, then such plants can be created.

**Adam** – the ground. The Creature / The Image / The Human(s). (The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam*. The Groundling, the Earthling.

**Eden** – from Aramaic, meaning fruitful, abundance.

**In the east** – the direction from which God / the gods sent Life. ANE temples faced east.

## GENESIS 2 ... THE SECOND CREATION STORY

**A garden** – paradise. Where God / gods dwell and receive worship. In 3:24 the Garden Gate is on the east, like ANE temples and Israel's temple.

**River** – flowed from beneath the temples, bringing abundant life.

**Rich in “gold, resins, gemstones”** – the materials used to decorate Israel's tabernacle, temple, and priestly garments

**The Tree of Life** – later seen in the Menorah (temple's candlestick). ANE art often portrayed “trees of life.”

## GENESIS 2 ... THE SECOND CREATION STORY

The humans were to “farm” and “take care of” the garden – the word for “to farm” is often used for religious worship (Exodus 3:12) or of priests serving in the Temple (Numbers 3:7-10)

SO, Farm / Cultivate the Garden = Serve / Worship God.

“Take care of” – sacred service. Performing duties on the temple grounds.

Adam (the human(s)) was an “archetypal Levite performing the priestly role of preserving the Temple and worshipping God.” - Wenham

## GENESIS 2 ... THE SECOND CREATION STORY

The vocabularies, structures, and writing styles of chapters 1 and 2 are very different. Both accounts reflect the ANE worldview: chaos, creation order, an idyllic life, a garden paradise, temple, eventual violence, etc.

Both chapters emphasize man as the apex of God's creation, the creature for whom God cares **and** has provided all of this creation, temple, and Presence.

All humans are created in God's image, not merely kings or nobility. No one is created to be oppressed or enslaved.

Woman is seen as man's equal, complementary. **Revolutionary.**

## GENESIS 2 ... THE SECOND CREATION STORY

Tabernacle and Temple represent restored, ongoing access to “the garden” once it has apparently been “lost” in Genesis 3.

“We have begun to clarify what Genesis 1-2 mean – and their enduring truth; but we have also begun to clarify *how* Genesis 1-2 mean, **and the limitations placed upon us as we bring our own modern questions to the text.**” – Iain Provan

When we read Genesis with modern eyes, modern worldviews, modern questions, modern meanings, **we are blind to what God was saying.** We must read the ancient text with ancient eyes, an ancient worldview, ancient questions, ancient meanings.

## GENESIS 3-5 – THE FALL ...

Humanity has sinned – willfully rebelled against the will and character of God.

Sin brought spiritual death – loss of the vision of God, or separation from God's unmediated Presence.

Humanity is fallen, separated from God's Presence, in a downward spiral of increasing sin, rebellion, violence, oppression, and death.

## GENESIS 3-5 – THE FALL ...

**Though God judges and punishes sin, His fundamental posture and message is hope – repentance, redemption, restoration, blessing.**

*This is the clear theological message in these chapters, regardless of how they are read.*

## FIGURATIVE LANGUAGE, THEOLOGICAL INTENT: THE GENEALOGIES IN GENESIS (5 and 11)

Ancient genealogies were written with very different standards and goals from modern genealogies.

Even when actual historical individuals were being listed, generations were often skipped, and only persons viewed as significant were listed.

Symbolic names were often used, as were symbolic numbers.

The goals were often to exalt a person or nation's ancestors as mightier than humans today, and to establish a right to rule by virtue of descent from these ancestors and perhaps from a god or gods.

## GENEALOGIES IN GENESIS (5 and 11)

Sometimes we can determine what was going on in a particular genealogy, what the author was doing and what his goal was.

Sometimes we CANNOT determine exactly what was going on in a particular genealogy beyond some general ideas.

**Even as late as the New Testament in the genealogies of Jesus** we have examples of ancient genealogical practices and goals that we CAN determine, and some that we CANNOT fully understand.

*Ancient writers manipulated genealogies however necessary to get across **the theological truth** they wanted to communicate.*

# GENEALOGIES IN GENESIS (5 and 11)

## GENEALOGY OF JESUS IN MATTHEW 1:1-16

# Gematria of David

$$4 + 6 + 4 = 14$$

ד ו ד

*Dawid*

# GENEALOGY OF JESUS

## MATTHEW 1:1-16

| 1 <sup>st</sup> 14 | 1 Chr 1:34,<br>2:1-15 | 2 <sup>nd</sup> 14     | 1 Chr<br>3:10-16 | 3 <sup>rd</sup> 14 | 1 Chr<br>3:17-24 |
|--------------------|-----------------------|------------------------|------------------|--------------------|------------------|
| 1. Abraham         | ✓                     | 1. Solomon             | ✓                | 1. Shealtiel       | Pedaiah          |
| 2. Isaac           | ✓                     | 2. Rehoboam            | ✓                | 2. Zerubbabel      | ✓                |
| 3. Jacob           | ✓                     | 3. Abijah              | ✓                | 3. Abiud           | Hananiah         |
| 4. Judah           | ✓                     | 4. Asa                 | ✓                | 4. Eliakim         | Shecaniah        |
| 5. Perez           | ✓                     | 5. Jehoshaphat         | ✓                | 5. Azor            | Neariah          |
| 6. Hezron          | ✓                     | 6. Joram               | ✓                | 6. Zadok           | Elieoenia        |
| 7. Ram             | ✓                     |                        | Ahaziah          | 7. Akim            |                  |
| 8. Amminadab       | ✓                     |                        | Joash            | 8. Eliud           |                  |
| 9. Hahshon         | ✓                     |                        | Amazriah         | 9. Eleazar         |                  |
| 10. Salmon         | ✓                     | 7. Uzziah              | ✓                | 10. Matthan        |                  |
| 11. Boaz           | ✓                     | 8. Jotham              | ✓                | 11. Jacob          |                  |
| 12. Obed           | ✓                     | 9. Ahaz                | ✓                | 12. Joseph         |                  |
| 13. Jesse          | ✓                     | 10. Hezekiah           | ✓                | <b>13. Jesus</b>   |                  |
| 14. David          | ✓                     | 11. Manasseh           | ✓                | <b>14. Christ</b>  |                  |
|                    |                       | 12. Amon               | ✓                |                    |                  |
|                    |                       | 13. Josiah             | ✓                |                    |                  |
|                    |                       |                        | Jehoiakhim       |                    |                  |
|                    |                       | 14. Jeconiah           | ✓                |                    |                  |
|                    |                       | <b>4 names deleted</b> |                  |                    |                  |

**TOTAL: 42**

# GENEALOGY OF JESUS

## LUKE 3:23-38

- |              |                |              |                  |               |              |                |
|--------------|----------------|--------------|------------------|---------------|--------------|----------------|
| 1. Jesus     | 12. Esli       | 23. Neri     | 34. Simeon       | 45. Obed      | 56. Abraham  | 67. Noah       |
| 2. Joseph    | 13. Naggi      | 24. Melki    | 35. Judah        | 46. Boaz      | 57. Terah    | 68. Lamech     |
| 3. Heli      | 14. Maath      | 25. Addi     | 36. Joseph       | 47. Salmon    | 58. Nahor    | 69. Methuselah |
| 4. Matthat   | 15. Mattahias  | 26. Cosam    | 37. Jonam        | 48. Nahshon   | 59. Serug    | 70. Enoch      |
| 5. Levi      | 16. Semein     | 27. Elamadam | 38. Eliakim      | 49. Amminadab | 60. Reu      | 71. Jared      |
| 6. Melki     | 17. Josech     | 28. Er       | 39. Melea        | 50. Ram       | 61. Peleg    | 72. Mahalaleel |
| 7. Jannai    | 18. Joda       | 29. Joshua   | 40. Menna        | 51. Hezron    | 62. Eber     | 73. Cainan     |
| 8. Joseph    | 19. Joanan     | 30. Eliezar  | 41. Mattatha     | 52. Perez     | 63. Shelah   | 74. Enos       |
| 9. Mattahias | 20. Rhesa      | 31. Jorim    | 42. Nathan       | 53. Judah     | 64. Cainan   | 75. Seth       |
| 10. Amos     | 21. Zerubbabel | 32. Matthat  | <b>43. David</b> | 54. Jacob     | 65. Arphaxad | 76. Adam       |
| 11. Nahum    | 22. Shealtiel  | 33. Levi     | 44. Jesse        | 55. Isaac     | 66. Shem     | <b>77. God</b> |

**TOTAL: 77**

# GENEALOGIES OF JESUS

## Matthew 1

1. Abraham ✓
2. Isaac ✓
3. Jacob ✓
4. Judah ✓
5. Perez ✓
6. Hezron ✓
7. Ram ✓
8. Amminadab ✓
9. Hahshon ✓
10. Salmon ✓
11. Boaz ✓
12. Obed ✓
13. Jesse ✓
14. David ✓

1. Solomon
2. Rehoboam
3. Abijah
4. Asa
5. Jehoshaphat
6. Joram
7. Uzziah
8. Jotham
9. Ahaz
10. Hezekiah
11. Manasseh
12. Amon
13. Josiah
14. Jeconiah

1. Shealtiel ✓
2. Zerubbabel ✓
3. Abiud
4. Eliakim
5. Azor
6. Zadok
7. Akim
8. Eliud
9. Eleazar
10. Matthan
11. Jacob
12. Joseph ✓
13. Jesus
14. Christ

## Luke 3

1. Jesus
2. Joseph ✓
3. Heli
4. Matthat
5. Levi
6. Melki
7. Jannai
8. Joseph
9. Mattahias
10. Amos
11. Nahum

12. Esli
13. Naggi
14. Maath
15. Mattahias
16. Semein
17. Josech
18. Joda
19. Joanan
20. Rhesa
21. Zerubbabel ✓
22. Shealtiel ✓

23. Neri
24. Melki
25. Addi
26. Cosam
27. Elamadam
28. Er
29. Joshua
30. Eliezar
31. Jorim
32. Matthat
33. Levi

34. Simeon
35. Judah
36. Joseph
37. Jonam
38. Eliakim
39. Melea
40. Menna
41. Mattatha
42. Nathan
43. David ✓
44. Jesse ✓

45. Obed ✓
46. Boaz ✓
47. Salmon ✓
48. Nahshon ✓
49. Amminadab ✓
50. Ram ✓
51. Hezron ✓
52. Perez ✓
53. Judah ✓
54. Jacob ✓
55. Isaac ✓

56. Abraham ✓
57. Terah
58. Nahor
59. Serug
60. Reu
61. Peleg
62. Eber
63. Shelah
64. Cainan
65. Arphaxad
66. Shem

67. Noah
68. Lamech
69. Methuselah
70. Enoch
71. Jared
72. Mahalaleel
73. Cainan
74. Enos
75. Seth
76. Adam
77. God

✓: aligns with Matt 1 genealogy

TOTAL: 77

## GENEALOGIES IN GENESIS (5 and 11)

By modern standards the genealogies of Jesus do NOT agree. Using ancient standards we can see much more clearly what Matthew was doing. We can see a little more clearly what Luke was doing.

Ancient genealogies were written with very different standards and goals from modern genealogies. *Ancient writers manipulated genealogies however necessary to get across the theological truth they wanted to communicate.*

**The genealogies of the Hebrew Patriarchs in Genesis 5 and 11** were written over 1,000 years before Jesus' genealogy, and are far more difficult to understand. ...

# GENESIS 5

## **Genealogy of Hebrew Patriarchs** **BEFORE the Flood**

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | 807                         |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | 162                   | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | 187                   | 782                         |
| 9. Lamech     | 182                   | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

# GENESIS 5: HEBREW PATRIARCHS

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | 807                         |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | 162                   | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | 187                   | 782                         |
| 9. Lamech     | 182                   | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

# GENESIS 5: HEBREW PATRIARCHS

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | <b>807</b>                  |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | <b>162</b>            | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | <b>187</b>            | <b>782</b>                  |
| 9. Lamech     | <b>182</b>            | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

# GENESIS 5

## Genealogy of Hebrew Patriarchs BEFORE the Flood

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | 807                         |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | 162                   | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | 187                   | 782                         |
| 9. Lamech     | 182                   | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

# GENESIS 11

## Genealogy of Hebrew Patriarchs AFTER the Flood

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Shem       | <b>100</b>            | <b>500</b>                  |
| 2. Arpachshad | <b>35</b>             | 403                         |
| 3. Shelah     | <b>30</b>             | 403                         |
| 4. Eber       | 34                    | <b>430</b>                  |
| 5. Peleg      | <b>30</b>             | 209                         |
| 6. Reu        | 32                    | 207                         |
| 7. Serug      | <b>30</b>             | <b>200</b>                  |
| 8. Nahor      | 29                    | 119                         |
| 9. Terah      | <b>70</b>             | <b>[135]</b>                |
| 10. Abram     | <b>[100]</b>          | <b>[75]</b>                 |

# Sumerian King Lists

## BEFORE the Flood

| King         | W-B 444 | W-B 62  | '60 <sup>2</sup> Times X' Formula |                      |
|--------------|---------|---------|-----------------------------------|----------------------|
| Alulim       | 28,800  | 67,200* | 60 <sup>2</sup> X 8               | *                    |
| Alalgar      | 36,000  | 72,000  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 20 |
| Enmenluanna  | 43,200  | 21,600  | 60 <sup>2</sup> X 12              | 60 <sup>2</sup> X 6  |
| Enmengalanna | 28,800  | —       | 60 <sup>2</sup> X 8               | —                    |
| ...kidunnu   | —       | 72,000  | —                                 | 60 <sup>2</sup> X 20 |
| ...alimma    | —       | 21,600  | —                                 | 60 <sup>2</sup> X 6  |
| Dumuzi       | 36,000  | 28,800  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 8  |
| Ensipazianna | 28,800  | 36,000  | 60 <sup>2</sup> X 8               | 60 <sup>2</sup> X 10 |
| Enmenduranna | 21,000* | 72,000  | *                                 | 60 <sup>2</sup> X 20 |
| Ubartutu     | 18,600* | 28,000  | *                                 | 60 <sup>2</sup> X 8  |
| Ziusudra     | —       | 36,000  | —                                 | 60 <sup>2</sup> X 10 |

# Sumerian King List

## AFTER the Flood

| King          | Reign<br>(Years) | '60 Times X'<br>Formula |                  |      |         |
|---------------|------------------|-------------------------|------------------|------|---------|
| Ga . . . ur   | 1200             | 60 X 20                 | En-men-barage-si | 900  | 60 X 15 |
| Nidaba        | 960              | 60 X 16                 | Aka              | 629  | —       |
| Bu.an . . .   | 840              | 60 X 14                 | Mes-kiag-gasher  | 324  | —       |
| Kalibum       | 960              | 60 X 16                 | En-me-kar        | 420  | 60 X 7  |
| Qalumum       | 840              | 60 X 14                 | Lugalbanda       | 1200 | 60 X 20 |
| Zuqapiq       | 900              | 60 X 15                 | Dumuzi           | 100  | —       |
| Atab          | 600              | 60 X 10                 | Gilgamesh        | 126  | —       |
| Masha         | 840              | 60 X 14                 | Ur-Nungal        | 30   | —       |
| Arwi'um       | 720              | 60 X 12                 | Utul-kamma       | 15   | —       |
| Etana         | 1560             | 60 X 15                 | Labah . . .      | 9    | —       |
| Balih         | 400              | —                       | En-nun-dara-Anna | 8    | —       |
| En-me-nunna   | 660              | 60 X 11                 | Mes . . . he     | 36   | —       |
| Melam-Kishi   | 900              | 60 X 15                 | Melam-Anna       | 6    | —       |
| Bar-sal-nunna | 1200             | 60 X 20                 | Lugal-ki-tun     | 36   | —       |
| Samug         | 140              | —                       | Mes-Anne-pada    | 80   | —       |
| Tizkar        | 305              | —                       | Mes-kiag-Nanna   | 36   | —       |
| Ilku'         | 900              | 60 X 15                 | Elulu            | 25   | —       |
| Ilta-sadum    | 1200             | 60 X 20                 | Balulu           | 36   | —       |

## GENESIS 5: HEBREW PATRIARCHS BEFORE THE FLOOD

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | 807                         |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | 162                   | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | 187                   | 782                         |
| 9. Lamech     | 182                   | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

## SUMERIAN KING Lists BEFORE THE FLOOD

| King         | W-B 444 | W-B 62  | '60 <sup>2</sup> Times X' Formula |                      |
|--------------|---------|---------|-----------------------------------|----------------------|
| Alulim       | 28,800  | 67,200* | 60 <sup>2</sup> X 8               | *                    |
| Alalgar      | 36,000  | 72,000  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 20 |
| Enmenluanna  | 43,200  | 21,600  | 60 <sup>2</sup> X 12              | 60 <sup>2</sup> X 6  |
| Enmengalanna | 28,800  | —       | 60 <sup>2</sup> X 8               | —                    |
| ...kidunnu   | —       | 72,000  | —                                 | 60 <sup>2</sup> X 20 |
| ...alimma    | —       | 21,600  | —                                 | 60 <sup>2</sup> X 6  |
| Dumuzi       | 36,000  | 28,800  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 8  |
| Ensipazianna | 28,800  | 36,000  | 60 <sup>2</sup> X 8               | 60 <sup>2</sup> X 10 |
| Enmenduranna | 21,000* | 72,000  | *                                 | 60 <sup>2</sup> X 20 |
| Ubartutu     | 18,600* | 28,000  | *                                 | 60 <sup>2</sup> X 8  |
| Ziusudra     | —       | 36,000  | —                                 | 60 <sup>2</sup> X 10 |

## GENESIS 11: HEBREW PATRIARCHS AFTER THE FLOOD

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Shem       | <b>100</b>            | <b>500</b>                  |
| 2. Arpachshad | <b>35</b>             | 403                         |
| 3. Shelah     | <b>30</b>             | 403                         |
| 4. Eber       | 34                    | <b>430</b>                  |
| 5. Peleg      | <b>30</b>             | 209                         |
| 6. Reu        | 32                    | 207                         |
| 7. Serug      | <b>30</b>             | <b>200</b>                  |
| 8. Nahor      | 29                    | 119                         |
| 9. Terah      | <b>70</b>             | <b>[135]</b>                |
| 10. Abram     | <b>[100]</b>          | <b>[75]</b>                 |

## SUMERIAN KING List AFTER THE FLOOD

| King          | Reign<br>(Years) | '60 Times X'<br>Formula |                  |      |         |
|---------------|------------------|-------------------------|------------------|------|---------|
| Ga . . . ur   | 1200             | 60 X 20                 | En-men-barage-si | 900  | 60 X 15 |
| Nidaba        | 960              | 60 X 16                 | Aka              | 629  | —       |
| Bu.an . . .   | 840              | 60 X 14                 | Mes-kiag-gasher  | 324  | —       |
| Kalibum       | 960              | 60 X 16                 | En-me-kar        | 420  | 60 X 7  |
| Qalumum       | 840              | 60 X 14                 | Lugalbanda       | 1200 | 60 X 20 |
| Zuqapiq       | 900              | 60 X 15                 | Dumuzi           | 100  | —       |
| Atab          | 600              | 60 X 10                 | Gilgamesh        | 126  | —       |
| Masha         | 840              | 60 X 14                 | Ur-Nungal        | 30   | —       |
| Arwi'um       | 720              | 60 X 12                 | Utul-kamma       | 15   | —       |
| Etana         | 1560             | 60 X 15                 | Labah . . .      | 9    | —       |
| Balih         | 400              | —                       | En-nun-dara-Anna | 8    | —       |
| En-me-nunna   | 660              | 60 X 11                 | Mes . . . he     | 36   | —       |
| Melam-Kishi   | 900              | 60 X 15                 | Melam-Anna       | 6    | —       |
| Bar-sal-nunna | 1200             | 60 X 20                 | Lugal-ki-tun     | 36   | —       |
| Samug         | 140              | —                       | Mes-Anne-pada    | 80   | —       |
| Tizkar        | 305              | —                       | Mes-kiag-Nanna   | 36   | —       |
| Ilku'         | 900              | 60 X 15                 | Elulu            | 25   | —       |
| Ilta-sadum    | 1200             | 60 X 20                 | Balulu           | 36   | —       |

[ ]: from Gen 9:29, 11:32, 21:5, 25:7

From W-B 444 Document. " — " does not fit formula.

## GENEALOGIES IN GENESIS (5 and 11)

The numbers used in the Patriarchal genealogies in Genesis 5 and 11 are clearly symbolic, figurative numbers used stylistically.

The genealogies are designed to communicate that the line of the Hebrews is ancient, going back to God. The Hebrew Patriarchs were (largely) godly men blessed by God. They and their descendants are people of The Torah, the Law of God. God has been faithful to keep His promises and preserve His People, the Hebrews.

We do not know what else they might be saying, but the genealogies should **NOT** be read as simply seriatim lists of people or as their literal ages.

## GENESIS 6-9 – THE FLOOD ...

The key points here are *theological*, not geographic, not scientific.

There are many things to consider. Here are a few.

I. There are Mesopotamian flood stories which predate the biblical flood story.

A. Epic of Gilgamesh. (2,150 BC) Utnapishtim is warned that a god plans to destroy all humanity and is told to build a ship to save himself, his family, friends, and cattle.

## GENESIS 6-9 – THE FLOOD ...

The key points here are *theological*, not geographic, not scientific.

There are many things to consider. Here are a few.

I. There are Mesopotamian flood stories which predate the biblical flood story.

B. Epic of Atrahasis. (1,600 BC) A tribal chief survived with his family by floating in a boat down to the Persian Gulf. After the flood subsided, the chief got out on dry land and erected an altar and sacrificed to a water god so that such a flood would not happen again.

There is geological evidence of more than one large flood in Mesopotamia in the time frames relevant to all of these stories (2,500 – 2,000 BC). *(Genuine scientific evidence, not pseudo-science.)*

There may well have been a flood or floods in the ANE, the memory of which was preserved in the oral traditions of the people until written down.

There are numerous variations in those stories, but they include a good man chosen by the gods, who builds a boat, saves animals, and repopulates the land.

There are many similarities between the biblical account and the other ANE flood stories. *Once again, Moses is clearly interacting with these stories, giving God's true theological account of the Flood.*

There are flood stories in numerous cultures. This is not surprising since ancient humans always settled near rivers, which sooner or later always flooded.

A fundamental difference in the Mesopotamian stories and the biblical flood:

> The other ANE stories usually have the gods angry because humans have grown so numerous and are making so much noise that the gods can't sleep. So they try to destroy humanity with a flood.

> In the Bible, God was pleased that humans multiplied, but not that they sinned, committed violence against the earth, and against one another. God judged sin, not to destroy humanity, but to save humanity from sin (through the remnant).

## II. All the major themes of the Flood Story are theological.

- A. Judgment is universal – whole land, all flesh, repeatedly.
- B. A Remnant is saved – only a righteous remnant will be saved.
- C. Reversal of Creation – the earth is de-created. It is returned to watery chaos as the waters above are reunited with the waters below and all dry land is covered. Life is blotted out.
- D. The Cause is Overwhelming Human Sin (6:5) – Man has violently destroyed the earth, so God will destroy man (6:11,13).
- E. New Creation – *narrative patterning technique of writing*.
  1. God sends a wind to push back the waters and uncover dry land (1:2, 8:1).
  2. God tells Noah and animals to leave the ark and “be fruitful and multiply” (1:17,28; 8:17, 9:1).

## E. New Creation – (continued)

3. God gives commandments regarding what he may eat (1:29-30, 2:16-17, 9:3).

4. Noah plants a vineyard (garden) just as God had planted (2:8, 9:20).

5. Adam and Noah are uniquely associated with the image of God, a phrases found only in 1:26-28 and 9:6.

6. Both Adam and Noah walk with God (3:8, 9:6).

7. Both Adam (who names) and Noah (who saves) rule the animals (2:19, 7:15).

ALL of this portrays Noah as a Second Adam and the flood as bringing a New Creation. *This is clearly the author's intent.*

F. **New Covenant** – God makes an everlasting covenant with His creation and with Noah, promising never again to destroy all flesh with a flood (9:16).

Narrative Patterning – the literary convention of using themes, events, people from previous stories as models or patterns in this story.

This is a very carefully written story to explain God's requirements for obedience, His judgment on sin, and His saving of a remnant in promise and hope.

Despite man's repeated disobedience, idolatry, rebellion, and sin, God remains faithful to His original intention in creation. He will bring His purposes to pass!

III. The use of “universal” language was a common ANE practice.

A. Genesis 41:54,56 – “famine was in all the lands” ... “famine was over all the face of the earth” (better translations say “lands” and “the land”) – Really only Egypt and immediately surrounding area. *The same wording is used in the flood account at 6:9, 7:3-4, 8:9 and elsewhere.*

A. Deuteronomy 2:25 – “...I will begin to put the terror and fear of you on all the nations under heaven.” – Really means the immediately surrounding tribes.

*This is Figurative language, a figure of speech meaning “all the lands and peoples around us, known to us.” “OUR ‘whole’ earth.”*

III. The use of “universal” language was a common ANE practice.

C. Zechariah 5:6 – “all the earth” – Really referring to Palestine

D. Acts 2:5 – “devout men from every nation under heaven” – Really meaning Jews from several lands.

C. Many more examples could be cited.

D. Such “universal” language was sometimes intentional hyperbole, and sometimes referred to the known world (which they thought was indeed the whole world).

#### IV. The language itself does not require the “whole earth.”

The words “eretz” and “adamah” are not the word for “whole earth.”

“**Eretz**” – land; as in land of Israel, land of Egypt, this particular geographical region (6:17, 7:4,10,17-19).

“**Adamah**” – ground; or “earth” as in the soil of the earth.

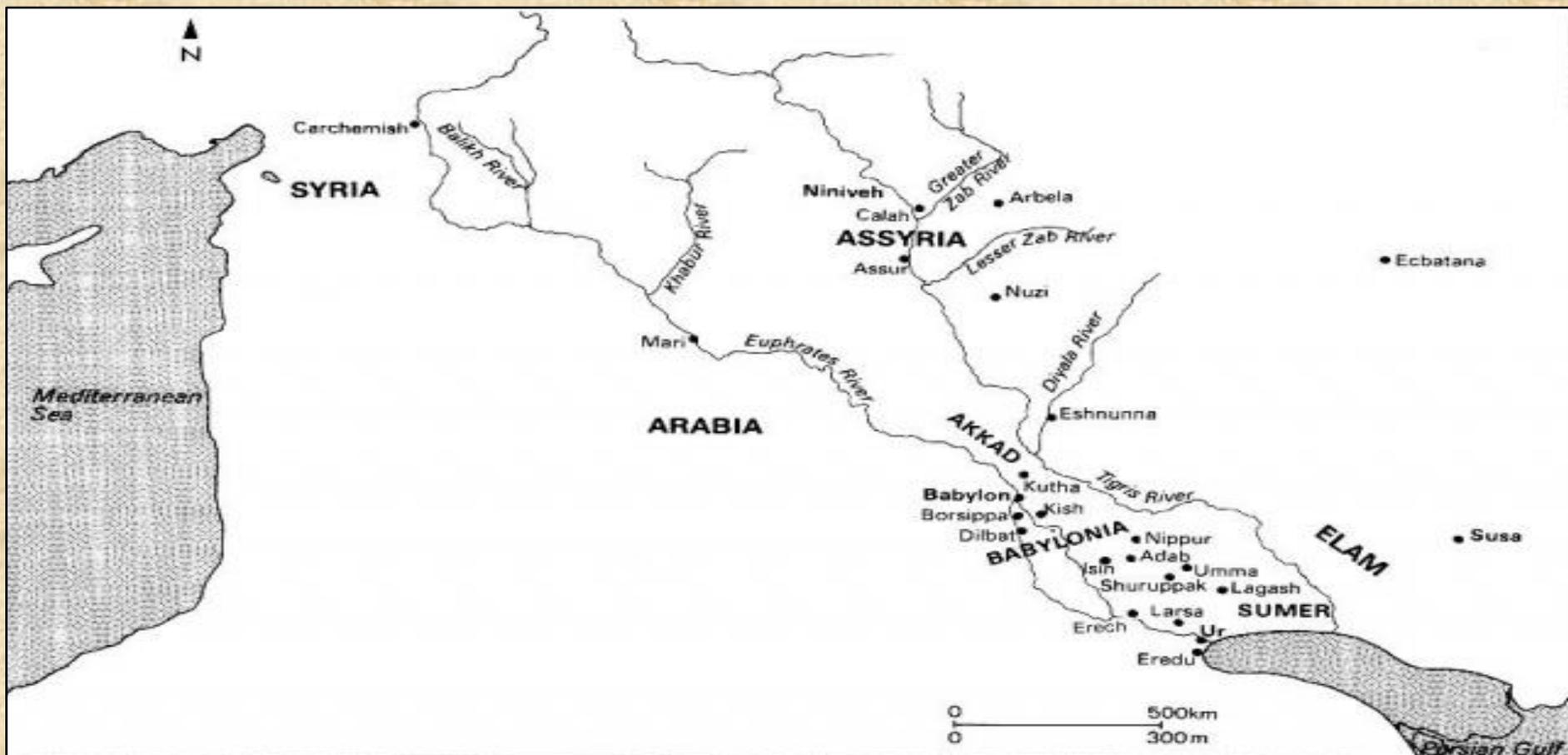
“**Tebel**” is the word for the whole expanse of the earth, or the earth as a whole. The entire planet. *The word “tebel” is never used in this entire story of the Flood.*

Genesis 7:19-20 – “harim” – in this context, “hills”, not mountains.  
Literally: “23 feet upward rose the waters, and they covered the hills.”

The experience of ANE people living in the Mesopotamian alluvial plain would have been of hills, not great mountains.

Genesis 8:3-5 –

1. The ANE people viewed the mountains of Ararat as the last mountains at the edge of the earth to the north before the abyssal ocean and pillars of heaven were reached.
2. Other mountains at the edge of the earth in other directions also served as pillars of heaven (upon which the sky-dome rested).
3. The ark came to rest “against” the mountains of Ararat, or the hills of Urartu (where the plain ends in the north).





# NOAH'S FLOOD CHIASM

**A Noah (6:10a)**  
B Shem, Ham and Japheth (6:10b)  
C Ark to be built (6:14-16)  
D Flood announced (6:17)  
**E Covenant with Noah (6:18-20)**  
F Food in the Ark (6:21)  
G Command to enter the Ark (7:1-3)  
H ..... 7 days waiting for flood (7:4-5)  
I 7 days waiting for flood (7:7-10)  
**J Entry to ark (7:11-15)**  
K Yahweh shuts Noah in (7:16)  
L ..... 40 days flood (7:17a)  
**M Waters increase (7:17b-18)**  
N Mountains covered (7:18-20)  
O ..... 150 days waters prevail (7:21-24)

**A' ..... Noah (9:19)**  
B' Shem, Ham, Japheth (9:18b)  
C' Ark (9:18a)  
D' No flood in future (9:11-17)  
**E' Covenant with all flesh (9:8-10)**  
F' Food outside the ark (9:1-4)  
G' Command to leave the ark (8:15-17)  
H ..... 7 days waiting for waters to subside (8:12-13)  
I' 7 days waiting for waters to subside (8:10-11)  
**J' Raven and dove leave ark (8:7-9)**  
K' Noah opens window of ark (8:6b)  
L' .... 40 days (end of) (8:6a)  
**M' Waters abate (8:6)**  
N' Mountain tops become visible (8:4-5)  
O' ..150 days waters abate (8:3)

**P ..... God Remembers Noah (8:1)**

- A **Noah (6:10a)**
- B Shem, Ham and Japheth (6:10b)
- C Ark to be built (6:14-16)
- D Flood announced (6:17)
- E **Covenant with Noah (6:18-20)**
- F Food in the Ark (6:21)
- G Command to enter the Ark (7:1-3)
- H ..... 7 days waiting for flood (7:4-5)
- I 7 days waiting for flood (7:7-10)
- J **Entry to ark (7:11-15)**
- K Yahweh shuts Noah in (7:16)
- L ..... 40 days flood (7:17a)
- M **Waters increase (7:17b-18)**
- N Mountains covered (7:18-20)
- O 150 days waters prevail (7:21-24)
- P ..... **God Remembers Noah (8:1)**
- O' 150 days waters abate (8:3)
- N' Mountain tops become visible (8:4-5)
- M' **Waters abate (8:6)**
- L' ..... 40 days (end of) (8:6a)
- K' Noah opens window of ark (8:6b)
- J' **Raven and dove leave ark (8:7-9)**
- I' 7 days waiting for waters to subside (8:10-11)
- H' ..... 7 days waiting for waters to subside (8:12-13)
- G' Command to leave the ark (8:15-17)
- F' Food outside the ark (9:1-4)
- E' **Covenant with all flesh (9:8-10)**
- D' No flood in future (9:11-17)
- C' Ark (9:18a)
- B' Shem, Ham, Japheth (9:18b)
- A' **Noah (9:19)**

# NOAH'S FLOOD CHIASM

The chiasm focuses on God's faithfulness to Noah, His righteous remnant in the earth. God remembers Noah and rescues Noah.

The chiasm itself (the whole account) is filled with figurative language: numeric, universal, hyperbolic, symbolic, and written within the ANE cosmology – “the fountains of the deep were broken up.”

Written in the ANE genre of Epic, everything points to this being a theological explanation of a real event.

## THE BIBLICAL TEXT PERMITS THE FOLLOWING OPTIONS FOR THE FLOOD'S EXTENT...

1. **Global.** The most extreme position. Based on a literalistic reading, which is **not** the best reading of the text. Careful analysis of all factors internal to the story, **and** what we know from the natural world, make this option logistically and scientifically impossible. The logistical/practical/scientific problems are insurmountable.
2. **Known world.** A massive flood of the world known to the ANE, but not including unknown continents, etc. (i.e., not global). Second most extreme position, with some of the same problems attending a global flood.

## THE BIBLICAL TEXT PERMITS THE FOLLOWING OPTIONS FOR THE FLOOD'S EXTENT...

- 3. Regional.** A huge flood affecting much of Mesopotamia (Tigris-Euphrates Valley) in a manner similar to the biblical and ANE accounts. This would satisfy the linguistic, theological, historical, and geological factors related to the biblical account.
- 4. Local.** A large flood wiped out several towns along the rivers. Could probably satisfy the aspects described in Option 3, but would have been a periodic occurrence, and should not have made such a profound impact on the various ANE cultures for 1,000 years.

## THE BIBLICAL TEXT PERMITS THE FOLLOWING OPTIONS FOR THE FLOOD'S EXTENT...

Considering the biblical account first, and everything else involved secondarily, **Option 3** is probably the best understanding of the historical event behind the story of Noah and the Great Flood.

The theological explanation of God's judgment on wickedness and His faithfulness to His purpose and to His righteous remnant is the true explanation for the massive flood. Throughout Scripture, God uses both spiritual and natural events and processes to reward and to punish humanity.

## GENESIS 5: HEBREW PATRIARCHS BEFORE THE FLOOD

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Adam       | <b>130</b>            | <b>800</b>                  |
| 2. Seth       | <b>105</b>            | 807                         |
| 3. Enosh      | <b>90</b>             | <b>815</b>                  |
| 4. Kenan      | <b>70</b>             | <b>840</b>                  |
| 5. Mahalalel  | <b>65</b>             | <b>830</b>                  |
| 6. Jared      | 162                   | <b>800</b>                  |
| 7. Enoch      | <b>65</b>             | <b>300</b>                  |
| 8. Methuselah | 187                   | 782                         |
| 9. Lamech     | 182                   | <b>595</b>                  |
| 10. Noah      | <b>500</b>            | <b>[450]</b>                |

## GENESIS 11: HEBREW PATRIARCHS AFTER THE FLOOD

|               | Age at<br>Son's Birth | Period Lived<br>after Birth |
|---------------|-----------------------|-----------------------------|
| 1. Shem       | <b>100</b>            | <b>500</b>                  |
| 2. Arpachshad | <b>35</b>             | 403                         |
| 3. Shelah     | <b>30</b>             | 403                         |
| 4. Eber       | 34                    | <b>430</b>                  |
| 5. Peleg      | <b>30</b>             | 209                         |
| 6. Reu        | 32                    | 207                         |
| 7. Serug      | <b>30</b>             | <b>200</b>                  |
| 8. Nahor      | 29                    | 119                         |
| 9. Terah      | <b>70</b>             | <b>[135]</b>                |
| 10. Abram     | <b>[100]</b>          | <b>[75]</b>                 |

[ ]: from Gen 9:29, 11:32, 21:5, 25:7

## SUMERIAN KING Lists BEFORE THE FLOOD

| King         | W-B 444 | W-B 62  | '60 <sup>2</sup> Times X' Formula |                      |
|--------------|---------|---------|-----------------------------------|----------------------|
| Alulim       | 28,800  | 67,200* | 60 <sup>2</sup> X 8               | *                    |
| Alalgar      | 36,000  | 72,000  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 20 |
| Enmenluanna  | 43,200  | 21,600  | 60 <sup>2</sup> X 12              | 60 <sup>2</sup> X 6  |
| Enmengalanna | 28,800  | —       | 60 <sup>2</sup> X 8               | —                    |
| ...kidunnu   | —       | 72,000  | —                                 | 60 <sup>2</sup> X 20 |
| ...alimma    | —       | 21,600  | —                                 | 60 <sup>2</sup> X 6  |
| Dumuzi       | 36,000  | 28,800  | 60 <sup>2</sup> X 10              | 60 <sup>2</sup> X 8  |
| Ensipazianna | 28,800  | 36,000  | 60 <sup>2</sup> X 8               | 60 <sup>2</sup> X 10 |
| Enmenduranna | 21,000* | 72,000  | *                                 | 60 <sup>2</sup> X 20 |
| Ubartutu     | 18,600* | 28,000  | *                                 | 60 <sup>2</sup> X 8  |
| Ziusudra     | —       | 36,000  | —                                 | 60 <sup>2</sup> X 10 |

## SUMERIAN KING List AFTER THE FLOOD

| King          | Reign<br>(Years) | '60 Times X'<br>Formula |                  |              |
|---------------|------------------|-------------------------|------------------|--------------|
| Ga . . . ur   | 1200             | 60 X 20                 | En-men-barage-si | 900 60 X 15  |
| Nidaba        | 960              | 60 X 16                 | Aka              | 629 —        |
| Bu.an . . .   | 840              | 60 X 14                 | Mes-kiag-gasher  | 324 —        |
| Kalibum       | 960              | 60 X 16                 | En-me-kar        | 420 60 X 7   |
| Qalumum       | 840              | 60 X 14                 | Lugalbanda       | 1200 60 X 20 |
| Zuqapiq       | 900              | 60 X 15                 | Dumuzi           | 100 —        |
| Atab          | 600              | 60 X 10                 | Gilgamesh        | 126 —        |
| Masha         | 840              | 60 X 14                 | Ur-Nungal        | 30 —         |
| Arwi'um       | 720              | 60 X 12                 | Utul-kamma       | 15 —         |
| Etana         | 1560             | 60 X 15                 | Labah . . .      | 9 —          |
| Balih         | 400              | —                       | En-nun-dara-Anna | 8 —          |
| En-me-nunna   | 660              | 60 X 11                 | Mes . . . he     | 36 —         |
| Melam-Kishi   | 900              | 60 X 15                 | Melam-Anna       | 6 —          |
| Bar-sal-nunna | 1200             | 60 X 20                 | Lugal-ki-tun     | 36 —         |
| Samug         | 140              | —                       | Mes-Anne-pada    | 80 —         |
| Tizkar        | 305              | —                       | Mes-kiag-Nanna   | 36 —         |
| Ilku'         | 900              | 60 X 15                 | Elulu            | 25 —         |
| Ilta-sadum    | 1200             | 60 X 20                 | Balulu           | 36 —         |

From W-B 444 Document. " — " does not fit formula.

# GENESIS 10-11 – AFTER THE FLOOD ...

## GENESIS 11 - THE TOWER OF BABEL

### KEY POINTS ...

1. A ziggurat – a building with a temple on top where you ascended to meet with a god. Sort of an artificial mountain.
2. Humankind has always tried to exalt itself, reach god on its own terms. They were again rebelling against God.

# GENESIS 10-11 – AFTER THE FLOOD ...

## GENESIS 11 - THE TOWER OF BABEL

### KEY POINTS ...

3. Humanity was refusing to go obey God, disperse into the whole earth, bearing the image of God in themselves, enjoying God's gracious gifts and tending His garden temple, the earth.

4. God confuses their language, splits them up, and sends them out to do what he commanded them to do.

## GENESIS 10-11 – AFTER THE FLOOD ...

### GENESIS 11 - THE TOWER OF BABEL

Why are chapters 10 and 11 reversed? Why are the nations and the places to which they were dispersed mentioned BEFORE the nations were “born” at Babel? Why this Dischronology?

To make a *theological* point: ALL the nations are to share in God’s blessing, not just the line of Shem to Abraham and on.

The end of the Tower of Babel story portrays the nations as under God’s judgment. But God, and the author, wanted to be clear: *God intends to bless ALL NATIONS, not just Abraham’s biological descendants.*

## GENESIS 10-11 – AFTER THE FLOOD ...

### GENESIS 11 - THE TOWER OF BABEL

God associates all nations with the Noah and the Noachian blessing:

Genesis 10:32 – “These are the clans of Noah’s sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.”

# GENESIS 10-11 – AFTER THE FLOOD ...

## GENESIS 10 – GENEALOGIES

ALL biblical genealogies must be read as they were intended: to convey theological meaning, and NOT as a strict record of seriatim biological descent (biological father to immediate biological son).

This is especially true of all genealogies in Genesis 1-11, which are in primeval, pre-historical times. **These are theological genealogies.**

# GENESIS 10-11 – AFTER THE FLOOD ...

## GENESIS 10 – GENEALOGIES

1. Authors did not intend to list every name seriatim.
1. Some names are omitted to obtain a desired number of names.
1. Some names (generations) are omitted to emphasize the connection of a descendant to a particular ancestor.
1. Some names are included to evoke memories of stories, our heritage of God's great acts of blessing OR judgment!

# GENESIS 10-11 – AFTER THE FLOOD ...

## GENESIS 10 – GENEALOGIES

5. One fundamental reason for genealogies appears to be to give Israel a theological understanding ... of a) their origin and purpose, b) of God's preservation of remnants, c) of Israel's place among the nations, and d) of God's intent to bless the nations.

EXAMPLE: Tracing Adam, Seth, Shem to Abraham.

**GOD'S PLAN HAS ALWAYS BEEN TO BLESS THE NATIONS.**

## YOU SHOULD REMEMBER THIS ...

11. One of the purposes of the genealogies is to ...

- a. Provide the literal father-son descent in order to date the Bible.  
*WRONG!*
- b. Remind the Israelites of their heritage as God's People and show their place in the world.  
*RIGHT!*
- c. List every name in the bloodline of Jesus back to Creation.  
*WRONG!*
- d. Show connections among the Middle Eastern people groups.  
*WRONG!*

## **GENESIS 12-25 – ABRAHAM and GOD’S PROMISE**

### **GENESIS 12-15 – CALL and PROMISE**

**With Abraham we cross the boundary from pre-history into identifiable history.**

The stories of Abraham, the Patriarchs, and Israel, match very well with what we know of all of the relevant cultures (such as Egypt) from the extra-biblical sources. It is a very good cultural, historical fit.

God’s call and promise to Abraham involved 1) the seed, 2) the land, and 3) the blessing of the nations.

## **GENESIS 12-25 – ABRAHAM and GOD’S PROMISE**

### **GENESIS 12-15 – CALL and PROMISE**

God’s purpose was always to bless all the people-groups (ethnoi) of the earth. The Jews were simply one necessary step in that purpose.

**Two concepts** are critically important for later revelation in the New Testament: The Descendants (seed), and The Land.

**The descendants** (seed) were needed to produce the One True Seed, Jesus Christ, the Faithful Israelite who would fulfill all of God’s covenant requirements and receive all of God’s Promises. (Galatians, Romans, etc.) **Jesus was ultimately the Seed of Abraham.**

# GENESIS 12-25 – ABRAHAM and GOD’S PROMISE

## GENESIS 12-15 – CALL and PROMISE

**The Land** was necessary as a place for Abraham’s descendants to be living when the righteous remnant received the promised Seed, and Jesus was born. It was also a Second Garden, a “type” of the New-Heavens-and-New-Earth, where God’s Redeemed People from **all nations** will live with Him forever.

In the New Testament, the Land was enlarged to include the whole earth.

## **GENESIS 12-25 – ABRAHAM and GOD’S PROMISE**

### **GENESIS 12-15 – CALL and PROMISE**

Messiah – Seed of Woman, Seed of Abraham, Son of David – would save all in Israel and the nations who repented and received him, and who in Him became God’s True People. (the entire NT testifies to this.)

The Remnant, the Faithful and True, ultimately came down to Jesus alone, the One True Son, One True Israelite, who alone kept the spirit of the Covenant perfectly. All who repent, believe, and follow Him are grafted into Jesus the True Vine, and become a part of True Israel.

**GENESIS 12-25 – ABRAHAM and GOD’S PROMISE**

**GENESIS 16-19 – COVENANT and PROMISE CLARIFIED**

## **GENESIS 12-25 – ABRAHAM and GOD’S PROMISE**

### **GENESIS 20-25 – NOW / NOT YET PROMISE FULFILLMENT**

Committed believers must not assume that they alone fear God and hear from God – consider Abimelech and Melchizedek. (33-100 AD; Romans 1)

# GENESIS 25-50 – JACOB and JOSEPH

## CONTINUING IN THE PROMISE

**Ch. 25-36 – Isaac's & Jacob's Stories**      **Ch. 37-50 – Joseph's Story**

These stories illustrate God moving His promise and plan forward over a long period of time, despite opposition to Him and the failure of His People.

Jacob and Joseph are NOT the heroes of these stories:  
GOD IS THE HERO.

Jacob, Joseph, and everyone else are clearly portrayed as flawed, failing people. It is GOD: His character, power, patience, and faithfulness, to whom all OT stories point as the hero.

# READING OLD TESTAMENT NARRATIVES

**Narratives are stories.** It is better to use the word “narrative” because some people associate the word “story” with both non-fiction and fiction.

Bible narratives tell us about things that happened.

Their purpose is to show God at work in creation and humanity, illustrate some truths about God and life, and bring God glory.

Narratives have plots and characters, **but** *God is always the main character and the real hero.*

*All bible narratives and plots are part of the much bigger overall narrative and plot of the whole Bible.*

Over 40% of the Old Testament is narrative.

The following books are largely or entirely narrative:

Genesis, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Daniel, Jonah and Haggai.

Furthermore, Exodus, Numbers, Jeremiah, Ezekiel, Isaiah, and Job contain large narrative portions.

In the New Testament, much of the 4 gospels are narrative, and most of Acts is narrative.

Paul's epistles often contain small portions of narrative.

*Narrative is the single most common type of literature in the Bible.*

## There are Three Levels of *Old Testament* Narratives

Every story is really being told on **three levels**. These levels relate to each other, and have **key aspects**.

1. The **top level** is the **universal plan** that **God** is working out in His **creation**. (This is the meta-narrative of all of Scripture.)
  - a. Creation
  - b. Humanity's Fall
  - c. The power and universality of Sin
  - d. The need for Redemption
  - e. Christ's Incarnation, Sacrifice, Resurrection, and Ascension
  - f. Christ's Redeeming Work in Creation and the Nations – The Church!
  - g. Christ's Return and the New Heavens and New Earth

2. The middle level centers on Israel:
  - a. Abraham's call and Promised Seed
  - b. Abraham's lineage through the Patriarchs
  - c. Israel's enslavement in Egypt
  - d. God's deliverance – out of Egypt, Conquest of Canaan
  - e. David's call, dynasty, and Promised Son
  - f. Israel's increasing sins and disloyalty
  - g. God's patience, protection, and pleading with Israel
  - h. The destruction of Israel and then Judah
  - i. The restoration of the Remnant after the Exile

3. The bottom level consists of the hundreds of individual stories that make up the other two levels.
  - a. Joseph's being sold into slavery, then to Egypt
  - b. Gideon's doubting God and testing Him with the fleece
  - c. Naomi, Ruth, and their Redemption by Boaz
  - d. David's adultery with Bathsheba
  - e. The building and dedication of the Temple

Every individual story (bottom level) ...

... is a part of Israel's story (middle level) ...

... which is a part of the Ultimate Story of God's creation and His redemption of creation (top level).

This Ultimate (Universal) Narrative goes beyond the Old Testament into and through the New Testament.

“You will not fully do justice to any individual narrative until you recognize it's part within the other two.”

You will not fully do justice to Israel's narrative unless you recognize it's part within the other two.

One Continuous Story



Creation ...

... Consummation

Old Testament ...

... New Testament

The Ultimate (Universal) Narrative of God's Creation and His redeeming of all creation goes beyond the Old Testament, into and through the New Testament.

This Great Story runs from the beginning of Creation, through the Fall, through all of God's salvation history, Christ's Redeeming Sacrifice, His resurrection as the New Creation, all of history after that until Christ's Second Coming, the New Heavens and the New Earth ... the Consummation of the New Creation.

## What Narratives Are NOT

1. Old Testament narratives are not just stories about people.
  - a. They have a theological purpose.
  - b. They are stories about what GOD did – God is the hero of these stories.
  - c. There are characters, plots, scenes, a climax, etc., but God is behind and within it all.

2. Old Testament narratives are NOT allegories or stories filled with hidden meaning.

a. They do not always tell us everything – how or why a person (or even God) did a thing.

b. If God chose not to reveal something, not to give us all of the details, it is wrong to create fanciful explanations that read INTO the text something that is not there.

### 3. Old Testament narratives do not always teach directly.

- a. They often teach indirectly by illustrating through real people and events how a truth taught elsewhere in the Bible affected real life.
- b. They often teach implicitly what is elsewhere taught explicitly in the Bible.
- c. We can often identify past actions or attitudes from our own lives in the stories we are reading, and learn valuable lessons (without equating our selves or our circumstances with theirs).
- d. *If you are a Christian, the Old Testament is your spiritual history.* (Galatians 3:29)

Galatians 3:26-29 26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

4. Each individual narrative (or episode within a narrative) does not necessarily have a “moral” all its own.
  - a. You cannot interpret each individual scene, story, or episode alone – you **MUST** interpret it by seeing it through the overall narrative in which it is embedded.
  - b. There is an **OVERALL** theme, point, or movement to the larger narrative, and the smaller stories or episodes within it are usually structured to make that larger point.

1. Old Testament narratives are not just stories about people.
2. Old Testament narratives are NOT allegories or stories filled with hidden meaning.
3. Old Testament narratives do not always teach directly.
4. Each individual narrative (or episode within a narrative) does not necessarily have a “moral” all its own.

*Learning to read the Story of Joseph properly teaches us how to ready any Old Testament story.*

# READING THE STORY OF JOSEPH ...

The Story of Joseph – Genesis 37, 39-50

To read correctly and to understand, we must always ask ...

1. Who are the heroes (protagonists)?
2. Who are the villains (antagonists)?
3. Who are the foils (comparison characters)?
4. What are some scenes / episodes / individual stories?
5. What is the primary moral / point?
6. Are there some sub-points?
7. How do the Three Levels connect?

## THE STORY OF JOSEPH – Genesis 37, 39-50

Joseph is the central *human* character throughout this narrative.

He dominates the entire story.

Can we find a hero? What are the characters like:

### JACOB

Gen 37:3-4 – Jacob is getting old, doting, bad judgment, plays favorites.

Is that good? NO! It's bad. Jacob is not painted in the best of colors in this story.

# JOSEPH

Gen 37:5-11 – Joseph is proud, he brags.

His attitude and actions are far enough out of line that even his doting father must correct him.

**THE BROTHERS** are clearly not the heroes.

They sell Joseph into slavery to Midianite traders.

The Midianites sell Joseph to Potiphar in Egypt.

Joseph rises to become the successful chief administrator of all of Potiphar's house (estates).

WHY? Because of Joseph's gifts? NO!

Genesis 39:2-5 2 The LORD was with Joseph and he prospered, and he lived in the house of his Egyptian master. 3 When his master saw that the LORD was with him and that the LORD gave him success in everything he did, 4 Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. 5 From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field.

Joseph's great success was NOT because of HIM – his gifts, his ability, his “anointing,” his 10 Principles of Prosperity. NO!!

*Joseph is **not** the hero of this story!*

The LORD – God – Yahweh – is the hero of this story!

*The way the story is told makes this explicitly clear.*

Genesis 39:6b-20a – bad things happen to God's people. **Why?**

1. It is another plot twist. (Note the many twists and turns in this long story.)
2. It again highlights that **GOD is in control**. God has NOT forgotten his people, and he can deliver from ANY circumstance.

## What happened in prison? ...

Genesis 39:20-23 “20 Joseph's master took him and put him in prison, the place where the king's prisoners were confined. But while Joseph was there in the prison, 21 the LORD was with him; he showed him kindness and granted him favor in the eyes of the prison warden. 22 So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there. 23 The warden paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did.”

*The inspired narrator makes it explicitly clear that God is the hero of this story. It is GOD who sovereignly intervenes to save, bless, and raise up Joseph. However good Joseph's character and gifts, they were **NOT** the cause of his success.*

There is ONE hero and ONE moral (main point) in this story.

1. The hero: God is the hero.

2. The moral/lesson/point: God was with Joseph.

It is a story of the undeserved covenant faithfulness of the sovereign God

To say it another way, it is a story of God's grace as he is with Joseph through all of his trials

- with Joseph through providence ... behind the scenes;

- with Joseph through intervention ... in miraculous deliverance.

When people feel and act wrongly, God can still work in, under, before, after, around, and through anything to accomplish his purposes.

If you read the story wrongly and miss the true hero and true moral, how might you misinterpret God's Word?

1. *You might try to find a hero other than God.*

- a. Jacob? – doting, poor judgment, favoritism, etc.
- b. Potiphar or his wife? – immoral, unfair to Joseph, etc.
- c. Egyptian jailer?
- d. Joseph? – many bad points as well as good – proud, immature, brags; though he has good points, HE is NOT responsible for his blessings!

Joseph is the recipient of great blessing, **not the achiever!** From dreams to affluence, GOD does it!

***If you miss this point and choose any hero but God you have missed the whole point of the story.***

2. *You might try to find another moral for the story, or many small morals in the numerous individual episodes of the story.*

- a. “Don’t tell your dreams to just anybody or you’ll get in trouble for it.”
- b. “Even slaves get ahead if they develop their administrative skills.”
- c. “You’ll be better off in jail if you get business experience before being arrested.”
- d. “Foreigners rise faster in a country than native-born citizens do.”
- e. “Leadership Lessons From Joseph”

**IF** you are looking for ANYTHING in this narrative that gives you “principles for success” or “getting ahead in business” or things like that, you will find NOTHING like that in here. **NOTHING!!!**

You have missed the whole point, the moral of the story: **GOD was with Joseph! That’s it! That’s all! The faithful character of God.**

You are bringing your cultural **pre**-understandings, **pre**ferences, **pre**judices TO the text and reading them INTO the text.

You are **pre**disposed to think in certain ways, to have certain tastes and interests, and you seek to FORCE God’s Word to say what you want, and *to address YOUR needs and interests.*

**YOU ARE PUTTING YOUR WORDS IN GOD’S MOUTH!!**

**You must come to God and his Word on HIS terms.**

Nothing in the rest of Joseph's story implies that there is something so unique in him that God did these things for him.

The entire narrative is all about God's sovereign control of events in the story of Israel.

The whole story of Joseph's fall and rise to power is all about God's gracious continuous providence and occasional intervention.

## Genesis 50

19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

Having read the bottom level of the story, what is the middle level?

- **God's dealing with Israel** – This is how Israel came into Egypt, so that God could later deliver them.
- **God would be faithful to Israel in Egypt** (and always) just as he was faithful to keep covenant with Joseph, no matter how dark things looked for however long.

What is the top level of the story?

- **God will be faithful to his new covenant as he was to the old.** It was always a covenant of grace. *God's character does not change.*
- God in Christ has redeemed us from sins' slavery.
- God will be with us – Immanuel.

*The Ultimate Story - Creation Redeemed*

Israel's Story

Individual Story

## The Individual Stories ...

Abraham Joseph Moses

David Ruth Samson Solomon Elijah Elisha

The Prophets The Law Isaiah Ezekiel

The Story of Israel – The Old Testament

The Universal Story of Redemption

JESUS CHRIST, the NEW CREATION



# Pentateuch

