

GENESIS
WEEK 4

REEDER

FIRST &
SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

THE PENTATEUCH I: GENESIS

WEEK 4

Patrick Reeder

January 27, 2023

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TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

FIRST &
SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

7 GENERATIONS, 10 TOTAL

1	Adam	
	Serpent	Woman
2	Cain	Seth
3	Enoch	Enosh
4	Irada	Kenan
5	Mehujael	Mahalel
6	Methushael	Jared
7	Lamech	Enoch
8	*	Methusaleh
9	*	Lamech
10	⊥	Noah

GEN 6:1-4—THE SONS OF GOD, DAUGHTERS OF MEN

Here are some possible interpretations:

- ① The 'Sons of God' are fallen angels
 - (A)dvantage-Fits other usage of 'sons of God'; best explanation of judgment
 - (D)isadvantage-Jesus indicates angels do not marry (Matt 22:30)
- ② The 'Sons of God' are (demon-possessed) kings
 - A-Escapes disadvantage of 1.
 - D-King aspect comes from early tradition but not the text
- ③ The 'Sons of God' are pious men from the line of Seth.
 - A-The intermingling of the seeds explains judgment (Cf. Israel)
 - D-The seed lines are woman's and serpent's, not God's and man's
- ④ This is simply a description of marriage (Cf. Matthew 24:38)
 - A-Origin of man from God's hand, women from man's body
 - D-Narrative placement is extremely odd

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SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

THE PROGRESSION OF SEED

A central motifs in Genesis is *seed*, with its foundation in Genesis 3:15:

- The curse is a major event in its own right which should draw our eyes to the seed concept
- Genealogies galore! (Gen 4, 5, 10, 11, 36)
- Structured genealogies leading to the patriarchs
- The progression of the covenant through the patriarchs (Abraham-Isaac-Jacob)
- There seems to be a consistent focus on specific individuals (note the singular, 'seed'; cf. Galatians 3:16)

Why is this theme easy to miss for us?

INEVITABLE DEGENERATION

Notice: Seth's line degenerates under the weight of the sin nature.

- The judgment of 120 years (Gen 6:3)
- The judgment of the Flood (Gen 6:17)
- Only Noah and his seed will survive (including wives; does *not* include any of Noah's siblings.)
- Both Noah and (at least) one of his sons fails morally after the flood

Lesson: These cannot be *the* Seed, though they may participate in His arrival.

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SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

CONCENTRIC LITERARY FORMAT

A	Intro (6:9a)	A'	Intro. (9:18-19)
B	Antedeluvian World (6:9b-12)	B'	Postdeluvian World (9:1-17)
C	Impending Judgment (6:13-22)	C'	Withhold Judgment (8:20-22)
D	Embarkation (7:1-5)	D'	Disembarkation (8:15-19)
E	Flood Begins (7:6-16)	E'	Flood Concludes (8:6-14)
F	Water Prevails (7:17-24)	F'	Water Subsides (8:1b-5)
God Remembers Noah (8:1)			

Brief Notes:

- Narrative exhibits 7-7-40-150-40-7-7 pattern of days
- Months and days of the month are also given indicating that we're dealing with chronology and history.
- The day pattern doesn't perfectly link with the months and days but doesn't contradict it either

There is significant evidence that the flood is viewed as reversing creation:

*Genesis 6:13 (NIV) So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them **and the earth.**"*

2 Peter 3:5-7 (NIV) But they deliberately forget that long ago by God's word the heavens came into being and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.

Day	Creation	Flood	Passage
1	Light	Darkness	(Implied)
2	Division of Waters	Unity of Waters	7:11-12
3	Land	Covering of Land	7:19-20
4	Luminaries	Cloud-Cover	Cf. Acts 27:20
5	Fish, Birds	Death of birds	7:21,23
6	Animals, Man	Death of Animals, Man	7:21-23

POSTDELUVIAN RECREATION

If the world was “uncreated,” then a re-creation follows the flood.

Day	Event-Genus	Event-Species	
1	Precreation	“Wind”/Spirit	8:2a
2	Division of Waters	End of Rain	8:2
3	Appearance of Land	Mountain Tops	8:3-5
4	Luminary Visibility	Window (?)	8:6
5	Populating of Birds	Ravens	8:6-12
6a	Populating of Man	Human Exit	8:18
6b	Populating of Beasts	Animal Exit	8:19
6c	Blessing and Proclamation	Poetry of <i>Imago</i>	9:6,7

LOCAL OR GLOBAL FLOOD

Immediate sense of the text implies a global flood. Here are some arguments allowing for a local flood:

- Use of ‘whole world,’ allows for relativized usage (e.g. Gen 41:57; cf. Acts 2:5).
- Rock strata (of a certain depth) only indicate limited floods
- The amount of water required to cover mountains would exceed the current volume of water
- Longman and Walton (2018) argue that the flood language is global, but hyperbolic. The event itself was only local.

LOCAL OR GLOBAL FLOOD

Some argumentative strands imply a global flood:

- Additional details, like, 'Under the heavens,' do not permit the same flexibility as 'whole world'
- Mysterious Evidence of Cataclysm: Frozen, preserved mammoths in the arctic with undigested food in mouths and stomachs
- There is some evidence that mountains are rising with the passage of time
- There is significant evidence that there is approximately double the amount of water under the earth's crust as there is above.
- While Hugh Ross (2014, 156) is sympathetic to a local flood, he notes that such a short flood is unlikely to appear in the geological record:

The Mississippi River flood of 1927 and the Mississippi and Missouri Rivers flood of 1993 provide an example of this point. Several regions, some larger than 100 miles long and 50 miles wide, were inundated. Parts of the flooded area remained under more than thirty feet of water for several months. Yet, just a few decades later, all evidence of flood deposits from these disasters has disappeared.

LOCAL OR GLOBAL FLOOD

Main take away: Judgment of Mankind

Common memory of judgmental flood: Ancient Near East, Greeks, Chinese, Native American Indians, Pacific Islanders, Australasians, Celts of Wales, Sudanese, Greenlanders

Worth note:

*2 Peter 3:5-7- For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the **world** at that time was destroyed, being flooded with water. But by His word the present **heavens and earth** are being reserved for fire, kept for the day of judgment and destruction of ungodly men.*

FIRST &
SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

TYPOLOGY

A *type* is an event, person, or institution reflected through Scripture in a later event, person, or institution (*anti-type*).

Frequently they center around Jesus Christ and one of his two comings.

Warning! Be cautious with types! (Why?)

- Typology is a sensitive tool; it could very quickly lead to bad theology, if not madness
- 1 Corinthians 4:6—"Do not go beyond what is written"—God's made numerous types clear. If he wants us to know others, he'd make those clear too

The flood is typologically linked to the end by both Christ & Peter (Matt 24, Luke 17, 2 Peter 2,3)

- ① God is not afraid to judge (2 Peter 2:5; 3:3-5)
- ② God does not like judging (Gen 6:6; 2 Peter 3:9)
- ③ Unrighteous will be caught by surprise, in spite of abundant warning (2 Peter 2:5, Luke 17:27)
- ④ The righteous will have to wait for a long time (Gen 5:32; 7:6; Matt 25:1-13; 2 Peter 3:8)
- ⑤ The righteous will be saved through a violent cataclysm (Flood: water:: End: fire)

Peter also connects the flood to baptism.

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SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

TABLE OF NATIONS AND MORE

Genesis 10—Describes the Spread of Humanity from Noah's Sons
(Rejuvenation of Serpent's Seed, Shown in Gen 11)

Genesis 11:10-26—Another sequence leading to Terah and Family (Ten
Generations from Noah to Abram)

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SECOND
TOLEDOT

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

THE THIRD
TOLEDOT:
NOAH

TEXTUAL MATTERS

THEOLOGICAL
MATTERS

FOURTH &
FIFTH
TOLEDOTS

POSTDELUVIAN
GENEALOGIES

TOWER OF BABEL

1 FIRST & SECOND TOLEDOT

Textual Matters

Theological Matters

2 THE THIRD TOLEDOT: NOAH

Textual Matters

Theological Matters

3 FOURTH & FIFTH TOLEDOTS

Postdeluvian Genealogies

Tower of Babel

TEMPLE SUBSTITUTE

To the modern reader, the Tower of Babel episode reads as a strange story about why we have so many languages. God seems to have unusual expectations and demands. Here is superior reading derived from T.D. Alexander (2022):

- ① In Gen 1-2 God establishes his dwelling place with mankind as his co-rulers (*Imago*). Babel is a self-initiated project to reach God's dwelling.
- ② Gen 1:26-28 involves the expansion of God's dwelling place to the whole earth. The Babel project explicitly rejects this expansionist vision (11:4).
- ③ Rather than exalt God's name (cf. 4:26, 12:8, 13:4, 26:25), they want to make a name for themselves.
- ④ In Gen 1:28, God tasks Adam and Eve to rule the earth with care under his sovereignty. Nimrod, key builder in Shinar (10:8-10), was likely a brutal, anti-God king.

Following the thread out of Genesis 3:15, the seed of the Serpent is still active and strong even after the flood.

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