



RECORDING THIS SESSION

BIBLE STUDY - YEAR 3

Genesis 3-5 *The Fall*

OPENING PRAYER

LOTH - WK 4 PSALTER, SATURDAY, MORNING PRAYER

Antiphon 3 On the lips of children and infants you have found perfect praise.

Psalm 8

Praise for God's loving compassion

I affirm that...the Gentile peoples are to praise God because of his mercy (Romans 15:8-9)

How great is your name, O Lord our God,
through all the earth!

Your majesty is praised above the heavens;
on the lips of children and of babes
you have found praise to foil your enemy,
to silence the foe and the rebel.

When I see the heavens, the work of your hands,
the moon and the stars which you arranged,
what is man that you should keep him in mind,
mortal man that you care for him?

Yet you have made him little less than a god;
with glory and honor you crowned him,
gave him power over the works of your hands,
put all things under his feet.

All of them, sheep and cattle,
yes, even the savage beasts,
birds of the air, and fish
that make their way through the waters.

How great is your name, O Lord our God
through all the earth!

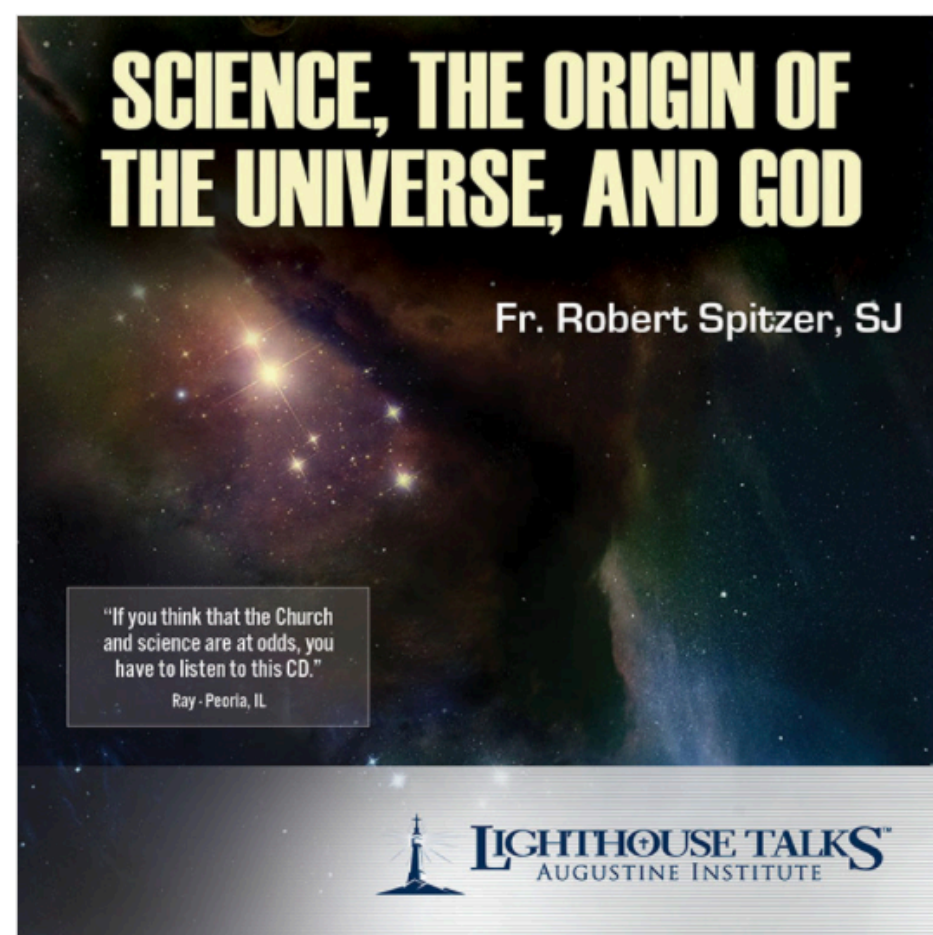
Glory Glory to the Father, and to the Son,
and to the Holy Spirit,
— as it was in the beginning, is now,
and will be for ever. Amen.

Psalm Prayer: Almighty Lord, how wonderful is your name. You have made every creature subject to you; make us worthy to give you service.

Antiphon 3 On the lips of children and infants you have found perfect praise.

Science, the Origin of the Universe, and God

FR. ROBERT SPITZER, SJ



All too often, science is falsely pitted against Faith to disprove the tenants of Christianity. In this informative talk, Fr. Robert Spitzer, SJ – expert in physics, philosophy, and theology – debunks this powerful myth as he discusses the Big Bang and the Origin of the Universe with sound reason, credible science, and faithful theology. This talk is a must-listen for anyone wrestling with the biggest questions regarding Science and Faith.

Visit Fr. Spitzer's website for more information and material on this subject at www.magiscenter.com.



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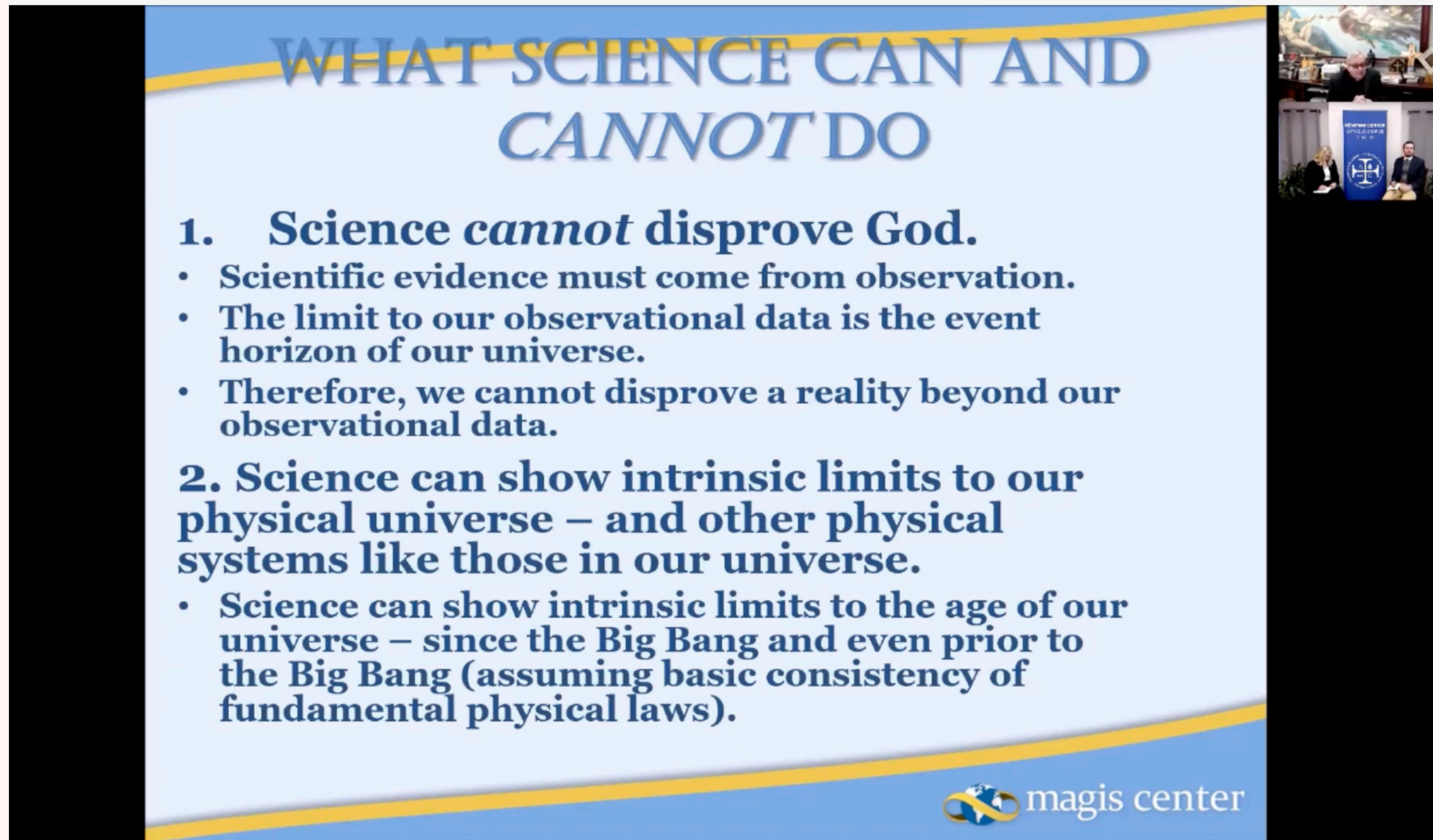
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Fr. Robert Spitzer, SJ
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WHAT SCIENCE CAN AND CANNOT DO

- 1. Science *cannot* disprove God.**
 - Scientific evidence must come from observation.
 - The limit to our observational data is the event horizon of our universe.
 - Therefore, we cannot disprove a reality beyond our observational data.
- 2. Science can show intrinsic limits to our physical universe – and other physical systems like those in our universe.**
 - Science can show intrinsic limits to the age of our universe – since the Big Bang and even prior to the Big Bang (assuming basic consistency of fundamental physical laws).

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Robert Spitzer, S.J. - "Science, the Creation of the Universe and Beyond"



[[File:Francesco Hayez 017.jpg|thumb|Francesco Hayez 017]]

Destruction of the Temple of Jerusalem, by Francesco Hayez



Philip Hermogenes Calderon
By the Waters of Babylon
1852

We left the Israelites In Babylon/Diaspora....

WHAT HAPPENED?

WHY ARE WE HERE?

WHAT HAPPENED?

WHERE DID MAN COME FROM?

WHAT IS OUR STORY?

GENESIS 1 & 2

2 CREATION STORIES

Genesis 1:1 - 2:3

Priestly source

2nd



Genesis 2:4 - 2:25

Yahwist/Elohist
source

1st





SCIENCE VS. RELIGION?

Is there a conflict?

Must we choose one or the other?

Could they possibly be complementary?

**There is not a conflict between
faith and science:**

Science → HOW

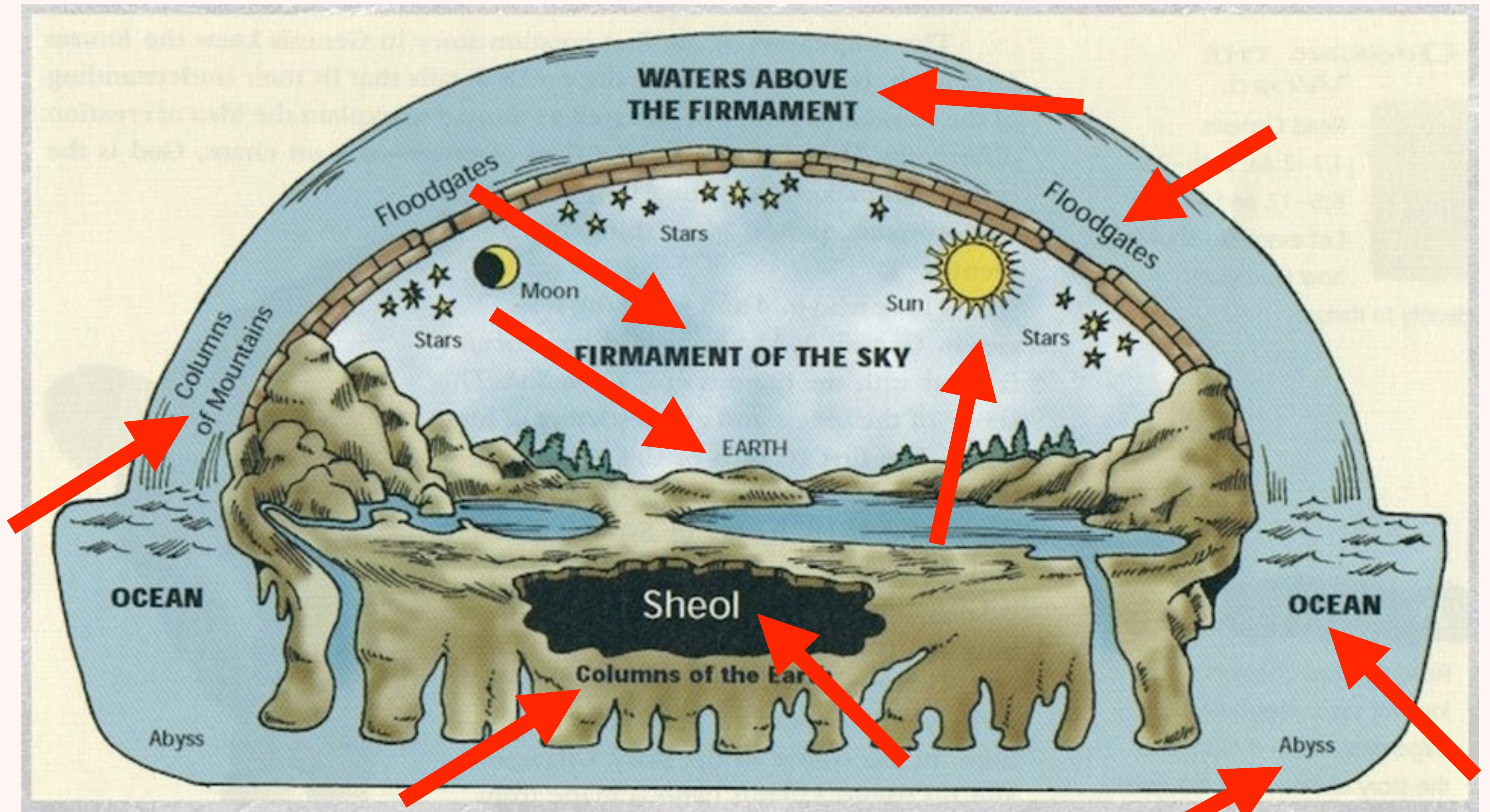
Faith → WHY



Bible is not a science textbook

The Bible itself speaks to us of the origin of the universe and its make-up, not in order to provide us with a scientific treatise, but in order to state the correct relationships of man with God and with the universe. Any other teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach us how heaven was made but how one goes to heaven.

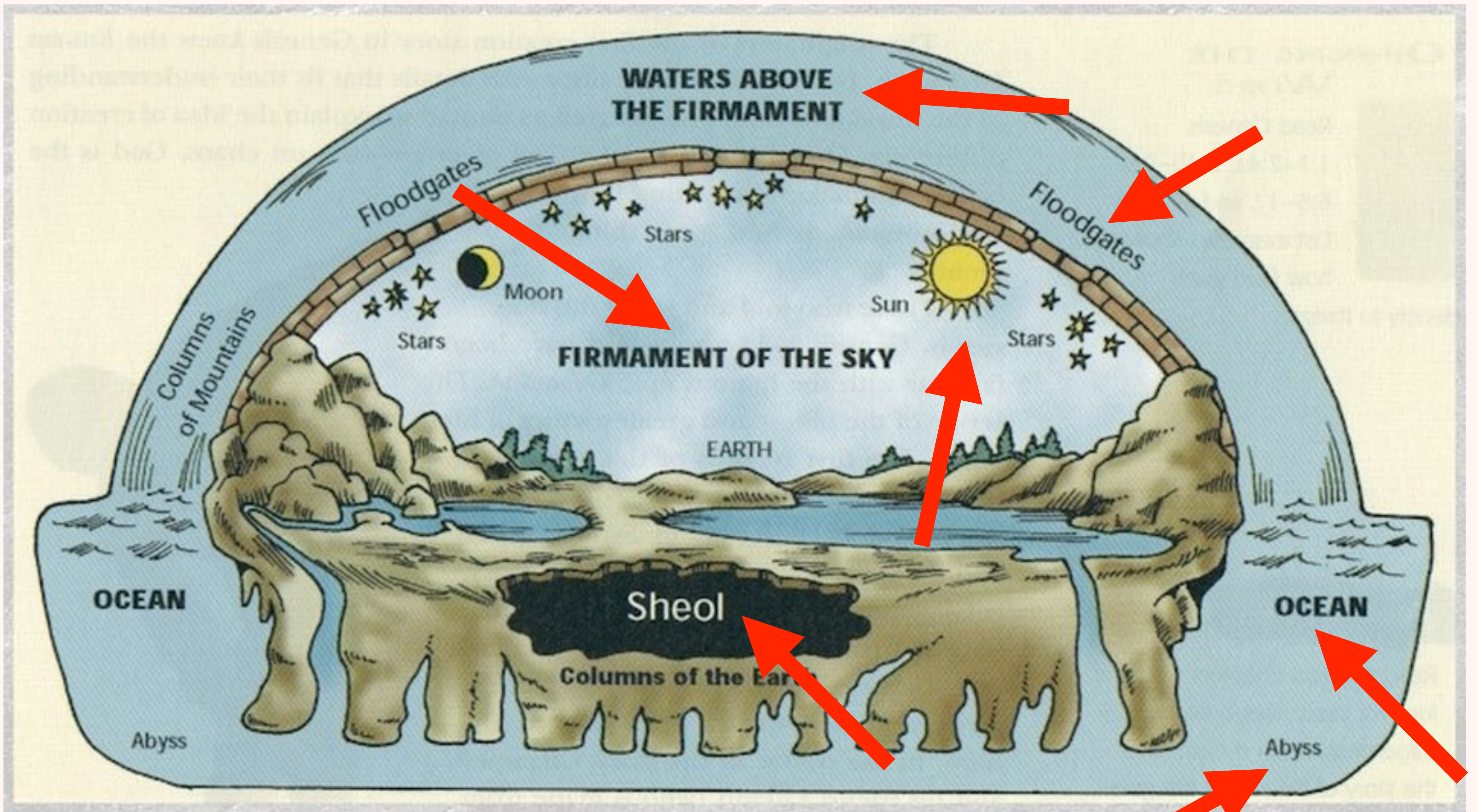
— St. John Paul II, Speech to Scientists, October 3, 1981



HEAVENS

- *Shamayim* (Hebrew: שָׁמַיִם , *šāmayīm*, "heavens") is the dwelling place of God and other heavenly beings - from which He looks down upon all the inhabitants of the earth
- Etymology - The Hebrew word *shamayim* is a dual or plural form related to the Proto-Semitic root “*šamāy-.”
- A reinterpretation constructs it as a compound of a hypothetical *sham* (שָׁם) (loaned from Akkadian *samu* meaning “sky” or “lofty”), and *mayim* (מַיִם) meaning “waters.”

[https://en.wikipedia.org/wiki/Heaven_in_Judaism#:~:text=Shamayim \(Hebrew: שָׁמַיִם šāmayīm,There are two other ones.](https://en.wikipedia.org/wiki/Heaven_in_Judaism#:~:text=Shamayim (Hebrew: שָׁמַיִם šāmayīm,There are two other ones.)



SHEOL

- Ancient abode of the dead
 - where there is no activity and no emotion
 - Surrounded by utter, complete darkness
 - **Genesis 42:38** - 38 But Jacob replied: “My son shall not go down with you. Now that his brother is dead, he is the only one left. If some disaster should befall him on the journey you must make, you would send my white head down to **Sheol** in grief.”
-

SHEOL

- **Num 16:30-33 - 30** But if the Lord makes a chasm, and the ground opens its mouth and swallows them with all belonging to them, and they go down alive to **Sheol**, then you will know that these men have spurned the Lord.”
31 No sooner had he finished saying all this than the ground beneath them split open, **32** and the earth opened its mouth and swallowed them and their families and all of Korah’s people with all their possessions. **33** They went down alive to **Sheol** with all belonging to them; the earth closed over them, and they disappeared from the assembly.
-

SHEOL

1 Samuel 28 - Saul in Despair. **4** The Philistines rallied and, coming to Shunem, they encamped. Saul, too, mustered all Israel; they camped on Gilboa. **5** When Saul saw the Philistine camp, he grew afraid and lost heart completely. **6** He consulted the Lord; but the Lord gave no answer, neither in dreams nor by Urim nor through prophets. **7** Then Saul said to his servants, “Find me a medium through whom I can seek counsel.” His servants answered him, “There is a woman in Endor who is a medium.”

The Medium at Endor. **8** So he disguised himself, putting on other clothes, and set out with two companions. They came to the woman at night, and Saul said to her, “Divine for me; conjure up the spirit I tell you.” **9** But the woman answered him, “You know what Saul has done, how he expelled the mediums and diviners from the land. Then why are you trying to entrap me and get me killed?” **10** But Saul swore to her by the Lord, “As the Lord lives, you shall incur no blame for this.” **11** “Whom do you want me to conjure up?” the woman asked him. “Conjure up Samuel for me,” he replied.

SHEOL

1 Samuel 28, *cont'd* — Samuel Appears. 12 When the woman saw Samuel, she shrieked at the top of her voice and said to Saul, “Why have you deceived me? You are Saul!” 13 But the king said to her, “Do not be afraid. What do you see?” “I see a god rising from the earth,” she replied. 14 “What does he look like?” asked Saul. “An old man is coming up wrapped in a robe,” she replied. Saul knew that it was Samuel, and so he bowed his face to the ground in homage.

Saul’s Doom. 15 Samuel then said to Saul, “Why do you disturb me by conjuring me up?” Saul replied: “I am in great distress, for the Philistines are waging war against me and God has turned away from me...”

SHEOL

- **Job 7:9** - As a cloud dissolves and vanishes,
so whoever goes down to **Sheol** shall not come up.
 - **Psalm 6:6** - For in death there is no remembrance of you.
Who praises you in **Sheol**?
 - **Psalm 31:18** - Do not let me be put to shame,

for I have called to you, Lord.
Put the wicked to shame;
reduce them to silence in Sheol
 - **Psalm 30:4**- Lord, you brought my soul up from **Sheol**;
you let me live, from going down to the pit. **Wait, what???**
-

SHEOL

First mention of the Resurrection in the Bible

Daniel 12

The Resurrection

1

“At that time there shall arise Michael,
the great prince,
guardian of your people;
It shall be a time unsurpassed in distress
since the nation began until that
time.
At that time your people shall escape,
everyone who is found written in
the book.

2

Many of those who sleep
in the dust of the earth shall awake;
Some to **everlasting life**,
others to **reproach and
everlasting disgrace**.

3

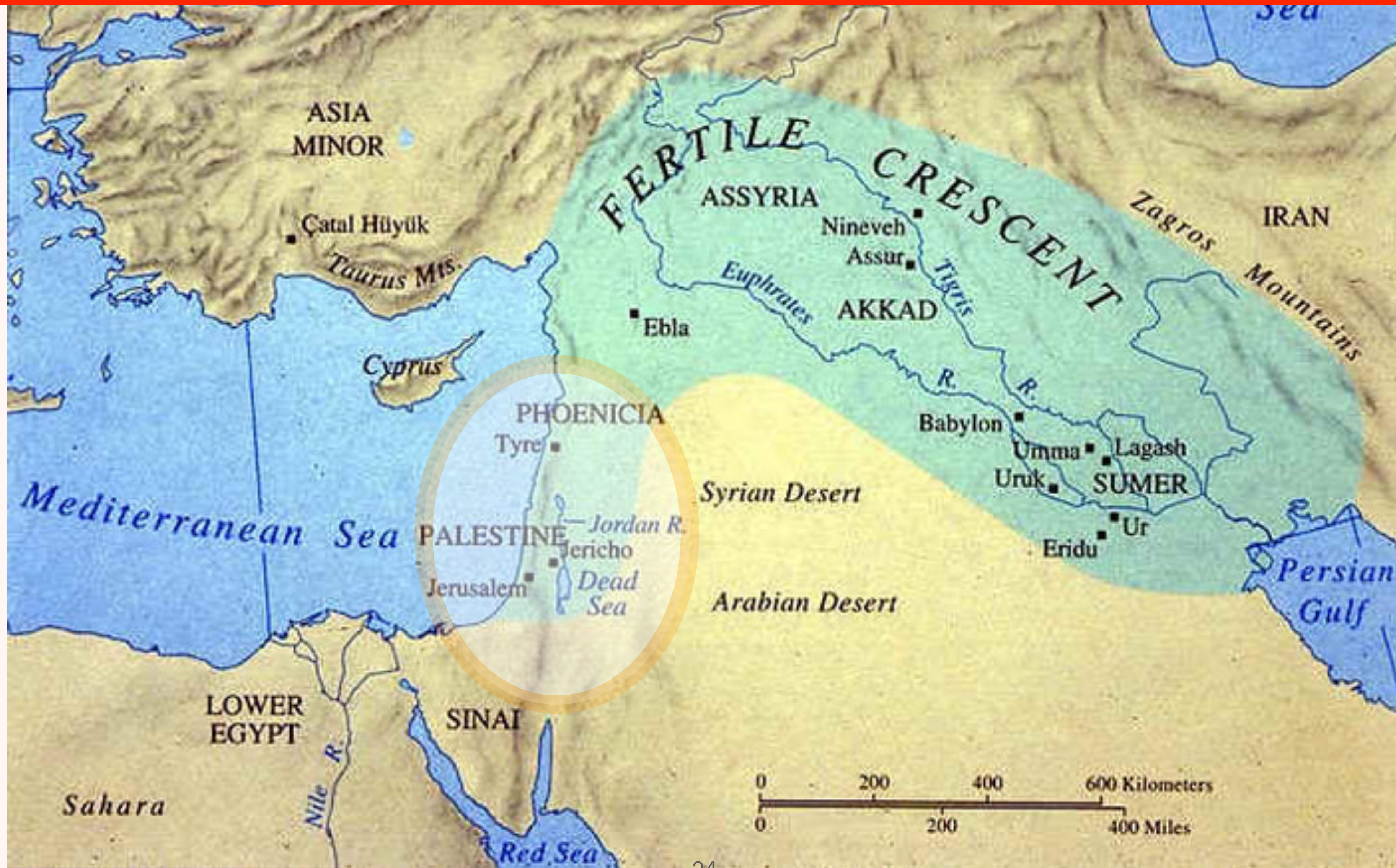
But those with insight shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like the stars forever.

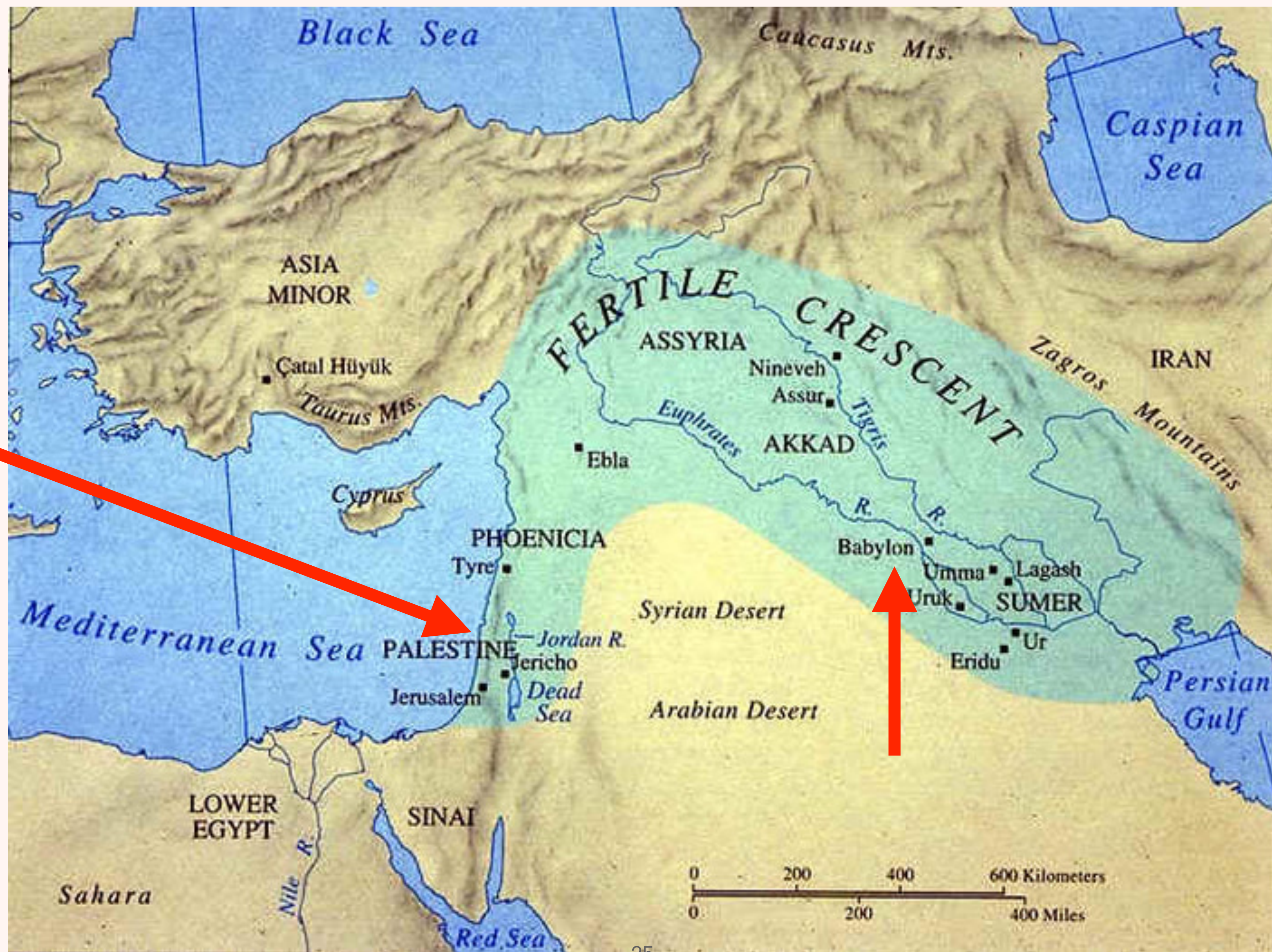
SHEOL = NETHERWORLD

"Gehenna" = place of punishment

MORE LATER...

Israel's History Did Not Occur in a Bubble





So let's continue with the Creation/Fall/Flood Stories in Genesis...

GENESIS 1

Preamble: The Creation of the World

- The Story of Creation
 - 1:28, God blesses them
 - Then....., commands — more of an invitation to participate in God's creation:
 - “Be fruitful and multiply”
 - Fill the earth





Principle of Double Agency ~ St. Thomas Aquinas

- explains both a **Primary** and a **secondary** cause to every cause and effect action in the universe,
 - with **both wholly responsible for the actions.**
- God is **always** the Primary cause of every action.
- With his creative power, he makes things exist — **such that** they can also cause actions, the so called natural causes.
- In so doing, the Primary and secondary causes of each action work together to continue creation, and each action is wholly accomplished by the Primary and secondary causes.



Principle of Double Agency ~ St. Thomas Aquinas

- God enables man to utilize science to gain understanding of ‘how’ events in nature occur;
- but it is religion and faith which explains the ‘why’ of the causes — both primary and secondary. Understood properly, one grows in appreciation and awe of our Creator.
- The creationist theory explains the ‘how’ of creation to God, while excluding God’s invitation of man into his mysteries by revealing his creative works through science and allowing him to participate in ongoing creation. Creationism excludes this relationship gifted by the grace of God.
- God is always the Primary cause... and everything he has created has its own to fulfill.
- To Adam and Eve / mankind/ animals / trees: **"Be fruitful and multiply"**

GENESIS 2:24-25

Preamble: The Creation of the World

➤ The Story of Creation

That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

The man and his wife were both naked, yet they felt no shame.

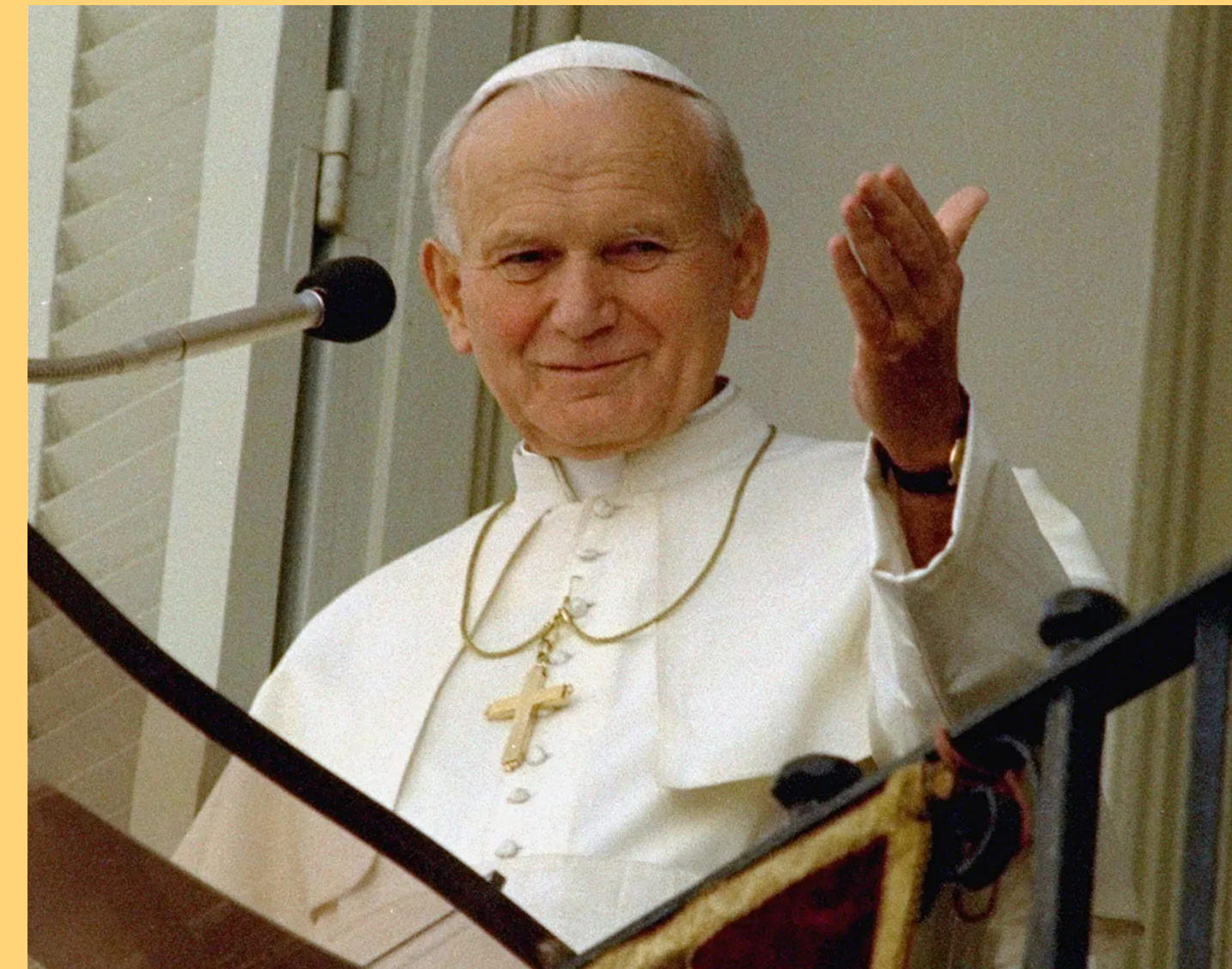
- Same organs of sexual pleasure = organs for procreation
 - Jesus refers to this when questioned about divorce: **Matthew 19:1-11** [LRB p2027-8]
 - Sacrament of Marriage - sacred
 - A grace from God
 - Reflects to the world the love God has for man
 - Then moves right into blessing the children, **Matthew 19:13-15**
-

Theology of the Body

St. Pope John Paul II - General Audiences

September 5, 1979 to November 28, 1984

- 129 General Audiences
- What does it mean to be a 'man'?
- What does it mean to be a 'woman'?
- How can we find true happiness?
- Archdiocese of San Francisco - **Theology of the Body**
- On Vatican website, English only for 1979
- Read here :https://www.piercedhearts.org/jpii/theology_body_audiences/a_theology_body.htm



WHAT IS THEOLOGY OF THE BODY? | Why God Gave Us Bodies | Christopher West



<https://www.youtube.com/watch?v=lvFa7eIKtkY>



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MASTER OF ARTS: THEOLOGY OF THE BODY AND THE NEW EVANGELIZATION

MASTER OF ARTS:

LGBTQ+ ISSUE



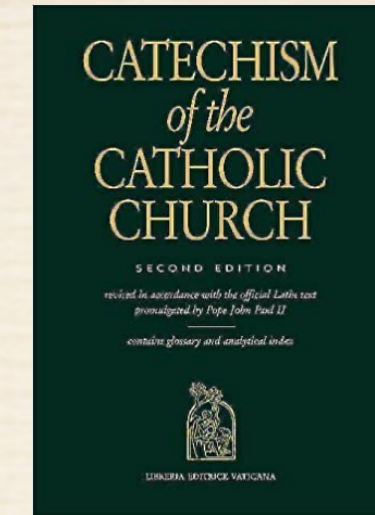
- Too in-depth to discuss here
- Linked a Vatican document on the webpage:
- http://www.educatio.va/content/dam/cec/Documenti/19_0997_INGLESE.pdf

CONGREGATION FOR CATHOLIC EDUCATION
(for Educational Institutions)

“MALE AND FEMALE
HE CREATED THEM”

TOWARDS A PATH OF DIALOGUE
ON THE QUESTION OF GENDER THEORY
IN EDUCATION

Catechism on Faith & Science



159. Faith and science: "... methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things, who made them what they are." (Vatican II GS 36:1)

283. The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers....

284. The great interest accorded to these studies is strongly stimulated by a question of another order, which goes beyond the proper domain of the natural sciences. It is not only a question of knowing when and how the universe arose physically, or when man appeared, but rather of discovering the meaning of such an origin....

Ludwig Ott (German, Catholic priest and theologian, 1906-1985) - ***Fundamentals of Catholic Dogma***

On the doctrine on creation, cites the following points as essential beliefs of the Catholic faith ("*De Fide*"):

- All that exists outside God was, in its whole substance, produced out of nothing by God.
- God was moved by His Goodness to create the world.
- The world was created for the Glorification of God.
- The Three Divine Persons are one single, common Principle of the Creation.
- God created the world free from exterior compulsion and inner necessity.
- God has created a good world.
- The world had a beginning in time.
- God alone created the world.
- God keeps all created things in existence.
- God, through His Providence, protects and guides all that He has created.

The image is a reproduction of Michelangelo's famous fresco, 'The Creation of Adam', from the ceiling of the Sistine Chapel. It depicts Adam reclining on the left, reaching out with his right arm towards God on the right. God is shown as an elderly man with a long white beard, reclining and supported by several angels, reaching out with his right hand towards Adam. The two hands are just inches apart, creating a sense of tension. The background is a plain, light-colored surface with visible cracks. The text 'Amen?' is superimposed in a large, bold, black serif font over the central gap between the two hands.

Amen?

Amen!!

Creation of Adam, Michelangelo, 1512

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

➤ v1, snake, cunning

➤ v2-3, Questions what God really said, introduces '*reasonable doubt*'

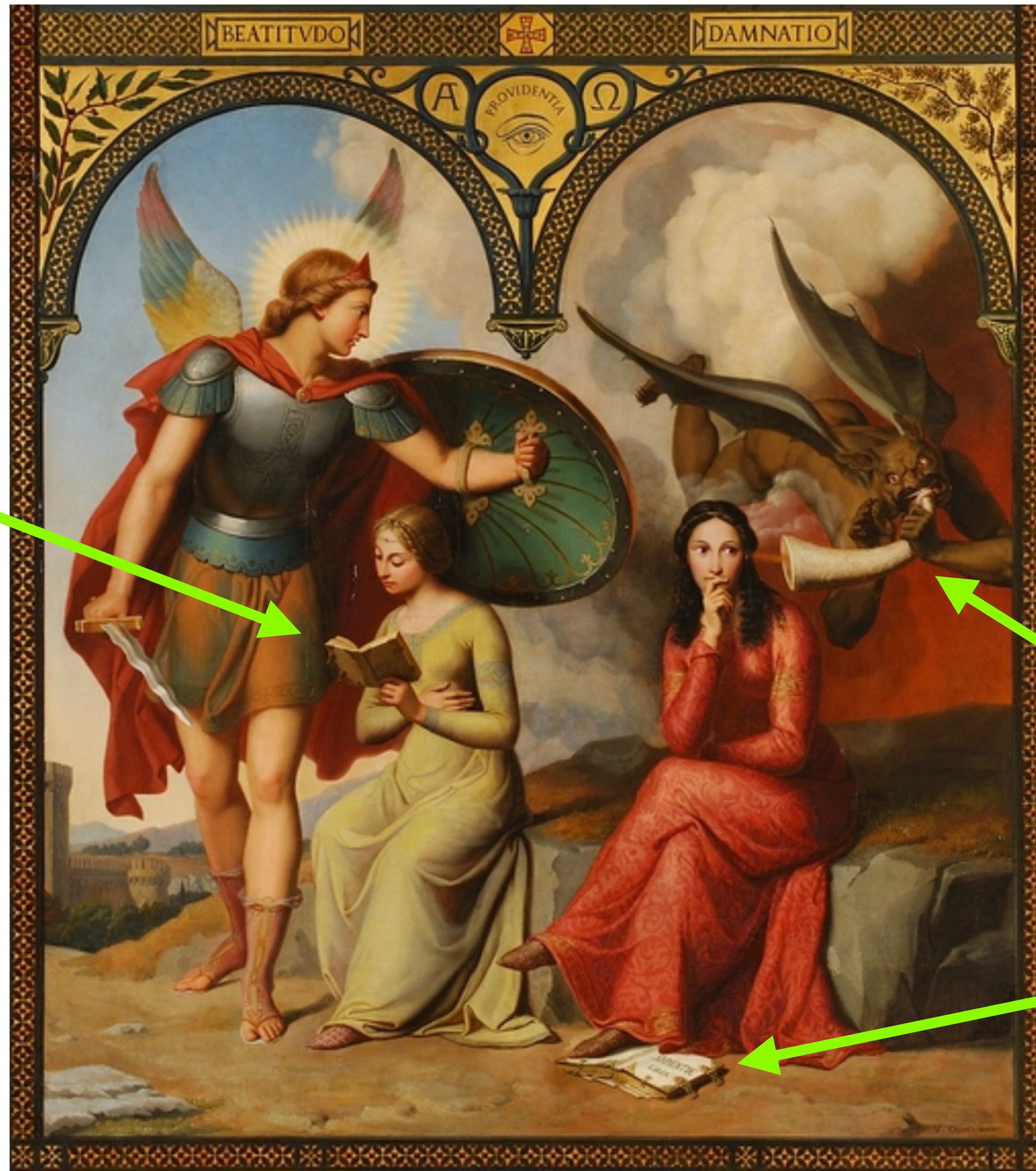
➤ Rather than hold to God's word;

➤ 2 Timothy 4:3-4 [LRB p2467] / Ephesians 6:10-20 [LRB p.2406]

➤ vv4-5, Satan denies the Word of God; offers a false reason as to why God wants to keep them in the 'dark'

➤ 'You eyes will be open' - enticing, pride of trusting in our own understanding

➤ '...like gods who know' ≡ Like God who knows



Good and Evil
by Victor Orsel (1829-1832)

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

➤ v6, gives in to temptation rather than going straight to God

➤ ...or consulting her husband...who was with her (v6b)

➤ *Interesting story does not have snake addressing Adam*

➤ Sin ALWAYS looks good.....

Woman sues McDonald's after complaining that a cheeseburger advert was so irresistible it caused her to break her fast during Lent

Zahra Tayeb Aug 7, 2021, 6:45 AM



<https://www.businessinsider.com/mcdonalds-sued-woman-burger-advert-break-lent-fast-2021-8>

The Russian woman said she found a burger advert too enticing. AP

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

➤ v6, disobedience and dishonoring God is at heart of sin

➤ v7, sin → eyes open

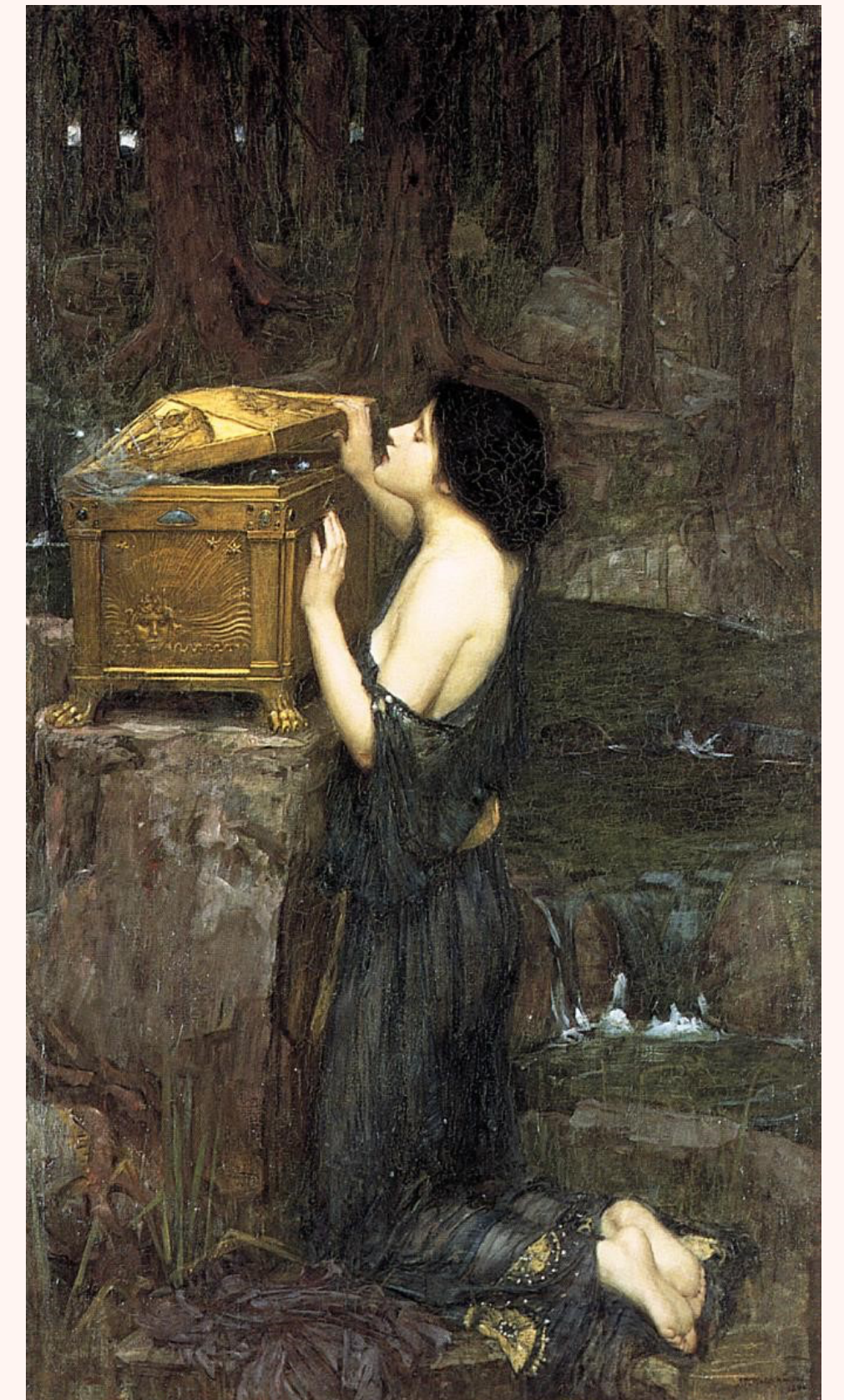
➤ Nakedness = shame, loss of innocence

➤ Covered with fig leaves, sewn together, made loincloths

➤ Original Sin

➤ Catechism: §1849-1851

➤ **But NOTE:** section starts with Mercy and Forgiveness, §1846-1848



Pandora's Box
John William Waterhouse, 1896

ORIGINAL SIN

➤ St. Ireneus (c. 130 – c. 202 AD)

- disobedience of Adam and Eve, akin to the actions of a child who didn't know better

➤ St. Augustine of Hippo (354 – 8/28/430 AD)

- the first sin occurred due to a very conscious, adult decision that wounded human nature and was passed on through procreation.
- the source of this fatal flaw in human nature: **pride**.
 - St. Aug: pride reflects the capacity to utilize free will: choose one's capacity to live without God. Having a sense of false autonomy, rejecting God

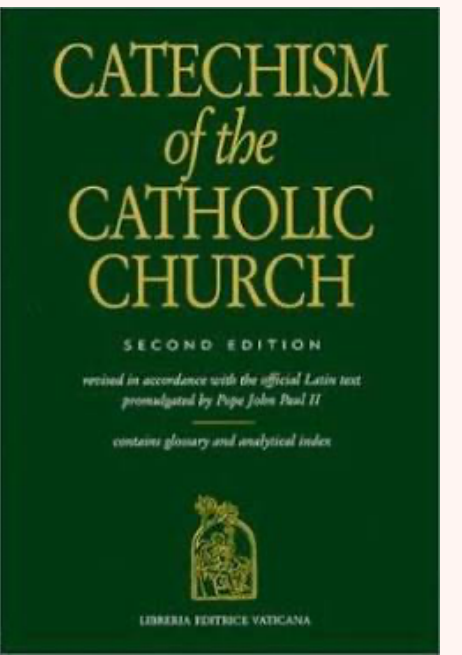
➤ Romans 5:12-21, esp vv 12&17 — The Christian response to original sin: redemption and salvation. Through Jesus Christ, path of redemption has opened, movement back to full restoration of relationship with God. An abundant life of love for God, one's self and one's neighbor.

➤ Council of Trent - 5th Session - dedicated to discussing Original Sin

ARTICLE 8

SIN

I. MERCY AND SIN



1846 The Gospel is the revelation in Jesus Christ of God's mercy to sinners.¹¹³ The angel announced to Joseph: "You shall call his name Jesus, for he will save his people from their sins."¹¹⁴ The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."¹¹⁵

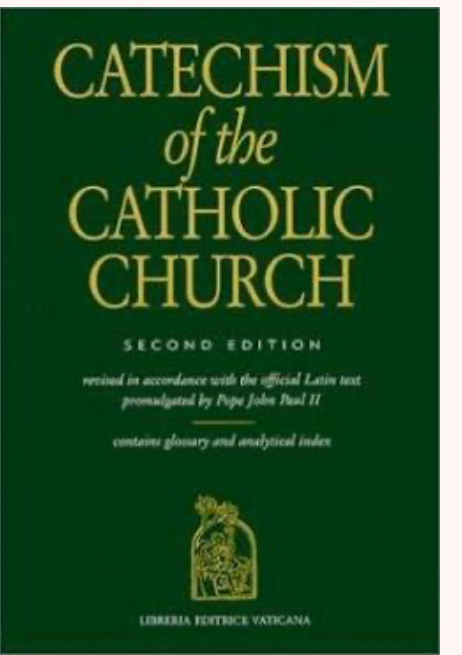
1847 "God created us without us: but he did not will to save us without us."¹¹⁶ To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."¹¹⁷

1848 As St. Paul affirms, "Where sin increased, grace abounded all the more."¹¹⁸ But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord."¹¹⁹ Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:

Conversion *requires convincing of sin*; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover *a double gift*: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler.¹²⁰

ARTICLE 8

SIN



II. THE DEFINITION OF SIN

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹

1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight."¹²² Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods,"¹²³ knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."¹²⁴ In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.¹²⁵

1851 It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world,¹²⁶ the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

➤ v8, God comes to commune with man -

➤ v9-13, Famous Dialogue - 'blame game'

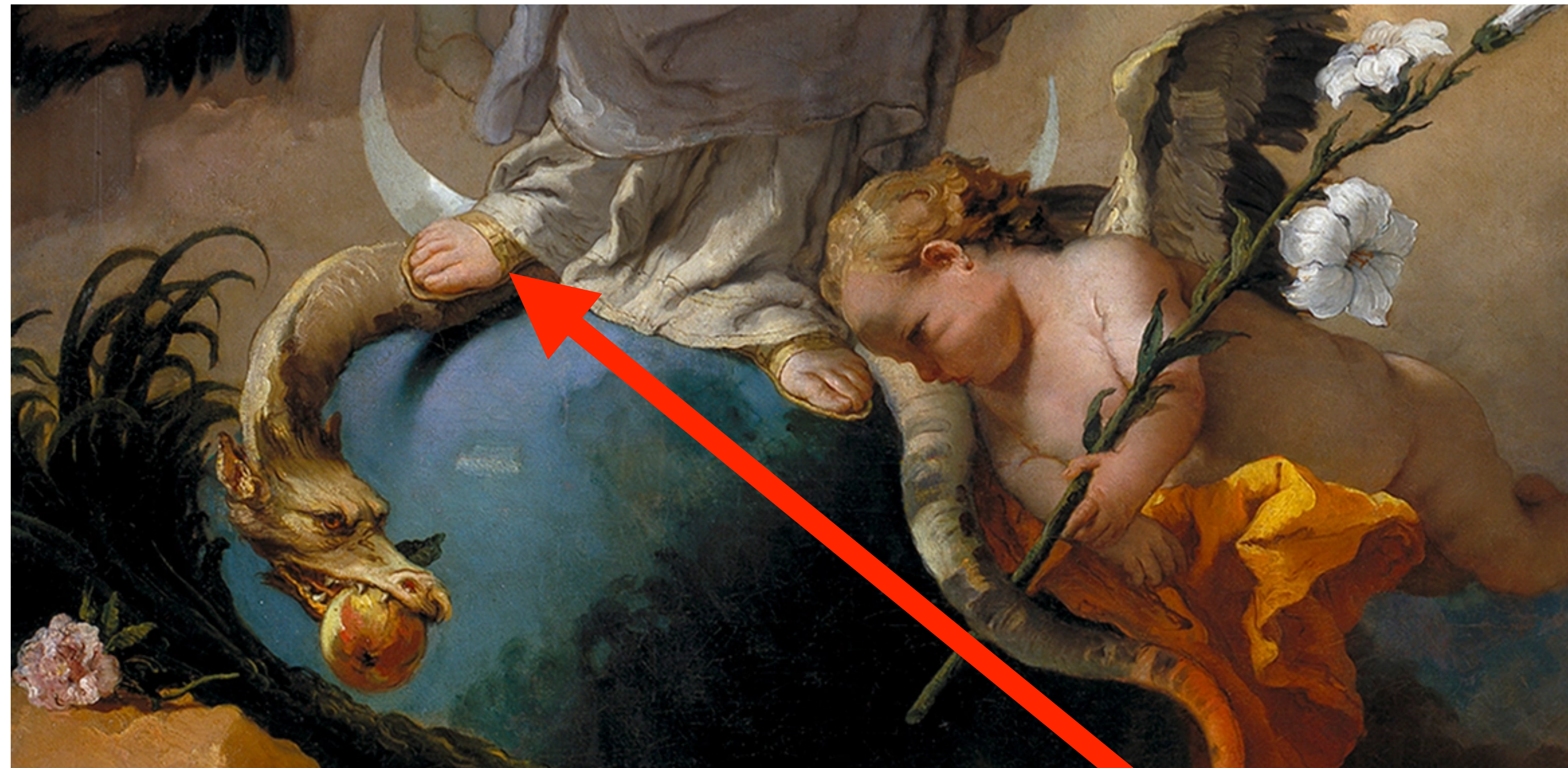
➤ Because of sin, curses (= *consequences*) are delivered

➤ vv14-15, Snake

➤ v15, In art, Mary is often depicted crushing the head of a serpent or dragon based on the “**protoevangelium**” in Genesis 3:15, the first mention of the good news of salvation in the Bible. →

Virgin of the Apocalypse by Miguel
Cabrera, 1760





✧ Jael, Judith, Mary: *the original Charlie's Angels*

✧ Only 3 women in Bible called 'blessed'

✧ Jael: Judges 5:24

✧ Judith: Judith 13:17

✧ Mary: Luke 1:42



Jael and Sisera, by Artemisia Gentileschi



Caravaggio, *Judith Beheading Holofernes*, ca. 1599.



<https://aleteia.org/2020/09/08/why-is-mary-depicted-standing-on-a-snake/>

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

- Because of sin, curses (= consequences_ are delivered (cont'd)
 - v16, Woman - labor pains, yet...
 - vv17-19, 'Ground is cursed,' man given work
 - In 2:15, invitation to care for the earth with God
 - Now, work is toil, more arduous

Remember - don't take the story literal. But focus on the message of the Ancients.
The Compendium of the Social Doctrine of the Church helps us to understand....

COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH

256. Work is part of the original state of man and precedes his fall; it is therefore not a punishment or curse. It becomes toil and pain because of the sin of Adam and Eve, who break their relationship of trust and harmony with God (cf. Gen 3:6-8). The prohibition to eat “of the tree of the knowledge of good and evil” (Gen 2:17) reminds man that he has received everything as a gift and that he continues to be a creature and not the Creator. It was precisely this temptation that prompted the sin of Adam and Eve: “you will be like God” (Gen 3:5). They wanted absolute dominion over all things, without having to submit to the will of the Creator. From that moment, the soil becomes miserly, unrewarding, sordidly hostile (cf. Gen 4:12); only by the sweat of one's brow will it be possible to reap its fruit (cf. Gen 3:17,19). Notwithstanding the sin of our progenitors, however, the Creator's plan, the meaning of His creatures — and among these, man, who is called to cultivate and care for creation — remain unaltered.

257. Work has a place of honor because it is a source of riches, or at least of the conditions for a decent life, and is, in principle, an effective instrument against poverty (cf. Pr 10:4). But one must not succumb to the temptation of making an idol of work, for the ultimate and definitive meaning of life is not to be found in work. Work is essential, but it is God — and not work — who is the origin of life and the final goal of man. The underlying principle of wisdom in fact is the fear of the Lord. The demand of justice, which stems from it, precedes concerns for profit: “Better is a little with the fear of the Lord than great treasure and trouble with it” (Pr 15:16). “Better is a little with righteousness than great revenues with injustice” (Pr 16:8).

258. The apex of biblical teaching on work is the commandment of the Sabbath rest. For man, bound as he is to the necessity of work, this rest opens to the prospect of a fuller freedom, that of the eternal Sabbath (cf. Heb 4:9-10). Rest gives men and women the possibility to remember and experience anew God's work, from Creation to Redemption, to recognize themselves as his work (cf. Eph 2:10), and to give thanks for their lives and for their subsistence to him who is their author

GENESIS 3

The Story of the Nations

➤ Expulsion from Eden

➤ v20, Adam names Eve - mother of all things

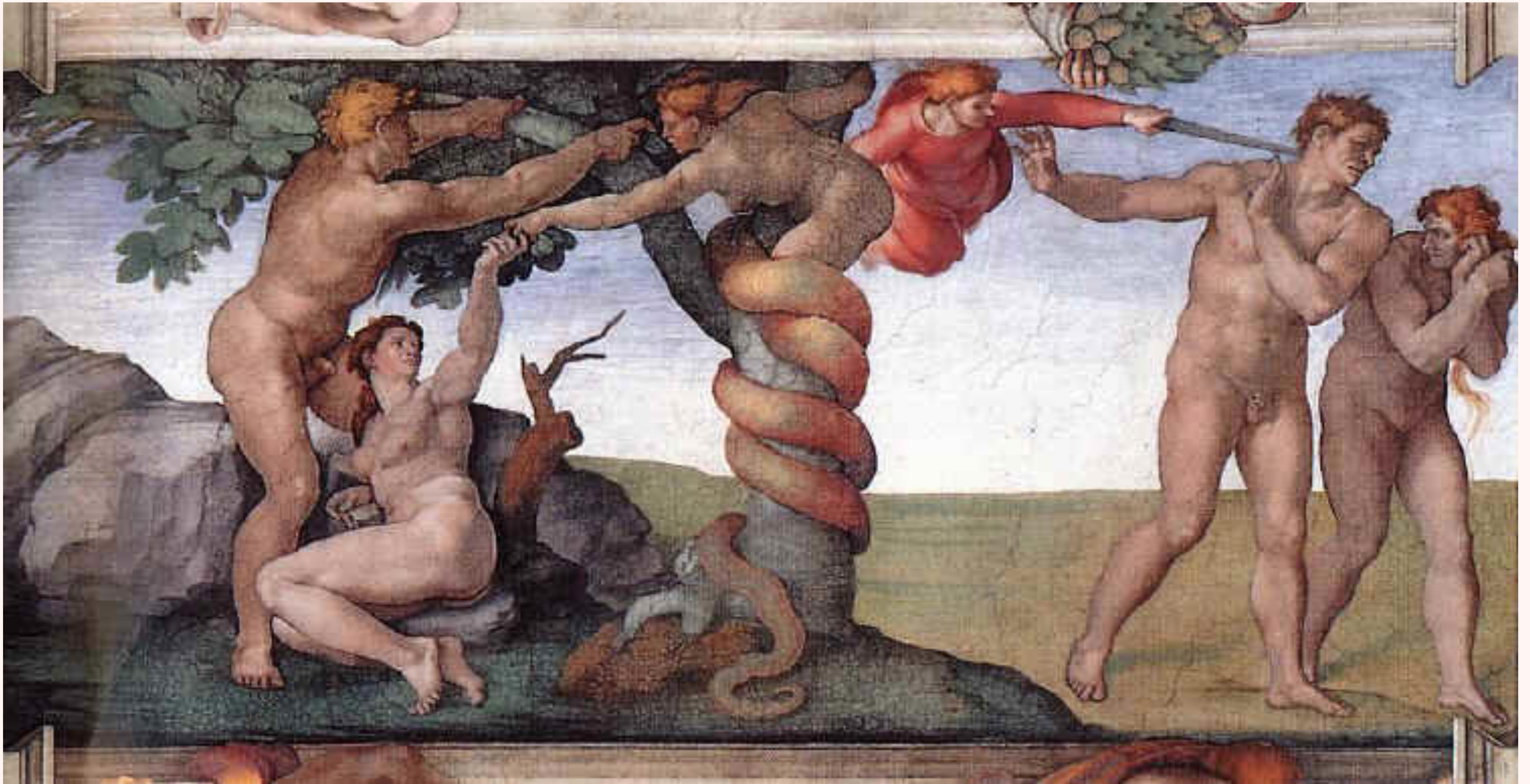
➤ Mary, mother of all people - is the new Eve

➤ v21, **First Sacrifice** - God makes garments of skin - to clothe them (providential care)

➤ READ v22, God has to limit access to all knowledge — and immortality with this omniscience

➤ Banished from the garden

➤ Placed angel to block its entrance



(Michelangelo, 1510, Sistine Chapel, Vatican)



The Expulsion of Adam and Eve from Paradise

Benjamin⁵⁶ West, 1791

GENESIS 4

The Story of the Nations

➤ Cain and Abel

➤ v1, intimacy, complementarity for procreation - be fertile and multiply

➤ Invitation to co-create

➤ Cain then Abel





Principle of Double Agency ~ St. Thomas Aquinas



GENESIS 4

The Story of the Nations

➤ Cain and Abel

- v1, intimacy, complementarity for procreation - be fertile and multiply
- Cain then Abel
- Cain - offering to Lord, grain
- Abel - offering - fatty portions of flock,
- God liked Abel's; did not appreciate Cain's - why?
- v5-7, Cain knew what an acceptable offering was, and did not offer it
 - Isaiah 1:10-17; Matthew 21:12-17 [LRB 2033-4]
 - Sin #2

GENESIS 4

The Story of the Nations

➤ Cain and Abel

➤ v8, Sin #3

➤ Cain lures, then attacks Abel, kills him

➤ ***Encyclical: *Evangelium Vitae*, The Gospel of Life, Pope John Paul II, March 25, 1995 - **Amazing Read!!!**

➤ v9, key question we all have asked. Am I responsible for my brother?

➤ The Good Samaritan, Luke 10:25-37

GENESIS 4

The Story of the Nations

➤ Cain and Abel

- v10, God is shocked: *'What have you done?'*
- v11, consequences for sin - separation from community
 - And hardship
- v13b, Cain said it is too much to bear, fears for his own life
- v15 - God will protect him
- v16, settled in land of Nod, east of Eden

GENESIS 4

➤ Descendants of Cain and Seth

➤ Genealogy

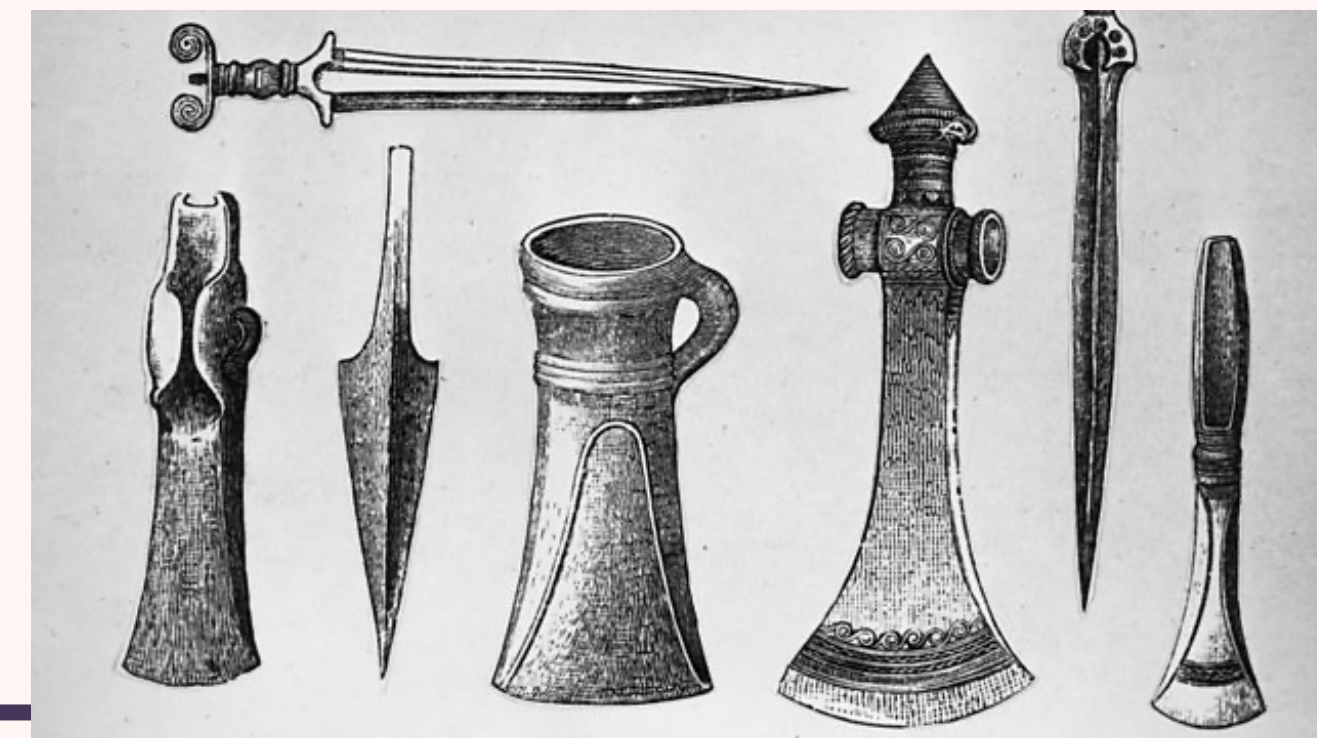
➤ Note v22, bronze and iron

➤ Stone Age - 3.5million BC - 3100 BC

➤ Bronze Age - 3100 BC - 1200 BC (copper and tin)

➤ Iron Age - 1200 BC - 300 BC

The Story of the Nations



GENESIS 4

The Story of the Nations

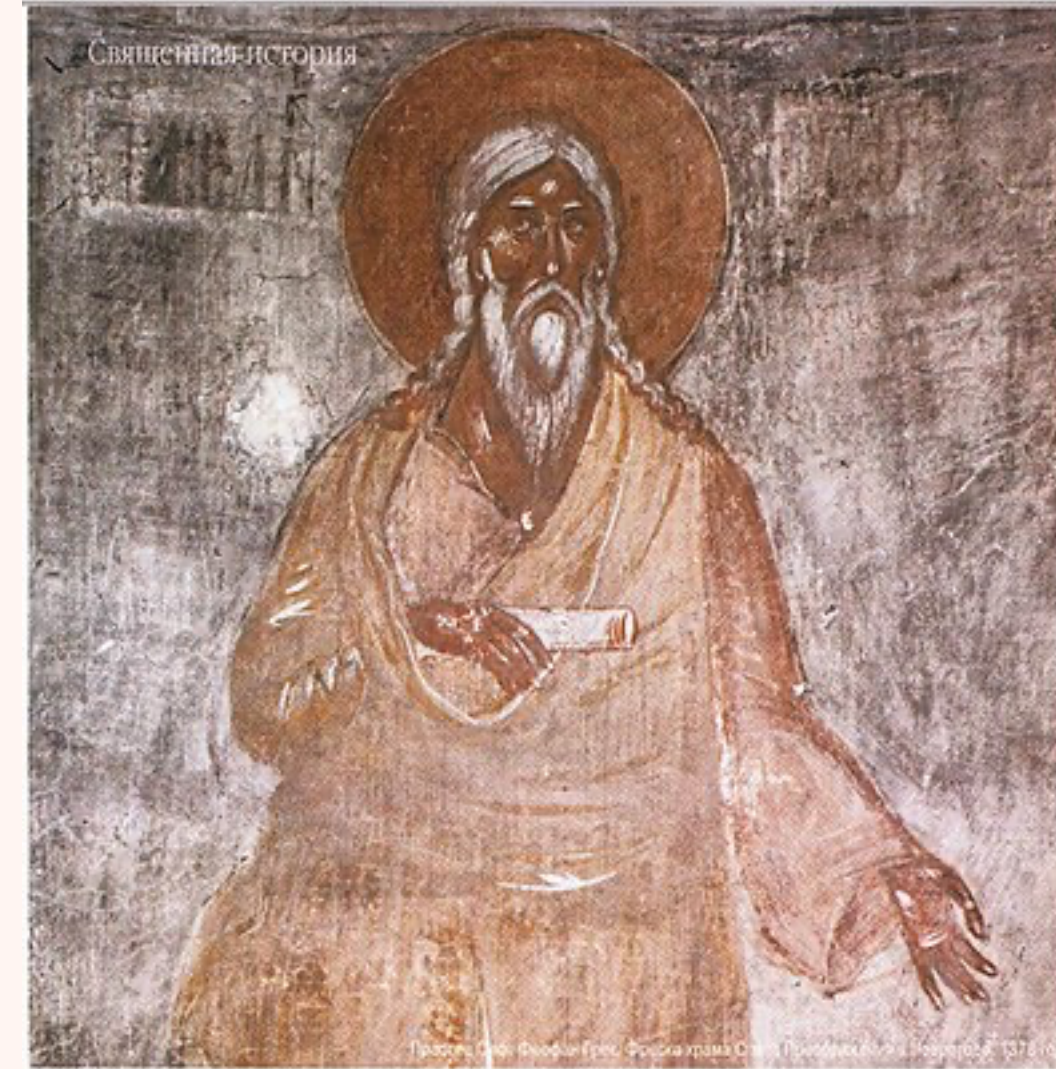
- **Descendants of Cain and Seth**
 - Genealogy
 - Note v23, Lamech (7th in Cain's line) kills in violent altercation
 - Seeing a moral decline of man via Cain's line
 - Seems all will be lost.....then...
 - Adam and Eve → **Seth**
 - READ v26b
 - In Seth there is hope for the future relationship of man and God



Lamech

SETH

- Mentioned in Sirach 49:16
- Genealogy of Jesus through Mary - Luke 3:23-37
 - Note, Matthew's genealogy starts with Abraham, goes forward
 - Through Solomon, son of David
 - Luke's genealogy starts with Jesus and Joseph, and goes backward
 - Through Nathan, son of David (2 Samuel 5:14)



Holy Forefather and Antediluvian Patriarch

27 July
Sunday of the Holy Forefathers
(Eastern Orthodox Church)



In The Arms Of Mary

By Simon Dewey

GENESIS 5

Preamble: The Creation of the World

➤ Generations: Adam to Noah

- v1b-2, reiteration: we are made in the likeness of God, male and female; blessed; multiply
 - 'likeness' - not simply physical, but in nature, character
- v3-4, Adam, 130yo → Seth...and other sons and daughters
 - Died, 930yo
- Adam → Seth → Enosh → Kenan → Mahalalel → Jared →
- → **Enoch** →

GENESIS 5

Preamble: The Creation of the World

➤ Generations: Adam to Noah

➤ Adam → Seth → Enosh → Kenan → Mahalalel → Jared →

➤ → Enoch

➤ READ Gen 5:21-24

ENOCH



What does it mean to ‘walk with God’ — so closely, that God denies you death?

★ Enoch

★ Elijah

★ Mary

ENOCH

FAST PASS
to heaven

Fast Pass to Heaven

The Sacred

Indulgence

Prized

ENOCK

Genesis 5:18-24

1 Chronicles 1:3

Ben Sira (Sirach) 44:16

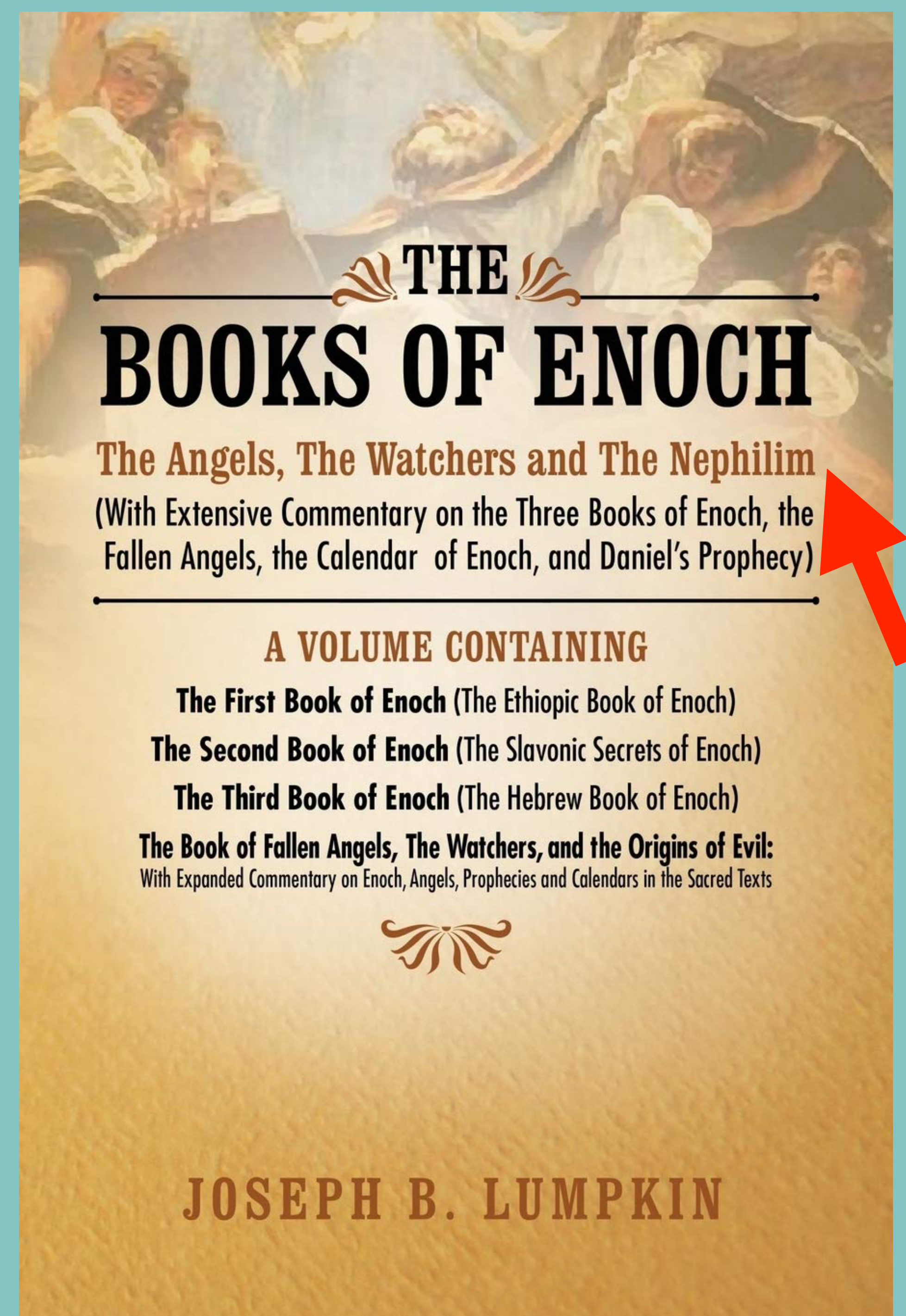
Ben Sira (Sirach) 49:14

Luke 3:37

****Hebrews 11:5**

Jude 1:14

- Non-canonical for Jews, most Catholics, and Protestants
- First Book of Enoch
 - canonical for some Ethiopian Jews and Catholics
 - Some fragments with Dead Sea Scrolls
 - Note Jude 1:14-15 footnote (LRB p2556)



GENESIS 5

Preamble: The Creation of the World

➤ Generations: Adam to Noah

➤ Adam → Seth → Enosh → Kenan → Mahalalel → Jared →

➤ → Enoch → **Methuselah (969 years)**

➤ → Lamech

➤ → **Noah**

➤ At 500yo → **Shem, Ham, Japeth**

1 Chronicles 1:1-4



Luke 3:23 - 38, esp v36-38

LRB p 69

Sumerian King List

It was common practice in the ancient Near East to attribute extraordinary ages to ancestors who lived before the great flood as a way of demonstrating the vigor of God's life-giving blessing. This list of Sumerian kings from the third millennium B.C. shows how conservative the biblical authors are.

Alulim	28,800-year reign
Alagar	36,000-year reign
Enmenluanna	43,200-year reign
Enmengalanna	28,800-year reign
Dumuzi	36,000-year reign
Ensipazianna	28,800-year reign
Enmenduranna	21,000-year reign
Ubartutul	18,600-year reign
THE FLOOD	

GENESIS 6

Preamble: The Creation of the World

➤ Origin of the Nephilim, vv1-4

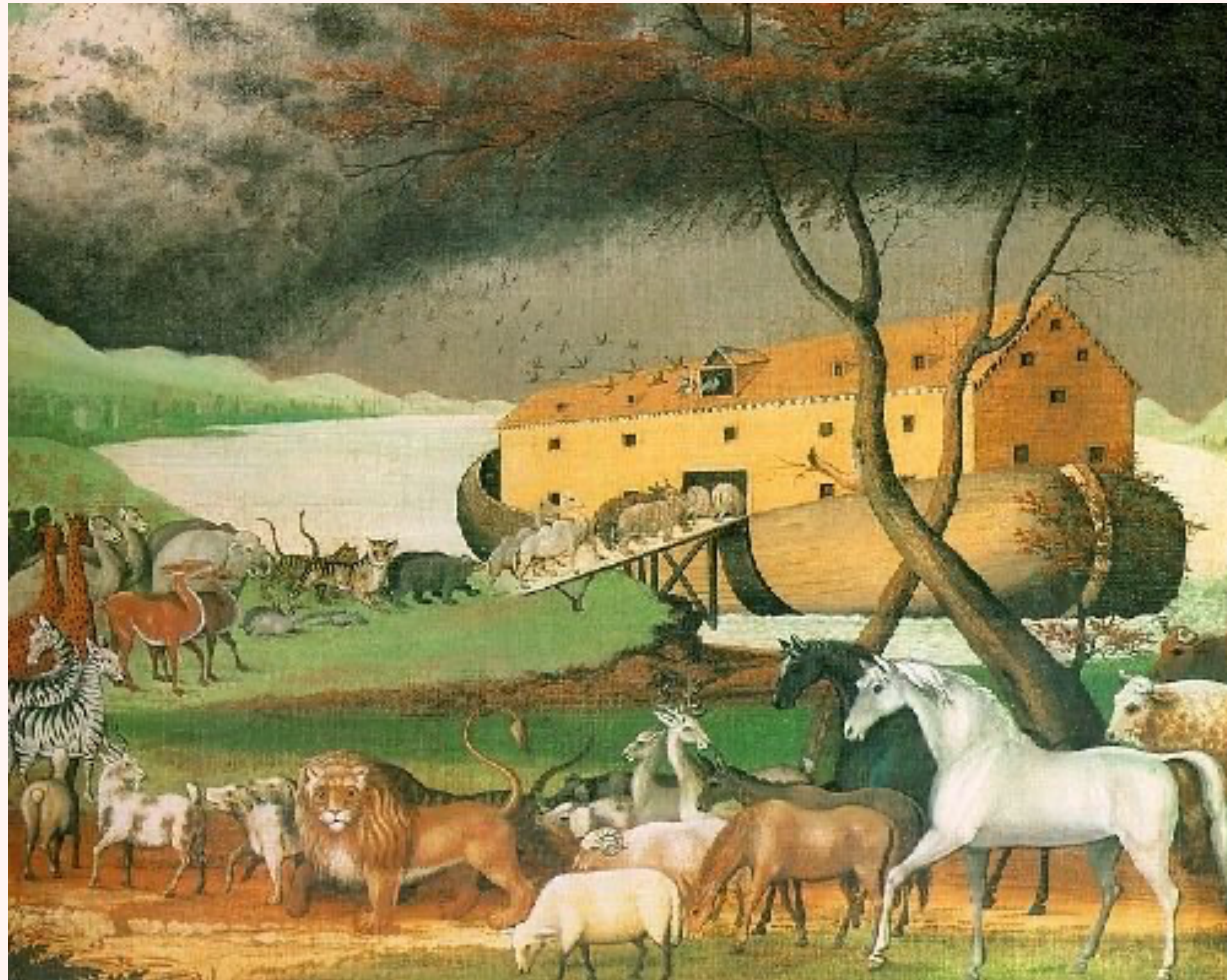
- No real consensus of the Nephilim — *(Books of Enoch)*
- Giants / offsprings of man+angels / other theories
- v3, key, man is moving away from God, allowing sin to reign
- Lessens their lifespan to 120 years
 - Psalmist 90:10 (→ 70, 80 if blessed) [*Psalm/prayer of Moses*]

The Great Flood

New World Encyclopedia

Many Flood myths from various ancient cultures

New World Encyclopedia:
https://www.newworldencyclopedia.org/entry/Great_Flood



NOAH'S ARK (1846), BY THE AMERICAN FOLK PAINTER EDWARD HICKS.

AGAIN...

**USCCB.COM → BOOKS OF BIBLE
→ INTRODUCTION TO GENESIS
→ Section “Genesis 1-11”**

[HTTPS://BIBLE.USCCB.ORG/BIBLE/GENESIS/0](https://bible.usccb.org/bible/genesis/0)

LRB, PAGE 58 - “Genesis 1-11”

Catherine Wilkins on The Babylonian/ Mesopotamian epic tale: The Epic of Gilgamesh





Catherine Wilkins on The Babylonian/ Mesopotamian epic tale: The Epic of Gilgamesh



https://en.wikipedia.org/wiki/Epic_of_Gilgamesh

LRB p. 72

Flood

Several stories of a great flood are found in ancient Near Eastern literature. In the following table the biblical story is compared with the Mesopotamian stories of Atrahasis and Gilgamesh.

	Genesis ✓	Atrahasis ✓	Gilgamesh ✓
Name of hero	Noah	Atrahasis	Utnapishtim
Reason for flood	God will destroy all living creatures because of human lawlessness and violence	Gods are upset because humans make too much noise	No reason given
Instructions to build an ark	Given by God	Given by the god Enki	Given by the god Ea
Passengers	Animals and Noah's family	Animals and Atrahasis' family	Animals, Utnapishtim's family, craftspeople
Sealing the ark	Sealed with pitch	Sealed with pitch	Sealed with bitumen and asphalt
Duration of flood	Forty days and nights or one full year	Seven days and nights	Storm for seven days; ark grounded for six days
Search for dry land	Noah sends out raven, then dove, without success		Utnapishtim sends out dove, then swallow, without success
Discovery of dry land	Noah sends the dove again, finds land		Utnapishtim sends a raven, finds land
Sacrifice	Noah offers sacrifice and God smells the aroma	Atrahasis offers sacrifice and all the gods but Enlil smell the aroma	Utnapishtim offers sacrifice and the gods smell the aroma

TWO FLOOD STORIES

Priestly

(550 BC, Babylon)

- Gen 6:9-22
- Gen 7:6, 13-16a, 18-21, 24
- Gen 8:1-2a, 3b-5, 7, 13a, 14-19
- Gen 9:1-17

Yahwist

(850-750 BC)

- Gen 6:5-8
- Gen 7:1-5, 7-10, 12, 16b, 17, 22-23
- Gen 8:2b-3a, 6, 8-12, 13b,
- Gen 8:20-22

NEXT WEEK :

GENESIS 5-11

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint Irenaeus).

The Lord's is the earth and its
fullness,
the world and all its peoples.
It is he who set it on the seas;
on the waters he made it firm.

Who shall climb the mountain
of the Lord?

Who shall stand in his holy
place?

The man with clean hands and
pure heart,
who desires not worthless
things,
who has not sworn so as to
deceive his neighbor.

He shall receive blessings from
the Lord
and reward from the God who
saves him.

Such are the men who seek
him,
seek the face of the God of
Jacob.

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Who is the king of glory?
The Lord, the mighty, the
valiant,
the Lord, the valiant in war.

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory.

Glory to the Father, and to the
Son,
and to the Holy Spirit:
— as it was in the beginning,
is now,
and will be for ever. Amen.