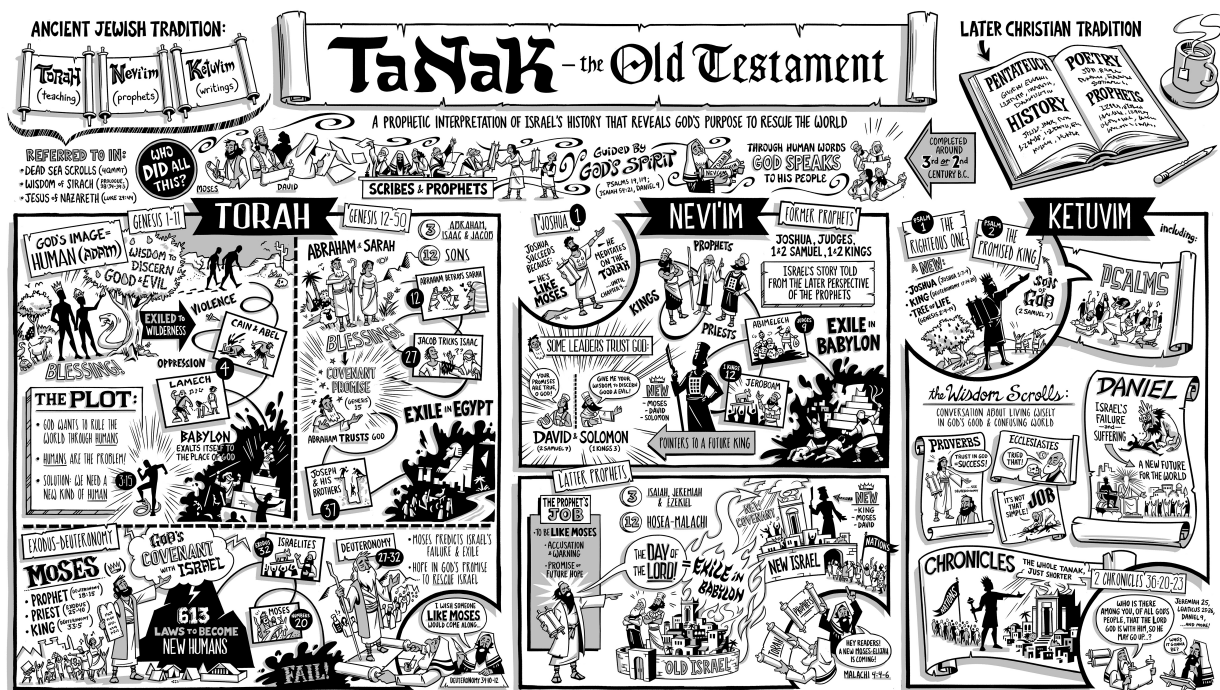


Genesis

filters:: {"recommended resources" true}

Overview

- *In a word*: First Things
- *In a sentence*: Yahweh created this world, it exists for him, and he will turn evil to good (undo the curse) in the end for those who trust him.
- *In a paragraph*: God created the universe as a temple for himself to dwell with mankind who would serve as a royal priest imaging God's glory across the entire world. When humanity rebelled they destroyed this paradise and the rest of Genesis (and the whole bible) is about how God will restore mankind and creation via a new Adam (a royal seed). This promise of God is advanced through a series of promises made to a narrowing family of people culminating in Jacob's family (Israel). It is through this firstborn son that God will bring the royal seed that will reverse the curse and restore all creation to himself, reinstating and advancing Eden once again.



Major Themes in Genesis

- Land

- Eden is described as a temple and Adam as a priest (proof in section on image of God and temple), indicating that relationship needs a physical place, a land. Adam was to extend this over the whole Earth.
 - Proof that Adam was to Extend Eden
 - "The land theme in [[Genesis]] begins (like kingship and seed) in the first chapters of Genesis with the creation of Eden. [[Moses]] describes Eden, as we have seen, as a garden-sanctuary.¹ God commissions [[Adam]] to carry out his royal-priestly duties in Eden – an archetypal temple (cf. Ezek. 28:13's designation of Eden as the 'garden of God'). Thus, Adam's kingship not only includes the notion of 'reign' but also 'realm'. **Adam's dominion includes cultivating and caring for the land, protecting it from evil and expanding the borders of God's dwelling. Land is, therefore, a central component of God's creation enterprise.** Adam is given 'a domain over which humans are to realize their humanity'.² As Martin states: The importance of [[Eden]] does not rest primarily on its being the dwelling place of humans, but on its being the place where God dwells on earth in a unique way and where he has fellowship with his image bearers."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
 - "Adam's commission to subdue and rule the earth implies that the world outside of the garden needed to be brought into subjection under God's rule. Beale argues that Adam's task of "working" and "guarding" the garden in Genesis 2:15 is an expression of the Genesis 1:28 mandate to "subdue" and "rule" the earth. ⁵⁶ Beale writes, Just as God, after his initial work of creation, subdued the chaos, ruled over it and further created and filled the earth with all kinds of animate life, so Adam and Eve, in their garden abode, were to reflect God's activities in Genesis 1 by fulfilling the commission to 'subdue' and 'rule over all the earth' and to 'be fruitful and multiply' (Gen 1:26, 28).⁵⁷ A necessary implication surfaces from the relationship between Adam's localized work in the garden and his commission to be fruitful and take dominion over the earth. The boundaries of the garden would expand to "inhospitable outer spaces" as Adam and Eve populated the earth with images of God" (Emadi Diss, 44)
 - See Beale, *The Temple and the Church's Mission*, 83–121; Alexander, *From Eden to the New Jerusalem*, 25–26; Hamilton, *God's Glory in Salvation through Judgment*, 73–74; T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids: Baker Academic, 2012), 123–26.

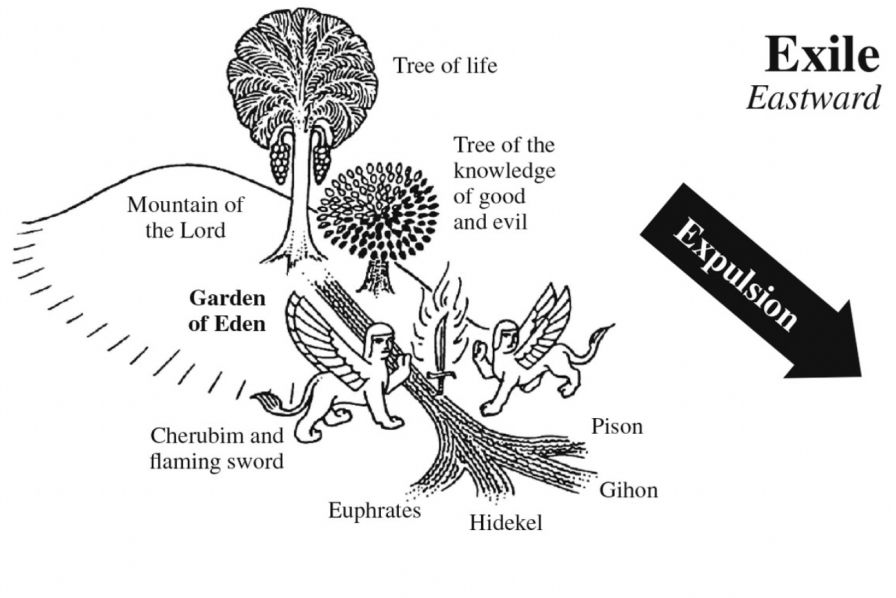
-

- The fall undoes man's right relationship with land and the rest of Genesis shows the land moving back toward chaos and taking dominion over man. **Man now has no home with God, but is a wanderer on the earth.**
 - "The fall, however, disrupts the relationship between the king and his realm. God drives Adam from the garden, away from his presence, and establishes angelic sentinels to bar him from returning (Gen. 3:24). Additionally, the land itself is cursed, no longer yielding produce with ease or regularity (3:17–19). The ensuing narratives further develop the discordant relationship between man and land. Cain is a wanderer, living east of Eden (Gen. 4:12, 16). Lamech prophesies that Noah will be God's agent in providing relief from the cursed land (Gen. 5:29). Further, the land turns hostile in the 'de-creation' event of the flood. The world reverts to the primordial chaos of Genesis 1:2 and swallows humanity whole."
- This problem is why God promises Abraham land in Gen 12.
 - "God works to undo this discord in the Abrahamic covenant. He promises Abraham and his descendants the land of Canaan as an everlasting possession (Gen. 15:7, 18–21; 17:8), thus supplying 'a commodity that has been in short supply for human beings: a land to call [their] own'.⁵ But this promise means more than mere real estate. The exile from Eden is being overturned. **Canaan represents restoration to Eden and access, once again, to life in God's presence.**⁶ For the most part the patriarchs live out their time within Canaan's boundaries (though acquiring only enough land for their burial plots)."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- The rest of Genesis pictures the patriarchs holding on to the land promise in hope, but the Joseph story seems to end with a minor chord in this regard.
 - "With regard to the land promise, the Joseph story appears to be a retrogression in redemptive history. In fact, as Hamilton points out, Genesis is bookended by two major literary sections characterized by life outside the Promised Land.⁸ Both famine and fraternal strife drive the covenant family away from Canaan – displacing, and thus apparently returning, them to a pre-Genesis 12 state of life 'east of Eden'. This migration reveals that threats to the seed also endanger the land promise. Thus, the covenant family's sojourn in Egypt builds suspense. Will God be able to overturn these circumstances and fulfil the land promise?"
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

• Dwelling/Temple/Relationship

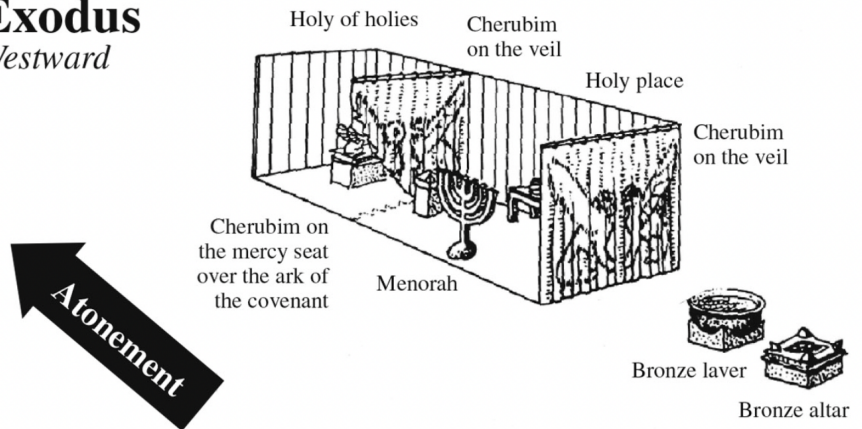
- "The story of the Bible begins with a creation account that sets forth humanity's fellowship with God on earth as the goal of creation."
- **Eden was a mountain-temple**
 - For lots of good resources on this check out the list below

- Gordon J. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *Studied Inscriptions from Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 19–25; G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: InterVarsity Press, 2004), 66–80; William J. Dumbrell, "Genesis 2:1–17: A Foreshadowing of the New Creation," in *Biblical Theology: Retrospect & Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: IVP, 2002), 57–61; Lifsa Schachter, "The Garden of Eden as God's First Sanctuary," *Jewish Bible Quarterly* 41, no. 2 (2013) 73; John H. Walton, "Eden, Garden of," in *DOTP*, ed. T. D. Alexander and David W. Baker (Downers Grove, IL: IVP, 2003), 202–7. Daniel Block does not adopt this popular position. He argues against the notion that the Garden of Eden was meant to be understood as a temple-sanctuary. Daniel Block, "Eden: A Temple? A Reassessment of the Biblical Evidence," in *From Creation to New Creation: Biblical Theology and Exegesis: Essays in Honor of G. K. Beale*, ed. D. M. Gurtner and B. L. Gladd (Peabody, MA: Hendrickson, 2013), 3–32.
- The garden of Eden is not viewed by the author of Genesis simply as a piece of Mesopotamian farmland, but as an archetypal sanctuary, that is the place where God dwells and where man should worship him. (Wenham, "Sanctuary Symbolism in the Garden of Eden Story," 23.)
- **Proof For Eden as Temple Mountain**
 - In Genesis the elevated location of the garden of Eden is indicated by the fact that a single river flows out of Eden, before dividing to become four rivers. Genesis 2:10–14 provides a short and enigmatic description of these rivers. While there is some uncertainty about the identity of all four rivers, the description implies that the garden of Eden occupies a raised position in the middle of the world. In keeping with this picture, the prophet Ezekiel designates Eden as both "the garden of God" and "the holy mountain of God" (Ezek. 28:13–16). Is-type:: annotation hl-page:: 67 hl-color:: yellow
 - Ezekiel 28:13-14 "You were in Eden , the garden of God, You were on the holy mountain of God."
 - The Tabernacle, Temple, and End Time Temple are modeled after Eden
 - the entrance into the garden was from the east (Gen 3:24). After Adam and Eve's sin, cherubim stood guard at this eastern entrance to guard the way to the tree of life. The tabernacle and the temple were both entered from the east and guarded by cherubim (Exod 25:18–22; 1 Kgs 6:23–29) (see images below)



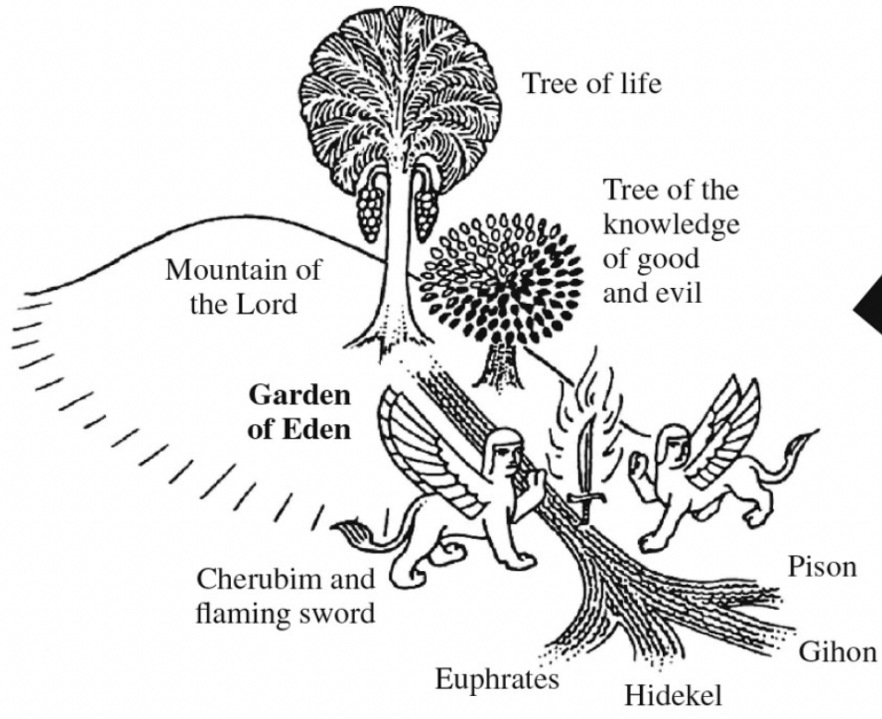
{:height 352, :width 518}

Exodus Westward



- "Genesis 2:10–14 describes a river that flowed out of Eden to water the garden. The river divides into four rivers as it spreads out into the earth (Gen 2:10). The description of Eden's four rivers parallels Ezekiel's vision of the eschatological temple in Ezekiel 47:1–12. The river is a source of life and blessing to the rest of the world (Ezek 47:9). Edenic imagery colors the description of the eschatological temple in Ezekiel 47. The river's description as a source of life to every "living creature which swarms" (עֲשֵׂר־יִשְׂרָאֵל Ezek 47:9) echoes the creation of "swarming creatures" (חַיֵּי הַמַּיִם) in Genesis 1:20–21 and Adam's naming of the "living creatures" (נֶפֶשׁ חַיָּה) in Genesis 2:19. The banks of the river are lined with "trees for food" (עֵץ־מֵאֵל) bearing "its fruit for food" (פְּרִי־לְמֵאֵל) and leaves for healing (Ezek 47:12; cf. Gen 1:29; 2:9). According to Gentry, "such a source of life and fertility is an indication that the divine presence is there. (Emadi Dissertation, 41.)

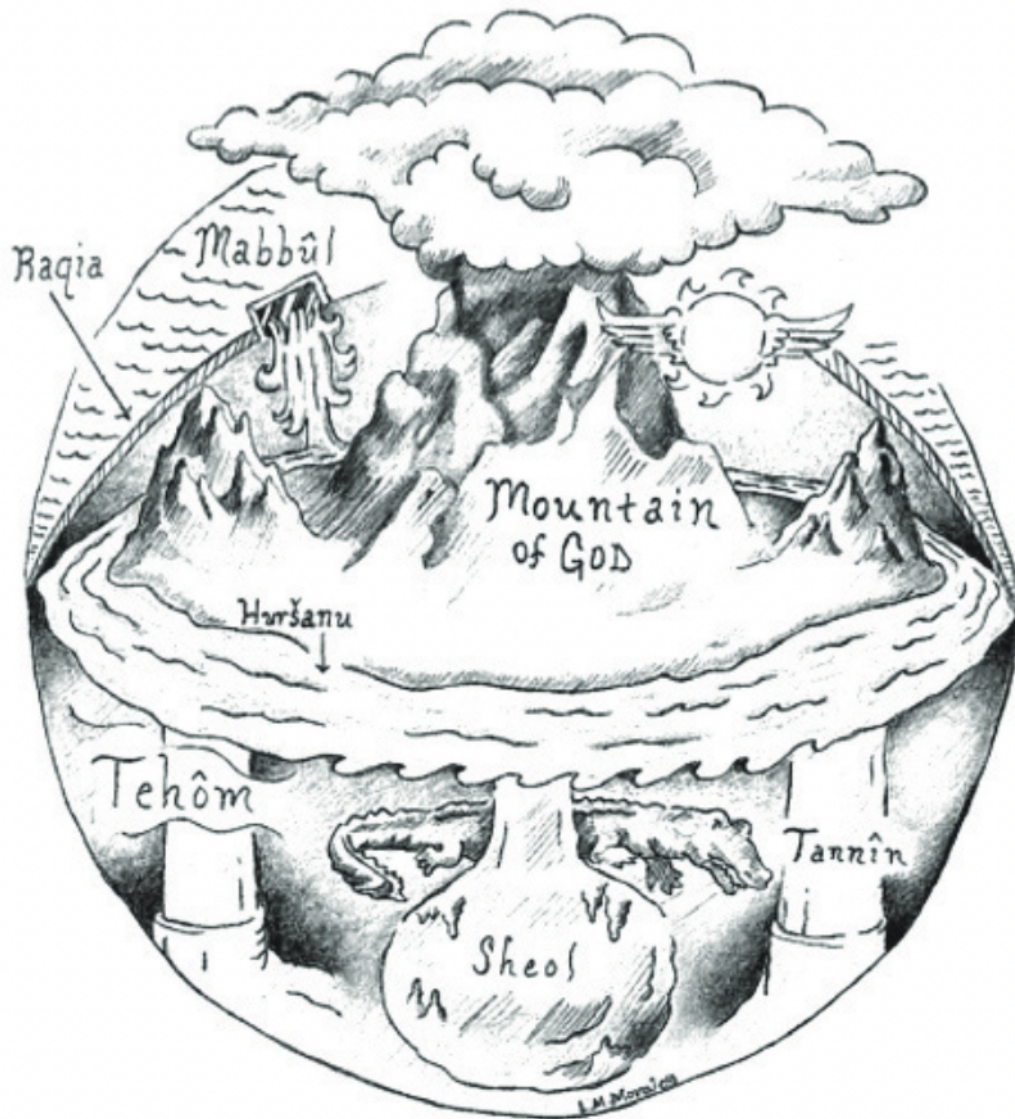
- Eden was the place of God's presence, which is the key idea of a temple
 - "Genesis 3:8 describes the Lord God "walking" (לָקַח) in the cool of the day. The same verb (לָקַח) in the Hithpael stem is used to describe the Lord's presence in the tabernacle (Lev 26:12; Deut 23:15; 2 Sam 7:6)." (Emadi Diss. 42)
- The priests clothing is modeled on the stones in Eden
 - "the construction of the tabernacle and priestly garments with "gold" (זָהָב) and "onyx" (שֹׁהַם) alludes to the Edenic imagery described in Genesis 2:11–12." (Emadi Diss. 42)
- Adam's job description is only ever used again for priests
 - "Genesis 2:15 indicates that God placed Adam in the garden "to work" (עָבַד) and "to keep" (שָׁמַר) it. The same two verbs are used together in later passages to describe the responsibilities of priests in the tabernacle and temple (Num 3:7–8; 8:25–26; 18:5–6; cf. Ezek 44:14). Gentry observes that "Adam is portrayed as a kind of Levite who fulfills his role or task by maintaining the priority of worship." (Emadi Diss. 42)
- "In short, sacred space was poetically conceived as a world-mountain surrounded by the primeval waters. At the cloud-covered summit of the mountain is the temple, the dwelling of God, and at the base are the chaos waters, underneath which lies Sheol, the place of the dead. Representing God's life-giving Presence, the waters of life flow from the summit of the mountain. **Movement away from God is therefore understood as a descent away from life (creation) toward death (chaos); and, conversely, movement toward God is expressed as an ascent from death to life.**"
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
-



Exile

Eastward





Cosmos

• Royal Priesthood, Image of God & Redemption

- Mankind being made in the image God and portrayed as a gardener would have carried a twofold idea in the ANE 1) royal representation of God 2) sonship (relational intimacy and likeness).
- These two ideas encompass the various ideas people have proposed about what it means to be in God's image including but not limited to spreading God's glory, taking dominion over creation, representing God to the world, and sub-creating and cultural expressions.
- We can describe these two categories by calling Adam **a Priest and a King**
- **Proof for the definition above**
 - **Royalty**
 - God's creation project is to establish his global kingdom through human viceroys who will rule over creation and perpetuate the divine image through procreation. Fundamental to humanity's task is its royal or kingly

status. In what follows I will argue that Adam's royal status is primarily communicated in the creation narrative through the concepts of "image of God," and Adam's role as gardener. Is-type:: annotation hl-page:: 52 hl-color:: yellow

- The king, as a living statue, was the representation of the gods on earth. The Egyptian deity Amon Re identified king Amenophis III as "my living image, the creation of my limbs," and "my beloved son, coming from my limbs, my image which I have put upon the earth. I have let you govern the earth in peace."¹³ The Pharaoh was the "bodily (son of Re) . . . the good god, image of Re, son of Amun, who tramples down foreigners."¹⁴ He possessed dominion over the earth and its subjects: "the earth is subject to you because of your prowess."¹⁵ These texts suggest that in the ancient Near East the concept of "image" was directly tied to sonship and dominion (kingship).¹⁶ Both of these concepts are apparent in the biblical usage of דָּלַץ in Genesis 1:26–28. Is-type:: annotation hl-page:: 53 hl-color:: yellow
 - Wildberger, "דָּלַץ ṣelem Image," 1083. See also Wolfgang Helck, *Urkunden Der 18. Dynastie: Übersetzung Zu Den Heften 17–22* (Berlin: Akademie-Verlag, 1961), 176.
- According to Gentry, "The term 'image of god' in the culture and language of the ancient Near East in the fifteenth century B.C. would have communicated two main ideas: **1) rulership and 2) sonship.**" Gentry and Wellum, *Kingdom through Covenant*, 192. **The creation of Adam and Eve in the "image" of God parallels the ANE concept of kingship with one major difference—all of humanity is made in God's image.**
- "More than this, he sanctifies the Sabbath day as time set apart to enjoy fellowship and communion with humanity. This divine relationship was set within the context of the earth as home, a place of security and joy. **While being made in God's image both qualified and commissioned Adam to rule caringly over the house of creation on God's behalf, yet the chief delight and privilege of such likeness to God was in humanity's unique ability to gaze heavenward, to lift our faces to God and relate to him—no other creature could enjoy such friendship with the Eternal.** Genesis 2 elaborates further on the intimate nature of God's relationship with his first human creatures within the land of Eden. Yahweh God personally formed Adam's body, breathed into him the breath of life, brought him into paradise, a well-watered garden filled with life-giving fruit. Finally, God created a woman for Adam so that together the couple would know human companionship, the embrace of love, the yielding of new life in children, and the daily fellowship of mutual help in their God-given labors. Adam would

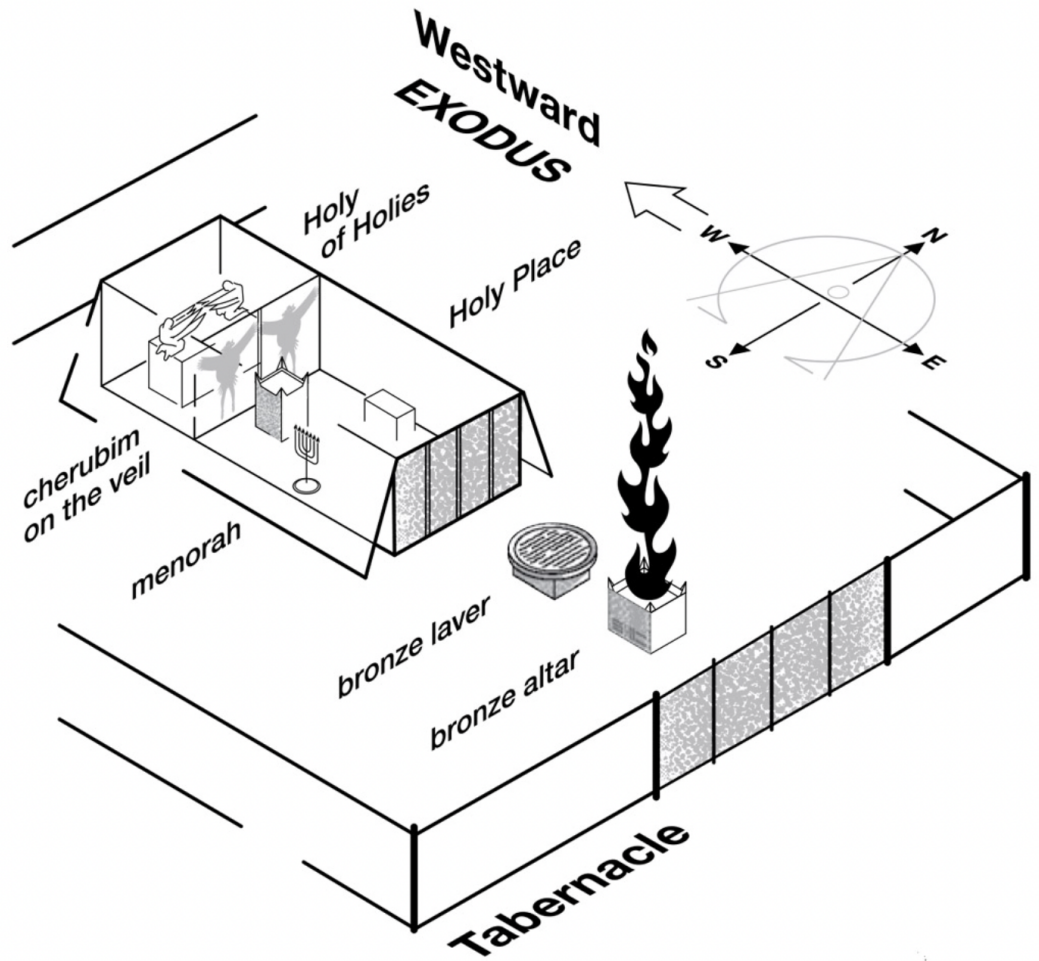
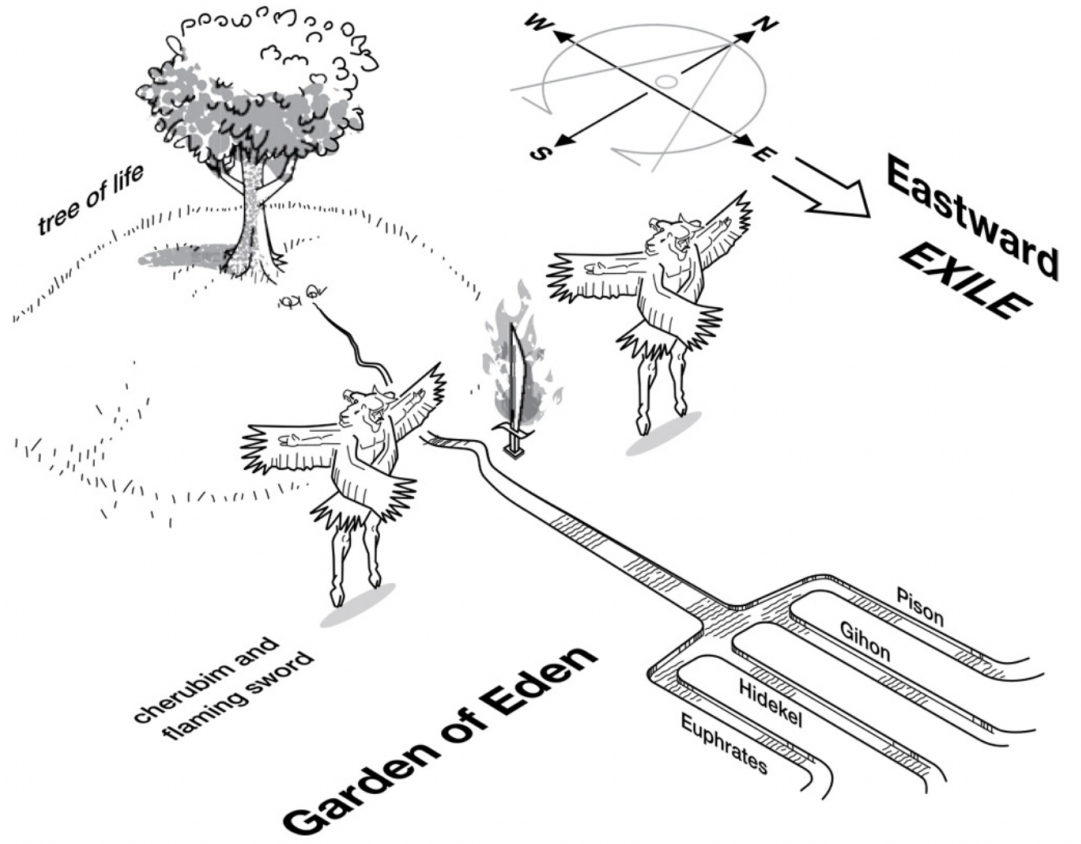
shepherd his family, and all creation, in the knowledge and praise of Yahweh's name."

- Dempster writes, "The rest of the canon assumes the royal overtones of Genesis 1, indicating the unique authority assigned to the primal couple, and thus to all humanity." 18 The repetition of הָרָא in the volitional mood (Gen 1:26, 28) **together with the imperative וְכַבֵּשׁ הָאָרֶץ expresses God's intent for humanity to exercise kingly dominion over the rest of creation.** They possessed a regal authority unique to human beings as bearers of the divine image. (Dempster, *Dominion and Dynasty*, 60)
- Psalm 8 confirms the conclusion that Genesis 1:26–28 assigns royal status to mankind at creation. As a commentary on Genesis 1:26–28, Psalm 8 marvels at God's design for humanity—"the son of man" (בֶּן־אָדָם Ps 8:5 [8:6 MT]). 19 **David uses royal imagery to describe God's creative purpose for mankind.** 20 Humanity is thus "crowned" (עֹטֵר) with "glory" (כְּבוֹד) and "honor" (הַדָּר) (Ps 8:5 [8:6 MT]) exercising dominion (מָשַׁל) over the works of God's hands (Ps 8:6 [8:7 MT]). All things, including the created animals (cf. Gen 1:28), are placed under man's feet (Ps 8:6–8 [8:7–9 MT]; cf. 1 Kgs 5:3 [5:17 MT]). The psalmist's inspired commentary on Genesis 1:26–28 posits an understanding of mankind's status over creation as a royal office.
- **The syntax of Genesis 1:26 also supports the notion that being made in God's image is intimately linked to the authority to rule.** The first person plural cohortative נַעֲשֶׂה is followed by a jussive with a conjunctive וְ (וְיִרְאוּ). The ו in this arrangement always communicates the purpose or result of the volitional antecedent. 21 A more accurate translation of Genesis 1:26a than the common "Let us make man . . . and let them rule," would be **"Let us make man in our image according to our likeness so that they may rule."** 22
- In Mesopotamian royal ideology the king, who could be referred to specifically as 'gardener' . . . and 'farmer, cultivator' . . . was responsible for tending the royal and sacred gardens and for harvesting rare trees and plants from conquered countries and cultivating them within his own kingdom. (Beckerleg, "The 'Image of God' in Eden," 190.)
- **Sonship/Priesthood**
 - "Since the Spirit's act of creating man is thus presented as the fathering of a son and that man-son is identified as the image-likeness of God, it is evident that image of God and son of God are mutually explanatory concepts. Clearly man's likeness to the Creator-Spirit is to be understood as the likeness which a son bears to his father. And that understanding of the image concept . . . is further and unmistakably corroborated by Genesis 5:1–3 as it brings together God's creation of Adam and Adam's begetting of

Seth, expressing the relation of the human father and son in terms of the image-likeness that defines man's relation to the Creator. To be the image of God is to be the son of God." (Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Park: KS: Two Age Press, 2000), 45–46)

- "Although both terms specify the divine-human relationship, the first focuses on the human in relation to God and the second focuses on the human in relation to the world. These would be understood to be relationships characterized by faithfulness and loyal love, obedience and trust—exactly the character of relationships specified by covenants after the Fall. In this sense the divine image entails a covenant relationship between God and humans on the one hand, and between humans and the world on the other." (Gentry and Wellum, *Kingdom through Covenant*, 195.)
- Thus, there is a deliberate anthropological climax in Genesis 1 with the creation of humanity as the 'image' and 'likeness' of God. In a deft literary move, with the use of these terms the writer makes the goal of creation anthropological and thus doxological, since to crown the creation with the creation of humanity is firmly to stamp God's own image in the very heart of the created order. **It is as if humanity is functioning as a type of priest-king, mediating God to the world and the world to God.** (Dempster, *Dominion and Dynasty*, 62.)
- Therefore, when God places Adam in the garden "to work" (עבד) and "to guard" (שמר) it (Gen 2:15), he is doing more than simply establishing a primeval landscaping operation. As noted above, the verbs עבד and שמר appear together in passages describing the duties of priests (cf. Num. 3:7–8; 8:25–26; Ezek. 44:14). God gave Adam access to the divine presence to serve as a royal priest on holy ground. (Emadi Diss. 43)
- The garden of Eden narrative anticipates God and humanity dwelling together in harmony. In light of this, the earliest readers of Genesis would easily have expected Eden to become a temple-city. Familiarity with ancient Near Eastern temples would have supported this idea, for ancient temples were constructed at the heart of cities, the human population serving the needs of the god who was in their midst. Is-type:: annotation hl-page:: 23 hl-color:: yellow

-



- In the fall, the image of God is fundamentally broken and we begin looking for satisfaction, rest, and joy, in creation rather than in relationship with the creator.
 - "The quest for eternal significance through accomplishment, for *security derived from power*, for *lasting reality by rootedness in a place*; the *search for meaning and the ache for hope*; the *undermining of every happy occasion through the profound awareness of its fleeting nature*; in short, the longing to find a home so as finally to come home—**these are all the inescapable burdens of life in exile from God, of the human soul turned in on itself**. Apart from life with the Creator, creation itself groans in futility, stripped of meaning, emptied of significance, void of purpose. Severed from the fountain of life, humanity's inner longings and deepest desires find no ultimate objective, no telos—neither goal nor guide. And then long before we have tasted it, life runs out—and to dust we return."
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- "Broadly, the history of humanity is presented as an eastward descent from the summit of Eden, the holy mountain of God, outward to the scattering of the nations in an ever-deepening exile of separation from God."
- **Summary:** The union of the offices of priest and king in a single figure is an integral part of Scripture's metanarrative. By following the covenantal structure of the narrative, this chapter has revealed a unified development of royal priesthood in the Torah. The opening pages of Scripture reveal that God's purpose to establish his kingdom on earth would come through a human royal priest. The reign of God is to be mediated by a king who serves God in the sanctuary (priest). Through procreation, humanity was to build God's temple by expanding the holy ground of his presence to cover the entire earth. Adam failed to fulfill this great commission. Nevertheless, the royal priestly task is recapitulated in several covenantal figures: Noah, Melchizedek, Abraham, and Israel. Each of these figures is connected to Adam's role as priest-king in God's creation plan. Adam was a priest-king; Noah was a new Adam; Melchizedek inherited the royal priestly role from Noah; Abraham was a priest-king like Melchizedek; Israel was a royal priesthood to Yahweh and the last Adam; and Aaron represented the corporate priesthood of the people of Israel. These connections can be stated in different ways, but the point is clear: the concept of royal priesthood is a major biblical-theological theme that begins with Adam in the garden and is tied to each one of the biblical covenants. We would expect, then, that later biblical authors picked up on the importance of the notion of royal priesthood in biblical history as they formulated their messianic expectations.

• **Royal Seed & War of the Seeds**

- Genesis 3:15 begins a search for a "seed" that will reverse the curse and defeat the serpent.

- T. D. Alexander argues that **'the entire book of Genesis is especially interested in highlighting the existence of a unique line of male descendants which will eventually give rise to a royal dynasty'**.²¹ This interest in kings and their kingdoms begins as early as the creation narrative (Gen. 1 – 2) and continues throughout the primeval history (3 – 11). The Abrahamic covenant heightens this interest, enshrining the hope for godly human dominion in the covenantal promises given to Abraham and his seed.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- **God's intention to preserve a remnant or seed 'has been the primary purpose of the book of Genesis'**.¹⁴ God has preserved the seed through child-bearing in the face of violence (Gen. 4:1–26), through an ark in the face of judgment (Gen. 6:9 – 9:29), through divine intervention in the face of foreign corruption (Gen. 12:10–20) and even through sacrifice in the face of certain death (Gen. 22:1–19). Now, through Joseph, God protects the covenant line in the face of famine, a perennial enemy endangering the covenant line throughout Genesis (Gen. 3:17–19; 12:10; 26:1; 42:1–2).
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- War of the Seeds
 - There is a thread of the "seed of the woman" at war with "the seed of the serpent" throughout Genesis that really begins with Cain and Able and climaxes in Joseph's restoration to his brothers.
 - Genesis takes readers on a journey from promise to fulfilment and from fratricide (Cain and Abel) to forgiveness (Joseph and his brothers)
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
 - "This sibling conflict is recapitulated numerous times in Genesis.⁴⁵ Ishmael mocks the younger and favoured son Isaac, leading to an estrangement between the two. Jacob and Esau fight even while in the womb (Gen. 25:21–23). Jacob deceives Esau, who in turn plots his brother's murder. Even when Jacob returns to Canaan and is greeted happily by Esau, the two are far from reconciled. Jacob lives in Canaan while Esau turns to the land of Seir. As Mathews notes, 'Although no conflict occurred in patriarchal times, the attention in Genesis to Esau's future generation, the Edomites and their rulers (chap 36), reflect the trouble Israel experienced in their wilderness passage (Num. 20:14–21; cp. Num. 24:18; Deut. 23:7).⁴⁶ Moreover, even Leah and Rachel share a rivalry that incorporates the themes of favouritism for the younger and jealousy (cf. Gen. 30:1). Each of

these sibling rivalries or 'seed conflicts' develops the paradigmatic conflict first announced in Genesis 3:15 and then portrayed in Cain's murder of Abel. While only the Genesis 4 conflict ends in murder, the threat of fratricide against the covenant seeds looms throughout each of these conflicts."

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- "The seed conflict between Joseph and his brothers is thus climactic in Genesis. As a number of commentators note, the brothers' intense animosity for Joseph evokes the first fratricidal conflict in Genesis 4.47 Gonzales goes so far as to label Genesis 37 'Cain Redivivus'.⁴⁸ He summarizes the evidence: In both cases, the unrighteous despised the righteous because God favors the latter (4:4–5; 37:4, 5, 8, 11). As Cain's anger and hatred intensify to the point of plotting murder (4:7), so the hatred of Joseph's brothers mounts (37:4, 5, 8, 11) until it results in an assassination conspiracy (37:18–20). Cain actually murders Abel (4:8); Joseph's brothers stop short of murder and sell him into slavery (37:21–28). Yet their deed amounts to a virtual murder."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- "The dramatic twist in the Joseph story is that Joseph's wise plan to 'test' his brothers (Gen. 42:15–16) coupled with Judah's repentance (Gen. 44:18–34) leads to a reversal of the Cain and Abel story. As Wilson notes, 'the unresolved brotherly strife of previous generations is finally overcome by Joseph's ruse in chapters 42–45, and by his refusal to exact vengeance on his brothers after Jacob's death (50:15–21)'.⁵⁴ In this way, the Joseph story reverses one of the primary literary motifs in Genesis. Sibling conflict has racked the covenant family and endangered the seed since Adam and Eve's first children. Joseph undoes this cycle of violence, but only by exercising forgiveness after his own humiliation and exaltation. In this way, Joseph is an anti-Cain. He is truly his brothers' keeper. Moses beautifully portrays the theme of reconciliation by using clothing as symbolic of narrative developments. Throughout Genesis, and in the Joseph story in particular, clothing represents deception, stature and change of fortune (good or ill). Joseph's robe marks Jacob's special love for Joseph and incites the brothers' hatred (Gen. 37:3–4). Joseph's change of fortune for the worse is marked by two 'disrobing' episodes. The brothers' stripping Joseph of his robe accompanies his descent into the pit (Gen. 37:23–24). Next, Joseph's

disrobing by Potiphar's wife marks his descent into the prison (Gen. 39:12). Joseph's fortunes change, however, when he receives a new robe at the hand of Pharaoh, once again marking a position of superiority and rank (Gen. 41:42). These clothing episodes form a chiasm in the life of Joseph: A Joseph receives robe B Joseph disrobed B' Joseph disrobed A' Joseph receives robe Clothing marks more than a change of fortune for Joseph; it also serves the same function in the lives of his brothers. Joseph gives his brothers new clothes after the story's climactic reconciliation (Gen. 45:22). As Matthews notes: Once they have been convinced of his true identity, Joseph gives . . . each [of his brothers] gifts of new garments as evidence of his forgiveness and favor toward them. This final step brings the story full circle and provides one final use of garments as a status marker. Joseph is now in a position to give clothing to his brothers.⁵⁵ The result is the following chiasm: A Joseph receives robe B Joseph disrobed B' Joseph disrobed A' Joseph receives robe C Joseph gives robes⁵⁶ Joseph understands that their reconciliation has broader implications than mere family dynamics. The reconciliation of the seed serves the preservation of the seed. In both reconciliation episodes (Gen. 45:5–8; 50:19–21) Joseph affirms that God sent him to Egypt to 'preserve life' and thus save the covenant line. After Jacob's death, the brothers fear that Joseph may exact retribution by endangering their lives just as they endangered his (Gen. 50:15). Again, the implication is that if that family is not truly reconciled, the covenant seed cannot flourish. But Joseph again assures them of his forgiveness and his confidence that God sent him to protect the covenant line (Gen. 50:19–21). The Cain-like violence of the brothers is overcome by Joseph's kindness. As a result, the seed survives and the promise continues."

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

• **Blessing/God is With Us/God Fights for Us**

- Blessing is essentially the reality of fellowship with God
 - Blessing, as Gentry and Wellum note, is most fundamentally 'connected with life'.²⁰ **Blessing characterizes the fertility and vitality of the garden and is associated in Genesis 1:28 with the commission to 'be fruitful and multiply' (Gen. 1:28). Indeed, the entire creation project culminates in the 'blessed' Sabbath day, a foretaste of the blessing Adam was meant to experience in the eschaton (Gen. 2:3).** The fall shatters the Edenic state of blessing. Creation becomes characterized by the infertility and death of the curse (Gen. 3:14–19). The curse represents humiliation and eventual defeat for the serpent (Gen. 3:14),

infertility and pain for the woman, marital discord and social disharmony for humanity (Gen. 3:16), toil for the man and the corruption of the cosmos (Gen. 3:17–19). The land will produce death with thorns and thistles. Indeed, the land originally meant to sustain an abundant life for humanity, will now swallow man up in death.

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Blessing is linked with life and nearness to God and curse is linked with death and alienation from God.
 - "The same themes of humiliation and death characterize God's curse on Cain (Gen. 4:11) and Noah's curse on Canaan (Gen. 9:25). Gentry and Wellum summarize that **'cumulative deprivation and increasing loss is therefore associated with the word "curse," bringing man from Eden to Babel'.²¹ Further, and worst of all, these horizontal dimensions of the curse are all a result of the vertical dimension – alienation between God and humanity, as man now lives away from God's presence and under his judgment.**"
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.¹
- The first installment in God's promise to reverse the curse (Gen 3:15) happens with he calls Abram with a series of five "bless" statements in contrast to the five "curse" statements that occur in 1-11. The blessing is linked to God being "with Abram."
 - "Again, God establishes the Abrahamic covenant in response to the corruption and decay of the curse. **God's call of Abraham in Genesis 12:1–3 is bathed in the language of blessing, using the word 'bless' five times in response to the fivefold use of 'curse' in Genesis 1 – 11.**²² God will bless Abraham (Gen. 12:2) and thus begin to undo the curses of Genesis 3."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
 - **"Divine presence characterizes God's covenant relationship with the Abrahamic family. Yahweh's presence is the sine qua non of covenant fulfilment."**
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- "The blessing of Abraham is also characterized by the promise of divine presence and covenant access to God. As in Eden, blessing is not simply life itself, but life with God. As the covenant passes from one generation to the next, God promises to be 'with' each of the patriarchs. This promise of divine presence is always inextricably linked to the other covenantal promises of land and seed (cf. 26:3–5, 24; 28:13–15; 31:3; 46:3–4). Yahweh repeatedly implies that his presence should ground the patriarchs' assurance that he will fulfil his covenant

obligations. In other words, only the presence of Yahweh can ensure the fulfilment of the promises – and his presence also guarantees that fulfilment."

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- The promise to be "with" his people continues in the promises to Isaac, Jacob, and Joseph. ("Israel" means "He fights," which likely references not ultimately Jacob's fighting with God, but God's fighting for Israel)
 - The reaffirmation of divine presence with Joseph re-establishes God's commitment to fulfil his promises but identifies Joseph as the conduit of those blessings. Like Isaac and Jacob before him, Joseph now, by virtue of God's presence, carries the hope for the fulfilment of God's promises.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- We even see the beginning of Abraham's family blessing the nations in the story of Joseph and Jacob's blessing of Pharaoh
 - "Genesis 47:7–10 narrates, with some emphasis, the giving of that blessing to Pharaoh. Jacob is brought before Pharaoh and blesses him (Gen. 47:7). The narrative sequence is quite startling. Jacob, though a sojourner and the father of a small band of seventy, takes the initiative and blesses Pharaoh before Pharaoh even speaks to him. This blessing is not a trifling detail in the narrative but a point Moses emphasizes through chiasm. The exterior sections of the chiasm (Gen. 47:7, 10) mention that 'Jacob blessed [bārak] Pharaoh', while the interior sections (Gen. 47:8–9) focus on Jacob's age. McKenzie summarizes the significance of these two features, noting that the reference to Jacob's age apparently serves to heighten the significance of this blessing. A man whose closeness to God and favor in God's eyes is attested by his attainment of an age greater than any Egyptian dared to hope for blesses Pharaoh.²⁷ Ultimately, what Moses portrays is a narrative outworking of the Genesis 12:3 promise. Through the family of Abraham, the nations of the earth are blessed. Dempster notes, 'there are not just two individuals meeting here, but two nations, one of them embryonic and the other the most powerful nation on earth'.²⁸ Yet, in a shocking twist, Jacob twice blesses Pharaoh. Again, Dempster rightly notes, 'the irony is impossible to miss. The hope for the world comes from Israel and not from Egypt. Blessing comes from a decrepit and broken Israel and not from a dominant and strong Egypt.'²⁹ Joseph's role in this episode is indirect, but no less significant. Jacob is present only because of Joseph's administrative genius and favour with Pharaoh. In the context of Genesis 37 – 50, this account evinces Moses' view of Joseph as the one who triggers the fulfilment – at least initially – of the Abrahamic promises."

- "In this light, the following account in Genesis 47:13–26 describing Joseph’s agrarian reforms ought also to be interpreted as an outworking of Jacob’s blessing to Pharaoh. As McKenzie notes, ‘there is no other adequate explanation for the inclusion of an extensive account of Joseph’s land reforms.’³⁰ Given that blessing characterizes Joseph’s interactions with Pharaoh and with Egypt, and given the blessing to Pharaoh in Genesis 47:7–10, it would seem far-fetched to interpret Joseph here as a corrupt ‘tyrant’ wielding power to oppress the less fortunate.³¹ More likely, this narrative signals blessing to the nations along the lines of Genesis 12:3.³² Contrary to the rather negative spin on these events by modern interpreters, the Egyptians themselves praised Joseph for employing his wisdom to save their lives (Gen. 47:25)."
- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From *Prisoner to Prince: The Joseph Story in Biblical Theology*. IVP Academic, 2022.
- Joseph is a the first hint at a pattern that will climax in Jesus- the blessing of Abraham will only come to the nations through suffering.
 - "The two apparent opposites of suffering and blessing merge in this single character. Joseph is both sufferer and saviour, the prisoner and the prince. Joseph is the beloved son who suffers in exile before blessing the nations and being exalted. He is part of a pattern developed, at least in nascent form, in Genesis. The rest of the Old Testament continues this trajectory as other characters (David, Daniel, Esther) repeat the pattern. Further, as Gathercole notes, this is the story of Israel itself: A general pattern in the Old Testament [is that] God makes Israel as well as individuals go through exile, misery, and even death before displaying his glory through saving them. The overarching pattern of Israel’s history – sin, exile, return – is one case in point. Within that larger framework, the life story of Joseph is another.⁵⁰ Joseph’s experience is Israel’s experience. He is thus, first and foremost, a type of Israel. His experiences of suffering and exile are shared by his kin and, in many ways, his righteousness and consequent covenant blessings exemplify what Israel ought to be in the world. If Joseph is indeed a type of the Messiah (as this book proposes) it is first because he is a type of the nation."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From *Prisoner to Prince: The Joseph Story in Biblical Theology*. IVP Academic, 2022.

• Covenant & Faith

- Abraham is the key figure for understanding all of the OT in relation to faith and works- God's action comes first, God saves by faith, obedience follows rescue and faith.
 - "Divine presence characterizes God’s covenant relationship with the Abrahamic family. Yahweh’s presence is the sine qua non of covenant fulfilment."
- Throughout Genesis, characters undeserving of grace receive it through faith. This establishes, salvation was **never** by works, but always by faith- even under the Mosaic

law, the faith of Abraham is primary.

• **The themes can be stated as application points in this way...**

- 1. God is the creator, ruler and center of the universe upon which all else depends, all life exists for him and he created everything to put himself on display/to be enjoyed. Gen 1
- 2. God is a God who will overcome evil, defeat Satan, and reestablish relationship with his people by turning evil to good. Gen 3:15, 50
- 3. God is a god who will save those who trust him. Gen 15:6
- 4. God is a god who is with his people and fights for his people. Gen 36, 50

Structure

• **Commentary on Structural Elements**

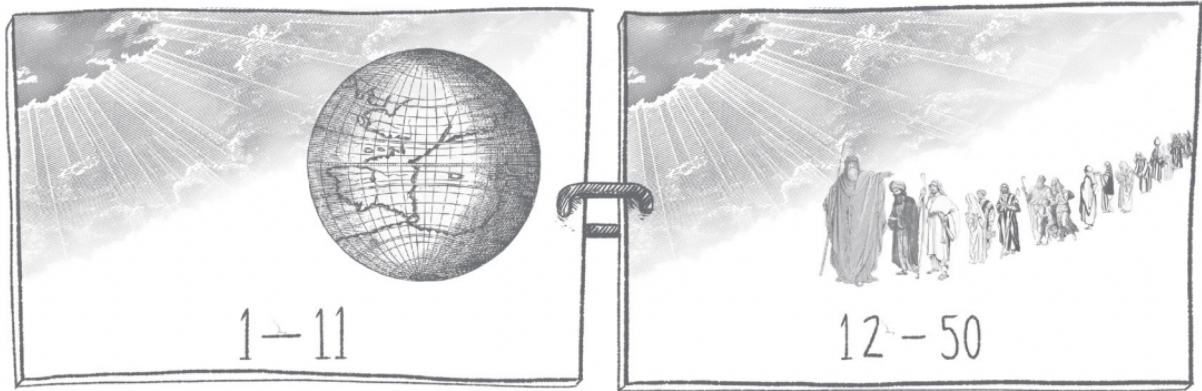
- Genesis is divided into sections by the phrase "these are the generations of"
- These sections tell you that important developments are happening- you can imagine it as the camera focusing and narrowing it's view (especially after 3:15)
 - "the *tôlédôt* are much more than generic chapter headings in Genesis. Instead, they provide a reading strategy for the book by signalling major plot developments while simultaneously tracing the development of the singular theme of redemption through the seed of the woman."
 - "Furthermore, as many scholars have noted, the *tôlédôt* formula signals not only the beginning of a new section but also its subjects – the descendants of the person named in the *tôlédôt* formula. As DeRouchie explains, the purpose of these 'transitional headings' is to 'progressively direct the reader's focus from progenitor to progeny and narrow the reader's focus from all the world to Israel, through whom all families of the earth will be blessed'.⁴ Thus, excluding the segmented genealogies of the sons of Noah (10:1 – 11:9), Ishmael (25:12–18) and Esau (36:1–8; 36:9 – 37:1), the *tôlédôt* sections trace the story of the promise from Adam and Noah through the funnel of Abraham and Isaac into the nascent nation of Israel, represented by Jacob and his twelve sons."
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
 - "But the *tôlédôt* formula does more than mark sections and introduce new subjects. These markers also signal, at least in part, how each section of Genesis relates to the previous ones. As DeRouchie notes, the *tôlédôt* 'witness a progressive narrowing that places focus on the line of promise and the centrality of Israel in God's kingdom-building program'.⁵ The Genesis story moves from (1)

the heavens and the earth (1:1 – 2:3) to (2) Adam (2:4 – 4:26) to (3) Noah (5:1 – 6:8) to (4) Shem (11:10–26) to (5) Terah (11:27 – 25:11) to (6) Isaac (25:19 – 35:29) and finally to (7) Jacob (37:2 – 50:26). **In other words, the story moves from all creation to humanity, and then to a specific family line within humanity.**⁶ The seven divisions move from larger to smaller units until the readers arrive at the central vehicle through which God will accomplish redemption – the nation of Israel represented by its twelve patriarchs.⁷ Thus the *tôlédôt* ensure that the narrative does not 'wander aimlessly' but focuses attention on a line of promise commissioned to carry out God's purposes in the world.⁸ This structure thus emphasizes the essential unity of Genesis. Each linear *tôlédôt* advances the same promises and the same redemptive-historical expectations, even as those promises and expectations develop as God initiates new covenants with increasingly smaller family units (e.g. Adam, Noah, Abraham)."

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- APA 7th Edition (American Psychological Assoc.) Samuel Emadi. (2022). From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic.
- There are seven linear "genealogies" and 3 segmented ones. The linear are the key to the story of God undoing the curse through Abraham's family (Israel), the segmented define the mission field for Israel.
 - "Within [[Genesis]], the seven [[*tôlédôt*]] units made up of linear [[genealogies]] and narrative work hand in hand to disclose how, through a particular line of descent climaxing in Israel, God preserved his blessing-commission (Gen. 1:28) and the hope for a curse-defeating, regal offspring (Gen. 3:15). In contrast, the three segmented *tôlédôt* establish [[Israel]] 's 'mission field'. In other words, [[Moses]] uses narratives and linear genealogies to highlight the ancestry of Israel as the chosen line of promise, but uses segmented genealogies to give ever-present reminders to Israelite readers that their image-bearing purpose is for the sake of the nations and that their longed-for deliverer will be the agent of blessing to all the families of the earth (12:3; 22:17b–18). The world was not created for Israel but Israel for the world.¹¹"
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

• The History of the Nations

•



CH 1-11
GOD AND THE WHOLE WORLD

CH 12-50
GOD AND ABRAHAM'S FAMILY

1-2: GOD MAKES A GOOD WORLD FOR HUMANITY

12-25: ABRAHAM

3-11: HUMAN SIN AND THE RUIN OF GOD'S WORLD

26-27: ISAAC

28-36: JACOB

37-50: JOSEPH

- Generations of Heaven and Earth (1:1-2:3)
- Generations of Adam (2:4-4:26)
- Generations of Shem (5:1-6:8)
- Generations of Noah (6:9-9:29)
- Generations of Noah's Sons (10:1-11:9)
- **Table 1.1.** Two layers of deepening alienation

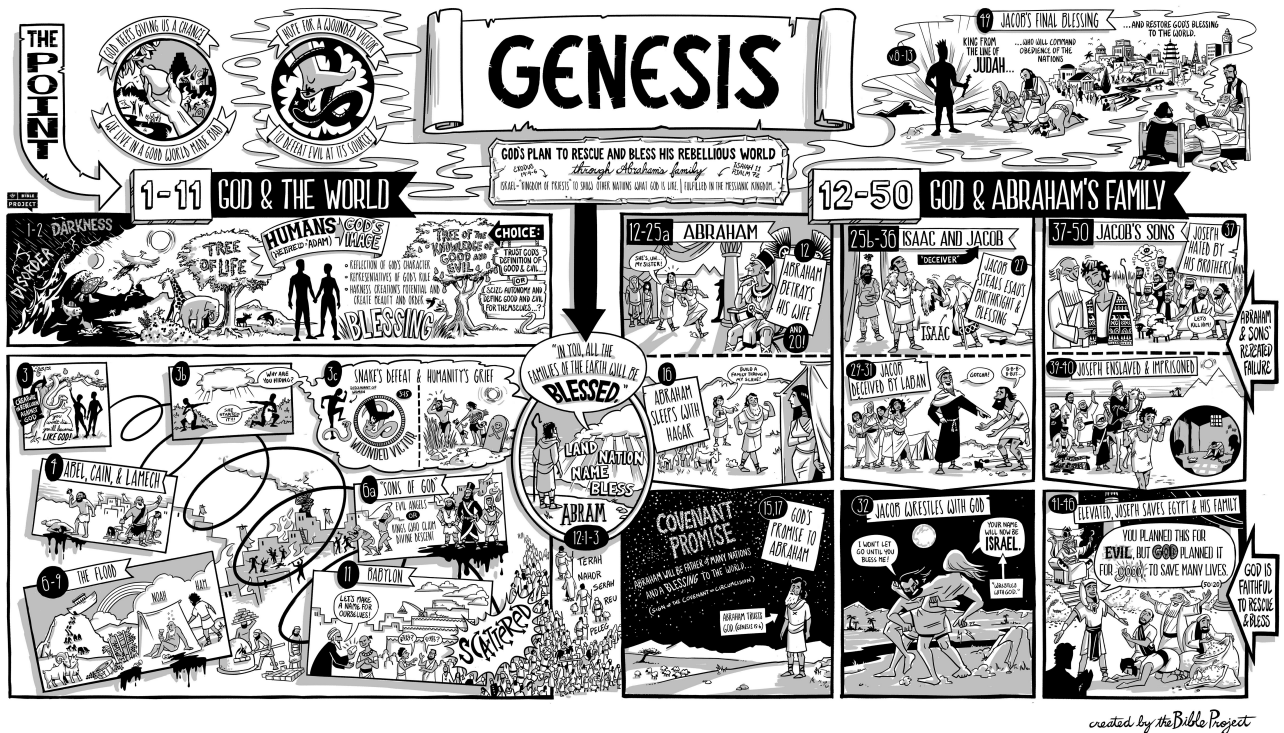
Genesis 1-7	Genesis 8-11
Creation, Adam (Genesis 1)	Re-creation, Noah (Genesis 8)
Fall, Cain's curse (Genesis 3-4)	"Fall," Canaan's curse (Genesis 9)
Men of "name" (Genesis 6)	City builders seeking a "name" (Genesis 11)
Deluge destruction (Genesis 7)	Scattering of nations (Genesis 11:8-9)

• The History of the Patriarchs

- Generations of Terah Abraham (11:27-25:11)
- Generations of Ishmael (25:12-18)

- Generations of Isaac (25:19-35:29)
- Generations of Esau (36:1-37:1)
- Generations of Jacob (37:2-50:26)
 - A The last words and death of Jacob (49:29 – 50:3): monologue
 - B Joseph's appeal to Pharaoh (50:4-6): dialogue
 - C The funeral of Jacob (50:7-14): narrative
 - B' The brothers' appeal to Joseph (50:15-21): dialogue
 - A' The last words and death of Joseph (50:22-26): monologue
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

Exegetical Notes



• The Beginning (1:1-2:3)

- Don't Miss
 - Structure: two groups of three and then rest. unformed and unfilled becomes formed and filled.
 - Creation is ordered, peaceful, balanced, and very good. No struggle.
 - Creation is a temple/house that God dwells in
 - The goal of creation is mankind fellowshiping with God, one another, and the creation

- Eden is the place of security and joy where God and man can live together- it is the first temple.
- Humans are the focal point of this first section, and the Sabbath enjoyment of fellowship is the goal.

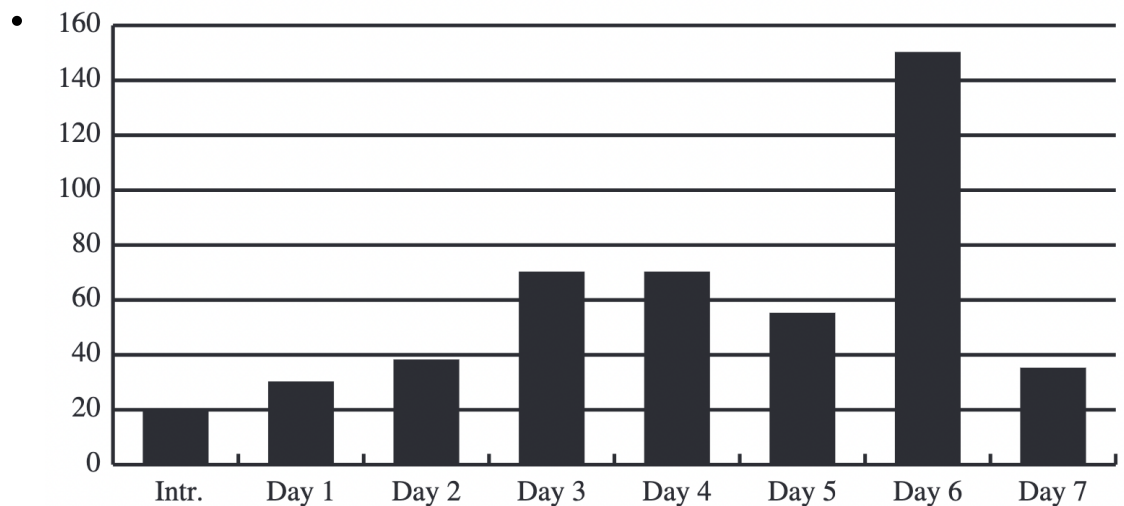


Figure 3.1 Number of words per day of creation in Genesis 1:1 – 2:3.

- **Sevens are key**
 - Verse 1 has seven words in Hebrew
 - MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. *Dominion and Dynasty: A Theology of the Hebrew Bible*. IVP Academic, 2006.
 - God says it is good seven times
 - 7x5 (35) times God's name is used. Always acting.
 - God rests on day 7 and God's rest is expressed in the final paragraph in 35 (7x5 words)
 - "Let there be" or "I have provided" is paired with 7 "and it was so"
 - note also: God speaks 10 times (important for Exodus)
- Creation reveals Yahweh as good, orderly, powerful, wise, relational, kind, and imaginative
- Adam was a priest-king who was to extend the borders of even to cover the earth.

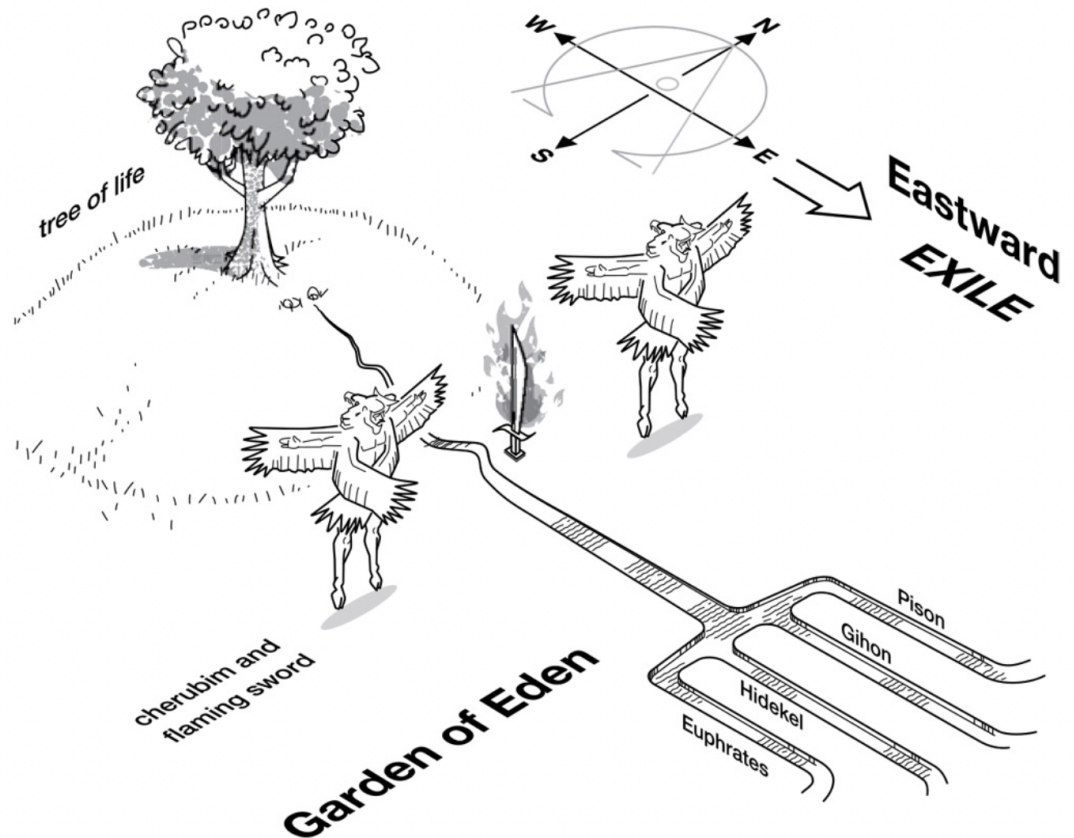
• Generations of Heaven and Earth (2:4-4:26)

• Don't Miss

- This sections begins by emphasizing how incredibly God provided for the man, from a place, to food, to rich materials, to a companion. Which further highlights the ugliness of the sin that occurs.
- The serpent uses two primary methods
 - invert authority setup (3:1)
 - twist God's nature to look stingy (3:4)

- Trust, or faith, is the key issue- the humans have no reason to doubt God's goodness, but they do.
- **Sin leads to three main dimensions of exile**
 - **We are exiled from relationship with God (shown in Genesis by eastward movement) (3:8)**
 - "Possessing the divine gift of a rational soul with its wondrous and fearful capacity to relate to God, set apart from all other creatures in being created in his divine image and likeness, human beings, whose natures are now deeply bent by the principle of sin, reject the purpose of God's gift and live instead for things like bodily pleasures alone. Seeking happiness in carnal ambitions, people live with aims no higher than the mongrel skulking in the streets—a denial and utter waste of the image and likeness of God. In this way, humans squander the divine gift of life, of the soul's noble openness to the Infinite. As Shakespeare put it: "What is a man, / If his chief good and market of his time / Be but to sleep and feed? A beast, no more."¹ Soberingly, divine justice may give human beings over to becoming as the beasts in whose image and likeness they have lived and then finally, apart from God's mercy, to lose forever the possibility of fellowship with the Creator, along with the fruits of peace, joy, life, and contentment that only communion with God yields. **The path of exile through Eden's gates was, therefore, a path from life to death, from light to darkness, from harmony to dysfunction and strife, from health to sickness, from security to violence, from compassion to inhumanity, from wholeness to brokenness, from peace with God to enmity—from a life of friendship with God to alienation.**"
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
 - **This fallen condition is also the genuine cause of our fears, anxieties, depression, and restlessness—we are exiles, alienated fugitives, within a cosmos that was created to be our home with God.** And yet there is nothing within creation itself that can fulfill our soul's capacity and longing to have fellowship with the One who transcends the night sky and all the works of his hands.
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
 - **We are exiled from one another (3:16)**

- the woman will now desire to control the man and the man will domineer over her.
- **We are exiled from creation (3:17-19)**
 - the world we were to rule over will now work against us and eventually fights against Adam 3:23



- **There is hope in the promise of Genesis 3:15**
 - A child will come who can crush Satan and be what Adam couldn't, a priest-king who causes God's glory to cover the earth.
- **Cain and Abel**
 - Important Note on Birth rights
 - "Before Sinai, the responsibility of priestly ministry belonged to the patriarchal head of any particular family. See J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 373. Hahn suggests that "during the patriarch age the firstborn son was accorded certain privileges and prerogatives which later would belong to the Levites. **Genesis describes how the patriarchs performed certain quasi-priestly functions (e.g., erecting altars, offering sacrifice, paying tithes, imparting blessings), which were supposedly handed down, in turn, to the firstborn son, as part of his birthright.**" Hahn, *Kinship by Covenant*, 136." (Emadi footnote 70)
 - [[Leviticus]] [[Royal Priesthood]] [[Jacob]]

- Cain and Abel picture the immediate effects of the Fall and begins the theme of the war between the seeds
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- First time the younger is accepted instead of the older- this will be a common theme
- Cain is not merely afraid of God, as was Adam (3:10), but is angry with God (4:5)
- "Am I my brother's keeper?" is biting sarcasm (4:9)
- Sin leads to fear of sin (4:14)
- Cain begins the trajectory of the "city of man" (4:17)
 - common way of searching for glory, protection, and permanence in ANE
 - this is direct rebellion to his punishment that he be a wanderer.
 - Two wives (4:19)
 - Cain's line includes the major aspects of human culture. (4:20-22)
- Cain's line ends in boasting about murder of a young man. (4:23)
- The story ends with Eve's hope for a new "seed" (4:25)
- Note the contrast between the city-building seed and the worshipping seed (4:26)

• **Generations of Shem (5:1-6:8)**

• **Don't Miss**

- The following genealogy of Adam/Seth's line is marked by an absence of murder, long life, but the unstoppable judgment of death that God promised in Eden.
- A different (anti) Lamech does not sing about murder but wishes for a deliverer who will bring "rest" (Noah's name sounds like "rest") (5:29)

• **Generations of Noah (6:9-9:29)**

• **Don't Miss**

- **The flood is described as a new creation** (proof and resources below)

-

Table 2. Correspondences between the creation narrative and flood narrative

Correspondences	Creation Narrative	Flood Narrative
The spirit (רוח) is active over the waters	Gen 1:2	Gen 8:1b–2
Boundaries between sky and earth	Gen 1:6–8	Gen 8:2b
Separation of dry ground from waters	Gen 1:9	Gen 8:3–5
Birds, animals, and creeping things that swarm the earth	Gen 1:20–25	Gen 8:17–19
Days and seasons are established	Gen 1:14–18	Gen 8:22
Man and beast must be “fruitful and multiply”	Gen 1:22, 28	Gen 8:17; 9:1, 7
Dominion theme	Gen 1:28	Gen 9:2
God provides food (“every green plant”)	Gen 1:29–30	Gen 9:3
Image of God	Gen 1:26–28	Gen 9:6

- "Gary Smith identifies seven parallels between Gen 1–2 and Gen 8–9. Gary V. Smith, "Structure and Purpose in Genesis 1–11," JETS 20, no. 4 (December 1, 1977): 310–11. Ken Matthews, Bruce Waltke, and Peter Gentry adopt the position that the flood narrative is structured in seven phases that parallel the creation week in Gen 1. See Kenneth Mathews, *Genesis 1–11:26*, NAC (Nashville: Broadman & Holman, 1996), 383; Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 128–29; Gentry and Wellum, *Kingdom through Covenant*, 162–63."
- "Dempster rightly suggests that the flood represents a return to the "pre-creation chaos" of Genesis 1:2 before the new creation dawns with the "presence of the Spirit of God pushing back the primal waters (Gen 8:1)." 66 Von Rad remarks, "perhaps the words of Genesis 8:21ff. may actually be called the real conclusion of this history, for at that point the history of mankind begins anew." 67 Through Noah, then, the world will receive a new beginning" (Emadi, 50)
- **Noah is presented as a new Adam**, a theme that will run through the whole Bible. "New Adam"s are posited as potentially able to fulfill Adam's king-priest role, but each one fails.
 - **Summary:** "The narrative of Genesis 6–9 describes Noah as the one who will fulfill the creation mandate originally given to Adam. God will bring a flood to destroy the earth and Adam's race so that he can effect a new beginning through Noah (Gen 6:17–22). Yet, this new beginning⁵⁰ will not

deviate from God's original creation project. God still plans to establish his kingdom through a royal priest. Like Adam, Noah adopts a royal position over creation and a priestly function as a covenant mediator on behalf of the rest of creation." (Emadi Diss. 49)

- **Some Proof for Noah as New Adam**

- **Noah is described as a king like Adam**

- "After the flood, **God gives Noah the same creational commission given to Adam.** In Genesis 9:1, God blesses Noah and his sons, commanding them to be fruitful and multiply and fill the earth (Gen 9:1; cf. Gen 9:7). The language is almost an exact replica of the commission given to Adam in Genesis 1:28" (Emadi, 51).
- "God established a covenant with Adam so that Adam would mediate the rule and blessing of God to the rest of creation. Similarly, God initiates a covenant relationship with Noah to preserve life and mediate God's rule and blessing in a fallen world. **Noah is to fulfill in a new creation what God had intended for Adam in the original creation.** That is, Noah is to be fruitful and multiply images of God across the globe so that God's worldwide kingdom will be established and God's glory will be on display from the far corners of the earth." (Emadi, 52).
- Noah's royal authority is reflected in the fact that God puts the fear of mankind into all of the created beings (Gen 9:2). Similarly, God gives all the created beings into the hand of Noah and his lineage (Gen 9:3). Furthermore, Genesis 9:16 indicates that the Noahic covenant pertains to "every living creature among all flesh that is on the earth." According to Hahn, the covenant assigns Noah "a dynastic authority over 'all flesh' (9:16, 17)." **69 Noah now possesses royal authority over all of the created order just as God gave Adam kingly dominion over the earth** (Gen 9:2; cf. Gen 1:26–28).

- **Noah is described as a priest like Adam**

- Noah's priestly ministry is most clearly seen in Genesis 8:20–22.
- "Noah leaves the ark and builds an altar to offer sacrifices to Yahweh (Gen 8:20). Before the Mosaic era, altars functioned as the place of God's special presence. ⁷¹ **By constructing an altar, Noah created "a holy place, a sanctuary, where he could come into the presence of God."**⁷² Noah's act of offering "clean" (טָהוֹר) animals as "burnt offerings" (עֹלָה) on an "altar" (מִזְבֵּחַ) anticipates the sacrificial ministry of the Levitical priesthood (cf. Lev 1:17; 10:10; 20:25). Furthermore, the restatement of the creation mandate (Gen 9:1) immediately following the Lord's acceptance of Noah's sacrifice from

a localized sanctuary (altar) may recall Adam's royal priestly assignment to expand the borders of the garden-sanctuary over the entire earth. 73" (Emadi, 53).

- **Noah's sacrifice is the difference between when God says he will blot out all mankind because of their violence in ch.6 and the fact that he wont blot them out in ch.9** after Noah's "pleasing aroma" comes to him. This language echoes the sacrifices of the priests in [[Leviticus]] (see Emadi Diss. 53).
- Here Noah is portrayed as exercising a priestly ministry on behalf of the rest of humankind, just as Israel would later be called to act as a kingdom of priests on behalf of all the nations in the world (cf. Exod 19:6).⁷⁵ On account of Noah, the rest of the world will have an opportunity to live under the rule and blessing of God. (Emadi 53)
- Beale argues for a connection between the patriarchal episodes of altar construction and the original Adamic commission. He writes that "the Adamic commission is repeated in direct connection with what looks to be the building of small sanctuaries." In the same line of thought, he comments, **"The patriarchs appear also to have built these worship areas as impermanent, miniature forms of sanctuaries that symbolically represented the notion that their progeny were to spread out to subdue the earth from a divine sanctuary in fulfillment of the commission in Genesis 1:26–28."** Beale, *The Temple and the Church's Mission*, 96–97. (Emadi Footnote 73)
- the question hangs, can this one bring rest/restoral of the universe?
 - Noah's name (נח) appears to be a word play on the verbs נחם meaning "to comfort" (Gen 5:29) and נוח meaning "to rest." It is likely that Noah's name is meant to recall Genesis 2:15 where God "put" (נח) Adam in the garden. **Lamech's prophecy over his son suggests that Noah will be the one to reverse the curse on creation and bring rest to humanity.** He will provide comfort from the "pain" (עצבון, Gen 5:29; cf. Gen 3:16–17) of a "cursed" (ארר, cf. Gen 3:14, 17) land. (Emadi Diss. 49)
 - the deluge of waters is like a reversal of creation and then a new start with Noah
 - but it doesn't work... sin is not just pervasive, but deep, even righteous Noah sins with the fruit of a vine, just like Adam.
 - But God puts his bow in the sky as a promise to never again destroy the earth with water.

• **Generations of Noah's Sons (10:1-11:9)**

- **Don't Miss**

- note that Shem is last in the genealogy because he will be the focus- note also it is from him the family Eber (Hebrews) comes.
- the division of the nations foreshadows ch. 11 and the curse of division that will bring more devastation (through violence and war) than the flood.
- Notice especially Nimrod, who is associated with the city of Babel that follows. His name means "rebel" and he is also associated with the Akkadian, Assyrian, and Egyptian empires as well as Babylon. (10:8-11)
- "We read in Genesis 11:1 that the whole earth was of one lip and had one set of words. It is important to understand that "lip" does not refer to language, but to religious belief, as a concordance study of this term will reveal." (See Zephaniah 3:9; Psalm 81:4-5; Isaiah 6:5-7; etc. See James B. Jordan, *The Bible and the Nations* (1988), p. 9, available from Biblical Horizons .)
- "The Day of Pentecost, recorded in Acts 2, is a validation of all these separate languages and cultures, but it overturns the scattering of idolatrous religions. The Day of Pentecost calls all people back to the true faith, without calling them to leave their languages and nations. This shows us that linguistic and cultural diversity was always part of God's plan, and in itself is a good thing." James Jordan
- the desire to "make a name" for themselves (11:4). this is part of the fundamental desire of the "city of man"- to achieve glory, protection, and permanence through our own means and not reliance on God.
- it's funny that we never learn their names.
- the tower is a ziggurat and in the ANE it would have been very well understood what was going on here...
 - ziggurats were considered steps on which the God's could come down and dwell in a garden-temple (sound like Eden?!)
 - "Out of fear, the people endeavor to create a channel to heaven, to access heavenly power by human device—**occult power tapped for protection.** (The actual name of the city is "Babylon," which in Akkadian means "gate of god," reflecting their understanding of the ziggurat as a gateway to heaven, but the title is punned in the Hebrew as Babel, as in "nonsense" or "confusion," reflecting God's judgment.)"
- the core idea was that they could manipulate supernatural power for their own protection. (11:4)
 - "humanity ever endeavors to reclaim the benefits of life with God—immortality, protection, rootedness—apart from God himself. Having been expelled from his heavenly presence in Eden, humanity's natural bent is to deny the exile and to reclaim the good life through science, technology, and art, a pursuit as hapless as it is endless, destined to failure. Such pursuits in themselves are the good gifts of God, but they were used to circumvent

God rather than for his glory. City building is thus portrayed as a humanistic attempt to defy God, a sadly arrogant energy of self-will and self-assertion that shakes a fist in the face of God to one's own utter and inevitable demise, ever grasping for the deceitfully just-out-of-reach allurements of the city-of-man project."

- "At this point, the genealogy of Shem is resumed after the false quest for a sem (Gen. 11:10–26). This ten-member postdiluvian genealogy follows the line of Peleg and beyond, and again it emphasizes name. It mirrors the ten-member prediluvian Sethite genealogy, whose last member saved the world from deluge, an Adamic figure with whom a covenant with creation was made. Just as Adam to Noah was ten generations, so is Noah to Abram."
 - MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. *Dominion and Dynasty: A Theology of the Hebrew Bible*. IVP Academic, 2006.
- the division of the nations is the basis for all armed conflicts in history and thus the judgment here is vastly greater than the flood. Notice the pattern- Cain kills Abel, Lamech kills Abel, violence fills the earth, flood, violence once again fills the earth- sin is uncontrollable.

• **Generations of Terah (11:27–25:11)**

• **Don't Miss**

- The previous millennia can be described in eleven chapters (Gen. 1 – 11); the next twenty-five years occupy ten chapters! In the narrative world, it is as if the world has been waiting for this moment, the arrival of Abram, the tenth from Noah.
- "bless" occurs five times just as "curse" appeared five times in 3-11.
- **Abraham: The New Adam** (covenant receiver, priest, king)
 - *General Links to Adam*
 - Adam has 3 sons, Noah has 3 sons, Terah has 3 sons, Abraham is one- you are meant to associate these characters.
 - **the promises of the Abrahamic covenant in Genesis 12:1–3 provide a 'direct answer' to the curses of Genesis 3:14–19.**
 - God will make Abram's name great, unlike the city-builders. The name is named, and the great men of Babel are not. (12:2)
 - The link with the Babel incident means that this is hinting that this promise will be about building a city (a new creation) which is a return to Eden.
 - God's goal was always blessing on all nations from the very beginning with Adam and that is extended to Abraham.
 - *Abraham as priest-king*
 - Abraham acts as a mediator (priest) for Lot
 - Abram tithes to and shares a meal with Melchizedek the priest king

- Abram is presented as a king with miraculous victories against many armies with only 318 men (14)
- "By affirming the truthfulness of what Melchizedek has to say and rejecting the offer of the king of Sodom, Abraham indicates his own commitment to be a righteous priest-king. Abraham will not inherit the earth through the use of aggressive military power, although clearly his defeat of the eastern kings indicates he has the capacity to do so. Rather, he looks to God to provide for his future well-being." Alexander, *From Eden to the New Jerusalem*, 83.
- Royal: "First, the Hittites identify Abraham as a "prince of God" in Genesis 23:5. Second, Abraham's treaty with king Abimelech suggests that Abraham was considered the king's equal. Third, God promises Abraham that kings will come from his line (Gen. 17:6). Fourth, God promises to make Abraham's name great. According to Bill Arnold, "to have a great name given to one by God . . . is to be viewed as a royal figure (2 Sam 7:9)." (Emadi,68)
- Priest: Abraham builds altars and offers sacrifices to God. In Genesis 12, Abraham builds an altar in Canaan—the place later described as the mountain sanctuary of God (Exod 15:11–13; 15–17). Gentry suggests that here "we see Abram fulfilling an Adamic role: he offers sacrifice as a priest and worships God in this mountain sanctuary."¹¹⁵ Moreover, Alexander notes that Abraham's divine encounters and communications with God suggest that "he enjoys a status equivalent to that of a priest, although he is never designated as one."¹¹⁶ Furthermore, Abraham's intercession before God on behalf of the righteous ones in Sodom hints at his priestly role (Gen 18:22–33). In this scene Abraham functions as a covenant mediator on behalf of the nations. Again, commenting on Genesis 18, Gentry observes that Abraham "intercedes as a priest for the nations on the basis of God's own character." (Emadi 68)
- the following chapters deal with how God preserves the promises of land seed and blessing despite Abrahams failures.
- **Melchizedek: Priest of the Abrahamic Covenant** (Gen 14)
 - **Big Point of this section:** Melchizedek is a reminder that all the nations will be blessed and restored to their original role as Adamic priest kings through the covenant that God established with Abraham.
 - **He is a king-priest, just like Noah, and Adam.** Genesis 14:18 identifies Melchizedek as "king of Salem" and "priest of God Most High" (עליון לאל כהן)
 - By how is this random guy a priest??? It is based on Adam and Noah's priestly roles.

- Melchizedek's importance in biblical theology is bound up with his relationship to Abraham.
- **Conclusion:** Since Abraham is a "new adam" then when he and Melchizedek are presented as equals (priest-kings) they also both have the Adamic and Noahic echoes behind their [[Royal Priesthood]].
- **Melchizedek is also directly linked to adam and noah.** See proof below
 - "First, Melchizedek's name means "king of righteousness." Prior to Genesis 14, the only other person described as "righteous" is Noah." (Emadi, 58).
 - Second, **Melchizedek blesses Abraham with bread and wine (Gen 14:18). Prior to Genesis 14, the only appearance of wine is found in Genesis 9:21 and 24.** In this episode Noah is depicted as a gardener planting a vineyard, no doubt alluding to Adam's regal role as gardener in Eden (9:20).⁹⁰ Just as Adam failed in the garden by disobeying God's law, Noah fails in his garden-sanctuary by becoming intoxicated with wine. For Melchizedek, however, wine is a means of blessing for victorious Abraham.⁹¹ It is also interesting to note that the only other occurrence of "bread" (לֶחֶם) prior to Genesis 14 is found in Genesis 3:19, where God's curse on Adam means that man will have to eat bread by the sweat of his brow. Thus, the two elements, bread and wine, that were associated with Adam and Noah's failure and God's curse, become elements of blessing to Abraham, perhaps signifying that Melchizedek's royal priesthood is a replacement of the royal priesthood originally belonging to Adam and Noah (Emadi, 58).
 - "Third, by submitting to Melchizedek through the giving of the tithe, Abraham acknowledges Melchizedek's authoritative and even superior status (Gen 14:20). This fact suggests that Melchizedek's priesthood was rooted in a superior covenant." (Emadi 58). "Given Abraham's position as covenant-head of the new era and the one through whom the world would be blessed, it may seem odd that he would recognize another priest, unless that priest was established under the terms of a superior covenant. **Melchizedek's priesthood, therefore, had to be prior to the gift of the covenant to Abraham and based upon the more fundamental Noahic covenant.**" Smith, "The Royal Priesthood in Exodus 19:6," 106.
 - "Fourth, **Melchizedek's blessing upon Abraham echoes Noah's blessing on Shem (Gen 9:26; 14:19).**⁹³ Noah, a royal priestly figure, pronounced blessing on Shem, while the priest-king Melchizedek pronounced a similar blessing on Shem's descendant Abraham, the one through whom the blessing of Shem would come to pass. ⁹⁴

Thus, the associations between Melchizedek and Shem suggest that Melchizedek's royal priesthood is tied to and in succession with the royal priesthood of Noah" (Emadi 59).

- Melchizedek's kingship—like Adam's before him—is rooted in God's reign over creation.** Melchizedek is not just the king of righteousness; he is also the king of "peace" (שלום Gen 14:18; cf. Heb 7:2). The title "king of peace" distinguishes Melchizedek from the warring kings Abraham defeated in the preceding narrative and from the king of Sodom (Gen 14:21). Melchizedek blesses Abraham by "God most high, possessor of heaven and earth" (Gen 14:19). Melchizedek's blessing acknowledges the universal rule of God over all creation. God controls the universe and God is the one who gives victory in battle (Gen 14:20). The king of Sodom, on the other hand, desires the spoils of victory, namely people to control. His strength is in numbers. The king of Sodom therefore represents corrupt human kingship that clamors for power at the expense of others.⁹⁶ Melchizedek's kingship is characterized by submission to the true king, namely Yahweh, the God Most High. His kingship is a righteous rule of peace characterized by trust in God. Melchizedek does not seek Abraham's spoils but instead offers Abraham a priestly blessing of bread and wine. In this sense, Melchizedek is a priest-king and servant of the creator God. His reign and service to Yahweh is grounded in God's universal rule over creation. (Emadi, 60).
- Finally, Melchizedek's connection to God's creation blueprint can be observed by a comparison of Genesis 14–15 with Exodus 17–18. **Several similarities exist between Abraham's encounter with Melchizedek and Moses' encounter with Jethro.** See discussion and proof below.

- Table 4. Sailhamer's compositional similarities: Genesis 14–15 and Exodus 17–18

The Nations	The Seed
The Nations (Gen 14:1–12) Divine Victory (Gen 14:14–17) Melchizedek (Gen 14:18–20)	Abraham's Covenant (Gen 15)
War with Nations (Exod 17:8–10) Divine Victory (Exod 17:11–13) Jethro (Exod 18:1–12)	Moses' Covenant (Exod 19–24)

- See John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition and*

Interpretation (Downers Grove, IL: IVP Academic, 2009), 369–78.

- "The general flow of events in both narratives proceeds as follows: war with gentiles, divine victory, appearance of royal priestly figure, and establishment of covenant. Similarly, the actions and identities of Melchizedek and Jethro mirror one another. Melchizedek is "priest" (כהן) of Salem (שלם) (Gen 14:15); Jethro is "priest" (כהן) of Midian (Exod 18:1) who asks for "peace" (שלום) for Moses (Exod 18:7). Melchizedek meets Abraham with "bread" (לחם) and wine (Gen 14:18) after Abraham returns from battle; Jethro offers sacrifices and eats "bread" (לחם) with Moses after Moses' victory in battle (Exod 18:12). Melchizedek pronounces a blessing on Abraham (Gen 14:20); Jethro pronounces a similar blessing on Moses (Exod 18:10, see table 5). Furthermore, Abraham submits to Melchizedek by paying him a tithe, while Moses submits to Jethro by bowing down to him (Gen 14:20; Exod 18:7). Both narratives take place near a significant mountain: Mount Zion ([Jeru]Salem) (Gen 14:18, cf. Ps 76:1–2) and Mount Sinai (Exod 18:5).¹⁰¹ And lastly, both narratives close with reference to a meal (Gen 14:24; Exod 18:12). (Emadi Diss. 63)
- "In both episodes, God's chosen people—represented by Abraham and Moses—experience divine victory in battle with Gentile nations, encounter a Gentile priest-king, and enter into a covenant with God (Gen 15; Exod 19–24).¹⁰² John Sailhamer rightly determines the importance of these patterns: "The author shows that Israel's dealings with these nations tell something about the nature of the covenants that they were to enter and their relationship to the nations."¹⁰³ In other words, Melchizedek and Jethro reveal that God's covenantal purposes with Abraham and Israel have global implications. Melchizedek ties the Abrahamic covenant to creation (Gen 14:19–20, 22), while Jethro's reference to the exodus (Exod 18:10) links the Mosaic covenant to redemption. Sailhamer's summary on this point is well put: These two important pentateuchal narratives, Genesis 14–15 and Exodus 18–24, link creation and redemption blessings to God's covenants with the "seed" of Abraham. Genesis 14–15 links the creation blessing (Gen 14) to covenant blessing (Gen 15), and

primeval law (Ex 18) to Mosaic law (Ex 19–24). God's work of redemption is grounded in creation and covenant. Sailhamer's conclusion is accurate, but it is also necessary to emphasize the fact that the priests involved in these narratives were also royal figures. A Gentile kingly priest appears in the narratives immediately prior to the covenantal episodes with Abraham (Gen 15) and Israel (Exod 19). These covenants, linked to creation and redemption, will establish God's global kingdom. (Emadi Diss. 63).

- **Big Point:** In the narrative plot of Scripture, Melchizedek and Jethro remind the reader of God's global kingdom project begun with the primal priest-king Adam at a time when God's redemption plan narrows in on one man (Abraham) and his progeny (Israel). God has not abandoned his purposes for the nations. The nations, typified by Melchizedek and Jethro, will experience the overflow of blessing that comes through God's covenant relationships with a particular person and particular nation.¹⁰⁵ God's covenant will, therefore, establish his global kingdom. **Melchizedek and Jethro serve as reminders that all of humanity will be priests and kings (cf. 1 Pet 2:9; Rev 5:10) unto God as a result of God's covenant faithfulness.**
- **Gen 14 and 15 have connections that link Melchizedek to the Abrahamic covenant**
 - First, The promise of "reward" at the hands of Yahweh recalls Melchizedek's and Abraham's confession of God as the "possessor of heaven and earth" (Gen 14:19, 22). Abraham refused the spoils of war from the hand of the king of Sodom, but God will reward him greatly. "The imagery of Genesis 15:1 is that of the Great King honoring Abraham's notable exhibition of compliance with covenant duty by the reward of a special grant that would more than make up for whatever enrichment he had foregone at the hands of the king of Sodom for the sake of faithfulness to Yahweh, his Lord." (Kline, Kingdom Prologue, 324.) (Emadi, 71)
 - Second, Melchizedek identifies with the Abrahamic covenant in Genesis 15 through the terms "righteousness" and "peace." As I already noted, Melchizedek's name means "king of righteousness." He is also the king of Salem (שלם) the Hebrew word for peace (cf. Heb 7:2). In Genesis 15:6, Abraham's faith is counted to him as "righteousness" (צדקה) while in Genesis 15:15, God promises Abraham that he will go to his fathers in "peace" (שלם). Sung Park notes that in Genesis 14, Abraham is depicted as a king-like figure who brings peace to the land.¹²⁵ Abraham thus shares with Melchizedek the qualities of righteousness and peace.

- **Big Point:** "If David recognized, as I will argue later, that the Davidic covenant would bring to fruition the blessings of the Abrahamic covenant, then it would be logical to assume that he also recognized that the priesthood associated with the Abrahamic covenant (i.e., Melchizedek) would play a role in fulfilling the promises of the Davidic covenant."
- One final note: the Melchizedekian priesthood claims salvation-historical superiority over the Aaronic/ [[Levitical priesthood]] by virtue of its association with [[Abraham]] . Abraham, the father of Israel and chosen by God to bring blessing to the nations, acknowledges Melchizedek's superior status by paying him a tithe. The superior Melchizedek in turn blesses the inferior Abraham (cf. [[Hebrews]] 7:9). These facts imply that the Melchizedekian priesthood is rooted in the terms of a covenant superior to the Abrahamic and Mosaic covenants. This superior covenant is the covenant of creation mediated through [[Adam]] and later inherited by Noah. We therefore have a basis for the idea that Melchizedek's priesthood is superior to the Levitical priesthood because it is tied to the creation ordinance, not the codification of the [[the law]]
- **Summary:** Melchizedek is the priest of the [[Abrahamic covenant]] - this is why [[David]] in [[Psalm 110]] links the messiah to Melchizedek- because [[Messiah]] can unleash the blessings of the Abrahamic and Davidic covenants on the world. This is also what Hebrews says... "The author of Hebrews will make it clear that Melchizedek's priesthood will be the order of priesthood that has the power to mediate the blessing of Abraham in a way that priests under the Mosaic law simply cannot do (cf. Heb 6:14–7:28)" (Emadi, 69).
- "To sum up, three important truths surface from Melchizedek's interactions with Abraham: 1) the Melchizedekian priesthood maintains salvation-historical superiority over the [[Levitical priesthood]] and functions as the order of priesthood that mediates the blessings of the [[Abrahamic covenant]] to the world; 2) the blessings of the Abrahamic covenant will bring about God's creational purpose for humanity (all nations) to exist as kings and priests unto God; and 3) Melchizedek's connection to [[Jerusalem]] and solidarity with the Abrahamic covenant lays the groundwork for David's typological interpretation of these events in [[Psalm 110]] ."
 - *Abram's Vision (Gen 15)*
 - Abram's dream pictures the eventual rescue of god's people in the Exodus but also includes a warning that they will be afflicted for 400 years. Nevertheless God will keep his promise of land seed and blessing.
- 16-22 deal with the seed promise and climax with Isaac- the basis for all future sacrifices

- 16-18 highlight laughter and incredulity at God's promises.
- Abraham will also have a royal line (17:6)
- "As if to underline this birth, the fact of fulfilment is repeated: 'Yahweh visited Sarah just as he had spoken; Yahweh did to Sarah just as he had promised' (21:1). In verse 3 there is a dramatic build-up of suspense before the name of the child is given: 'Abraham (1) called the name of his son, (2) who was born to him, (3) whom Sarah bore to him, (4) Isaac'. This four-fold reference is important, since a similar description occurs in the next chapter in a far different context (22:2)"
- next Abraham purchases land in faith that God will eventually give him that land (23)
- The pattern of human failure and conniving being overcome by God's faithfulness continues with Isaac and especially Jacob (the heel grabber and brother fighter like Cain).

• **Generations of Ishmael (25:12-18)**

- this is one of the segmented genealogies that highlights Israel's mission field. Israel always existed to bless the world, not the other way around. Israel was simply home base, from which God's glory would cover the whole earth.

• **Generations of Isaac (25:19-35:29)**

- Joseph is highlighted in the structure of this section as we get ready for the final major section that brings land, seed, blessing, and royal seed, to a new stage.
 - A 29:1-14, Jacob arrives in Paddan-aram
 - B 29:15-30, Laban gains an advantage over Jacob
 - C 29:31 - 30:24, birth of Jacob's children (Conclusion: Joseph's birth)
 - B' 30:25-43, Jacob gains an advantage over Laban
 - A' 31:1-55, Jacob departs from Paddan-aram

• **Generations of Esau (36:1-37:1)**

• **Generations of Jacob (37:2-50:26)**

• **Don't Miss**

- Joseph is going to carry forward God's plan to fix the world through the covenant with Abraham.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Joseph is a new Adam like Noah and Abraham and therefore is going to begin to reverse some of the effects of the curse and bring blessing on the nations.
 - note that he overcomes temptation - going from clothed to naked, reverse of adam
 - note that he forgives his brothers and reverses the Cain Able pattern.
 - note that all Egypt is rescued from the famine and blessed by him.

- Joseph begins to exhibit the royal aspect of the promise to Abraham. Despite all the bad things that happen to him he is raised to royal prominence in Egypt.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Note how by the end of the story the "seed" promise will now follow the nation of Israel instead of singular characters.
- "the covenant family's sojourn in Egypt builds suspense. Will God be able to overturn these circumstances and fulfil the land promise?"
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Joseph is presented from the beginning as having royal overtones (see his dreams), this is what incites the brothers to kill/sell him
- the conflict between Joseph and his brothers is the climax of the seed war in Genesis. Note the similarities in how the brothers hated that Joseph was righteous.
- Note that Yahweh is "with Joseph in Genesis 39:2–3 causing him to excel in his administration of Potiphar's house. The same phrase is repeated even when Joseph lands in prison: Yahweh is 'with Joseph', giving him favor with his superiors and success in his vocation (Gen. 39:21, 23). This is Abrahamic cov.
 - The reaffirmation of divine presence with Joseph re-establishes God's commitment to fulfil his promises but identifies Joseph as the conduit of those blessings. Like Isaac and Jacob before him, Joseph now, by virtue of God's presence, carries the hope for the fulfilment of God's promises.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
 - APA 7th Edition (American Psychological Assoc.) Samuel Emadi. (2022). From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Later Joseph is raised all the way to Pharaoh's household. (Gen. 41:40).²⁶ The result is the same: Joseph blesses the nations by providing grain during a 'severe famine', first for Egypt (Gen. 41:56) and then for 'all the earth' (Gen. 41:57). Also Abrahamic cov.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- "The dramatic twist in the Joseph story is that Joseph's wise plan to 'test' his brothers (Gen. 42:15–16) coupled with Judah's repentance (Gen. 44:18–34) leads to a reversal of the Cain and Abel story."

- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- Note the neat usage of clothing in the story.
 - Joseph's robe marks Jacob's special love for Joseph and incites the brothers' hatred (Gen. 37:3–4).
 - Joseph's change of fortune for the worse is marked by two 'disrobing' episodes. The brothers' stripping Joseph of his robe accompanies his descent into the pit (Gen. 37:23–24). Next, Joseph's disrobing by Potiphar's wife marks his descent into the prison (Gen. 39:12).
 - Joseph's fortunes change, however, when he receives a new robe at the hand of Pharaoh, once again marking a position of superiority and rank (Gen. 41:42).
 - Joseph gives his brothers new clothes after the story's climactic reconciliation (Gen. 45:22).
- Joseph seems to get what God is doing- his forgiveness is even fueled by that understanding. "In both reconciliation episodes (Gen. 45:5–8; 50:19–21) Joseph affirms that God sent him to Egypt to 'preserve life' and thus save the covenant line. The Cain-like violence of the brothers is overcome by Joseph's kindness. As a result, the seed survives and the promise continues."
- the genealogy totals Jacob's descendants at 'seventy' (Gen. 46:27) – a highly suggestive annotation. Dempster notes: remarkably, this list includes seventy members, the same number as the nations enumerated in the Table of Nations (Gen. 10), which were eventually dispersed across the earth. Here is Abraham's new humanity, a new 'Table of Nations', called into being to restore the nations to the fulfillment of the divine purpose.
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.
- note the awesome irony at the end when Jacob blesses Pharaoh- the hope for the world comes from a band of shepherds not the world superpower (hear echoes of babylon here) (47:7–10)
- Joseph's reforms are part of Abrahamic blessing to the nations (47:13–26)
- "Given the contours of Genesis thus far, readers might expect that the identity of the royal line is now clear: Joseph and his progeny. **Yet a final plot twist shatters those expectations. At the end of his life, Jacob blesses his children by prophesying concerning the 'last days' (Gen. 49:1) and identifies Judah as the father of the royal line:** 'The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples' (Gen. 49:10)."
- MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

- 49:10-12 a king will come from Judah who brings restored creation.
- A The last words and death of Jacob (49:29 – 50:3): monologue
 - B Joseph's appeal to Pharaoh (50:4–6): dialogue
 - C The funeral of Jacob (50:7–14): narrative
 - B' The brothers' appeal to Joseph (50:15–21): dialogue
 - A' The last words and death of Joseph (50:22–26): monologue
 - **Joseph's dying words look forward to life in the Promised Land. His death signals hope for a national exodus from Egypt.**
- Moses' use of 'good and evil' language nicely draws the book of Genesis to a close. The language of 'good and evil' represented rebellion and chaos at the book's beginning; by its end we find Moses employing the language to signal that **God sovereignly brings salvation out of chaos, light out of darkness, and even 'good' out of 'evil'.** Ul
 - MLA 9th Edition (Modern Language Assoc.) Samuel Emadi. From Prisoner to Prince: The Joseph Story in Biblical Theology. IVP Academic, 2022.

[[Recommended Resources]]