

Genesis 1-11: Creation to Pre-Abram

I. Introduction:

A. Name of the book

Hebrew: Bereysheet (“In the beginning”)

Greek: Genesis (“Origin”)

B. The process for study:

Hermeneutical Baseball

1. First Base - Literary

2. Second Base - Historical

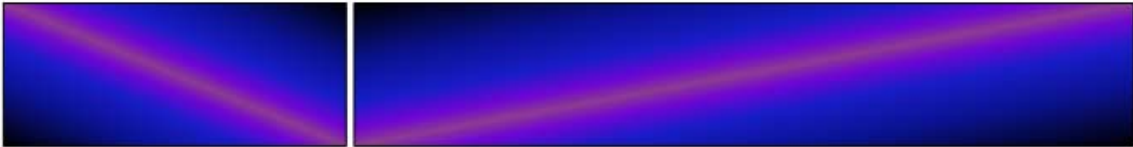
3. Third Base - Theological

4. Home - Application.

C. What are we covering today? –First section of Genesis

**Primeval
Era (1-11)**

**Patriarchal
Era (12-50)**

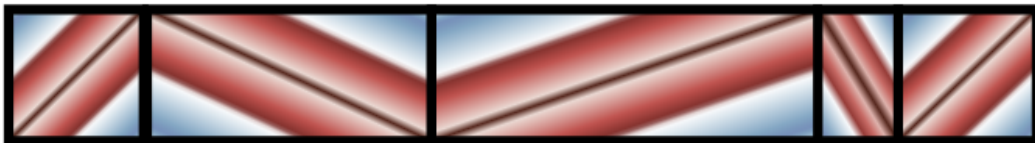


There are Five Story Segments in Primeval Era (Ch. 1-11)

This is what we will cover today!

Each will be covered using the Hermeneutical process for study.

**Cosmic Adam’s Noah’s Dis- Abram’s
Creation Family Family person Backg’d
(1-2.4) (2.5-ch. 5.1) (5.2- ch. 10) (11.1-9) (11.10-32)**



II. Cosmic Creation, Ch. 1-2.4

A. First Base - Literary Context

1. Literary genre:

Myth, poetry, or historical narrative?
Authorship of Genesis (and all of Pentateuch)
Dating origin of universe (scientific)

2. Literary Devices?

a. Literary Devices, Ch. 1-2.4: Repetitions

1. Verbs of making
2. Gathering / separating
3. Evening, Morning, Day #X
4. "It was good...very good"

b. Literary Devices: Poetry Amid Prose

Poetry in 1.27: a high point at creation of humankind.

c. Literary Devices: Assonance

Adam = Humankind (2.7)
Adamah = Dust (2.7)

d. Literary Context: Lexicography

Meaning of "Eden" (2.8)
'ayden = "Delight"

B. Second Base - Historical Context

Ancient Accounts of Origins

(Provide Handout)

...Compare Ancient Accounts of Origins Babylonian...

Hebrew Bible.

Monotheistic
"Tehom" (Deep)
Celestial Objects
Great Sea Creatures

"Enuma Elish" (Babylonian, 2000 BC)

Polytheistic
Marduk, Tiamat, Ea, Apsu

Hebrew Bible

Orderly formation and separation out of chaos
Humankind is summit of creation
"In the image of God"

"Enuma Elish"

Chaotic Struggle
Humankind are servants of gods

C. Third Base - Theological Context:

1. The nature of God

- a. Exalted Nature of God
- b. Creator
- c. Orderly
- d. Sole Deity (contrast sky, tehom deep, sun, moon, sea monsters, all animals)
- e. Nature of Humankind
- f. Not divine
- g. Not servant of gods
- h. Honored creation: "In God's image"

2. The nature of man

- a. High Worth of Humankind "In God's Image"
- b. Uniquely conferred on humans
- c. Not physical
- d. Capacity to share as family with God (5.1, 3)
- e. Like God:
Pressing order into chaos ("...let them rule [26]
...fill the earth and subdue it. Rule... [28])"
- f. Creative

D. Home ! Application

*If God is creator, then he deserves supreme reverence and worship.
How do I view God?

*If humans were created in God's image, each deserves deep respect.

*How do I treat others?

*How do I treat myself?

III. Adam's Family (2.4-5.1)

An Overview - Adam's Family, Ch. 2.4-Ch. 5.1

Garden and Obedience Choice, ch. 2

A "Helper-Suitable", 2

Disobedience and Expulsion, 3

Fratricide (Cain-Abel), 4

Wanton Brutality (Lamech), 4

A. First Base - Literary Context: Assonance (covered previous, Hebrew specifics)

Ish = Man

Issah = Woman

"Crafty" = 'arumim, 3.1

"Naked" = 'arum, 3.10 (also 2.25)

"Cursed" = 'arur, 3.14

B. Second Base -Historical Context

1. Tree of Life in Assyria

2. Babylonian "Epic of Gilgamesh" (flood account) contains a snake which steals magical eternal-life plant

3. Critical Issues

a. Duplicate creation account, chs. 1, 2?

*Either: alternate accounts of the same event

Or: else second acct. is a details the first; a close-up concerning creation of humans

b. Talking serpent

c. Rejection of Cain's sacrifice

d. Lamech:

*A case of self-defense? Or more likely violent, undeserved overreaction, and proud of it!

C. Third Base Theological Context:

1. The nature of God

-God...

a. Seeks voluntary relationship

b. Provides companionship

c. Punishes rebellion

d. Extends mercy (Cain)

e. Promises rescue

f. Protoevangelion, 3.15

2. The nature of man

-man...

- a. Sanctity of marriage
- b. Divisive effect of disobedience on relationships
- c. Origin of hardship and death
- d. Responsibility to resist temptation (Cain)
- e. Need for restoration
- f. Human inclination toward increased brutality

D. Home! Application

- *Cherish and honor marital companionship
- *Acknowledge my part in rebellion against God
- *Pursue avenues of restoration

New Testament Connection

- *Heaven will be “Back to the Garden”
- *“On each side of the river stood the tree of life” (Rev. 22.2).

IV. Noah's Family (5.2 - ch. 10)

A. First Base - Literary Context

1. Repetition: Creation Again?
2. Wind = Spirit (ruah) on water, 1.2 ~ 8.1
3. "Be fruitful and multiply", 8.17, 9.1, 7
4. Forms inclusio in 9.1 and 7
5. Assonance in 9.6
 - 6 "Whoever sheds the blood of man,
by man shall his blood be shed;
for in the image of God has God made man.

B. Second Base - Historical Context

1. (Rain)Bow: suspension of hostilities
2. Critical - Flood: Global or local?

(Provide Handout)

C. Third Base - Theological Context (God and Man)

1. Pervasive wickedness will eventually be judged
2. God protects righteous
3. Penalty for murder
4. "In God's image" again, 9.6
5. Merciful covenant with Noah and all life, 9.8-17

D. Home – Application

*How does God protect the righteous today?

*Why are we reminded in the flood account that we are created in God's image? Why is this significant?

V. Dispersion (11.1-9)

A. Literary Context (First Base)

1. Anthropomorphism, 11.5
“The Lord came down to see...”
2. Wordplay, 11.7, 9
“Confuse” balal sounds like Babel
[Probable Assyrian etymology:
Babel < Bab-ilu = “Gate of God”]

B. Historical Context (Second Base)

1. “They used brick instead of stone,” 11.3
2. Languages referred to in 10.5, 20, 31.
3. Geographical Distribution

C. Theological Context (Third Base)

The nature of God...

*God can (and will) thwart arrogant coalitions bent on opposing him.

The nature of man...

* (what are your thoughts)...

D. Application (Home)

*How does this apply to the kingdoms of men and the nature of God today?

Theological Segue to Abraham

“[With the Tower of Babel] the whole primeval history seems to break off in shrill dissonance: has God rejected the nations in wrath forever?”

von Rad / OTS, 31

VI. Abram’s Background (11.10-32)

Literary Context (1st)

Challenge of Sarai’s barrenness is foreshadowed, 11.30

Historical Context (2nd)

Ur—a significant city (ziggurat)

Ur—alternate location

Theological Context (3rd)

Was Terah also invited to covenant, but stopped short of Canaan (v. 31)?

Application (Home)