

Week 3: Session 3: Early World Part II

Want to remind you what the Catechism says that this part of Scripture uses *figurative language* and tells us about what happened to our original parents and how they lost original justice when original sin came in. I wanted to start by giving you a quote from John Paul the second from his great book, *Crossing the Threshold of Hope* where he observed **the root of the fall is a failure to grasp the nature of God's fatherhood**. This is truly the key for interpreting reality. **Original Sin attempts then to abolish fatherhood, placing in doubt in the truth about God who is love**. I would just like to say that if you ever run into any kind of teaching from me or anybody else that misses the fatherhood of God, you have to be wary, you have to be leery because that's the center of the fall. Later on, in our study, we're going to see in Matt 3 that Jesus was tempted by the enemy. The Catechism tells us that at the heart of that temptation was an attempt to compromise the *familial relationship* or the *family relationship* between Jesus and His father. So, looking over our last lesson, we saw that Adam and Eve fell from grace, they preferred themselves, they preferred their way to God's way, and they ended up destroyed, they destroyed the harmony of the relationship between Adam and Eve *destroyed the harmony between Adam and Eve relationship with God*, and even as we'll see today, destroyed their relationship with creation. And we ended our last lesson in chapter three with Adam and Eve going out of the garden. In verse 24, it mentions that God **guards the tree of life** because they rebelled, they lose access to the garden. And this brings up a theme that we're going to see over and over in Scripture and that is.

exile when God's people are not obedient. There is an exile. They are leaving the garden. Later we'll see Israel leaving the Land of Israel going into exile. The Tree of Life is forbidden until death is dealt with. Easter is symbolic of exile and for the Hebrews to repent is to turn around and to return, SHUV in Hebrew. And so, we're going to see this over and over in the Bible. We also know now that because of Adam and Eve, we're struggling with what we would call **concupiscence**. This a big fancy word that literally means our "inclination to selfishness". Now Adam and Eve, with original justice gone, death enters in, The intellect is dark, and the will is weakened. Now they are selfish. There's a turning in on self. St Augustine talks about this tendency to be selfish, competing with another baby for attention, even a small one can do at a young age. **So, we have the heart of the fall, this selfishness or turning in on self and we have a lack of trust in God**. In fact, we talked about last week how they lost their trust in God. That's something we have to watch, because that is also part of the **DNA of sin** is losing your trust in God.

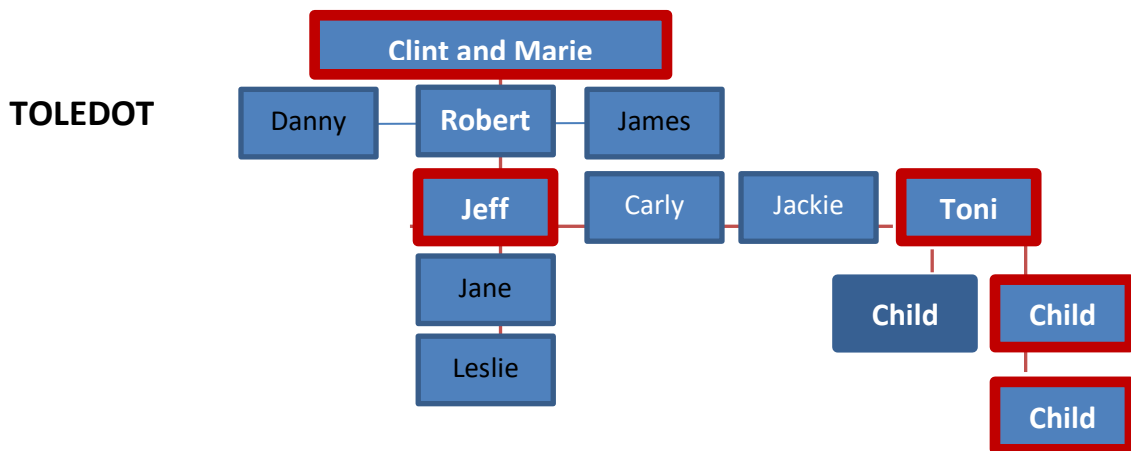
Q: And so, the question is, will you follow His will and direction, or will you go your own way?

The rest of the early world chapters four through 11 period of the turquoise color on your timeline chart shows what happens as the earth is populated. Basically, there are two types of people:

- Those who are making an attempt to know God and serve God.

- Those who go their own way.

And the biblical narrative will follow the line of those who are part of the promise, part of the seed line and the woman that was mentioned in Genesis 3:15. And the way the writer of Genesis gets you to focus on the narrative and to bring out the story is to use a method or a tool or literary tool, which is probably very marked up in your Bible. It's that section of the Bible that says these are the generations of and no doubt your Bibles just all highlighted and marked along those lines. Now most people end up skipping over that in Hebrew. It's called toledot and it is a literary tool like a camera on the wide angle narrowing in on the subject. For example, if I wanted to bring your attention to my grandparents, Clint and Maurine in Indianapolis or Indiana, and I wanted to **focus on my youngest daughter and her playing the violin, Then I would start off and I would say** that Clint and Marie had three boys, Danny, Robert and James. Robert had three kids, Jeff, Jane and Leslie. Jeff had three daughters, Carly, Jackie, and Toni. Toni picked up the violin and played it.



So, I brought you from my grandparents to my youngest daughter very rapidly. And that's one of the tools, that's one of the uses of have a *toledot*. And so, the person who's really a scripture detective won't skip over those things. They will start to look for clues and where the story is going as they continue on. And there's 10, by the way, **10 toledot mentioned in Genesis** all together. Now the book of Genesis is carefully composed to focus on a particular family line. And that's what we're going to be looking at today, specifically to family lines, the line of Cain, and the line of Seth, later Shem. We'll be following those two lines. So, chapters four and five talk about how Adam and Eve were fruitful, and they began to multiply after the fall. And we're going to take a look at what kind of life the disgraced couple will lead, what kind of civilization will they build, and what will their offspring be like? So, we begin to focus on the lines of Cain and Abel. And in chapter four, verse one, we start off, "*Now Adam knew his wife Eve, and she conceived and bore Cain saying, I have gotten a man with the help of the Lord.*" Now we have to wonder here if she was wondering herself if Cain was the answer to Genesis

77 3:15 that *the seed of the woman would bruise the head of the enemy*. We don't know for sure,
78 but we can guess that maybe she thought the with the definition of the name *I have gotten a*
79 *man with the help of the Lord* and then Able is mentioned after that. It says, "*Again she bought*
80 *his brother Abel.*" "*Now Abel was a keeper of sheep and Cain a tiller of the ground. In the course*
81 *of time, Cain brought to the Lord an offering of the fruit of the ground and Able brought some of*
82 *the first things of his flock and of their fat portions and the Lord had regard for Abel and his*
83 *offering but for Cain and his offering, he had no regard.*" And so, we see that God had no regard
84 for Cain's offering and Cain's response **wasn't very good**. We don't know a lot about why God
85 did not have regard as far as the specifics for Cain's offering, but we know that his sacrifice was
86 contrary to the will of God. Abel's was pleasing. But there's a couple of New Testament
87 chapters books that give us a little bit of hint, you can look them up on your own. They are
88 **Romans 6:16 – 18 and 1 John 3: 11-12**. So, both Romans 6 and 1 John 3 imply that **Cain did not**
89 **give God his best**. He didn't give God his best. **Cain's heart was not right**. Granted, there's some
90 ambiguity here and we don't know completely but we surmise there is something subpar when
91 it comes from the offering of Cain's, something **subpar about his heart**, but we do get a little bit
92 of a hint in verse seven. And that is that God said in verse seven, "*If you would do well, you*
93 *would be accepted.*" So, we could say that Cain didn't do well. And we're not sure exactly what
94 that means. But he didn't do well as his offering was subpar. And as a result of it, Cain was very
95 angry, and his countenance fell. In other words, you can say he was depressed, he was
96 discouraged about this, and God is giving him another chance. He says, "*Well, if you would do*
97 *well, then things would be good*". Well, God's giving him another opportunity, but what does he
98 do with his opportunity? He squandered it and he murders his brother Abel. Cain says to his
99 brother, *let's take a walk out in the family field*. And that is where Cain ends up killing Able in
100 verse 15. You can see the mercy of God; God puts a mark on Cain so that others who see him
101 will not kill him. Now, it's kind of interesting there, because it says in verse 15, "*And the Lord*
102 *said to him, not so, if anyone's slays Cain, vengeance shall be taken on him and therefore the*
103 *Lord put a mark on Cain, lest any who came upon him should kill them.*" Now, right away, when
104 you read that, something should hit you, you should think deeply you know about the text that
105 something should hit you in that up until now, explicitly, at least, it only mentioned that there's
106 the creation of Cain and Abel. And Cain kills Abel. But Cain is afraid that somebody else is going
107 to kill him. And so, the question comes up, or who are these other people? Well, want to
108 comment on that just for a moment. Turns out that in Gen 5:4, it does mention that Adam and
109 Eve had other sons and daughters, and Adam and Eve did have other children, though Genesis
110 records only the lines of Cain and Seth. Now here's what's interesting, and a little bit about
111 Hebrew literature in Hebrew storytelling, the narrative, once you to focus on Cain and Abel,
112 what's important to the plot, that's what God is going to focus you on. But that doesn't mean
113 that there aren't others. Hebrew narrative never gives you all the details. They don't feel it
114 necessary to give you all of the details. **It's suggestive, it assumes that the reader will make**
115 **assumptions**. It only gives what is necessary for moving the plot forward. That's the nature of
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Hebrew narrative. The rabbis always assumed that they had many children. And so, in verse 17, it starts to talk about the descendants of Cain all the way through verse 24, and we make a couple of observations about the descendants of Cain;

- Built cities.
- Were industrious.
- Forged instruments.
- Were musical. And that's not a bad thing. Just because the line of Cain forged instruments doesn't mean that music is bad. This is a very good thing. It can be used for good and it can be used for bad.
- They were violent, and one man by the name of Lamech was very violent.

And it says in verse 23, that he (Lamech) said to his wives, Adah and Zillah, *"Hear my voice, you wives of Lamech, hearken to what I say, I have slain a man for wounding me, a young man for striking me."* and so there comes into play this bragging about even killing someone. And we also notice that he is polygamous, he has many wives. And so, we learn something about the line of Cain from the scripture here.

And then we turn to the third son, Seth. In verse 25, Adam knew his wife again and they had another son by the name of Seth. We assume this is the third son that is third mentioned, we know that. And so, he has Seth, and it says in verse 26, To Seth also a son was born, and he called his name Enosh. *"And at that time, men began to call upon the name of the Lord."* So that's the point where men start to call upon the name of the Lord. And we have then a contrast between the two lines. And that's what the narrator wants you to see is that **there's a contrast between the line of Cain in the line of Seth**, now we have that famous verse in Gen 5: 24 about Enoch.

Enoch walked with God, and he was not for God took him.

He's one of just a few people that we know of like Elijah, who was taken by God in a unique way like this. And then finally, in verse 29, the first mention of Noah. Noah comes into the picture. Now, after man fell, we see right away murder with Cain murdering Abel and the wickedness on earth started to grow in an exponential way. It's begun as a wave very rapidly; we have all kinds of evil spreading. And so, **Noah**, it says, out of the ground, which the Lord has cursed, this one shall bring us relief from our work and from the toil of our hands. Now, what's interesting here is that **it gives us the genealogy of Seth**. And here's **one of the problems that the people have; they have a problem with the idea of people living so long**. With Bible study, you have to find out the ***literal meaning, and that is the intended meaning of the author***. So, you have to respect what the author put in there. And it turns out that in many cases, you'll see that if you will follow that genealogy, there's more treasure to glean. The author wants us to see that and so we have to respect that in the literature and follow it. Some debate them and that's okay. And they may figure it out, but the writer wants us to understand these ages for a reason. Some

154 things in the narrative are mysterious. Yeah, about the ages, for example, before the flood, but
155 here's the narrator's emphasis, if you read this correctly, is that they are not surprised or
156 shocked at how long people live. **What the narrator wants us to see, and experience is a shock**
157 **that people are dying, people are dying due to sin, the living for a long, long time is not the**
158 **unnatural thing. Dying is the unnatural thing. That's the unnatural thing.** And so, it's completely
159 turned around when we criticize the Scripture. So, the story shows us two lines, the Cainite line
160 and the Sethite, two responses to God, the seed that crushes the enemy will come from one of
161 these. Now, in Gen 6: 1 – 8, we see that that wickedness is increasing on the earth. I mentioned
162 that in verse three, that the age is limited to 120. But there also seems to be a problem in
163 this early stage of the story; the **Bible is going to be a repetition**. By the way, we got to start
164 looking immediately for repetition, we're going to see a lot of repetition. As we move along
165 exile, we're going to see other types of repetition that is going to go on will we bring it up as the
166 story moves on, for example, inner marrying, causing problems not interfering in the sense of
167 racial but inner marrying, when it comes to the people of God, marrying unbelievers that
168 always causes problems in the story. And so, we have this kind of curious section where it says,
169 *"When men began to multiply (this is chapter six), when men began to multiply on the face of*
170 *the earth and daughters were born to them, the sons of God saw that the daughters of men*
171 *were fair, and they took to wife such of them as they chose."* Then the Lord said, **"My spirit shall**
172 **not abide in man forever, for he is flesh, but his days shall be 120 years."** And then verse four
173 brings up this interesting name, or terms title, the ***Nephilim***, so many people wonder about
174 this, the Nephilim, they were on earth in those days, and also afterward they weren't on earth
175 in those days, and also afterward *"When the sons of God came into the daughters of men, and*
176 *they bore children to them."* These were the mighty men that were of old, the men of renown.
177 *And then the Lord saw that the wickedness of man was great in the earth, and that every*
178 *imagination of the thoughts of his heart was only evil continually. And the Lord was sorry that*
179 *He had made man on the earth, and aggrieved him, grieved him to his heart* and of course, he
180 wanted to blot out a lot out the creation Well, this is an interesting part of the narrative verse
181 for the Nephilim, we're on the earth in those days, people have guessed as to who these
182 Nephilim are, there's even been some pretty wild guesses that they were fallen angelic beings
183 who had relations with the women on earth. And they created this unusual hybrid of beings,
184 men of renown. And the problem with that is that nothing in the text really points to that, You
185 have to take the text at face value. There are many explanations of what the sons of God and
186 the daughters of men referred to, but I think the best explanation is probably found right in
187 your Ignatius Bible, the RSV Catholic edition in the footnote. **And it mentions there that the**
188 **writer maybe using an old story or myth, to point out the progressive degradation of mankind**
189 **before the flood, and to warn against the evil effects of intermarriage, either of the**
190 **descendants of Seth with the Canaanites, more probably of the Israelites with the native**
191 **populations of Canaan.** So, here's what's interesting, the word *Nephilim* comes from the

Hebrew word the fall meaning *to fall*. There's no relation between what it sounds like an English and Hebrew, but it means to fall, the fall, plural Missy, lean?, the fallen ones, the fallen ones, and this could be the sons of God, the line of Seth, marrying the daughters of men, the line of Cain, it's a mixing of the good guys and the bad guys. Now, this is why some scholars believe this. This is why Genesis 6 says, *Adam was created in the likeness of God and Seth, in the likeness of Adam, in spite of sin still in the likeness of God*. Here's where a careful reading of the text shows you that it's intended to be symbolic language to show that they are the sons of God, (meaning) that they carry with them that image of God, the sons of God, the line of Seth (who) marries the line of Cain ending up with the fallen ones, and wickedness spreads throughout the world. Let me just make a little commentary here. Some of you know, before I came back into the Catholic Church, I was in the Protestant world for about 15 years as a pastor for about 12 of those years. And in that time, I was able to counsel a lot of people and I did a lot of premarital counseling. And I did a lot of counseling when people had already been married. And one of the problems that I consistently saw was people, particularly women, who wanted to marry men who were not believers. They found them somewhere, they fell in love, they became emotionally bound to each other, and they wanted to get married. But they didn't think a lot about their faith. And so, I would say, Well, what are you going to do? Or you're going to marry this guy? You know he doesn't even believe in God. And I have this consistent answer. *Oh, I can change him*. You ever heard that before, I can change him? Well, there is a Hebrew word for them ~~to be low-need~~ *Bologna*. *We are not to marry people to change them*. We are to be equally yoked and this is one of the problems we will consistently see in the biblical story are problems due to this type of intermarriage. So, ***your marriage is the stage on which God's faithfulness is demonstrated***. And we see that more the book of Ephesians in the New Testament. Well, wickedness is increasing on the earth and God wants to destroy and blot out His creation. But he does find one man who found favor in the eyes of God. And that man's name was Noah, verse eight. Noah comes on the scene in Gen 6:8. Now we move from Gen 6:11, all the way to the beginning of seven, where God is going to command Noah what to prepare for a flood that's going to wipe out creation, and he's going to create an ark. And the specifications for the ark are very interesting, because they are very, very similar to the modern ships that are built today. And he's going to be told to take into the ship his three sons, Shem, Ham, Jepheth, and their wives, and he's going to take into the ship every unclean animal and seven of every clean animal.

Q: Why seven of every clean animal?

A: Those are going to be for sacrifice for offerings given to the Lord. And when they come out of the ark, there's going to be a covenant made. God is going to make a covenant with Noah and that's going to happen when they come out of the ark. So, there's some **typology** there also. The Catechism talks about this, and this is a good time to bring this up. Early on in the story, you're going to begin to see types and these types are things St.

Thomas talks about these things. He also speaks of eternal, invisible realities of ahead. For example, the Ark is a type of the church to come, the temple is a type of Christ to come. And there's, there's dozens of these types that we're going to be looking at in the Bible. But the Ark is a place of safety in the midst of the storm, just like the church is a place of safety in the midst of the storms of life. And as Noah had the responsibility to bring his family with him into the ark, so we to have the responsibility to bring our families into the ark, the church, the new ark, and that's why we baptize our children. That was the pattern of the of the New Testament Church. So, he has this responsibility. Then we have the flood rains for 40 days and 40 nights. The number 40, as we're going to see over and over, is the number of testing or trial and after the rain stopped and the waters subsided, we know what is coming out but I just want to make a little side note here that if you have the time to go into this deeper, you'll notice that the language that's used about the flood is language that would *hint at a recreation* for example, Gen 7:10 talks about how after *seven days the waters came upon the earth*, and that seems to take us back to creation was like a *reverse creation taking place*. And then Gen 8:1, *the winds blew over the earth*. And so, it reminds us of a new creation. Some people have even asked the question about this flood, they'll say, *Was the flood over all of the earth or just over that area of Mesopotamia in the ancient world?* and I think that either one really is acceptable. It's really hard to say from the Hebrew text. And a lot of people just say, *Well, it could be this and it could be that*, but we do know that humanity is blotted out, except for Noah and his family. And so, after they come out, God makes a covenant with Noah, it makes a covenant with Noah, and you can see on your chart the second covenant in God's family plan is the covenant with Noah. So, we moved from the first covenant, its creation, One Holy Couple (Adam and Eve) to now One Holy Family with Noah and his family. And we also notice some results of the of the fall here. One is that in verse two that *the fear of man the fear of man is upon the beasts in the birds*, how far we have come. You can see that in Gen 9:2. In Gen 9:5-6, you see the first mention of capital punishment. And then in verse 13, you see a sign of the covenant. And then after all the covenants there's a sign of the covenant, you have the Sabbath is a sign of the covenant of creation you have the rainbow as a sign of the covenant with Noah, you have circumcision with Abraham coming up in our next lesson. We will look at the other covenants as we move along in the story, but what's interesting about this is the sign itself. God acted as a destroyer in blotting out life on earth. And He said afterwards, *I'll never do this again*. And so, what does He do as a sign, He hangs up His bow, His weapon. We tend to think of it as a beautiful piece of art. But a bow is a weapon and God places His weapon, He hangs it in the clouds as a reminder to us, *I have laid down my weapon*. And then we have in Gen 9:18 – 28, another fall. It starts off in Gen 9:18 and of course, this is the story of Noah when he comes out of the ark. It mentions that he was a tiller of the soil, so Noah comes out of the ark with his three sons, Shem, Ham, and Japheth and it says that he's a tiller of the soil. He planted a vineyard, and had a drink of wine, and became drunk and lays uncovered. Instead, what else do you do after 40 days and 40 nights and living with animals all that time and frustrated and probably fought with your wife a

269 little bit, and the kids were a little disorderly, what do you do? You get drunk. Guess what,
270 that's what he did. He came out and he got drunk, and there he was naked, but it's what
271 happened after that with him. And it's, alarming. It says in verse 22, and Ham, the father of
272 Canaan, saw the nakedness of his father, and told his two brothers outside, remember that
273 term, he *saw the nakedness of his father* and he told his two brothers outside. So, then Shem
274 and Jepheth, the other two brothers, took a garment, and they laid upon their shoulders, and
275 they walk backward, and they covered the nakedness of their father. Their faces were turned
276 away, and they did not see their father's nakedness. We know he woke from his wine and knew
277 what his youngest son had done to him. He said, "Cursed be Canaan." Canaan is the son of
278 Ham. Now, people wonder what's going on here? Would Canaan, and the son of Ham, be
279 cursed just because he saw his father's nakedness, would that be a reason to curse him? Or
280 does the term to see your father's nakedness? Or to uncover your father's nakedness? Does
281 that have more powerful interpretation, deeper sin? Well, in Leviticus 18: 18 – 22 and Leviticus
282 20:17, they speak about a Hebrew idiom, and that idiom is to *uncover your father's nakedness*.
283 And that idiom *means to have an incestuous relationship*. Now, it was a rabbinic tradition the
284 rabbi's taught this was their interpretation, many of them, and many modern scholars hold to
285 this interpretation that what Ham was guilty of was incest, and that his brothers would have
286 nothing to do with this at all. Now, the Bible doesn't tell us exactly what happened. Some have
287 speculated Leviticus 18 idiom for incest. But even if it's not the case, it is clear that he took
288 advantage of his father's foolish behavior, to deliberately dishonor and even humiliate his
289 father, even went so far as to try to get his brothers to join in with him in disrespect and their
290 actions. Shem and Japheth's actions are in contrast with him. They cover their father's shame
291 and make every effort not to look at him. So, whatever actually happened, it was very serious,
292 so serious, that it brought a curse on Canaan. Canaan, it was said to then be a slave, *He shall be*
293 *to his brothers*. So, **this curse foreshadows the judgment that will fall on these enemies of**
294 **Israel in the future**. But then it says in verse 26 right after a Canaan's curse, Ham's son, it says,
295 "Blessed by the Lord my God be Shem and Canaan be his slave." So, we have there in verse 26,
296 God says, "Let Shem be blessed." So then in chapter 10, is a kind of a simple explanation for the
297 table of nations, or how the three sons of Noah repopulated the earth. And once again this is a
298 very simple telling of the repopulation of the earth. And it seems to suggest that Shem is the
299 one that's blessed, and the promise is going to go through Shem as you'll see on that, that red
300 line on your time, your Bible timeline chart that shows him. **He stays in the Middle East and**
301 **Mesopotamia, which is modern day Iraq**. That's where Shem stays, pretty much in the Middle
302 East there, and Mesopotamia. Jepheth, the other brother who didn't look on his father's
303 nakedness, he went north and spread east and west. So, he went north, and kind of spread east
304 and west, and then Ham was in Canaan and North Africa, moved down to North Africa So that's
305 chapter 10. And also, in chapter 10, it mentions in Gen 10:25, at this point, the earth was
306 divided. And people always ask the question, well, what, what about everybody else? How
307 come we don't hear about all the other lines, and the reason for that, once again, is that the

narrator wants you to focus on the line of Shem now, what was the line of Seth now moving on to show them and know what to show them and then it'll go on to Abraham will continue to follow this line. Now, Chapter 11 concludes the early world with this incredible portion of Scripture. And in the highlight of chapter 11 is the Tower of Babel. And it starts off and says, *Now the whole earth had one language and few words, one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there, and they said to one another, "Come, let us make bricks and burn them thoroughly." And they had brick for stone and mortar listen to what they said, **Come, let us build ourselves a city and a tower with its top in the heavens. And let us make a name for ourselves.*** Let us make a name for ourselves. Now that you remember that phrase in you might want to mark that even in verse four. *Let us make a name for ourselves less we'd be scattered abroad upon the face of the whole earth.* Okay, now, you know the story is starting in verse five. What's God going to do? It says, *The Lord came down.* Now that's, that's important. In Hebrew, the Lord came down to see the city and the tower which the sons of men had built. And it's kind of funny in Hebrew, it's like *stooping down*. It's like a father looking down and saying, *Well, isn't that cute? Look at the Lego tower, they got a little Lego tower down there isn't, isn't that something, they're incredible.* And so, it's kind of, it's kind of a condescending, you know, looking down on their little creation. And the Lord said, *"Behold, they are one people, and they have all one language. And this is only the beginning of what they will do. And nothing that they propose to do, will now be impossible for them. Come let us go down, and there confuse their language that they may not understand one another's speech."* Isn't that incredible, that that God recognizes that because they speak the same language, they're going to be capable of doing more; there's a lesson to be learned there. I mean, there's a negative side of that. And that is that a lot of evil can come out of this, because they're in agreement. But think of a positive side to that if people are in agreement, and they speak the same language, they can get a lot done. And even in the workplace today, you know, people will constantly be saying, if they're having trouble, *Come on. Now, let's all get together, we need to get on the same page.* This is another way of saying; Let's get on the same page. Let's speak the same language, or sometimes people will say, I think that we're saying the same thing, but passing one another, like two ships, you know, in the night, we're not, we're not communicating here. It happens with husbands and wives, that happens at work, happens across the fence in the backyard with the neighbors. And so, God wants to come down and confuse their language, they will battle and from that point on, they're going to scatter. And that's exactly what he does. They're building this tower. And if you look into ancient the ancient world, you'll notice that these types of towers were not that uncommon. They were called ziggurat. A ziggurat is like a great Step Pyramid. It's like a tower that has steps that go up and you have to kind of sit back and think, why would they want to build one of those? And I don't know that this is grounded in serious theology. But I think to myself, hmm, just had a flood and what they're thinking now is going to happen again, you know, we are, you know, we had this flood, everybody, everybody was wiped out. What if that happens again, you

347 know, and so, maybe there, maybe this is the first form of insurance, I don't know, but they
348 build it up into the heavens. It's kind of like saying, we're going to, we're going to build our way
349 to heaven ourselves. But the **real key to this tower of Babel** is in that phrase that I mentioned to
350 you earlier, they said, ***Let us make a name for ourselves***. Now, who, who does the promise go
351 through at this at this point? One show that's right through the line of show. That's who the
352 promises going through. What does the word What is the name Shem mean? In Hebrew? It
353 means in Hebrew name Sham, the Jews would not say the name of God la\ter. So, they would
354 use an evasive synonym the name they would say, Blessed be the name, Baruch Hashem, ,
355 ***Hashem means name***. And these people, these other people are now saying, well, we are going
356 to make a name for ourselves. To make a name for yourself, is to build a dynasty, it's a family,
357 it's a dynasty, we're going to make a name for ourselves, maybe the line of Shem is the name
358 and the blessings going to go through a shem, but we're going to make a name for ourselves.
359 Now, the reason that we believe this is that prior to the Tower of Babel, the genealogy of Shem
360 begins, but the genealogy of Shem does not end until after the Tower of Babel. So that the
361 Tower of Babel incident is a contrast between the line of *show them the name* and those who
362 say, *we will make a name for ourselves*. One liner Shem says, *We will seek the Lord will turn to*
363 *the Lord*. And the other lines say, *We'll do it our way*. Just like back in the Garden of Eden. And
364 that's what makes that story so interesting to read today.

365 Now, next session, when we get together, we're going to kick off with God saying something to
366 Abraham. And one of the first things in chapter 12 that God is going to say to Abraham is this, ***I***
367 ***will make your name great***; I will make your name great. So, man is puffed up and filled with
368 pride says, *We're going to make a name for ourselves*. God's response in the biblical narrative
369 is, ***I will make your name great, Abraham***, which will be the first one of the first three promises
370 to Abraham that will be fulfilled later on in the incredible story. So next session, we're going to
371 begin to take a look at Genesis chapter 12 through 26. And we'll be taking a look at Abraham,
372 the great father of the nation, and the man that God chose to build into a nation that would
373 have an impact on the entire world. So that concludes the early world figurative. Yes, this is
374 prime primordial realities. Absolutely. Did we have original parents? Most certainly. Did they
375 have original justice? They did. Is there an enemy? There certainly is and the enemy caused
376 them to fall. ***They lost their trust in the fatherhood of God***, and they grasp the natural creation
377 the good rather than the best, which is gone, and it left them in a fallen state where death sets
378 in and the intellect is darkened. And the shock of the narrative is they are dying now, not the
379 length of their life, but they are dying. But Genesis 3:15, God has a plan and we're getting a
380 slow start out of the gates but as we progress, you're going to see a revelation and His will and
381 desire through words and deeds. And ***what is our response to this revelation? The catechism***
382 ***tells us our response is faith***. As God revealed himself in words and deeds, our response is in
383 words and deeds. Our response is in line with His, the way he revealed himself and so I'm
384 looking forward to that next. Let us pray.

Leviticus 11 :: NIV. You may eat any **animal** that has a split hoof completely divided and that chews the cud. "There **are** some that only chew the cud or only have a split hoof, but you must not eat them. The camel, though it chews the cud, does not have a split hoof; it is ceremonially **unclean** for you.

The camel, for chewing the cud without its hooves being divided.

The hyrax, for chewing the cud without having cloven hooves. ...

The hare, for chewing the cud without having cloven hooves.

The pig, for having cloven hooves without chewing the cud.

Gen 4:9 - 16The **Land of Nod** (Hebrew: אֶרֶץ נֹד – 'ereṣ-Nōḏ) is a place mentioned in the Book of Genesis of the Hebrew Bible, located "on the east of Eden" (qīḏmaṭ-'Ēḏen), where Cain was exiled by God after Cain had murdered his brother Abel.

What is the mark of Cain in the Bible?

The Hebrew word for **mark** ('Oth, אות) could mean a sign, an omen, a warning, or a remembrance. The **mark of Cain** is God's promise to offer **Cain** divine protection from premature death with the stated purpose of preventing anyone from killing him.

Nod" (נֹד) is the [Hebrew](#) root of the verb "to wander" (לנדוד). Therefore, to dwell in the land of Nod can mean to live a wandering life.

[Josephus](#) wrote in *Antiquities of the Jews* (c. AD 93) that Cain continued his wickedness in Nod: resorting to violence and robbery; establishing [weights and measures](#); transforming human culture from innocence into craftiness and deceit; establishing [property lines](#); and building a fortified [city](#).^{[6][7]}

Nod is said to be outside of the presence or face of God. [Origen](#) defined Nod as the land of trembling and wrote that it symbolized the condition of all who forsake God.^[8] Early commentators treated it as the opposite of Eden (worse still than the land of exile for the rest of humanity). In the English tradition Nod was sometimes described as a desert inhabited only by ferocious beasts or monsters. Others interpreted Nod as dark or even underground—away from the face of God.^[9]

[Augustine](#) described unconverted Jews as dwellers in the land of Nod, which he defined as commotion and "carnal disquietude"

Flavius Josephus (/dʒoʊˈsiːfəs/^[2] [Greek](#): Φλάβιος Ἰώσηπος; 37 – c. 100),^[3] born **Yosef ben Matityahu** ([Hebrew](#): יוסף בן מתתיהו, *Yosef ben*

Matityahu; [Greek](#): Ἰώσηπος Μαθίου παῖς),^{[4][5][6]} was a first-century [Romano-](#)

[Jewish historian](#) who was born in [Jerusalem](#)—then part of [Roman Judea](#)—to a father of [priestly](#) descent and a mother who claimed royal ancestry.

He initially fought against the Romans during the [First Jewish–Roman War](#) as head of Jewish forces in [Galilee](#), until surrendering in 67 CE to [Roman forces](#) led by [Vespasian](#) after the six-week siege of [Jotapata](#). Josephus claimed the [Jewish Messianic prophecies](#) that initiated the First Roman-Jewish War made reference to Vespasian becoming [Emperor of Rome](#). In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 CE, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius.^[7]